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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XVIII.

AN official tour in Northern India having been planned as part of the year's programme, I sailed for Calcutta in the French steamer "Tibre" on the 3rd June. It was a relief most blessed to get to sea and enjoy its pure, cool breezes and its ozone after my recent tour in the South, with its concomitant heat and dust, its crowds, mental anxiety and physical strain: never did I so gladly go out from land upon the deep blue Bay of Bengal, badly as it had treated me at times. I was in the thick of the fight for the salvation of the Society, my courage and faith rising in proportion to the obstacles, and every one will understand what must have been the physical and mental effect of this temporary escape from the strain of public work. Life seemed pouring into my body from the physical mother of all terrestrial life, the germ-hatching sea. I could well have cried out with Uhland:

"Take, O boatman, thrice thy fee;
Take,—I give it willingly;
For, invisible to thee,
Spirits twain have cross'd with me."

The weather fine and the sea smooth, I was well rested and refreshed by the time we reached Calcutta, on the 6th, at 5 p.m. About twenty friends met me on landing and gave me cordial welcome; chief among them the ever-faithful Norendronath Sen, President of the Bengal T. S. A crowded meeting of that Branch was held on the next evening, and a stream of visitors kept me busy throughout each day. Instead of losing members I began to admit fresh candidates almost at once; but my first public lecturing work was fixed for Darjiling, so I took train for that mountain-cradled station on the second day. The journey occupies but twenty-five hours, and one has scarcely time to prepare his

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

body for the change from 100° to 60° Fahrenheit before one is there. It is a most delightful little trip, provided one has good weather and is not too much delayed by landslips in the mountains.

The whole Darjiling Branch met me at the station, and with them was that excellent, philanthropical young millionaire, the late Tej Narain, of Bhagulpur, founder of the prosperous Anglo-Sanskrit College that bears his name and perpetuates his memory. He and I were old acquaintances and the founding of this College, for the accomplishment of which act credit is largely due to Babu Ladli Mohun Ghose, L. M. S., one of our Bhagulpur members, is directly traceable to our Society's influential appeals to the Hindu heart and conscience. Tej Narain brought Sarat Chandra Dās, (the now famous Founder and Honorary Secretary of the Buddhist Text Society, a C. I. E. and Rai Bahadur for his services to Government and achievements in Philology) to see me, and many others called daily. Sarat Babu is a most interesting man to talk with, if one cares about Tibet and Northern Buddhism, for he knows more about them than any man in India—or outside it, for that matter. He was a teacher in Government service, in charge of a Bhtia and Sikkimese school at Darjiling, and had learned a good deal of the Tibetan language, when the idea came to him to try the feat which has baffled so many European explorers of reaching Lhassa, the mysterious Tibetan capital. In the character of a Pandit and Indian doctor he went and actually succeeded; not only that, but he brought back with him many Tibetan versions of early Buddhistic books and a very complete knowledge of the Tibetans, their Lamas, religious ceremonies and holy days, not to speak of the geography of Tibet between the Indian frontier and Lhassa, his notes on which had to be collected with the greatest care and preserved with the greatest cunning. For example, as he could not use a surveyor's chain, he counted distances by telling the beads of his rosary. His two reports to the Indian Government are highly interesting and instructive, the narrative comparing favorably with the best works of the kind, by the world's most famed explorers; and, what is strange for an Oriental, are free from bombastic exaggeration and extravagant hyperbole—*cf.* the "Mahavansa." In conversation, as confidence was established between us, he told me most interesting things about the white and black magic of the 'yellow' and 'red' Lamas, things which amply support the evidence of the abbés Huc and Gabet, and of Mme. Blavatsky, as well. But, being a Government servant, he seems to think that if he should tell the public what he told me several times and once Mrs. Besant in my company, his reputation as a scientific observer would be jeopardised and his interests have to suffer: in short, he takes the selfish view of it, and has for many years now, been hiding truth because he can't afford to give it out. He actually lived thirteen months at Teshu Lumpo, in the household of the Tashi Lama, the second in rank in the Lamaic hierarchy; made the journey thence to Lhassa under favorable auspices; saw and talked with the Dalai Lama,

or Supreme Pontiff, and brought back manuscripts, printed books and other souvenirs of his memorable journey. He was good enough to give me one of the soft silken scarfs that the Tashi Lama, at a reception, laid across his hands, after the national custom, when they were held out with joined palms in reverential salutation. I have it at Adyar among our curiosities. Woven into the tissue is a picture of the Lord Buddha, seated, with his two disciples, Sariputra and Moggallana, at his right and left.

Among my frequent visitors was Babu Parbati Charan Roy, one of the best educated of Calcutta University graduates, and then holding a position of influence under Government. Like too many of his class, his feeble spiritual belief had been submerged by Western educational influences, and he was a thorough disbeliever in the future state, though always ready to discuss those questions. I am glad to say that his contact with H. P. B. and our literature eventually worked a complete change in his ideas; he became a member of our Society, and some years later published a book giving the history of his repudiation of his ancestral religion, his return to it, and the peace of mind and joy which this brought him.

The then young Prince of Nuddea came to see me and spent many hours in my company, seeming happy to be under the influence of one who loved his country and people. His tutor, a brilliant graduate, was another freethinker and sceptic, so that for all the religious good he got by it the Prince might as well have been brought up by one of those disbelieving European tutors who have checked the pious inclinations of their young royal pupils. I could name cases if I chose or it would do the least good, but as it is, the friends of India can only grieve over the too common spectacle of heirs to ancient thrones being led out of the path trodden by their ancestors, and turned into irreligious billiard-players, pleasure-seekers, and toadies to the whites, instead of being encouraged to patronise religious men, learned scholars, and the classical literature of India which, in the good old days, shed lustre on the courts where its custodians were supported and honored. It is not the fault of the poor boys but of the Europeanising system under whose masterful influence they come: a system perhaps good enough for Western princes, who are not expected to shine as religious exemplars, but bad for Indian chiefs, who are called to rule over millions of unspoilt Asiatic subjects. I once visited a Rajkumar College in Northern India, *i.e.*, a school for the sons of ruling chiefs and nobles, and was taken through the rooms by the Principal, the most liberal-minded European teacher I have met. Being requested to address the lads, I tried to impress on their minds the responsibilities imposed upon them by the fact of their princely birth, and begged them to try to emulate the examples of Ikshvaku, Harischandra, and Dharmaputra, rather than that of some of our contemporary princes, whose hoarded wealth is wasted on fitting pleasures and whose minds are never given to holy

thoughts. I have heard since from one of those boys that my offhand remarks made such an impression on them that they formed a society among themselves, to encourage each other to be good Indian rulers and leave honored names behind them. Admitting, what is more than likely, that, for want of following up, the influence was but transitory, yet I think it was a gain to have even planted the seeds of higher ideals in those receptive boyish minds, and that the forming of their society is an indication that the adoption of such a system would be a great blessing to India. We need give no weight to the objection that it would be an evil thing to encourage these future petty sovereigns to fall into gross superstition and idolatry, for that comes from the class of persons who do not know, or if they know, dare not reveal, that when Hinduism is read with the key of Theosophy it represents no superstition, nor does its idol-worship tend to degrade the lofty conceptions of the Supreme Being which are presented in the Gîtâ and the Upanishads. What is desirable is that, not only the Indian princes but all intelligent Indians, should realise the dignity of the religion imparted to the Aryan race in the present Manvantara, and the real meaning of their religious stories, folk-lore fables and carven symbols, which teach by carefully chosen object-lessons, the limitless power, wisdom and justice of the One God.

Damodar K. Mavalankar is one of the best known characters in the early Indian history of the Theosophical Society, and has been frequently mentioned in the course of these memoirs. He left Adyar, while I was away in Burma, for the last time on the 23rd February 1885, for Calcutta, in the S. S. "Clan Graham," with the intention of going to Tibet *via* Darjiling. This was thirty-six days before H. P. B.'s own final departure for Europe. Four persons on this side of the Himâlayas had voices in this matter, of whom three were H. P. B., T. Subba Row and Maji, of Benares: the chief agent, of course, was H. P. B.; Mr. Subba Row having merely some questions to be answered, and Maji some clairvoyant information to give. The name of the fourth party I shall not mention, but merely say that he is equally well-known on both sides of the mountains, and makes frequent religious journeys between India and Tibet. Damodar hoped to be allowed to go with him on his return to Lhassa, though his constitution, naturally delicate, had run down from overwork, consumptive tendencies had shown themselves, and he had had some hemorrhage. The most disquieting rumours were circulated soon after he left Darjiling, about our dear boy's having perished in the attempt to cross the mountains. In the first week of July it was reported to me from Chumboi, Sikkim, that his corpse, frozen stark and stiff, had been found in the snows, and his clothing at a little distance. Despite the transparent improbability of his having thrown off his clothing in that climate, merely to die, the tale was believed by many, chiefly by those who denied the existence of the White Lodge, and who wished to cast some opprobrium on us for allowing a young fanatic to sacrifice his life in so evidently vain a quest. Well, we bore it, as we did and ever since

have, similar malicious stories, with as much equanimity as we could summon. But at Darjiling, through the courtesy of Babu Saratchandra Dâs, who interpreted for me, I had a long talk with the chief of the coolies who went with Damodar from Darjiling through Sikkim, and who brought back his superfluous luggage and his pocket Diary. From this latter important document I am now tracing Damodar from Madras to the time when he sent back the coolies and passed under other protection than ours. The value of his past work and the possibly important part he may be destined to play in the future of this movement of ours, makes me think that it is as well that I should include the chief parts of the Diary in this history.

DAMODAR'S DIARY.

"Feb. 23rd, 1885. In the evening embarked on the "Clan Grant" to go to Calcutta. Feb. 24. Steamer sailed before 6 in the morning. Did not suffer from sea-sickness. 25th. Made friends with the Doctor of the ship, who seems to be a very nice man, but to know or care little for philosophy, though he has the capacity if he would only develop it. 27th. Reached Calcutta at about 4 P.M.; was met at the jetty by Norendro Babu and others, whom I told about my illness and of the necessity for a change." [Of course, concealing the ultimate purpose of the journey. - O.]

Here follow entries about his talks with friends, his visit to the local Branch, and his opinion about its activity, which was not too favourable. Then come his notes on his leaving by rail for Berhampur, where we then had about the best Branch in India, under the leadership of Babu Nobin K. Banerji, President, Babu Dinanath Ganguli, Vice-President, and Babu Satkauri Mukerji, Secretary; three as good colleagues as any man could ask for in any great public movement. After spending three days with them he moved on to Jamalpur, where we had (and still have) another Branch. I note that once in Calcutta and once at Berhampur he was recognized by persons who had seen him in their dreams, an experience that I have often had myself in different lands. The Jamalpur brothers, he says, put to him much more interesting and intelligent questions than those propounded in Calcutta, showing that they had thought deeply about the great problems of life.

"March 8th. Reached Benares and went to Maji's *ashram*. Had long talks with her both morning and afternoon. She spoke about Subba Row, and told me things which he had only lately spoken to me in private. Also spoke about Bawaji and said things known only to Mme. B. and myself. Said various other startling things.

"March 9th. Conversations with Maji continued. She spoke about the portraits of the Masters at the headquarters and told me many surprising things. Four Benares Theosophists called in the evening. Maji's talk was very interesting and instructive. In the afternoon she told me about Subba Row's Guru and about himself.

"March 10th. Commenced to take internally some medicine she prepared for me. Had private talks with her during the day. Mme. B., she says,

will not die for a year or more yet. When she does, she will probably reincarnate in Subba Row's family, and re-appear in public life after ten years.*

March 11th. Talks continued. In the afternoon attended a meeting of the Benares Branch. The Munsiff of Benares is President. The members are all new but earnest and intellectual. Later, Maji showed me a portrait of her father which was precipitated after his death.

March 12th. A morning talk with her, and one at noon, entirely private, in her *guphat* when she discussed the plans in view and the persons concerned. She tells me startling facts and something about the future. She says that for about a fortnight, I am not to go to * * * [the personage with whom he wished to go to Tibet,] but then it will be determined whether I shall proceed further.

March 13th. Left Benares at 11 A. M. Travelled all day and night. Reached Calcutta the next morning."

He spent the next fortnight in Calcutta, and his Diary records the visits exchanged and conversations held on different occasions.

March 30th. Received a Telegram, through * * *, from * * * that I might now come to Darjiling and matters would be arranged."

He left town on the 31st and got to Darjiling on the 1st April, where he was cordially welcomed by our members and became the guest of Babu Ohbatra Dhar Ghose, F. T. S., one of our excellent colleagues. Three days later a representative of the personage who was leaving for Lhasa came to see him, and told him to keep himself in readiness, although the day of departure was not yet fixed. Damodar saw the agent several times and all details were agreed upon. At last, on the 8th, the party arrived and Damodar received his orders to start, which he did, as the following entry shows.

April 13th. Left Darjiling at 10-15 A.M., and Runjeet (about 11 miles) in the evening. Halted there.

April 14th. Left Runjeet about 7 A.M. Took rice (i.e., broke his fast) at Tasing, about $1\frac{1}{2}$ mile from Tasing Bridge. Reached Vecha, about four miles beyond Kaling-pong, in the evening at about 6 o'clock. Halted in a cowshed for the night.

April 15th. Left Vecha after morning coffee, Took *bhat* (rice) at Podaon†, where I met Babu Opendranath Mukhopadhyaya. Reached Renanga in the evening, where I sent—'s cooly back with the pony.

April 16th. Took *bhat* instead of coffee the next morning, and went on without stopping to Sanangthay, about a mile beyond Dichbring. Reached there before 5 P.M. Stopped in a Bhutia house.

April 17th. Left Sanangthay in the morning, after taking *bhat*, and got to Bhasbithang in the evening at about 5. It is about two miles from Ranevon, which is on top of a hill at whose foot is this village.

*As neither of these prophecies has been fulfilled, we must discount all of Maji's revelations to Damodar. At one visit I myself paid her, she predicted that H. P. B. would die within two years of that time and at sea. Neither of these proved true.—O.

† A cave such as Yogis excavate for themselves to live in. The one at Maji's was used by her father, a Yogi.—O.

‡ Some of the names of places are almost illegible, Damodar having written his Diary in soft pencil, which in the course of time has got rubbed.

"April 18th. Left Bhashithang in the morning, after *bhât*. Reached, about 4 p.m., the river Dichoo, at the place called Doomrah, about three miles from Longboo. After crossing the river there is an ascent for about five miles before reaching the capital of the Sikkim Raja. Stopped for the night by the river.

"April 18th. Left the river in the early morning, after *bhât*, and reached Sikkim at noon. Stopped with the——(the personage with whom his journey was to be made). Saw him for an hour in the afternoon. Nothing in particular said. Am to have a talk to-morrow. Had another interview with him at night. He will tell me positively to-morrow about effecting my purpose. He leaves Sikkim the day after to-morrow.

"April 20th. Another talk with him.

"April 21st. Saw him again to-day. I wanted to go on to Longboo, but he wants me to remain till to-morrow, when he will be a little more at leisure.

"April 22nd. Left Sikkim in the morning at about 10 o'clock. Reached Kabi (about half a mile from Longboo) at 3 p.m. Halted there for the day. The——said he had not yet fully known me, but that I am destined for some important work within the next month or two; that I must probably be a big Tibetan lama reincarnated in Tibet. The karma is great.

"April 23rd. Took *bhât* in the morning and proceeded on from Kabi alone, sending back my things with the coolies to Darjiling."

Here the Diary ends and this is the last written trace of this devoted, high-minded, enthusiastic young Brahmin, whose record since joining H. P. B. and myself at Bombay is one of unbroken energy and unflinching zeal in the cause of humanity. A nobler heart never beat in a human breast, and his departure was one of the hardest blows we ever received. As above remarked, he had almost broken down his constitution by incessant official work, and when leaving Adyar had begun to spit blood and show signs of a rapid decline. Yet, with undaunted courage he undertook the hard journey across the Himâlayas, indifferent to the biting cold, the drifted snow, the lack of shelter and food, intent upon reaching the Guru whom he had first seen in his youth when lying on a sick-bed, of whom he had lost sight for many years, but whom he had recovered soon after joining the Theosophical Society, as his spiritual faculties developed and he was able to seek him in the *sukshma śarira*. What made him so devotedly attached and unswervingly loyal to H. P. B. was the discovery that this Guru was one of the Adepts behind our movement, the intimate associate of "Upasika," as he always subsequently called H. P. B. From the chief cooly of his escort I got particulars about him of great interest. After the pony was sent back to Darjiling, Damodar tried to proceed on foot up the steep acclivities of the mountain track, but his strength soon gave out and after that the coolies carried him by turns on their backs. To conceal his connection with the Tibetan functionary who had promised his protection and aid, Damodar was ordered to go on ahead two days' marches and then wait for the other to come up. That the junction should be unwitnessed, the coolies were ordered back to Darjiling. Damodar would not keep any more clothes than the as-

cetic costume he was wearing, nor any of the rice, meal, pulse or other dry provisions with which his friends had supplied him. The most he would do was to let the chief cooly bake him a dozen *chapaties*, or unleavened pancakes. The last that was seen of him by the coolies was when, with face turned towards the Tibetan frontier, he trudged painfully on and disappeared behind a turning of the road. On their way back the coolies passed the personage who was following after our dear lad; and the *jemadar* heard subsequently that the junction had been effected and the caravan proceeded on towards the pass through the mountains.

It is quite possible that Damodar's rejected clothing may have been found in the snows, for it was agreed that he should receive Tibetan dress, and be supplied with food, shelter, transportation and all necessaries. The finding of his frozen corpse is quite another matter. That is certainly a lie. A *mâyâ* of his body *may* have been left there to make it appear as if the pilgrim had succumbed, but that he reached his destination safely, and has ever since been under the protection of his Guru, I have reason to believe. So far, however, as intercourse with him in the ordinary way is concerned, he might as well be dead, for he is inaccessible by post, telegraph or messenger. Though he has written thrice to two persons in India, he has passed out of our reach as effectually as though his body had been dropped into the sea in a shotted hammock, and I have refused the most urgent requests to disclose his place of abode or the possible time of his return. This latter for the good reason that I do not know when, if ever, he will come back to us. That he will, I believe, and I should not be surprised if he came when H. P. B., reincarnated and, like himself, changed beyond all recognition, shall resume the world-work she had to drop on White Lotus Day in 1891. It would be too unreasonable to imagine that the Lords of Karma would keep any one of the best workers of the Theosophical movement idling about on the other planes of existence, when the cry of the suffering world for light and guidance is rising to their celestial abodes. Their chief desire and paramount duty is to help our human race to climb the path to the higher levels, where delusions, born of spiritual ignorance, wither away in the blaze of Wisdom like flowers bitten by a frost.

H. S. OLCOTT

THEOSOPHY THE SOURCE OF ALL RELIGIONS.*

THE claim made for Theosophy that it is the source of all religions is a very large one, and one that meets with much opposition from members of some of the religions of the world, who do not inquire into the reason for this claim. In the justification of this claim, and the acknowledgment of its reasonableness by the world, lies the hope of humanity for that unity without which we cannot expect to see cessation of social struggles—the outcome of divided interests between citizens of the same city—nor of wars between nations professing to take the same moral code as their rule of conduct. The poet's beautiful dream of the Federation of Nations cannot be an accomplished fact until the individuals composing the nations recognise as a definite, tangible something, a bond that must be for ever indissoluble; no vague images of brotherhood will ever do it. Theosophy gives this something very plainly, so that he who sees can no longer think of his own interests as being separate from those of any other creature, no matter in what kingdom it may be evolving; the unity of all the kingdoms behind their seeming separateness, has become for him a truth by which his whole life is guided; for Theosophy is God-knowledge, and by it our Race was once united, guided, until a deeper plunge into material things, with its inevitable result, the strongly accentuated sense of individuality or egoism, split up the Divine religion into many religions. In the Hebrew Scripture there is a truth enunciated that comes home with a new meaning to the student of Theosophy, and that is, that there is nothing new under the sun. And yet, for Theosophy seems to be a bundle of paradoxes, if this student is earnest and patient his days come to be filled with a sense of ever new revelations, till at last, for him, behind the pain and fret of the outer life, there is a consciousness of glory about him, a glad sense of expanding powers, that is the sure result of knowledge used in service. In long past ages there lived a race, God-like in their intuitional powers, for they were connected by rays of light with the gods, who had revealed to them a great mystery, the secret of an ever-present reservoir, the contents of which if inhaled by them would keep these connecting rays forever unbroken. As long as this law, disclosed by the gods, was faithfully kept by this people they walked with heads erect and a light on their faces that revealed the crystal purity of their souls. But this race was subject to another law, one that would allow none to stand still in growth, and by this law a powerful organ was developed within them, an organ by means of which ideas were generated; and so separation from the pure, spiritual, divine thought came about, and some of them began to question the wisdom of inhaling that which the reservoir contained, and

* (Given by Mrs. Richmond at a public meeting of the Christchurch Lodge, New Zealand.)

some thought one thing and some another, and the differences between them grew wider and wider, some saying that if the substance were *looked* at it would be enough, and others that it should be inhaled but only at long intervals—and so on with endless variations till there were many sects where there had been but one; and at last there were but few who remembered the origin of their separateness, for the reservoir was but a dim, strange memory, a far off dream. But the few remained faithful in their allegiance to the gods, standing always where the wanderers could find them when they returned, for return they knew they must. And as time passed on, and it was found that the wonderful powers of that new organ could give no lasting satisfaction or rest to their souls, a few courageous leaders, braving the scorn and mockery of the others, set out to find that reservoir once more, and when they found it, took their place beside those faithful ones. And then others encouraged by their success hastened in their footsteps, an ever and ever increasing number, till the time came when the faithful ones, looking into each other's faces that shone with pure unselfish joy, said, "Now our brothers are safe; all must come back, and every broken Ray shall be joined once again." Thus runs the allegory.

There is now, as there always has been, a reservoir whose substance is Truth, Divine Wisdom. Every flash of light that comes to us as we read or meditate is from this reservoir, and for every single individual of our humanity this has always been so, and will be so through all time; for it can no more be exhausted than a flame can be exhausted by the lighting of myriads of other flames. This must be so for this reservoir is the Logos. *That* we cannot exhaust. We live in Him, move in Him, in Him have our being, but for all His giving He never grows less. It cannot be presumption to think that He is ever waiting and watching for our receptive powers to grow, to expand, until He can give and we receive without limit. And this is what Theosophy is, the Truth underlying all external appearances, the God-knowledge that knows no limit, that which is eternally pouring out from this reservoir. And here, as so many strange mistakes arise sometimes in the minds of listeners, to guard myself against any possible misunderstanding, let me say that I am not speaking now of the T. S., not thinking of claiming infallibility for it. It is made up of men and women who make mistakes as men and women outside do, learning wisdom through these same blunders.

It was founded by the Wise Ones, of whom I shall speak presently, in order that there might be a suitable channel through which to pour to the world as much of the life-giving substance of the reservoir as the world could assimilate. If its members do not succeed in fulfilling this purpose, then the Society will have failed in its object. It has not failed hitherto because of the deathless enthusiasm of some, who rested not until they were fitted to pour upon the word a continuous stream of glorious truths; and their example is

being followed by others in whose hearts the same flame has been lighted, never-more to be extinguished.

One may safely say there are none on our earth to-day to whom the whole of Theosophy is known ; if there were, they would be on the level of the Logos—only in His mind can the whole be stored. In His mind was the conception of the perfect whole, and as He brooded over the face of the waters, or the original substance, such is the force of thought in that high region, the picture in His mind became objective ; not objective in our sense of the word, but as the passing out from the Logos of the great Breath or ceaseless Motion, impressing this picture on the substance of that region, to be brought afterwards into manifestation on lower planes by that law we call evolution.

And that is the store out of which all our wisdom comes. That there is something behind the Logos of our Solar System matters not ; there are centres or foci of Light and Life of varying intensity all the way down, from That which is behind all to the individual who supplies the wants of one weaker than himself out of his own vital powers. For us the centre of Life is the great Being at the head of our System. How He is supplied we know not, nor need we too anxiously enquire—there is always danger in trying to know too much, in trying to fly across a chasm, instead of waiting until it has been bridged. It is here, in the grasp of this fact, that the life physical, mental, spiritual, of our humanity flows from one source, and *that* the Builder of our System, that lies the justification of the claim made for Theosophy, that it is the source of all Religions. There is no religion higher than Truth. Each religion has offered, in turn, parts of the Truth. Now we have the key to that which shows us that in their origin all religions are one. This key has been supplied to us by Madame Blavatsky in her great work the " Secret Doctrines." Though it claims to give nothing new, it unveils for those who have the patience to study, many of the mysteries in the most ancient scriptures known to the world—the Vedas of India. The latter only a few could understand ; but the S. D. was written with a view to meet the intellectual requirements of our day, when reason is used so much more than intuition, that surpasses reason and penetrates where that cannot go.

I have said that Theosophy is something that no one on our earth to-day can understand in all its fullness ; that part which is given out in our time is always spoken of as theosophic teachings. By the help of this key, the S. D., we are able to go back to the beginning of things ; able to stand by and see as in a grand moving picture, the coming out into existence of our Solar System, that part of the Universe in which we are important units ; to see world after world evolving at the will of the Logos, each world a cluster of seven worlds, each cluster falling in orderly succession into its own place in which it must play its special part, until we have before us a great and complete scheme of evolution made up of seven known planets, and others not known to physical science ; a group of worlds or planets, each of which is in its turn known

as a planetary chain. And then we see as each one of these planets, or cluster of worlds, fulfils the purpose for which it was sent out, that it disintegrates, and another is ready to take its place, to carry on to higher stages the evolution its predecessor had begun, till each planet in this system has been succeeded by six others—or in other words, until there have been seven incarnations of the planetary chain—for the picture goes forwards as well as backwards. The *Life* for each of these succeeding planets is the same, only the body through which that Life works is changed. No wonder that the Seer, finding that this wonderful scheme of evolution, this Solar System, is but one of myriads of systems that go to make up the universe, would fain drop back to his own familiar corner and rest awhile before taking another flight: for he has learned that with all these clusters of worlds he is intimately connected, that through all the planes they occupy he must pass before he can reach the end and object of his being—to be himself a Logos, to be in his turn the head and builder of a Solar System. This is one of the streams poured out upon the world in our day from the great reservoir of Truth.

Another stream from the same source brings us the knowledge of man's evolution from the moment when the Ray of Light from the Logos entering into matter became the Monad, Atma-Buddhi, Spirit-Matter; that, in this dual nature was to pass through all the kingdoms, evolving and preparing the matter of each until the Divine Spirit would enter and become the soul of that which hitherto had been the soul when man was born, and then go on till it became the One once more, became the One, yet still retained its individuality. In watching this moving picture of Heavenly Man, the Logos, descending and ascending, he sees that he too is a little world made up of a cluster of worlds, or seven states of matter, seven states of consciousness, up through each of which he must climb until he reaches that consciousness that is centred in the heart, the highest of all, before he can be a perfect man, and thus fulfil his destiny. So he knows himself to be the whole Solar System in miniature, as the Solar System is an epitome of the Universe; "for in his heart are both sun and moon, both heaven and earth." And thus he learns the meaning of the oft repeated wise saying, "as above so below;" learns how if he would understand the Universe he must first understand himself, and so rise gradually, as taught by the law of analogy, to a comprehension of the whole. It is through the God within him, limited by the flesh, that he shall rise to God universal, unlimited, unfettered, infinite. "Brahman is the bridge to Brahman," says the Hindu Scripture. The hidden Life is one with That which man worships as God, and no individual or nation that ignores this truth will ever grasp the true meaning of religion. Deeply immersed in matter, man has broken the golden thread of consciousness, the Ray of Light of the allegory, that once bound him to God, up and down which went the messages that passed to and fro between the God without and the God within. The

work of religion is to weave again into a perfect whole that broken thread.

Then to the objection raised, that when vital force went out from the Logos, forming centres of energy round which matter aggregated and worlds were formed, there could have been no one by to see and tell the story as we have it. It was not necessary that a witness should be present. Nature has a memory, a memory that never loses aught that has once been given to it. Upon this memory was impressed the perfect history of all that had taken place from the beginning, and in due time great Beings appeared, the result of evolution, who were able to read this record in all its details. By them this knowledge was passed on to others a little lower than themselves who examined all they received independently, and then, comparing the results of this examination, accepted nothing that was not verified by the witness of many. These in their turn gave it to others below them (for there are Hierarchies of Intelligences in the invisible world) and by them it was put to the same tests before being placed in the store-house as a part of universal truth; and in this way it came into the hands of the Occult Brotherhood who are the guardians of the wonderful truths that are being poured out upon the world to-day with such a lavish hand. The Masters of Wisdom composing this Brotherhood give of their knowledge whenever they can find channels fit for its transmission; their disciples being the links between Them and less highly evolved members of our humanity.

So we see there is no link missing in the long chain leading down from the Logos to man. And though the testimony of the Occultist will not satisfy the materialist, there are thousands in the world to-day who unhesitatingly take the testimony of the Occultist and work with it until they too can say, "Now I know of my own knowledge." The materialist and the inquirer whose soul will not be satisfied with the testimony of the physical senses only, must part company at that point; for the one, by the very fact of the urgent need within him to go on, proves that *there* has been development of senses as yet latent in the other.

Out of this Brotherhood, this company of men made Perfect, comes from time to time one of their number, bringing with Him to a particular nation just such portions of the truth as the guardians of humanity, for such they are, see to be most needed at that particular place and time. By the traces these messengers have left on the history of the world we see how they came always to that place where religion was at its lowest depths—not that what they brought was intended for that place or people alone, for all truth must flow out from nation to nation as from individual to individual—but it came first to where the need was greatest, and where a few souls were seen ready to spring into flame at the first touch of light, and ready to carry that flame, at all cost, to others. It was thus the Four Great Religions of the Fifth race, the noble Aryan Race, were founded. Of the religions of the

Race preceding this I know next to nothing. They had their divisions, for unity ceased as mind developed. They were taught by their Adept Instructors the existence of a Supreme Being, whose symbol was the Sun; this afterwards became sun-worship with the more ignorant. Also in the far dim distance we have a hint of the ancestor-worship—worship of the Pitris then—that is said to exist to-day in China in very degraded form. Out of the flower of this race evolved the Fifth Race, in the first Branch of which incarnated great Adepts who should be the Guides and Teachers of this people destined to play such an important part as custodians of an all-embracing religion, philosophy and science. This sub-race is known to us as the Hindu, and their religion as Hinduism, and is contained in the oldest known scriptures of the world—the Vedas—which, it is said, contain a complete presentment of spiritual truth, not fully expressed but implicitly contained, a perfect whole, to be given out as time goes on. Great occultists, members of that Brotherhood of which I have spoken, to whom the invisible world was a matter of knowledge, not of faith, gave this religious system; so that it is said that in the Vedas is the type of what the Aryan Race should be in all its branches, from first to seventh. It is not my purpose to enter into any description of this or either of the great religions, full of fascination as the subject is, for this would require more time and knowledge than I have at my disposal. My object is to show, if possible, why the claim is made for Theosophy that it is the source of all religions. Then in pursuance of this object we will go on from the first religious system given to our race, to the second, that which was given to the 3rd Branch, the Irauvian, and is known as Zoroastrianism, from its Founder, Zoroaster. This great prophet—one of the same Brotherhood—gave to the race he came to guide, truths found in the Vedas, such truths as were most needed by the new civilisation of which He was to be the Founder. The progress of evolution made it necessary that a fuller and broader explanation of certain statements given to the Hindu should be given to the Irauvian. Still, putting the sacred books of the Parsi side by side with those of the Hindu, it is impossible not to see that for both there is the same origin. It is said that the sacredness of the elements, earth, air, fire, and water, was strongly insisted upon by this Teacher, who reincarnated many times, coming always to the same people; and in a passage of great beauty, in her lectures on "Four Great Religions" of the world, Mrs. Besant speaks of Him as still living, as of course He must be, being of the deathless Brotherhood. And who can say He will not come once again to restore to the world the sense of the sacredness of the elements (surely a teaching sadly needed in our day) that our humanity may learn how to preserve a pure earth, pure water, air and fire, and once more the fruits of the earth shall be pure. And Christians, though they have been taught to reverence another great Teacher, should welcome the thought of His coming, for no-where can we find aught that clashes in their respective teachings.

And then we come to the Buddha, the founder of Buddhism. Born into the world in an age of great suffering, His great work was to show the cause of suffering, and its extinction. The cause he declared to be desire—desire for life in the body, with the pleasures of the senses ; the going out of the soul for its satisfaction instead of looking for it in the heaven within ; with the overcoming of these desires suffering will cease, and he shows how this is to be accomplished. Again there was nothing taught by Him that was not in the Vedas ; it was because He disclosed too much of the inner meaning of this great Scripture that he brought upon Himself the wrath of the priestly class. Of the singular beauty of the Buddha's life and character I cannot stop to speak now. So rapidly is prejudice dying out, in great measure owing to the stand taken by the T. S., that Christians as well as Buddhists love and reverence this great Being, thankfully acknowledging their debt to Him, eagerly enquiring how He taught that men should live ; and better still, following His precepts when they have learned them. Who can say how much the ever-growing compassion for animals is due to that one sentence of His that rings to-day with a force as mighty as when He gave it utterance out of the deep compassion that filled His heart, " Kill not, for pity's sake."

And then we come to the youngest of all the religions founded by members of the great Brotherhood, that founded by Him the key-note of whose character was love and compassion, whose whole life could be summed up in the few pregnant words, " He went about doing good." Standing out as it does against a back-ground formed by a people singularly hard and pitiless in the carrying out of their cruel laws, this life, as seen in the broken fragments of the Gospels, with its perfect, combination of the highest qualities—love and compassion, courage, devotion and wisdom—reveals the Divine Man who lives no longer for Himself, but to be a channel through which truth shall freely flow from the Great Reservoir to all the world. Coming as He did to a new race made up of many races, whose destiny it was to found a new civilisation, in which young nations full of energy and practical ability should take the lead, overflowing into all parts of the world, we find Jesus giving to them a noble morality, and a spiritual teaching of a very practical kind. This morality and spiritual teaching He drew from the same source from which all the great Teachers before Him had drawn—the Divine Wisdom that can, out of its infinite depths, supply all its children with just that which is best suited to their capacities and needs.

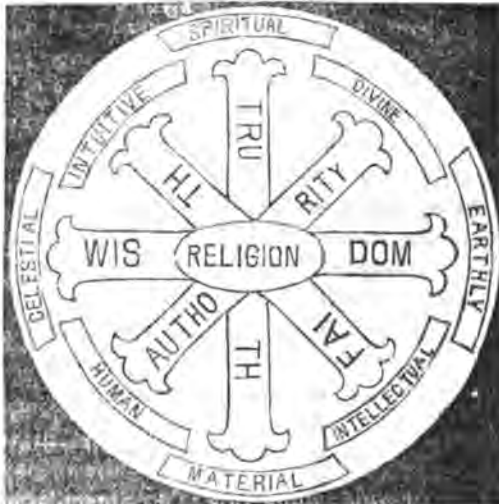
And now, looking at Religion from this point of view as the All-containing Source from which flows through some chosen channel the wisdom necessary for each particular nation and people, does it not look strangely like presumption on the part of members of one branch of religion, that they should persist in forcing that which has been given to them as specially suited to their capacities and the part they are destined to play in the history of the world, upon every other nation and

people under the sun? That between Christian, Buddhist, Parsi, Hindu, there should be free brotherly interchange of the good things given to each is true, for this is what brotherhood asks for; more than this, speaking for myself, is absolutely wrong, and can only put off the day when all will recognise the One Source. The wisdom of the Great Brotherhood decides what is best suited to our different needs; when we have outgrown the supply given there is always more ready for us.

In our day a fresh and much enlarged presentation of the Ancient Wisdom has been given under the guidance of that same Brotherhood. In this modern teaching of Theosophy, all who are dissatisfied with what they have, and long for more truth to help them on their way, will find enough and more than enough; for never before has a wider, fuller stream been poured out, nor one that guides so unmistakably back to the source from which all Religions, philosophies, and science have sprung,—the Logos at the head of our Solar System, who is Divine Wisdom.

E. RICHMOND.

ASPECTS OF THE THIRD LOGOS.



Religion or the First Aspect of the Third Logos expressed on the Physical Plane.

THE absolute, eternal and unalterable Truth is the basis and only foundation of Wisdom—and these are the two superior principles upon which rest the two inferior, which are Faith and Authority.

The highest aspect of Truth is that which concerns Spiritual things, and makes known the realities of the Spiritual plane; while the lowest aspect is the one which proclaims the actualities of material things, and the laws of their plane.

In the same way the highest aspect of Wisdom is in its comprehension of things Celestial; while its lower is in the Wisdom which reaches no higher than the things of the world.

But abstract Wisdom, the expression of Truth on all planes, is the only source of Faith and Authority, which are the two sides of exoteric religion. Of these, Faith may arise from Intellectual Discrimination as the lower pole, while it may rise to Intuitive Perception as its highest pole. On the other hand, Truth and Wisdom are the only sources of Authority, which is Divine in its highest aspect and human in its lowest.

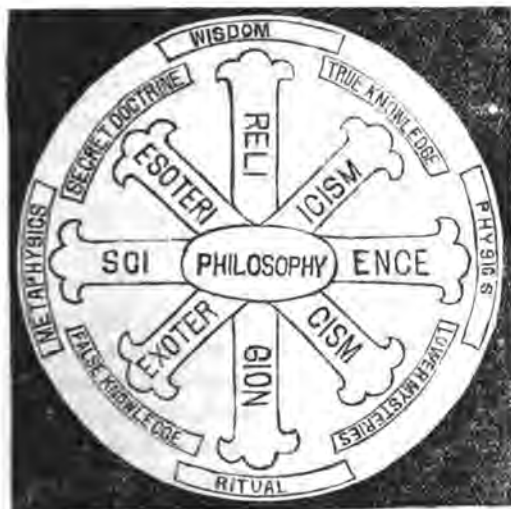
Celestial Wisdom acts by Intuition on the Spiritual plane, and this gives Divine authority; while earthly Wisdom can act only through Intellectual means on the material plane, giving human authority.

The first gives Religion in the theosophical sense; while the other gives the phases of it which are expressed through the creeds and churches. The one is Religion in Spiritual Unity—the other is Religion in material diversity.

The outer circle expresses the four aspects of the Third Logos from the religious point of view, while the inner circle expresses man in his higher and lower aspects also from the religious point of view.

Materialised Religious Truth, perverted by earthly Wisdom and supported by human Intellectual authority, imposes a false religion which pretends to be Celestial Wisdom.

Spiritual Religious Truth, through Celestial Wisdom, supported by Divine authority gives Intuitive Faith, and therefore True Religion, which is the only guide for earthly Wisdom to follow whereby it may become Celestial.



Philosophy or the Second Aspect of the Third Logos on the Physical Plane.

Religion in its highest aspect reaches Spiritual Wisdom, and in its lower sinks to mere ritual.

Science in its superior aspect is metaphysical, and in its inferior aspect is physical.

From these two we get Esotericism the superior, and Exotericism the inferior. Esotericism in its superior aspect is the "Secret Doctrine," and in its lower aspect consists of lower mysteries as are found in masonry and other similar orders.

Exotericism in its higher aspect rises to True knowledge on the Manifest Plane, and in its lower aspect leads to false knowledge.

False knowledge united to metaphysics may reach the "Secret Doctrine," in which case it becomes Wisdom, and therefore true knowledge; but mere physical knowledge seeking Esotericism through the Lower Mysteries, is degraded into mere ritual or false religion.

Now a philosophy based on True Religion, must be Wisdom, and therefore True Science (both Esoteric and Exoteric). In its higher aspect it will be True knowledge as exemplified in the "Secret Doctrine." In its lower aspects it explains the mysteries, and shows the underlying meaning of mere ritualistic practices.

Exoteric knowledge though originally founded in error (or false knowledge) will through Esotericism and Science become True knowledge on all planes.



*Science the Third Aspect
of the Third Logos on the
Physical Plane.*

The concrete expression of Truth in scientific things is reached by Hypothesis as verified by Experiment. The best Hypothesis is that which is nearest the Truth, while the worst is that which contains much error. In the same way the best and most conclusive experiment is one which leads to an *affirmative* result; while the next is one which is of a negative character, since it *may* also help, but does not *prove* anything.

From Hypothesis and Experiment there result Inference and Demonstration—the two inferior bars. An Inference may be perfect or it may be imperfect; and in the same way a Demonstration may be Absolute or Partial.

Experiment of an *affirmative* character will lead by perfect Inference to a true Hypothesis and its Absolute Demonstration ; but an experiment of a negative character, by imperfect Inference may lead to an erroneous Hypothesis, and is only capable of partial demonstration.

An erroneous Hypothesis, supported by Experiments which are partially affirmative and partly negative, may by imperfect Inference and partial demonstration lead to false or pseudo-science.

But a true Hypothesis founded upon experiments wholly affirmative, will by perfect Inference and Absolute Demonstration lead to true Science.

Thus we have the upper half of the diagram as the light or rational portion—the lower as the dark and irrational.

But even an erroneous Hypothesis with its imperfect Inference and partial Demonstrations, will, if tested by affirmative (or undeniable) experiment, lead thence by perfect Inference, to a true Hypothesis and Science. On the other hand if we neglect true Hypothesis and its absolute Demonstrations, depending on negative Experiment, or none at all, we shall by imperfect Inference land in erroneous Hypothesis and false Science.

The inner circle corresponds to the scientific mind (Intellection guided by Intuition) with its methods and conclusions: the outer, to the absolute principles by which it works.

WILLIAM HENRY DRAFFIN.

H. P. BLAVATSKY AND HER MASTERS.

" If you ask me how we understand Theosophical duty, practically, and in view of Karma, I answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

" KEY TO THEOSOPHY."

MANY have talked and written as if they had ample means of judging of the life and character of Madame Blavatsky. Very few, however, knew her as she really was. Since 1880, during eleven years, I often had occasion to see her and discuss with her several matters personally as well as by letter when she was in India, and even after she left for Europe my correspondence with her was kept up. I always maintained towards her the attitude of an inquirer. In my letters, I often took her heavily to task for her supposed shortcomings. She was courteous enough, however, to send me full replies, answering in a frank and friendly spirit

I shall give below several extracts* from her letters, without adding any explanatory remarks, as the content will be sufficiently intelligible to the reader.

* Only those extracts have been given which have a bearing on this article.

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Simla, October 1880.

"I never question my superiors when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to *feign* and play a part. I cannot control myself in the face of a lie, or a flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?"

Bombay, August 1882.

"Mr. E..... is perfectly nonsensical. If he is not satisfied, well—let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum* and conditions, *sine quâ non*. I am tired of them."

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours, and desire to do good, I succeed in 'disappointing and vexing' people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty.'"

Adyar, February 1884.

"Doubt and distrust will ever linger in the breast of every one who is not in *direct* communication, as I am, with Them (Masters). And then it matters little for Them. They care neither for thanks nor gratitude, nor anything save *duty*. They can do much, but never *miracles*.

"Now about my own uninteresting *Ego*. I am told by doctors that I am dying—that if I do not immediately change climate, and have three or four months' *complete rest*, I have but three months and no longer to live. I am going to France and Germany. It is worse than death for me; for They might have allowed me to die quietly here. I hate the idea, but They want me alive it appears—not dead. Well, since the Masters want me to go, then I go—though I cannot make out why They should send me abroad to get relief when They could cure me as well here, as they did twice before. Colonel is going to London, and I too. * * * I don't know, myself, *when* and *why*, I am going."

Adyar, March 1885.

"And now about our Masters:—I am innocent of every one of the phenomena that happened through the shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply at my prayer by the Chelas of the Mahatmas, and with Their permission. Many were done simply by X...and others by Dj...K..., the Mahatmas remaining quite unconcerned. Our members have no idea of the laws of occultism; and those who have ceased to see in the Masters, beings 3000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible *Omnipotent Gods*.

"The Masters have never pledged themselves, to conduct and manage the Society, but to simply give advice to the Founders—in questions

and upon matters that it would have been impossible for them alone to decide upon.

"The idea of a sane young man (Damoðar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of *writing forged letters to himself*, is—superb! It only beats that other, that I, who have just refused a contract of 40,000 francs a year—if I remained in Europe and wrote solely for Katkof's papers—to come back to India, to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahatmas and bogus phenomena, *for the sole pleasure of cheating*—for I defy the whole world to show that I ever got one pie by it.

"I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from *such* fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. *They* know, if others do not.

"I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been *no* Mahatmas (or some one immensely higher and more intelligent than I am, behind my back), there would have been no *Isis*, no Esoteric doctrine; that Hodgson* himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in the *Theosophist*. As Mr. C...expresses it, "in such a case H. P. B. is a Mahatma herself."

"Fraud" or "Mahatma," I have done my duty by the Masters and the Hindus."

Wurzburg, May 1886.

"I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that *he* was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

* Mr. Hodgson, when he stayed at Adyar in December 1884, acted as if he admired Madame Blavatsky's writings very highly. It suited him, however, to change his mind when he had to make out a case against her in his report.

"Between the Jesuits, the Protestant Padris, and the idiotic Psychic Research Society, with the 'handsome Hodgson' as their detective, I am very comfortably situated indeed!"

"And you take *me* to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever before I was five minutes older. I have said *all* I could lawfully say of Them, and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the Cause (Theosophy) too well, that in my desire to help it, I became indiscreet, and gave out *that* which I ought never to pronounce.

"You have, all of you—even poor Olcott—the fine part in this tragi-comedy. You are the supposed *victims*, the noble, confiding hearts, deceived by *me*,—'the cleverest, the most unprincipled, and the grandest Arch-impostor of the age!' As Hodgson's report says:—I am the vile 'Russian spy,' the plotter, the *author* of the Mahatmas. So be it. It is not *me*, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he, who can believe it: it is the Society itself. It is Truth—however unskillfully managed against lies—that the enemy would crush.

"Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas, and a system which for the last ten years brought me sorrow, dishonour, vilification, very nearly death; which *beggared* me, instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me *in millions*, and made me as famous as I am now *infamous*, in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of them."

Wursburg, October 1886.

"I do not despond. I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. *I care for nothing more*, except my duty to the Masters, and the *Cause*. To these two [I give] my every drop of blood, the last throb, the final pulsation of my heart—broken and poisoned by the vile, treacherous nature of *man*."

London, January 1888.

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when *I sit and write*. I can neither walk nor stand for more than a minute."

London, July 1888.

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connection with great men whom they began calling Mahatmas, in India. The Masters I know are neither the Yogis as known in India, who set for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and—*who do exist*.

"Now whether any believe in Them or not, is not the question. May be They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetichism.

"I never said I was their 'representative,' I only said I was *their servant and faithful slave; aye, unto the bitter death and end*.

"To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better."

London, November 1889.

"This is no age in which to give out *facts* indiscriminately, and I have suffered keenly, personally, from what the silly publications of my phenomena brought on my head."

"The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society, by their 'Punch and Judy' exposures. But by leaving I have been able to write the 'Secret Doctrine', 'Key to Theosophy', 'Voice of the Silence' and prepared two more volumes of the 'Secret Doctrine' which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.

In another letter written in April 1890, which was written not to me, but was intended at first to be circulated to the Indian Members, and was afterwards, for certain reasons, not published, and of which I was permitted to take a copy—she writes as follows* :—

"One of the chief factors in the re-awakening of Aryavarta,—which has been part of the work of the Theosophical Society—was the ideal of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with their names and personalities, great misconceptions arose concerning Them. I was under the

* Only a few extracts bearing upon the subject have been given.

most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such Great Men; that some of Them were Hindus, that They were learned, as none others, in all the Ancient Wisdom of Gupta Vidya, and had acquired all the Siddhis,—not as these are represented in tradition, and the blinds of ancient writings, but as they are in fact and in Nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahatmas, and still, some too-enthusiastic friends belittle Them with their strange fancy-pictures; our opponents—describing a Mahatma as a full blown Jivan-Mukta—urged that as such, He was debarred from holding any communications whatsoever with persons living in the world. They also maintained that as this is the Kali-Yuga, it was impossible that there could be any Mahatmas at all in our age.” * * *

“What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used their powers to destroy this plot, or that conspiracy, or even this or that man or woman?

Yet it had been explained numberless times that no adept of the right path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma, or arrest the natural results of actions for more than a short period, and even in that case these results will only reassert themselves later, with even tenfold force, for such is the Occult law of Karma and the Nidānas. We have each of us to win our Moksha or Nirvāṇa by our own merit, and not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha, looming forth for the man who becomes as a God and Deity itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Master. But those who act up to Their teachings, and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obviously or invisibly. This is of course addressed to those who have not yet lost their faith in Masters: those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps, some day, will be the losers thereby.

“The fact is this: In my position half measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe, and in America, are many

who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of the T. S. in the West, during the last three years have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T. S. For the future then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because—misunderstanding me—it therefore suits them to suspect me.

“Half measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy.

“A conviction that wanes when any particular personality is absent, is no conviction at all. Know, moreover, that any further proof and teaching I can give *only* to the Esoteric Section, and this for the following reason:—Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H. P. B., but to their Higher Self and Mahatmic aspect of the Masters) a privilege I cannot exercise with the F. T. S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion or criticism, whoever it may emanate from.

“Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T. S., on the lines upon which They (Masters) originally established it.

“If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters in the ages of India’s ancient glory freely came among them, guiding and teaching the people, then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and hid defiance to all calumniations and ambitious malcontents, both without and within the Theosophical Society.”

These extracts taken from letters ranging over a period of 12 years—some of which formed the most trying and painful part of her life—show the unflinching devotion and reverence she bore to those Eastern Sages who seem to have influenced her life from her earliest years, and at whose behest and under whose general direction she formed, estab-

lished and conducted the Theosophical Society. Several of her ways were faulty, and liable to create doubt and distrust, but she had a most important and priceless message to give to the world, from Those, who as the Elder Brothers of humanity—having passed through glorious lives of spiritual development—have thought fit that the humanity of the present age should turn over a new leaf and learn to ascend the steps of the upward arc of evolution, by satisfying themselves of the truth of spiritual knowledge and of spiritual existence. Being too near her time, we may not perhaps be able to judge her rightly, but posterity will not fail to do her justice and fully appreciate her great and arduous work.

N. D. K.

THEOSOPHICAL AXIOMS ILLUSTRATED.

II.

THE RELIGIOUS CONSCIOUSNESS.

THAT there is in man a Religious Consciousness is both universally admitted, and capable of universal verification. The highly intellectual and cultured, and the lowest and most infantile races of mankind possess it in varied degrees of development, yet the same in all its essential features. This principle of the religious consciousness is therefore capable of being drawn out and scientifically developed. Its causes may be traced and defined, and its laws studied and classified, so that spiritual knowledge being thereby attained, this potent spiritual force, the divine inheritance of every man, may thus be rescued from ignorance and fanaticism, and directed to high and noble aims and purposes.

It is therefore possible to lay down axioms in regard to it upon which may be constructed the *science of a universal religion*. Such has indeed been the bright and happy dream of many a prophet, and the kindling fire of the ardent enthusiasm of many a religious reformer. And we may safely conclude that the many sad failures in this direction which the world has witnessed have not arisen from any error or defect in the principle, but rather, from the unpreparedness of mankind for the experimental realisation of this soul-inspiring idea. And, as we know, a universal religion has been the dream of almost all the early propagators of particular religions and religious ideas; but unfortunately they have not always laid a sufficiently broad and scientific foundation. They have not sufficiently taken into consideration or made allowance for all the factors in the case.

A universal religion appears to have been more or less the aim of the propagators of the Christian religion in the early centuries of its era: and it is also obvious that they made themselves unnecessarily obnoxious in many instances, by their intolerant attitude toward the various religions and philosophies of their time; which was a result of their narrow and imperfect perceptions of the *basis* of the religious idea. It is the principle, and invariably controls the policy of the Roman Catholic

Church, that theirs is the one religion that is destined to universal acceptance, and it is consequently intolerant toward all others. The futility of these assumptions necessarily follows the narrow basis on which they rest; yet a great natural and spiritual fact lies at the root of the idea. The great variety of religious faiths at present obtaining is a necessary development which also obtains in every other department of nature: a diversity with an underlying unity is best suited to the present stage of our evolution. But the diversity is too often the most prominent feature, and the underlying unity remains latent to the point of ineffectiveness. The variety is natural and pleasing, but unity is more important and practical; and the true spiritual consciousness ever seeks for it, and is satisfied with and rests in it alone; all short of which being rightly estimated as mere externalism and formalism; the outer shell and husk of the inner substance and reality.

And here the problem which presents itself for our consideration is,—How, and by what means, can the science of a universal religion be made apparent and ultimately realised? How can man's religious consciousness be raised, purified, harmonised and unified? I think that it is not too much to assert that its practical solution is a first and most urgent need of our generation. There cannot be any enduring progress in social and political reform, or advance in the moral standard until this root question is perceived, and the necessity of taking it up in a hearty and practical way is realised. The Axioms of Theosophy lay the basis for effectively taking up and elucidating this problem, and any contribution which ministers to this desirable end in ever so small a degree should be welcomed.

It is affirmed by Plato that 'The soul contains within itself all that it will ever know,' and that 'During earth-life, the body is at once the instrument and impediment of the soul'; and Emerson in his unique way states that, 'The Universe is the externalisation of the Soul.' The Poet Swinburne also presents the same idea:—

' But this thing is God :
To be man with thy might,
To grow straight in the strength of thy spirit and live
Out thy life as the light.'

This being so, we may add that our limited consciousness contains the germ of universal self-consciousness, the sum and crown of Being. We may extend the idea still further, and include all below man, as truly, a biological process is only possible as it is related to a higher, a transcendental, a universal consciousness—each separate part making up the sum total of a God-conscious Universe.

A recent writer thus presents the same idea:—"Our ordinary consciousness finds itself occupying a body of which it knows next to nothing . . . that there is an inner consciousness or soul, and that soul is intelligently conscious of every process going on within the body, is abundantly proven by recent experiments in hypnotism

... the fact that the soul is superior to the body, and its conscious area actually limited by the sense organs of the latter is thus firmly established... In the manifestation of Divine consciousness in physical form is the battle-field wherein every conflict between matter and spirit takes place. The fact that modification (of consciousness) is possible in man and nature, prophesies in both, also, unlimited potentialities of future development." And again, "we actually everyday perform and exhibit miracles which the mortal part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution of them is *in us*: only it involves a higher order of consciousness than we usually deal with,—a consciousness possibly which includes and transcends the ego and the non-ego and so can envisage both at the same time equally. And these higher orders of consciousness are in waiting for their evolution, and, until they are evolved in some goodly measure we are powerless to really understand ourselves or the world around us."

And it is especially the moral and religious aspects of consciousness which need expansion, that thereby the iron walls and barriers of *separateness* may be removed; that the inner life may be harmonised and unified. Imagination fails to picture the practical import attached to the realisation of this much-to-be-desired spiritual advancement of consciousness! What a transformed world of men and women should we behold! What a happy clearance of those deadly miasmas which now too frequently poison family, social, religious and national life! Envyings, evil-speaking, jealousies, strife, hatred and all the unlovely brood of darkness driven out by the light of an enlarged and purified consciousness; and their places occupied by considerateness for others, tenderness of spirit, forbearance, sympathy, compassion and helpfulness. There is a power of imagination which we may cultivate with great advantage to our advancement in nobility and purity of character. It is necessary that we place ourselves in the position and try to think the thoughts of others. By this process we may obtain clear vision regarding the thoughts and the course of action of others, as they may affect us, or even a third party, and be thereby, further, also enabled to decide fairly and truly, what to excuse, what to blame, what to approve, or what to pity.

Thus we see the magnitude of the results which await the purification and unifying of the religious consciousness; having its foundation in the deepest roots, the innermost recesses of our nature.

Again, also, we see the amazing strength of the religious principle as it is shadowed forth in national religions; in the bonds which unite the various churches called free; in social brotherhoods; in the martyrs of all times and countries; in religious reformers, enthusiasts and fanatics. These universal facts emphasise for us the impotence of all methods which are advocated for the advancement of humanity, which ignore the spiritual nature, and leave untouched and unsolved the religious problems which are involved.

The principle of unity in nature and man has been traced and verified during recent years in a very remarkable manner. Let us endeavour to carry this idea into the secret recesses of our being, in order to discover its underlying principles, and how they are related to the religious consciousness. In other words, let us illustrate the Theosophic Axiom which applies to our problem by a query. Where does Theosophy place unity? On what foundation is the noble superstructure of a purified and perfected spiritual, social and political union to be raised? We answer, In the individual conscious mind or soul unit. We postulate (a) the Intellect or mind function in its widest conception as a basis of unity; and further (b) the Spiritual Soul in man which is behind and beyond—and in which Intellect in its fullest sense lies embedded—as a broad and sufficient foundation for the practical realisation of a harmonious unity, extending from within outwards and including every relationship of man to man.

It is only in these regions of our nature that unity, peace, accord, harmony can have development. And they need in the first place to be inwardly evolved in each member of the body, so that the entire organism of this *mystical body* of humanity may be harmoniously blended and its social, political and religious relationships thereby raised, through a true spiritual unity, in all their beauty and fitness, for mutual help and service. Further on we will return to a definite consideration of the intelligent mind and spiritual soul functions in relation to an all-embracing conscious unity; but before doing so we are impressed to take up a phase of the subject which has a wide practical bearing.

In taking a broad and general view of the Theosophical movement, the larger prominence appears to have been given to the first named of the above phases of consciousness; the intellect or mind function, of which the brain is the principal organ. It was, perhaps, natural and necessary under the circumstances that this should for a time, principally absorb the attention. Man's evolution during the present century has been largely connected with intellectual development. Investigations in every department of science and literature have been immensely accelerated, sweeping away the accumulated rubbish of centuries, and among the rest many of the crude and materialistic conceptions of the religious idea. It was into this arena of conflict, of intellectual contention, that what are now known as the Axioms and postulates of Theosophy were thrown. And as a theoretical acquaintance with new ideas does not make the demand on those who entertain them that their acceptance by the heart or soul would do—it being so very much easier to accept propositions which appeal to the intellect than to allow their practical application to the inner consciousness and the daily life and walk in the outer world—it has followed, as a consequence, that the Divine Wisdom-Religion has more admirers of the reasonableness of its principles than practisers of its heaven-born Axioms.

It has thus become obvious to the discerning spirits among us, that intellect is in advance of spirituality; that soul development has not

extended in the same ratio as intellectual enlightenment. That enlargement of mental range is in advance of soul-growth. Knowledge has been accumulated, but not sufficiently assimilated. Hence the need that the inner spiritual consciousness be cultivated and developed, as it has again been evidenced that "Faith, without works is dead, being alone." If the Theosophical movement is to be permanent, there must be an awakening to the necessity for a far wider and deeper development of the spiritual side of its teaching, and a corresponding advance in the spiritual consciousness of the soul among its adherents. Its imperative need at the present juncture is some broader and deeper foundations than intellect alone can supply. It needs that equipment which shall enable it to capture the entire fortress of the human soul; more especially to enable it to appeal to the deep inner spiritual nature which is lying dormant in multitudes of men.

As an illustration of our present requirement take the following brief extract from the famous 'Apology' of Robert Barclay, a prominent Quaker teacher of the 17th century. He is treating of the meetings for silent meditation and worship by the early 'Friends':—

"As everyone is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathing of God's spirit are felt to arise..... Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may be, and hath fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit, which without words have been ministered from one vessel to another..... For not a few have come to be convinced of the truth after this manner, of which I myself, in part, am a witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and conviction of my understanding thereby, came to receive and bear witness of the truth, but by being secretly reached by *this life*; for when I came into the silent assemblies of God's people, I felt a *secret power* among them which touched my heart, and as I gave way unto it, I found the *evil weakening in me and the good raised up*, and I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up as much as is needful as the natural fruit of this good root, and such a knowledge will not be barren nor unfruitful. After this manner we desire therefore all that come among us to be proselyted, knowing that though thousands should be convinced by their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from un-

righteousness to righteousness, they could add nothing to us. For this is that cement whereby we are joined, as to the Lord, so to one another, and without this none can worship with us." "The ever Unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar in the holy ever-untrodden ground of our heart-invisible, intangible, unmentioned, save through the 'still small voice' of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence." "Secret Doct." I., p. 301.

Tested on the above lines, we may ask where is the kindling power of this hidden life, which reaches out and touches other hearts? In the measure that it is wanting, need we wonder why the hungry do not throng our rooms asking to be fed? Do not let us say that it is the people's fault among whom our lot is cast; that they are dull, insensible and indifferent, or that they are given over to unreason, or a love of superstitious rites, &c.; or that they have not evolved to the exalted levels of Theosophic thought. Let us rather see to it that we are more worthy to serve their deepest needs, and that we have in ourselves the conscious power that is sufficient to lay hold of men, to unlook the portals of the soul and draw out the inward, silent yearnings of the heart.

What we need in the public or private advocacy of Theosophy is, not a *second-hand*, a theoretic presentation of ideas, which if treated in a cold intellectual fashion will quickly crystallise into dogmas; but a demonstration of spirit and power, with all the quiet force of an inward conviction that we are dealing with ever present realities, which shall convince those to whom we appeal that there is a sensible and inward life in which we have participated; as it is so well put in simple and cogent language by the old Puritan Apologist whom we have quoted; every sentence of which will repay quiet and thoughtful pondering. And there are certain conditions of consciousness absolutely necessary to the possession of this power with men. On one occasion when a great Teacher, with his disciples, was busily engaged ministering to the physical and spiritual needs of the people. He, perceiving their need said, addressing the disciples, "Come ye aside into the desert and rest awhile." So if we would lead others to green pastures and beside living waters, or in other words, direct them to the means leading unto the attainment of supernal states of consciousness, we must ourselves enter into the restful and blissful state of soul where we may cognise those higher states which are indicated in the above quotation. And as we do so we shall see it to be a more desirable acquisition for others than any intellectual acquirements where these spiritual, exalting and purifying states of consciousness are absent.

And now let us proceed with a little closer examination of (a) the *Intellect or mind function as a basis of unity.*

And here of course we differ from a mere physical science theory as regards the origin of mind, of the intellect, of the reasoning faculty in man. If we postulate a physical basis only for these powers, it seems to us that the realisation of unity and harmony is a hopeless and impossible dream; as origin in variety of environment merely would of necessity render unity impossible. We must look further and deeper for our origins. Therefore we venture to lay it down as an unassailable Axiom that the potentialities and powers of mind and intellect traced to their source, are derived from the One Universal Mind and Intellect. Through whatever channels they may have come to us their source is the same for *all that is*. It does not fall within the scope of these papers, and the writer does not possess the necessary qualifications to trace out the genealogy of intellect or mind. But reasoning from analogy, on our own low level, we arrive at the conclusion that as they have their origin in the universal intelligent mind, they are of necessity related to developments of intellect and mind other than what we know as human; and thus, are for us all-inclusive. Wherever in the wide expanse of the infinite Kosmos, *mind is*, we participate in the like quality and attribute. This is a helpful and consolatory thought, of the utmost importance to us in regard to our individual soul-life, with its perplexities, trials, sorrows and temptations; ever pointing us onward and upward into the serene atmosphere of universal, spiritual consciousness.

That there are living Entities, Intelligences of varying orders and power, by and through whom the principle of intellect or mind comes to us, as through living channels, is an occult teaching of supreme import. We are told that ours are derived through the Hierarchy of mind-powers ruling the planet Venus. These intimations are valuable in giving definiteness to our thought on this interesting subject; and also as indicating the wide field and scope of our thinking powers, and their relation to other worlds and orders of beings. We are familiar with the great diversities which obtain in the development of mind; various causes are accountable for it, as the difference in the age of individual egos, and in the varied use made of opportunities for growth and development. If we could convey to each one equal light and knowledge; if we could separate each one from selfish and personal interests; if we could subdue in each the passional nature, and if all possessed a perfectly developed physical instrument, the reasoning faculty would act in perfect unison in all mankind; all would be joined together in the same mind and the same judgment. And this would follow in consequence of there being an essential oneness and unity in all the attributes of our mind, from the fact that we all draw and all derive this faculty from the same source.

Combined with the higher aspect of the intellect or mind in man, we have (b) *the Spiritual Soul as the basis of Unity*, the foundation of our spiritual nature, its upward tendencies and activities. As we derive our intellectual powers from a Divine source, so also the spiritual

soul—the foundation of our religious life and needs—is an efflux of the Divine Life, the Infinite Spirit or soul which is termed the Logos, the highest manifestation of Deity. Here again, there are doubtless many to us unknown series of orders of divine Energies, and manifestations of spiritual Powers whereby and through whom this the highest principle of our nature has been evolved. This wondrous spiritual essence, the very soul of our soul, is said to have been imparted to us by a Hierarchy of highly evolved spiritual Beings who rule the planet Mercury. Be this as it may—and the fact of the deification of the planets by the Ancients, the Greeks and others, points in this direction—we have the fact that man's spiritual soul is almost universally acknowledged to be, in an especial manner and degree, an emanation from Deity. All mankind possess this Divine Life; it contains the potentialities of unlimited possibilities. It is the bed-rock of all true religious science. It is that which is at the back of all the immense variety of religious development.

Having referred to the *origins* of the Spiritual Soul and the intelligent mind, which together make up our spiritual, the highest department of our nature, let us briefly note some of the chief activities and manifestations of *mind* and *soul* in the religious life. We must confine ourselves within narrow limits, a few hints only must suffice on one or two important questions, that might be extended so as to embrace all human activities; but as the questions we are about to introduce lie at the centre of consciousness, their relation to all other mental or thought activities will be easily perceived. It is to conscience, and what is known as the condition of consciousness, as expressed in many religions by the knowledge, enlargement and peace accruing from the forgiveness of sins, that we wish to draw attention.

It is those Higher powers in us which create, or institute a Court of Appeal, wherein conscience presides, to which we at all times refer whatever comes before us for choice, judgment or decision. "The voice of conscience brings a message to us direct from the inner shrine of being. That divine principle within us which knows by virtue of its own native powers the ethical bearing of any doubtful question or transaction. Having no need for time to consider or reason, but whose judgment is instantaneous and unmistakable; the soul being before the tribunal of its own Divinity, for a brief moment the warning voice is heard." If at all times responded to and obeyed, what peace, harmony and unity would be realised! But alas! unfortunately for himself and society man does not at all times follow its 'still small voice,' its light and guidance; his selfish instincts and passions coming in the way. None the less this monitor is always with us, and we consciously or unconsciously refer to it our varied activities in every-day life, our thoughts on any given subject, our feelings and our actions. The Mind and Spiritual Soul is therefore the source of the moral and religious instincts; in this two-fold development of our nature we have the basis of the religious life and faculties. The essence of our reasoning powers,

and of our Spiritual Soul powers, faculties and qualities combined, form the unity of our being and our willing, and are the basis of our actions; and through conscience our willing and acting find guidance.

It follows, in the measure that men's consciences are equally developed, are allowed equal freedom, and have equal light, they will necessarily be in accord, and will speak the same thing. It is this equality of spiritual development which we should labour to promote. Let our religious instincts be given free play and they will naturally and necessarily flow toward the same Divine fountain from whence they came. It is on these great scientific principles of our spiritual nature that the Universal Religion of mankind will be built. It is this unity of our higher and essential nature which we are just beginning to dimly perceive.

Let us now turn to the other phase of mind activity we have named as especially falling within the scope of the religious consciousness; that which relates to the 'forgiveness of sins'—a condition aptly summed up in scripture language as "Having a conscience void of offence toward God (our own higher inner self), and toward men."

There must be a deeply felt want in the soul which finds expression in the desire to seek and obtain forgiveness. And the unrest and sorrow which the sense of sin and the need of forgiveness create cannot be set down as altogether the result of ignorance; nor, that the only or chief remedy lies with the intellect, in the enlightenment of the mind regarding one's place in the evolutionary scheme of the universe. This, of course is valuable, and with some a necessary precedent, but not with all. We conceive of the highest Divine Beings as filled with pity, compassion and self-sacrificing Love; and we always associate these qualities with the idea of forbearance, mercy and forgiveness. The great question is, how are their exercises to be reconciled with the no less noble attribute of *justice*? That they are perfectly reconcilable we cannot doubt.

There is an incident recorded in that wonderful collection of divine ideas, the Christian Gospels, wherein one came to Jesus and propounded the question: "Master, if my brother offend against me how many times shall I forgive him—until seven times?" And he replied "Verily I say unto you, not until seven times, but unto seventy times seven." And then, as was his wont on all occasions when tested with knotty and difficult 'questions of conscience,' he proceeds to expound unto those present the deep underlying principles contained in the case brought before him. And he sums up with the pregnant words, "Verily, I say unto you, if ye from your hearts forgive not every one his brother their trespasses, neither will your Heavenly Father forgive you your trespasses." This statement of Jesus covers the entire question of forgiveness, and if logically traced out removes every impediment which besets not only cases such as that propounded by his questioner, but every other difficult 'case of conscience' which may arise.

On another occasion he is represented as exclaiming, "Alas! for the world because of offences . . . and alas! for that man by whom they come!" Let the reader pause, and consider his own 'state of consciousness' in regard to this weighty matter of "from the heart forgiving our brother his trespasses." And, having taken the measure of himself by this rule, let him extend his thought to his friends and intimate acquaintances, to his neighbours and to the world in general; let him as far as may be weigh their spirits and their motives, taking the measure of their states of consciousness by their words and actions; and he will be astonished to find how very few among them, so far as he can honestly judge, fulfil the necessary conditions to the enjoying of a state of full and complete 'forgiveness of sins'. Now let us turn to the other clause of this perfectly balanced announcement. "Neither will your Heavenly Father forgive you your trespasses." Here, for an understanding of the meaning of Jesus, all turns upon a correct, an intuitive apprehension of the meaning of what is intended and included in the words "Heavenly Father." We have need to remember, to apprehend so far as we are able, the profound truth conveyed in the idea of the *impersonality* of God, before we can rightly understand and appreciate the endearing relationship conveyed in the words, 'Heavenly Father.' Who then is this 'Our Father which is in Heaven' who forgives us our sins and transgressions? For our present purpose we may answer—whatever wider application may be given—it is none other than our Highest Divine Self, which is ever seeking to lead us aright, to guide us into paths of obedience and restful peace, in accord with the behests of his viceregent, Conscience, of whom we have already treated.

Briefly, the enjoyment and the bestowal of the 'forgiveness of sins' resolves itself into 'states of religious consciousness;' and it is for us to use those means which are always at hand, whereby we may rise out of those lower material and passional planes in which we have been wont to think and act, into the higher and heavenly regions where 'Our Father' always is. And in the measure in which we do so, we shall both enjoy and practise 'the forgiveness of sins,' and be able to join in the Ancient Confession of the Christian Church, "I believe in the forgiveness of sins, and in the Life Everlasting."

W. A. MAYERS.

VIJNA'NA-NAUKA' STOTRA.

THE following is an attempt at a translation of the 'Vijnâna-Naukâ' (knowledge-boat) of Śrīmat Sankarâchârya. It is one of his numerous short and sweet writings, which set forth his thesis of the Advaita philosophy. The copy in my possession was apparently taken down from the original, about Samvat 1913, by some unskilful hand who evidently did not trouble himself on the score of grammar and orthography. It consists of the text and the commentary, which latter is very valuable as giving us a connected view of the prominent points of Vedântism, in so far as they can be gathered from certain passages in Śruti and Smṛiti.

Verse 1. "I am the same higher eternal Brahman, the reality which one whose mind is purified by religious austerities, sacrifice and gifts (in charity), &c., and who is unattached to the position of kingship &c., arrives at, having abandoned everything owing to a sense of its insignificance."

Commentary :—"Salutation to the preceptors ! I salute Nârâyana the dispeller of the darkness of one who is stupefied with ignorance, the illuminator of those that are to be illuminated, and who is of a pure and wise nature." Here the revered Sankarâchârya, revealing the 'knowledge-boat' for the sake of those desirous to go to the other shore of the ocean of nescience, hints at the अधिकारि (the entitled) by the phrase तपोयज्ञदानादि. *Tapas* is the doing of one's religious duties in accordance with his caste and stage of life. *Yajna* implies sacrificing with a mind to credit it all to the 'Lord'. *Dâna* means the giving in a disinterested way of objects such as gold, &c., to Brâhmanas at holy places. The term आदि includes the worship of the qualified Brahman and the study of the Vedas. शुद्धबुद्धिः denotes one whose mind is purified, purged of all taint, rendered capable of distinguishing between the eternal and the non-eternal. As the Smṛiti says, "sacrifice, religious gifts, and penance are the purifiers of men." (Bh. Gîtâ, XVIII). So the Śruti, "Him the Brâhmanas desire to know by repetition of the Vedas, by sacrifice, religious gifts and penance and fast." Hence "विरक्त" means one whose longing for the objects of enjoyment has gone. The word आदि (in नृपादोपेद), &c., includes the higher world ; since his desire has faded after the recognition of the perishable nature of all things up to the world of ब्रह्म. So the Smṛiti, "From the world of Brahmâ, all the worlds repeat themselves, oh Arjuna !" (Bh. Gîtâ, VIII). Also the Śruti, "Just as here below, the sum of things got together by actions fades away, so in the next world, does the sum gathered together by meritorious works." (Munduka Upanishad). The अधिकारि is with-

out longing, like one who, being desirous of water, does not set himself in activity in respect of a place where he has detected the mirage. **परित्यज्य** means having abandoned everything which comes under the notion of injunction, i.e., which is falsely imagined in Brahman, like silver in nacre. So the scriptures say, "The world, although apparent, does not exist; being unsubstantial, in Thee Who art taintless. I am Brahman there is nothing different from me." **तत्त्वप्राप्नोति** means, becomes a participator in the highest fruit. Here some one might object: "True enough, there can be an attainment of **स्वर्ग** &c., which is not had on hand; but how can **ब्रह्म** be an object of attainment that is eternally attained?" To which we reply: The Sruti, "The knower of self crosses grief," says that the idea of result attaches even to that which is already at hand. By '**तदेव**' the revered Sankara negatives the notion of difference. The sentence thus means: 'I am that same unsurpassed, all-pervading Brahman which is eternal and not to be sublated in the triad of time.' The Sruti supporting this non-difference is the celebrated 'That art Thou.'

Verse 2. "I am that same higher eternal Brahman—the reality which the knowing (person), practising contemplation, attains, having invoked a compassionate preceptor, resting in Brahman and quiescent with devotion, and having pondered ever his own nature."

Commentary:—The attainment of the Highest Reality comes of **श्रवण, मनन, निदिध्यासन**. This is now set forth. Having invoked the **गुरु**, in a gentle mood and with devotion on the part of the **अधिकारी**, i.e., having propitiated him by mind, speech and body. The **गुरु** must be possessed of kindness towards the suffering. He must have repose in faith in Brahman, and also must be **प्रशान्त**, i.e., raised above the pairs of opposites. Says the Sruti, "One must go, fuel in hand, to a preceptor versed in the Vedas and resting in Brahman, in order to obtain the knowledge of the Reality." (Munduka Upanishad). **मनन** is the fixing of the mind, by means of illustrations, on the Reality studied through a **गुरु**.

निदिध्यासन means the constant directing of the flow of thought (on the **तत्त्व**) by means of the subtle modification of the mind. **तत्** in **तैदवाहमास्मि** means that essence by means of which the non-intelligent elements **महत्** &c., are illuminated. The Sruti "The self, indeed, is to be seen, to be heard, to be thought of and to be pondered over", sums up the necessary requirements, i.e., **श्रवण मनन** and **निदिध्यासन**.

पर in **परंब्रह्म** denotes that it is untainted with nescience and its effects. Brahman is of the Nature of bliss, so the Sruti says, "bliss is Brahman. This **ब्रह्म** whose essence is bliss, am I". Thus the non-difference is brought out.

Verse 3. "I am the same higher ब्रह्म which is of the nature of joy, and light, in which the phenomenal is negatived, which is devoid of limitations, the तुरीय (the fourth), to be approached only by the mental modification in the form "I am Brahman."

Commentary :—Here somebody might object : "Joy is found with respect to Brahmā, Indra, &c., then why limit the आनन्द to ब्रह्म only?" To which we reply : "Just as wells and tanks are included in a large store of water, and the purposes of bathing and drinking, &c., are equally served by the latter, so also the comparatively insignificant joy with respect to Brahmā and Indra, &c., is included in the limitless joy of ब्रह्म. Therefore Brahman is of the essence of the highest joy. The Srutis say "All beings live upon only a part of the आनन्द to this" (Tait. Up. II). "Brahman is Truth, Knowledge, and Infinite." (Ib. II). In order to exclude the idea that it must be illuminated in its turn by something else, the epithet 'self-shining' is used. The Smṛiti says : "It is the light of lights and is said to be beyond darkness." Vasishtha says, "On account of the common attributes of impartiteness, all-pervadingness and imperishableness, there is no difference between Brahman and ether; ब्रह्म simply has intelligence in addition". A doubt is raised : "ब्रह्म on account of its connection with body, &c., must also be connected with religious merit and demerit". To remove this difficulty the term निस्तप्रपञ्चम् is used. The general idea is "untainted". The Smṛiti says "Oh Kaunteya ! although in the body, it neither acts nor is tainted". So the Sruti also, "Without attachment, not to be tainted". Thus it is a complete whole. To remove the doubt—that being limited and consequently cognized as containing elements of variety it cannot be called a whole—the term परिच्छेदशून्य is used. It means "devoid of the difference between the individual and the Highest Self." Thus we have the idea of a complete, real, one whole ; just as one sun shines as though it were manifold in different pools of water. So the Sruti, "One god concealed in all beings, pervading all, &c." (Sve. Up.) "The individual soul and the Lord are the two halves as it were of कामधेन called माया (Delusion), &c."

A question is asked : "In what way is Brahman to be known?" The reply is furnished in "अहंब्रह्मैतत्त्वैकगम्यम्". The वीच must be qualified by सत्त्वं untainted by the Rajas and Tamas qualities. "If Brahman (to raise another question) is cognized by द्वि it is इन्द्रियगोचरं. "Not so," we reply. "Just as on account of the blindness of the eye, one does not perceive the sun, although it illuminates the senses, while on its removal he perceives the sun by the sun's own strength and does not illuminate the self-shining sun ; so also the modification in the form, "I am that," does not illuminate Brahman, but sublates the ignorance which besets the mind while Brahman is shining by its own light. So the

Sruti, "That, by whose light, all this shines." This ब्रह्म is again निरुपाधिक which is denoted by the term तुरीय.

Verse 4. "I am the same higher eternal ब्रह्म by ignorance regarding whom the whole Universe is presented, and by a consciousness of whose nature the same presently vanishes; which transcends mind and speech, which is pure and free."

Commentary:—The substance is, nescience having been sublated by knowledge, the phenomenal world, which is an effect thereof, also ceases to exist for a wise man. The connexion is, I am that same Brahman, by ignorance of whose nature the perception of the Kosmos takes place.' Just as, so long as the knowledge of nacre does not arise, the knowledge of silver continues to be apprehended as real; so also as long as there is no intuitive presentation of Brahman, whose nature is 'existence, knowledge and joy, so long also the fictitious world appears as though it possessed the characteristic of substantiality. यदात्मप्रबोध means after the hearing of the great sentence (तत्त्वमसि, &c.), i.e., when the conscious presentation in the form, 'I am Brahman,' arises, the whole world vanishes, i.e., ceases to shine for those who rest in Brahman, that is its own nature, as though for persons acting like the bewildered and the mad. As it is said in the Bhāgavata Purāna, "The accomplished man does not notice this perishable body, whether it continues or is shuffled off; in the same way one who is intoxicated does not notice whether a garment is on or off him." The general idea is, activity takes place in the manner of a dry leaf driven by the wind of breath. This Brahman likewise does not fall within the sphere of the operation of mind and speech. So the Sruti says, "from whom words turn aside, having failed to grasp it along with the mind, &c." (Tait. Up. II.)

विमुक्त means devoid of the attributes of being a doer, &c., belonging to the non-self. This ब्रह्म which is वासुदेव, am I.

Verse 5. "I am the same higher eternal Brahman, which transcends the three states, is one without duality, which shines fully to those in trance, when negation has been made by means of sentences like 'It is not so; it is not so, &c.'"

Commentary:—The verse points out the purpose served by a negation of the world of appearances. The connection is "I am that Brahman, which shines fully to those in समाधि (in a state where there is a complete adjustment of the inner workings to external influences). When the negation has been made, i.e., when the imagined limitation has been set aside, they see ब्रह्म in everything—those ascetics, who have all desires quenched, whose egoism in the form 'I,' 'Mine,' &c., has vanished, whose mental modifications are plunged in pure Being, and whose nature is that of a Jīvan-mukta (absolved while living). The meaning is, "Just as one in darkness not apprehending the real form of a rope, out of error sees a snake in the same rope, and when a negation has been made in the form, 'This is rope merely, no serpent this,' the true idea of a rope arises,

so also in the present case." As has been said, "The egoism relating to the body having vanished, and the Highest Self having been cognized, there takes place mental concentration wherever the mind goes." The three states are जाग्रत् स्वप्न, where the जाग्रत् is a witness of dreams, &c., and सुषुप्ति where he sees no dreams at all. He is called जीव when transcending these states. The Sruti says "This person is without attachment." The term अद्वैत is used to exclude the idea of the Isvara of the तार्किक, &c.

एकम् implies the absence of the three sorts of difference beginning with "that from its own kind." परम् is that ब्रह्म which forms the substratum on which all things are superimposed.

Verse 6. "I am the same higher eternal ब्रह्म by the particles of whose joy the whole world becomes ब्रह्म आनन्दमय; in whose pure Being all this shines; and by a true cognition of whose nature, all the rest has to be abandoned."

Commentary :—The import of the verse is, the absence of independent existence of जगत्. The source of joy is here represented to be Brahman. As is said "अस्तिभोत प्रियंरूपं, &c." Through Brahman, this inanimate Universe consisting of names and forms, appears as though it were of the nature of happiness. This whole of things is through error imagined in ब्रह्म, just as a man is imagined in a lamp-post. On the other hand when the erroneous impression is dispelled Brahman shines forth in its own nature, so that the world has no existence apart from and independent of, Brahman.

When Brahman has been intuitively presented by means of श्रवण मनन and निदिध्यासन, the rest, which in the state of delusion appears to be invested with the character of substantiality, has to be set aside (in so far as it appears distinct).

Verse 7. "I am the same higher eternal Brahman, which is formless and exceedingly luminous, deathless, infinite, all-pervading, the source of all beings, without desire and attachment, and which has to be arrived at by means of the mystic ओम्."

Commentary :—The verse shows that Brahman is the cause of the world, so long as we keep in view the state of false superimposition. Brahman is अनन्त because devoid of the limitations of time or place, and is the cause of the world of appearances in this sense that the latter being imagined must not exist out of the substratum. As the Sruti says, "From that self sprang the ether, &c." One should not raise the doubt that since it is the author of this Universe of diverse elements, it must also be connected with merit and demerit, because to exclude this notion this term, संगर्हानम् is expressly used.

Being devoid of egoism in respect of the position of a doer, &c., it has no connection with religious works of whatever sort. The term निरीह' denotes absence of a longing for the fruit of one's actions. So says

Krishna, "Works do not taint me ; I have no desire for the fruit of works." The ' taint' here spoken of is the bond which constitutes the cycle of births and re-births.

शिवम् is of an auspicious nature. Brahman is ओकारमय either because it is known through the Vedānta Sāstras which are the effects, as it were, of the syllable ओम्, or else through the repetition of the same syllable after having checked the mind, in the lotus of the heart, by means of the Yogic power. The Mahābhārata says, "The Yogis see the light while practising Yoga". As is said, "He who relinquishes his body, after uttering the syllable ओम् which is the imperishable ब्रह्म, and remembering me, goes to the highest goal." Brahman is formless because in reality it has no fictitious adjuncts. It is exceedingly shining, because of its own light. It is deathless, because devoid of birth, death, &c., which constitute the attributes of the non-soul.

Verse 8. "I am the same higher eternal Brahman, in the ocean of joy relative to which, when a man is plunged therein, the whole play ofnescience and the phenomenal disappears, and which is the wonderful cause."

Commentary:—It is here suggested that the external objects of enjoyment have no attraction for one who is delighting in the joy of Brahman. The effects ofnescience, vast in extent, disappear when a man rests in his mental modification after it has assumed the form of Brahman. The analogy is here of a man who, blind by day, does not notice the manifold activities around him. The same is the case with a person who has become a जिवन्मुक्त and whose inner eye has been opened. Brahman is termed अद्भुत because the effects take place without the intervention of instruments, agents, &c. It is a निमित्त because associated with माया which is the really evolving cause. (The elements and their effects being the evolvers.)

Verse 9. "The person who respectfully and with a devout mind repeats or hears continually with concentrated attention this prayer, which serves to unite one to his own nature, becomes Vishnu himself : we have this on the authority of the Vedas."

Commentary:—This declares the fruit of the repetition, &c., of the above lines. One has to constantly repeat this prayer, which cuts down the vast barrier of difference, and has also to keep it constantly in memory. He must hear the same with a fixed attention, and as the result, he will, even in this life, become विष्णु himself. So the Sruti, "One who knows ब्रह्म becomes ब्रह्म himself".

Concluding Sloka : "One should cross to the opposite shore of the sea of ignorance by taking hold of this 'boat of knowledge.' He who cuts asunder his longing by means of the sword of knowledge goes to the abode of Vishnu.—he, the blessed man."

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

PROBABLY the large majority of those who have cast in their lot with the Theosophical Society would to-day be prepared to admit that religion is one, but religious systems are many; that in religion, which might also be called Theosophy, we have pure, absolute truth could we but find it and *know* it; whereas in any religious system we have but certain fragments of this truth, varying according to the age when that system came into being and to the character of the nation in the midst of which it took birth. Many would probably go a step further, and admit that each religious system has its own peculiar beauties, belonging to itself in a higher degree than to any other system, and that therefore each has its own particular work to do for humanity, some aspect of the truth to impress on men's minds, in order to teach some lesson that is specially needed at one special time and by one special race or nation. And yet such lessons can never be confined to their own age and race; the application of religious thought is universal, belonging to all times and all peoples, and it is only when we recognise this fact that we shall be likely to appreciate and reach that spirit of tolerance which will enable us to be just to all systems. Then it will not concern us to decide as to whether one religious system is superior or not to another, any more than we should wish to decide which one of the colours in the solar spectrum is the best! Such a thought we shall feel to be petty, and unworthy of one who is striving to be a true "Theosophist." But just as all the colours in the spectrum, nay, all the minutest shades and varieties of colour, must be combined to produce the white sunlight, so we shall try to see in each system its one (or more) characteristic feature, in order that by combining all we may at last find "religion."

Strange as it may seem, there are some, even among those who claim to have studied and accepted Theosophical principles, who appear, judging from their own words, to think that Christianity is an exception to the rule enunciated above, that it has had no work to do for humanity, that it is, as it were, an excrescence on the face of the religious history of the world; that the founder of Christianity was either a mythical person, having no historical existence whatever, or else that, if he did exist, his work was a complete failure and did far more harm than good. Now I want to look at Christianity from the point of view of an ordinary person, making no claim to deep scholarship or to high critical ability, but having an honest desire to find truth and live up to it, and see whether there is any virtue in this religious system which justifies its existence. It will be necessary to establish two things; first, there must be some teaching which is *emphasised* in Christianity and which will help to elevate those who try to follow it faithfully; and second, some

of the most important teachings of other systems must be shown to be present also in Christianity. I can do neither of these things as they ought to be done: I cannot deal with them critically, methodically, nor with that keen scholarship that they demand. I can only put down a few scattered, disjointed thoughts that have come to me as a help, in the hope that they may help others also, and may perhaps lead to a full elucidation of the subject in these pages from far abler pens than mine. For there is a real need of work to be done for Christianity *here in India*; partly to counterbalance the bitter hostility towards it that is the result of the well-intentioned, but misguided efforts of many of the Christian Missionaries; partly to help some who have been converted from their ancestral faith, and now find in the Christianity they have adopted, something lacking, a failure to satisfy their deepest needs.

It is commonly said that a tree is known by its fruits, and one of the evidences often cited of the inferiority of Christianity to other systems is the persecution and bloodshed that have been associated with it, and even perpetrated in its name. A melancholy picture indeed, and one whose existence every true Christian must deeply deplore. But let us look at another picture. Every system has some amongst its followers who are fanatics, and whose misguided zeal leads them to do many things that no right-minded person can approve. It has also many whose religion is a mere name, an empty profession, leaving the character and life uninfluenced. But it is not from these that we must judge of the virtue of the system. It is rather from those who are full of sincerity and earnestness; who find in their religion a power to mould their daily life, and a strength to enable them to become better men and women. And there are such, happily not a few, among Christians, yes, even among the most narrow and orthodox. There are many who live lives of honour, purity, love and unselfishness that are beyond reproach, and who will tell us that it is from their religion that they gain the impulse and power to live thus. And yet their intellectual conceptions are of the narrowest and crudest, their ideas of God, of the life beyond the grave, of the possibilities of human growth and development, of the meaning and purpose of life, are of the most elementary character. Whence then comes the force that so purifies and sanctifies the life? I believe it is to be found in the power of the personality of Jesus of Nazareth. For it is in these people that we often find an intensity of devotion to their Master that none can surpass. The thought of Him is constantly in their minds; their lives, even to the minutest details, are guided by the consideration of what would be pleasing to Him; had they lived in the old days of persecution and martyrdom, they would have gladly faced torture and death for His sake; and now, as there is no opportunity for that, they show their devotion by a life of unselfishness and active altruism, all done in His name and for His sake. This is the bright side of Christianity, and it seems to me that the whole strength of the system centres round the person of Jesus. But this is not enough, for in every system there are the great teachers and saviours who have

called out the devotion of their followers. Wherein, then, is this the strong characteristic of Christianity, over and above other systems? I cannot but think it is because of the extreme simplicity of the system, *as it appears to a superficial observer*. In other systems we have, as it were, a magnificent painting, the canvas of which is covered with many points of beauty and importance. The personal love of the Master for His disciples is there, but it is in the midst of many other beauties, and so its lustre loses by nearness to them. But in Christianity, all else is put into the background; much is there of philosophy and exalted ethics, but there is a sort of haze put over all except that one point which stands out in the very centre of the picture, the love of the Master. It almost seems as though humanity must have been in danger of forgetting this in the midst of more abstruse and metaphysical speculation, and so a part of the mission of Jesus was to emphasise this point, to draw men's attention to it so forcibly that they would first be filled with that overpowering devotion to Him that would lead them to live the life of self-sacrifice and altruism which He constantly urged on His followers; and then they could look into the dim background of the picture, where they would slowly, but none the less surely, learn the philosophy, the inner teaching which was at first only for the chosen few, and all of which even they were not yet able to bear.

If this is the strength of Christianity, looking at it only from the ordinary, orthodox point of view, much more is it so when we see it in the light of Theosophical teaching. For, in the first case, Jesus is regarded as quite apart from humanity; He is *the* Son of God, in a way in which no other being ever can be; He is in fact God Himself, and that being so, we cannot but feel that a great gulf is fixed between Him and us. His example is beautiful and good, it is as high an ideal as one need wish to aspire towards, but—and this is an objection which to some is unanswerable and insurmountable—it is unattainable! We may strive to follow Him, we may take Him as our example in everything; our love for Him may be the one motive of our life; we may even experience much of the peace and joy which results from a conscious communion with Him, our Master; and yet beneath it all, *in the hearts of the most earnest*, there is, perhaps hardly recognised by themselves, a deep pathos, and almost a despair. The goal is recognised as one that no mere human being can reach, and many Christians have so sadly failed to realise, in all its fulness, the divinity of man, that they are obliged to put off the realisation of their ideal to a future world, where, by casting off this physical limitation which we call the body, and by the mysterious power of the Christ, they will at last become perfect. And thus many of them live in the future, recognising that with this earthly life, pain and sorrow must always be associated, and that it is only beyond the grave that perfect happiness and purity are possible.

But now look at the Theosophical view and mark the contrast. Jesus of Nazareth stands forth here as the type of what every man may become; as one who has gone through all the experiences and trials of the series of incarnations through which we are to-day passing; one who has "fought the good fight," and, having Himself conquered, is able to teach, help, and strengthen us. True, He still stands apart from us, as one who has already scaled a mountain height stands apart from those who are still toiling up the side; but there is no longer a gulf separating Him from us, only a long, steep path, difficult to travel, full of pitfalls, stony and precipitous, but still a continuous path right to the point where He stands, and where we also shall at last stand by His side. And with Him are the other great Teachers of humanity, Sri Krishna, Gautama the Buddha, Zoroaster, and all the great Rishis of the past. This indeed fills us with a hope and a joy unknown before. We have now an ideal that we know we can reach, and reach *here*, not in some far-off heaven; it may not be in this incarnation, nor in the next, nor for very many to come, but what matters it how long it will be, when we have the certainty of success? This does not lower our conception of Jesus; it rather raises it. For is it not the very height of love and self-sacrifice that one, who knows by experience all the pain and sorrow that spring from physical limitations, to whom they must be by far the greater from the contrast with the free spiritual life that he has attained, that such a one should voluntarily subject himself, not once, but for long ages, to these limitations, in order to help us? For we do not believe that Jesus of Nazareth lived on earth only once, nineteen centuries ago, and then passed on into that purer spiritual sphere. Far from it! We believe that He, *the Master*, voluntarily renounced the calm spiritual life to which He had earned the right, and that He lives ever in contact with humanity, constantly watching and guiding those who belong to Him, living amongst them from time to time, if occasion arises, always sharing in their trials and sorrows, until the very end of the cycle, when all will have reached the point where He stands. Is not this a far greater love and sacrifice than that shown in a miraculous incarnation of God, lasting but a few short years, and by its very nature making it impossible that Jesus should have felt our troubles and limitations *exactly as we do*? Some say this Theosophical conception of Jesus practically takes Him away from us, because it lowers Him to the level of humanity! It does not lower Him, but it does raise our conception of man; not of what he is to-day, but of what he *is to become* by the bringing out of all the possibilities latent within him. And at the same time it deepens ten thousandfold our reverence and devotion to one who has shown such a perfection of sacrifice and love.

But is this conception merely the fancy of a disordered brain, as some would have us believe? Or is it supported by what Jesus Himself says? When one thinks of the innumerable sects in Christendom, every one of which can quote Scripture in support of its particular dogmas, even though they are in direct contradiction to those of some

other sect which also takes its stand on the authority of Scripture, one cannot but hesitate to seek confirmation in the Bible for any views whatever. And yet there are some passages that are so full of suggestion that we cannot pass them by. It is worthy of note that Jesus but rarely speaks of Himself as the "Son of God"; the name He almost invariably applies to Himself is the "Son of Man;" and this, as Madame Blavatsky says, is the "mysterious appellation" given to the Divine Initiates.* *Never once* does He definitely declare Himself to be the *only* Son of God, though there are passages which have been construed as implicitly conveying this meaning. But again and again does He either state or imply that every man may become the Son of God. The following passages may be cited:—

"Call no man your father on the earth, for one is your Father which is in heaven."† "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . that they may be one, even as we are one, I in them, and thou in me, that they may be perfected into one."‡ "They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are Sons of God, being sons of the resurrection."§ Other passages equally striking are those in which Jesus tells His followers that they will be able to do the works that He does, and *even greater works*, if they believe on Him;|| and again, where He tells them that they are to be "perfect, as their heavenly Father is perfect."** We can hardly believe that one so pure and holy as Jesus of Nazareth would have held out hopes to His followers, of power and perfection which they were unable to reach! And so, unless we are prepared to admit that He said things which He did not mean, we are bound to acknowledge that He Himself taught that there are possibilities in man of attaining a position like that which He had Himself reached. But there are certain conditions, especially that of belief on Him, attached to such attainment, and we must therefore consider what is meant by these conditions. This must, however be postponed till next month, along with the consideration of the meaning of the passage on which more than on any other, the belief that Jesus of Nazareth is the *only* Son of God, is made to rest.

LILIAN EDGEK.

(To be continued).

* "Secret Doctrine," Vol. III., p. 86.

† St. Matt., XXIII., 9.

‡ St. John, XVII., 20, *et seq.*

§ St. Luke, XX., 35, 36.

|| St. John, XIV. 12.

** St. Matt., V., 48.

THE ATTRACTION OF LOVE.

AN ALLEGORY OF THE SUNBEAM.

THE early sunbeams were glancing across a darkened room, making what appeared to be a bar of solid light, alive with the mazy movements of myriads of dancing motes. And as the invisible nothings flashed into view, swept rapidly across the bar, vanishing as suddenly as they appeared, I could not help wondering, like a child, whence they came and whither they went.

Now as I watched them in airy flight, coming and going, I thought how, like these dancing motes, our own lives emerge from obscurity, to become bright and luminous as we live in the light of Divine Love and reflect from character and conduct that heavenly radiance; and how, directly we leave the path marked out for us by the Light Divine we lose all our personal significance in the darkness around.

Musing on this theme, I confined my attention to a few of these luminous particles, and as I endeavoured to follow their movements, it became apparent that some of them were rising in ever widening circles increasing in brilliance as they ascended, while others were losing their brightness and descending in narrowing orbits, falling faster and faster as their path of descent became more direct and vertical.

Whether rising or falling, all seemed to move in a pathway which described a line like that traced by nature in the helix of a shell.

Then, with increasing interest, I saw that some of these particles were circling round each other without coming into collision, but gaining in brilliance as they approached, while others were attracting to themselves floating particles of grosser substance. This impeded their progress and obscured their light, causing them to descend with reversed motion, until with accelerating velocity they fell back into the darkness whence they came.

Following these in thought, I perceived that the area revealed by the sunbeam was but a minute part of a universe full of life and motion, and that from the depths below, a countless host were rising upwards toward the light.

The curious phenomena thus revealed suggested an endless number of questions for investigation, and I wondered more than ever whence came these particles and whither they went? What was the origin of the beautiful spiral movement? What was the future of those that passed upward? And what became of those that fell.

Presently, as if the intensity of the desire opened the way of knowledge, the mystery began to resolve itself before me; and I

watched one particle in its descent, to discover that as it reached the denser mist below, its movement was arrested, and when it once more felt the influence of the light, which penetrated even here, it began to move outward and upward as before.

But what subtle chemistry had wrought the change? My question was answered as, continuing my observations, I saw that although the action of the light loosened the bonds of the fallen particle, its liberty was not effected until it responded to an attraction exerted upon it by other particles like itself.

It was now evident that this powerful mutual attraction, acting in combination with the light, initiated the outward and upward movement which at first arrested my attention, and the beautiful spiral curve was thus seen to be the product of these two forces.

As I watched and wondered, a voice out of the unseen seemed to whisper to my consciousness:—

“Thy dream of whirling atoms is a vision of the ascent of the human soul from the darkness and thralldom of self into the light and liberty of God. The *light* shining from above to which the molecules responded; the *power* by which their bonds of association were broken; the *attraction* which drew them toward each other, and the *elevating* force which lifted them upward, are all manifestations of the one *Great Energy* emanating from the Supreme:—*The Attraction of Love.*”

The voice continued:—

“Just as the seed-germ bursts the fetters, and using its earthy envelope as a store of energy, grows upward into the sunlight which quickened it into being; so the soul responds to the *Attraction of Love*, and breaks the bonds that imprisoned it, to rise from its dead self into the higher life which is in God.

“If, in the physical world, you watch the action of light upon certain chemical compounds; you will observe that when it sets free the gaseous from the earthy elements, the molecules of the former associate themselves together in accordance with a well-known law which keeps them circulating around each other without coming into actual contact.

“Here in this vision of the spirit world you may discover the same law in operation.

“You marked the swift descent of those who had attracted to themselves what they vainly supposed would give them pleasure and delight, and you noticed how in the denser strata their motion was arrested, for the Light of Divine Love penetrates into the darkest depths, and here its power dissolves the combination which imprisons the soul, and gives it power to escape from the fetters it had bound upon itself.”

Musing in the silence, I had just framed the question, “How can the soul free itself and seek the upward path?” when again I heard this response from the unseen:

“Directly a human life ceases to seek the gratification of its own selfish desires, and begins to feel a living interest in the welfare of another, the bondage of self is broken, and the soul responding to the ‘Attraction of Love’ moves outward from its corrupting selfishness and so begins its upward course.

“Just in proportion as personal interest is released from self, and goes out in affection and help toward others, it widens the circle of its own influence, and by every act of self-sacrifice rises into a higher plane, tracing in its progress upward and outward, that beautiful spiral pathway which you have so carefully observed.

“The Light of Divine Love reflected from the lives of those who love most and best, grows more and more beautiful as the soul rises thus higher and higher into the Light of God.

“As in the vision, you saw how the circling notes gained in brilliance as they approached each other, so in the soul’s ascent its path is widened and illumined by the Attraction of Love evidenced in human friendship.

“Every loving service rendered, and each new friendship gained, gives, by the influence of mutual help and companionship, a fresh impulse to the progress of the soul; for when it begins to recognise its brothers and sisters in God’s great family, it begins also to recognise the ‘Fatherhood of God.’”

As the vision faded, and the echoes of that sweet voice died away into the silence, I saw in that beam of sunlight, the emblem of a new hope; for now I felt assured that those that fall back into the darkness can never be lost—but, redeemed by love, they will respond to the Master’s call and rise again into the liberty of His glorious Light.

JOSIAH MARTIN.

Theosophy in all Lands.

EUROPE.

LONDON, August 31st, 1898.

This month has been one of comparative quietude as regards theosophical activities. It has been a season of rest for several of our workers, and the lectures to the Blavatsky Lodge have been discontinued as is usual at this time of year. Mrs. Besant has, however, presided at the meeting of the North of England Federation and has given two public lectures in Harrogate. Her last lecture in London was given in Queen's Hall on the 7th inst., closing a remarkable series of five lectures on "Esoteric Christianity." The value of these lectures has been greatly increased by their having been printed at once, and sold in small pamphlet form at 1d. each. The demand for them has proved very great and the first number is already out of print. They will not be re-printed in this form, but will probably take shape in a work of more permanent character at a later date.

Mrs. Besant's treatment of this subject will undoubtedly do much good, and at a time like this—when there is a decided revival of something akin to religious warfare in the acrimonious controversy which is going on between the ritualistic section of the English church and the actively anti-Romanist party in the country—it might do much to soften asperities and promote real Christianity, if the truths embodied in her words could be still more widely disseminated. Realisation of the deeper meanings underlying the Sacraments and Creeds of Christianity, and of the truth that the same teachings were to be found in other forms of faith, would surely tend to make men lay less stress upon the outer form or garb in which the reality is invested. So we but reach the reality, it little matters what form we seek it in—each has its place in evolution; it is but a vain endeavour when men try to make all others reach it in *their own* especial way.

Vegetarians are naturally much interested in Dr. Lilienfeld's discovery of a method of producing artificial albumen—said to be identical with natural albumen. There seems little doubt that the discovery has really been made, but as yet we have no demonstrations of its actual value. We can only hope that it may tend toward a more rational system of diet, and one which will gradually lessen the sufferings of animals killed for food.

There is, however, a danger in the craze for artificial and concentrated foods which is abroad at present. Nearly every new food product whose virtues are advertised, bases its claim to our attention upon the amount of concentration which it has undergone, until we get, or are supposed to get, the value of a full meal in a thimbleful. This is unnatural, because the stomach as at present constituted, expects a certain quantity of food at stated times, and can only do its work properly when so provided. Dr. Lilienfeld has, so he affirms, synthesized albumen, but it remains to be proved whether man can thrive upon the artificial product.

In the July number of the *Geographical Journal* there is an interesting account of a system of wireless telegraphy found in use amongst a tribe of

Indians in the valley of the Amazon. The account is written by Col. George Earl Church, from notes given to him by Dr. José Bach of La Plata, who had explored dangerous and remote parts of this valley. Col. Church had had several conversations with him regarding the wonderful telegraphic system of a tribe known as the Catuquinarús. Dr. Bach had minutely examined one of their instruments of which a sketch is given in the journal. These Indians live in groups, their habitations or *mollucas* being always located in a straight line—north and south—each habitation being about a mile apart. An instrument is hidden in each, and when an Indian wishes to communicate with another of his group, he firstly calls attention by striking the instrument. The neighbouring one echoes the blow, and then commences a conversation. Dr. Bach examined the telephones of another tribe; he noticed amongst other things, that they had a curious custom of segmentation. Part of a tribe splits off and assumes a new name although claiming parentage with the original family; thus, in the case of the other tribe with the telephone, they said they were *formerly* Catuquinarús. Dr. Bach remarked that their senses were very keenly sharpened, and Col. Church, who has also travelled amongst Indian tribes, says that in many ways their senses and instincts are superior to those of "civilized" men, "Many magnificent qualities," he says, "have been sacrificed upon the altar of civilization." Col. Church also remarks that he has for years "thought that the telephone of the future must be two unconnected instruments, so thoroughly *en rapport* with each other that, even if separated by the Atlantic Ocean, a word spoken into one would be echoed by the other;" and he seems much impressed to find, in the invention described, "a semi-savage treading closely upon the heels of the highest civilization."

A remarkably clear case of the appearance of the astral body of a young man accidentally killed, is related by the Rome correspondent of the *Daily Mail*, who vouched for its truth under date of August 18th. It is as follows:—"On August 12th a young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Rocciamelone, on the night of the accident, aroused the rest of the family, announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish:—"Father, I slipped down a precipice and broke my head, and I am dead, quite dead." The other members of the family tried to persuade the poor Count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till the morning, when the official confirmation of the terrible accident reached him. This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrario is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in Spiritism."

It is curious that it was considered necessary to guarantee the very ordinary character of the father in relating his sorrowful experience, but it will no doubt make the narrative all the more impressive to many readers.

Reviews.

THE UPANISHADS.—VOL. 1.*

Iśa, KENA AND MUNDAKA.

WE have already drawn the attention of our readers to the Upanishads Series proposed to be issued by Mr. V. C. Seshachariar, B. A., B. L., M. R. A. S., the energetic Secretary of our Adyar Lodge T. S. We have now before us the first volume which contains Iśa, Kena and Mundaka Upanishads. It gives the Sanskrit text with its literal translation followed by Sankara's commentary. Of late we perceive immense activity in the line of publishing translations of Upanishads and the like, which is, as admitted on all hands, mainly due to the widespread and far-reaching influence of the Theosophical movement. Among other publications of the kind we may mention those of the Blavatsky Lodge, London, and of Mr. A. Mahādeva Sastri, B. A., F. T. S., of Mysore, which evince much analytical skill and critical and comprehensive acumen on the part of the translators who spare no pains in making their volumes replete with all information bearing on the subject. The later the publication, the better the edition we expect—better arrangement and presentation of the subject matter. The general spirit of oriental research in the West has contributed much to bring to light the philosophical lore hidden in Sanskrit literature from a long time. The only accessible source of knowledge to the English-knowing public, of the valuable commentaries of Sri Sankarā Chāriar is of that on the Vedānta Sūtras by the famous Dr. Thibaut. This also not being accessible to all, a great need was being felt for other editions, as the thirst for Vedānta knowledge has of late very much increased. Now the present edition of the Upanishads with Sankara's commentary satisfies the demand in all respects, and we only wish that the zeal with which the first volume has been brought out may be kept up till the series is completed. It is rather unnecessary for us here to give any outline or summary of the teachings of the Iśa, Kena, and Mundaka Upanishads contained in the volume before us, as the subject is well known. But in passing, we may state that the Iśa Upanishad, which stands first, has been accorded that place by the great commentators because it strikes the key-note of the Vedānta system and explains the whole philosophy as if in a nut-shell. It is the cream of the Vedānta system. This Upanishad, small as it is, cannot be thoroughly understood without the help of the commentaries. The main doctrine being thus set forth in the first Upanishad, important questions are raised in the second, viz., the Kena-Upanishad, concerning that Supreme Intelligence and power that decrees and commands all, and these questions are satisfactorily answered. Above all, this Upanishad teaches humility. The higher science of Brahman and the lower science of ceremonials are dealt with elaborately in the Mundaka.

The commentary which is now made accessible to the general public is a valuable help to the study of these Upanishads, and we wish that every

* Printed by G. A. Natesan & Co., Madras: price, Rs. 1-8.

student would provide himself with a copy of the book. The translator has aimed at keeping to the letter of the original. The rendering is simple and at the same time flowing in style. Much credit is certainly due to the editor. But we must say that the translation is not altogether free from defects and that it could have been made more spirited. The general get-up of the book is good though the execution cannot be said to be excellent. We take this occasion to note the following points for the information of the publishers in case other editions should be issued:—

1. The first line in the book reads, "Adoration to the Brahman." The article *the* might well be omitted here, as also in other places and before the word *Atman*, unless necessitated by the context.

2. The first page begins with the heading, "Sri Sankara's Introduction," but its end is not distinctly marked on the second page, just before beginning the text.

3. The English translation of the text of the Upanishad might have been distinguished from the commentary by a difference in type.

4. The English translation of the Mantra should be numbered to enable the reader to know the number of the verse he reads. This is a sad defect. Two parts of the Kenopanishad are so numbered, but not the rest.

5. In some places (*vide* pages 13, 66, 69, 71, 72, 73, 74, and, 145 to 164) the Sanskrit Text is "run on" with the rest of the matter. It should have been 'indented' to show that it is the text and not a quotation inserted in the body of the book.

6. The transliteration of Sanskrit words should be more carefully done. *Grihaasta* in line 1, page 94, should be spelt *Grihastha*.

7. The title-page reads, "The Upanishads *Ísa*, *Kena* and *Mundaka* first volume." Want of punctuation here leads to a different meaning from that intended to be conveyed.

8. The printers' names appear in the place of the publisher's, and the publisher's name in the place of the translator's or editor's.

We hope these minor points will be attended to in issuing the next volume.

T. A. S.

TEXT-BOOK OF OFFICIAL PROCEDURE.*

Official procedure has hitherto been treated practically as a forbidden subject, inasmuch as no attempt has till now been made by any writer, to expound the various processes by which the several departments of the Indian Government are worked. Mr. Hogan is the first exponent of the official system; and we believe that his intimate acquaintance with the subject constitutes his Text-Book of Official Procedure unquestionably a work of practical utility to every class of government officers. That it is a thoroughly reliable guide in all Secretariat matters is testified by competent government officers whose opinions are annexed to the Preface; and its dedication to Lord Elgin is an additional proof of its excellence, for it is inconceivable that His Excellency would have been advised to accept the dedication of an inferior book.

* By C. P. Hogan, of the Indian Foreign Office, Calcutta, Catholic Orphan Press, 1897.

The book commences by a general description of the mechanism of administration in India. It then proceeds to discuss in detail the various functions necessary for the conduct of work in the Imperial Secretariats. Departmental economy, that is, the means by which the machinery of the Secretariat is made to operate, is next fully described. The question of discipline is dealt with in a separate chapter: the deficiency of the existing system is pointed out; pseudo-discipline, or that which passes current for the genuine article, is differentiated from true discipline by a careful analysis of the latter; and an investigation is made into the principles that should govern the inter-relations of superior officers and their subordinates. The treatise winds up by a useful glossary of official terms, followed by a number of appendices, containing administrative statistics, forms and specimens of the different classes of work in use in Secretariats, a specimen of proof-correction, the clerical examination rules, the system of transliteration adopted by the Government of India, and the usual abbreviations and contractions employed in Government Offices.

The author observes that co-operation between superiors and subordinates is the key to the successful management of a Secretariat; and his long experience of thirty-six years in one of the principal departments has enabled him to point out the ways and means by which harmony, on which alone co-operation depends, is interrupted. His suggestive discussion of the principles of true discipline lays bare with no sparing hand the sins of superiors and subordinates, which would seem to have induced and fomented a lamentable spirit of antagonism between departmental officers. Such a condition of things, if allowed to continue, must inevitably result in reluctant, heartless, and inferior work; and administrative officers must thank the author for indicating the direction in which reforms are necessary.

The chapters on "The Model Secretariat" are worthy of careful consideration, when there is question of the revision or organisation of an office. They embody the life-long experience of a keen observer and a careful student of nature. The analogy between a Secretariat and the human organism is well conceived; and, though we are unable to follow the author through all the mazes and ramifications of the subject, we are at one with him in the opinion that no organisation may reckon upon success which is not modelled on nature's principles.

With Sir A. Miller, the late Law Member of the Viceroy's Council, we would express the hope that the book will be made an official manual in all Government Offices; and we would suggest that its study be made imperative for admission into the clerical service of every government and local administration in India. Indeed, the book is one which every Indian Civil Servant might read with immense profit. Administrative officers will find therein information on every point connected with Secretariat work,—from the constitution and management of an office, to the minutest detail of clerking. Ministerial officers may acquire therefrom knowledge of all the minutiae of their respective duties. To the experienced, it will serve as a handy volume of reference; and for the inexperienced, and aspirants for government clerkships, it is the only book on which they can rely as a sure guide in their difficulties and needs. The advantages of assimilating the working of Secretariats on an approved uniform standard which has stood the test of time are self-evident and cannot be over-estimated. Hence Local Governments and Administrations, nay every Native Chief in India,

could not do better than reorganize their Secretariats on the basis of those of the Government of India; in which case, the Text-Book of Official Procedure would be eminently useful towards the accomplishment of the object. And, describing as it does the system on which one of the most important and successful governments in the world is carried on, the book is virtually a treatise on the art of government; and as such, it will doubtless afford to Colonial, and Foreign Government too, many a useful hint in modifying or re-forming, to any extent desirable, the economy or working of their several state Departments.

The book is a systematisation of established principles of procedure obtaining in the Indian Secretariats; and its arrangement and treatment of the subject, in our opinion, leave nothing to be desired. Faults doubtless there are, but from the technical nature of the subject, we have been unable to detect any, except that the author appears to have erred rather on the side of excess than otherwise. This seeming error however, though considerably enhancing its bulk, adds to the value of the work, and renders it, what it professes to be, an exhaustive treatise on official procedure. There is no doubt that the author is master of the subject on which he writes.

WHO WAS ADAM?*

BY JANENDRA NATH MITRA, L. M. S.

It is not to be expected that the Adam seen by the eye of a Hindu would be identical with the Adam of the Jew or the orthodox Christian, hence one is prepared to meet, in this very small pamphlet, different conclusions, resulting from the view-point of the Hindu. On page 7 the author says:—

“The very name, Adam, as applied to the progenitor of man, is a relic of the influence of the Aryan on the less civilized Jews; for it seems to be only a contortion of the Sanskrit, *Adim*, which means *primitive*; and as no real ‘progenitor’ even of the whole human race or even of the Jews could have existed in 4004 B. C., it is only too probable that the word *Adim* is retained in Hebrew, with slight modification, to denote either some mythological personage (*Adi-Purush*) from whom the Shemitic aborigines traced their descent, or, more probably, the first heterogeneous mixture from which the modern Jews are really descended. Such assumption is only corroborated when we find that the Hebrew language retains other traces of the Aryan influence (a) in such words as *hup*, and *shen-habbin*, &c.,† (b) and in the biblical account of the creation of the earth, which is a mere paraphrase of the Vedic tradition. Thus, in Genesis we find:—‘In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.’

Compare the above with the following Vedic Hymn:—

• ‘In the beginning there was neither nought nor aught. Then there was neither sky nor atmosphere above.....Then there was neither death nor immortality. Then there was neither day nor night, nor light nor darkness. Only the Existent One breathed calmly, self-contained. Then first came darkness, hid in darkness, gloom in gloom. Next all was water, all chaos indistinct. In which One lay void, shrouded in nothingness.’

* M. N. Burman and Co., Bankipore. 2 annas.

† Hebrew *Kaf* (ape), from Sanskrit *Kopi*. Hebrew, *Shen-habbiu* (ivory), Sanskrit *Shen-ha-ibbin*; *ibbin* being derived from the Sanskrit *Ibha* (elephant).

Here it would seem as if we were dogmatically asserting that the Jews borrowed the account of the early creation from the Aryans, but we have both tradition and fact in support of our statement. Sir Edward Sullivan in his admirable book called 'The Princes of India,' notices the traditional belief that exists even to this day, among many Brahmins. He says: 'the Brahmins entirely deny the authenticity of all Jewish relation' but 'they give a distinct account of an apostate from their faith who established Jewish heresy 5,000 years ago,' and a superficial comparison of the civilisation of the Aryans and the Jews goes a long way to corroborate that this Brahminical tradition is not altogether groundless. If it be true that these two races came in close contact at some pre-historic date, it is only reasonable to suppose that the mightier exerted some influence to modify the manners, customs, belief, &c., of the less civilised; and there can be no denying as well that the Aryans were a far more advanced people, their civilization of the Vedas being in some respects unparalleled even in the history of modern civilisation. It may be erroneously supposed that as the Vedas were composed after the settlement of the Aryans in India, they cannot have been the true standard of their civilisation in their primitive home; but we have positive evidence that at least parts of them were composed before the Aryan conquerors actually entered India."

The work is well worth reading.

E.

THE PSYCHOLOGY OF BUDDHISM.

BY CHARU CHANDRA BOSE.

This small pamphlet is a condensed exposition of some of the more important doctrines which are to be found in the metaphysics of Buddhism, and which are here set forth in eight brief chapters in which the Skandhas, the Doctrine of Karma, the Law of Conduct, Concentration, the Four Contemplations, Wisdom, and Nirvāna are treated. This little work can be recommended to the reader as containing in a condensed form, matter which might be expanded so as to fill a large volume; many being thus enabled to read it who would not have time to read a large work. It is published by the Mahā-Bodhi Society of Calcutta.

E.

We have received a Tamil version of "The Story of the Life of Buddha," describing the great renunciation as depicted by Sir Edwin Arnold in his "Light of Asia." It is reprinted from the *Viveka Chintamani*, and is a handy book written in a good and easy style, thus rendering it very useful to the Tamil knowing peoples, and the Dravidian Buddhists can by its use easily understand the history of Lord Buddha. The book is to be had from the Editor of the *Viveka Chintamani*, Madras.

R. A. S.

MAGAZINES.

In the *Theosophical Review* for August, Mr. Mead continues his notes on "The Sibyl and her Oracles," extending his investigations through the periods of ancient Greece and Rome. Mrs. Hooper discusses the *pros* and *cons* of "The Modern Divining Rod," the weight of evidence being in favour of its genuineness. Herbert Kitchen next gives a beautiful and impressive panoramic pen-picture of "The Waters of Renunciation." Mr. Fullerton continues his excellent essay on "The Christian Theosophist," in his usual

pure and lucid style. J. C. Chatterji continues his paper on "The Great Origination as taught by the Buddha," presenting some of the important philosophical teaching of the enlightened One. Mrs. Besant gives us the first of a series of five articles on "Problems of Religion," and, judging from the initial one in this issue, treating of "The Existence of God, and the Conceptions of Divinity formulated by Man," they will prove highly instructive. We subjoin a few extracts: "Occultism teaches us that.....over our solar system presides a mighty Being, the Logos, the manifested God of that system. He would be called the Father by the Christian, Ishvara by the Hindu, Allah by the Mahomedan. His consciousness is active at every point in His cosmos; His life sustains it. His power guides it; everywhere within it He is present, strong to help, mighty to save. Dimly we know that beyond Him there are yet greater Ones, but for us it is easier to conceive of the Power that maintains our system, to whom we are definitely related, than of the vaster consciousness which includes myriad systems within His realm. Each Logos is to His own universe the central object of adoration, and His radiant ministers are rightly worshipped by those who cannot rise to the conception of this central Deity."

"It is more important that a man should realise some One before whom his heart can expand in loving adoration than that his concept should be philosophically satisfactory and metaphysically correct."

It is shown how admirably the Roman Catholic Church has met the wants of the weaker class of human souls by presenting for their adoration the "sweet human familiar image of Mother Mary and her infant Son," in addition to the Divine Deity and Angels and Archangels; thus this church "holds the learned while attracting the ignorant, satisfies the philosopher while consoling the peasant." Mrs. Cooper-Oakley presents in "The Fratres Lucis" (order of the Knights and Brothers of Light), the first portion of a translation of a very interesting MS., and says in explanation: "It was one of the many rare and valuable manuscripts belonging to the late Comte Wilkorski, in Warsaw. He was a well-known mystic and mason in Poland, and did much towards the spreading of occult science in his country." This document which belonged to a preceding century, gives a detailed account of this organised brotherhood, and shows that modern Theosophy is identical with that which was known in times long past. "Called to the Gods" is a translation of a Siberian legend, Mrs. Marshall's translation of "The Education of the Human Race," by Lessing, is continued.

Mercury (July), has a variety of good articles: "The Evolution of Mind," by H. A. W., being first on the list. "Philosophy and Creed" is a short but pithy monogram by Karl Krane. Next we find a brief paper by H. Dharmapala,—"Was Sankarâchârya a Buddhist?" which is answered affirmatively. "Meditation and Thought-Power," by Count Axel Wachtmeister, is the first portion of a most excellent essay which we hope to see reproduced in pamphlet form. "The value of H. P. B.'s work" is a terse contribution which was read on White Lotus Day by A. W. Stuart. Elizabeth Hughes writes briefly on "Evolution," and R. Liftman has a very brief but expressive allegory on "The Path." "Theosophic Nomenclature" is a common-sense contribution by A. F. Knudsen, showing that the technical terms used in theosophic literature are as necessary as is the technical vocabulary of the sciences. Reports of Branches show that the wide-awake spirit of America is manifest in all theosophic activities in that quarter of the globe.

Our American contemporary, *Mind*, presents, in its August issue, a valuable collection of essays bearing upon psychology, metaphysics and occultism, among which are the following:—"Is Vital Energy Communicable?" "Spiritual Healing;" "The Centres of Astrology;" "The Problem of Evil;" "Fiat Morals" "Woman in Serious Politics;" "Is Disease Hereditary?" and "Emerson's Influence on Modern Thought." The article by Eliza Calvert Hall, which discusses the question of the heredity of disease, is worth a year's subscription to the magazine. The continued serial—"A Daughter of Love"—appeals to lovers of the occult.

We are sorry to learn that the financial depression in America consequent upon the recent war, has necessitated some curtailment in the output of the *Metaphysical Magazine*, the July and August numbers being issued as one, and the plan being to combine September and October issues also; after which, it is hoped that the business stagnation will have abated sufficiently to warrant the usual monthly appearance of the magazine. The subscription term will be extended, thus enabling subscribers to get their full *quota* of copies. The home magazine, *Pearls*, which was commenced last April, will hereafter be incorporated with the *Metaphysical Magazine*. The issue before us opens with a good article by Charles Johnston, on "The Memory of Past Births" (the substance of which was gleaned from a series published many years ago in the *Theosophist*), after which follow, among others, "Christianity and Reincarnation," "Astrological Symbolism," "The Empire of the Invisibles," "Son Kleon the Hindu," and "The Eternal Life." The department of "The Home Circle," and the "Editorial Comments" present much that is of interest.

Food, Home and Garden is attractive as usual.

Immortality is the title of a new Chicago quarterly magazine, edited by J. C. F. Grumbine. It is devoted to Christian Science, Mind Cure, Psychopathy, Theosophy, Occultism, and Spiritualism. Among its list of contributors we notice the familiar names of Annie Besant, Jerome A. Anderson, W. J. Colville, Franz Hartmann, Cora L. V. Richmond, Swami Sâradânanda, and others. It is announced that the September number will be devoted to Clairvoyance, the December number to Reincarnation, the March number to Psychometry and the June number to Inspiration. This first issue is especially devoted to the subject of Immortality. Mrs. Besant contributes a most excellent article on its Metaphysical aspect, and notwithstanding its title, the article is eminently practical. There is of late an outpouring of new magazines in America, metaphysical and occult.

Revue Théosophique Française for August is an interesting number. Opening with a translation of "Man and his Bodies," the next article is a critical monograph on Saint Theresa, the Spanish mystic and visionary of the 16th Century, one of the purest characters in Church history. The progress of psychical research has now made it impossible for us to accept literally her visions and familiar talks with God and Christ, and they appear to us in a much less mysterious and awesome light than they have to the religious public during the past three centuries. M. Courmes, the writer, justly explains her experiences as belonging to the third plane of superterrestrial consciousness, in part, and also partly to the astral plane of illusion. Dr. Pascal, who was a Delegate to the European Sectional Convention in London, gives a brief but good report of the proceedings; Miss Pyne's occult story of "A false right hand" shows how a true palmist will always read

the lines in both hands before prophesying; M. Guymiat writes on "Gods and Forces," and there is the usual budget of press notices. The translation of the "Secret Doctrine" is continued.

Theosophy in Australasia. The contents of the August number are, The Outlook; Heredity and Personal Responsibility; A Weird Experience Questions and Answers; Activities; and Notes of News. Mr. Mayers' article on Heredity is scholarly and suggestive, like all his writings, and the weird story recalls H. P. B.'s famous one, "Can the Double Murder?" The reports from Branches show that things are going on much as usual.

Lotus Blüthen (Leipzig, Aug.) continues the metrical translation of the Bhagavad Gītā. It contains also an introduction to the esoteric teaching of the Talmud—an article we should like to see expanded and continued. Here are some extracts:—"He perishes who seeks to extract gain from the crown of wisdom." "Be thou the accursed, not the one who curses." "Praise God for the evil as well as for the good." "When the righteous dies he loses but the earth." "The lost jewel ever remains a jewel, but he who has lost it may well wander and weep." "Life is a fleeting shadow says the Scripture. Is it the shadow of a tower or of a tree? A shadow that remains for a while? No, it is the shadow of a bird in its flight. Away flies the bird and there remains neither bird nor shadow." An article on reincarnation, and answers to correspondents make up the rest of a good number.

Sophia (Madrid) goes on as calmly and appears as punctually as though there were no war nor the spectre of Carlism hovering over the mountains. The August number contains translations of H. P. B.'s article on the "Esoteric character of the Evangelists;" Bertram Keightley's on Sankhya; and the weird records of twilight talks among our astral wanderers. Señor Soria y Mata's learned paper on the beginnings of things is continued; R. R. offers a learned article on "Seroterapia," a new branch of therapeutics; an article from the *Arya Bala Bodhini* on Kshetra, &c., is translated and copied, and there are the usual review notices of the press.

The Vāhan, the monthly organ of the European Section, T. S., is well worth the subscription price, to outsiders, of only 2s. 6d. per annum. The answers to queries are valuable.

Philadelphia (Buenos Aires) is the title of the new monthly magazine promised by our energetic and earnest Branch in Argentina, S. A. In appearance and general get-up it is most creditable to its conductors. The Greek name is most appropriate for a Theosophical publication and the contents of the first number—largely translations of standard articles by our best writers—are well calculated to introduce Theosophy under an attractive guise to the Spanish-speaking public of South America.

Philadelphia, our South American organ, sends us its second (August) number, which looks as well and reads as well as its predecessor. Besides, translations from Bulwer, Mrs. Besant, H. P. B., M. C. and Col. De Rochas, there are original articles on Religion and other subjects.

Mercury for August is an interesting number, full of original articles by Misses Havens and Mesick, Count Axel Wachtmeister, C. H. Conner and Miss S. E. Palmer, our expected American colleague.

Teosofia (Rome) is as neat and attractive in appearance as it hitherto has been. The number for August contains an able article by Doctor Pascal, of France, upon Reincarnation, its moral, philosophical and scientific reason-

ableness; and a continued translation of Mr. Marques' argument on the scientific corroboration of H. P. B. by recent authorities. We hope Signor Calvari will keep on with a stout heart and full sense of the good he is doing.

Theosophia (Amsterdam) for August, opens with an original article by Afra, on "Co-operation;" Madame P. C. Meulemen discusses "The Use of holding Conventions;" there are several translations from Mrs. Besant's works; "Tao Te King—" a rendering and commentary—by Johan van Manen, together with miscellaneous matters and reports of theosophical movements.

Prabuddha Bhārata comes to us reincarnated. Its publication has been resumed at Almora, the Swami Vivekânanda being chief conductor and contributor. May its new life be crowned with success. The chief article in the present issue is, "The Outlook of Indian Monism," by the Swami Sârada-nanda. This is to be continued.

Rays of Light scintillates from the Musæus School for Buddhist Girls, as usual. An additional hall for school recitations is now being erected, and a little more financial aid would be very acceptable.

The Arya Bala Bodhini for September is a very interesting number. Miss Edger's contributions should make this magazine eagerly sought after by Indian youth. Some of the articles, however seem of far too advanced a grade to be exactly adapted to the mind of the average youth.

The Buddhist comes to us in magazine form, as it enters the tenth year of its publication. It is hereafter to be issued monthly and is edited by our friend, D. B. Jayatilaka, B. A., Vice-Principal of Ananda College, Colombo. His opening remarks are hopeful, his record of the past year's educational work, encouraging, and his "Retrospect and Appeal," in regard to Buddhist education in Ceylon, spirited. There are several articles on the Buddhist Revival in South-India; the reply of the Chief Priests in Ceylon to the Madras Panchama Committee; the first instalment of an interesting historical article on "Buddhism and India," and a translation of one of Lord Buddha's instructive discourses on the duties of Priests and laymen. We hope the magazine may receive the support which its present improvement amply merits.

The Banner of Light (August 6th) has a good editorial on "Karma." "The word," it says, "is a veritable *multum in parvo*, and conveys more truth in its five letters than is sometimes found in five sentences of ordinary words." "He [man] finds as much time in the eternity of the past as there is in the eternity of the future."

"He comes at last to know that he has to create his own Karma, work out his own salvation, prepare his own destiny, and earn his own immortality." The concluding sentences are these: "He, therefore, recognizes the immutability of law, and the inevitable consequences that must come from its transgression. This leads him to seek wisdom in the highest through obedience to the commandments of the soul, that his Karma may be as free from mistakes as possible, and his Fate a full comprehension of the beauty of Love."

Alexander Wilder contributes a short article on American matters and W. T. Stead writes a couple of columns on "What is Wanted", which is summed up at the close as, "more sympathy for psychics; more enthusiasm for our cause"*** a compilation of "the evidences and the Scripture of Spiritualism", and, "a bureau of communication between the living and the so-called dead."

We have received *Light* and the *Philosophical Journal*.

We have also at hand, the September issue of *Mind*, and of *Universal Brotherhood*, *The New Century*, and numerous other exchanges—home and foreign.

CUTTINGS AND COMMENTS.

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

Natural development of children.

A writer in *Harper's Magazine* for June gives a refreshing record of observations extending over a period of six years, made on the training of a child fourteen months old, "under what might be called the Pestalozzian principle of letting alone, with unconscious supervision, in a carefully guarded environment which supplied a great number of centres of interest that were full of indirect suggestion. No formal teaching of any kind was allowed until the end of the sixth year, but all questions were carefully answered, and effort was made to see that the answers were clearly understood... Surroundings were carefully planned to meet the growing needs of the child from the moment he began to notice things. The record is, therefore, one of spontaneous development of self-activity produced as a result of (1) suggestion based upon a carefully considered environment; (2) of accurate and sympathetic explanation given only when asked for; and (3) of carefully graded steps that were taken one at a time."

A very important factor in this connection is the influence of the child's playmates, its parents, and other friends. This method of early education for children should commend itself to parents, as it avoids over-straining the mind at the expense of the body which should be allowed full and free development. Seven years thus spent will lay the foundation for a robust physique, and the child will then be ready and anxious to learn. The gulf that separates true education from modern school-cramming is heaven-wide.

Another "Sure cure" for scorpion sting.

A correspondent of the *Madras Mail* gives the following valuable information:—

"It may be welcome news to some of your readers, if you give space to announce the fact that Dover's powder is in most cases a sure and speedy cure for scorpion sting. Although the virtues of this drug, when used for the purpose in question, are probably well-known to the medical fraternity, yet its value was a recent and wonderful discovery to the writer. A Telugu friend was suffering from the result of treading on a scorpion, with his bare feet. After all the usual remedies at hand had failed to give relief, a tabloid consisting of five grains of Dover's powder was tried as an experiment. We put the tabloid on a block, let a drop of water fall upon it, made it into a soft paste, and applied it to the spot where the scorpion had applied his sting. The effect was magical. The victim patted his foot affectionately and gave a whiff or relief. Then he sat up and began to laugh. At this the whole company of friends present began to join in the celebration. The pain was all gone, and he sprang to his feet and went about his work with a broad smile on his face, that returns still, whenever the occasion is referred to in his hearing. Since that night, over twenty cases have been treated without one failure. In the case of one old woman, it was nearly an hour before the pain was entirely gone, but in some cases, the cure has been instantaneous. The relief has been immediate in every case. Generally, the sufferer goes on his way rejoicing, in less than a quarter of an hour. However, if in any case the reader should find it a

failure, he must not give it up for a bad bargain. He may be sure there is a blessing in it. If the cure is slow, keep dropping more water on the paste, and do not allow it to get dry until there is no vestige of the pain left. The form in which we use the antidote now is the Dover's powder obtained in bulk from the Municipal Hospital. This proves fully as effective as the tabloids. Hoping that this note may catch the eye of some one who will be glad to see it, the writer takes much pleasure in contributing an item to the lessening of pain in the land of India.

THALU.

*An
important
movement.*

The Czar of Russia has caused to be issued to Foreign diplomats at St. Petersburg, a note declaring that "the maintenance of peace and the reduction of excessive armaments, now crushing all nations, is an ideal for which all governments ought to strive." The Czar also invites an International conference to discuss the necessary means for the attainment of this much desired end. This is indeed a move in the right direction, for civilized countries could much better afford to settle their differences by arbitration than by the shockingly barbarous and expensive method of warfare, which is sure to sap the life of the nation, whether the end be victory or defeat. Of course, circumstances can be imagined under which war would be considered the lesser of two great evils, yet such circumstances can hardly be thought of as liable to exist among two or more *civilized* nations. France seems least willing to accede to the Czar's plan. What an opportunity is now offered for Germany to immortalize her name among all people, by magnanimously ceding to France the two provinces taken from her as trophies of war, during the last struggle between the two nations. This might smooth the way leading to co-operation.

*Irresistible
projectiles.*

A highly important invention has lately been brought to test in America, consisting of a projectile that seems practically irresistible, as the heaviest plate armour which a modern war ship can carry does not stop its course. During a recent trial the projectile passed through a solid wall composed of ten inches of hardened nickel steel, twelve inches of oak plank and three boiler plates, and then went on its way, doubtless laughing at such slight impediments. What can be devised to oppose this projectile, which seems second only to a thunderbolt, remains to be seen.

*Artificial
albumen
to replace
flesh as food.*

Dr. Harowitz, the Vienna correspondent of the *Chronicle*, sends news of a wonderful and highly important discovery, which is no less than that of producing in the laboratory of the chemist, "*artificial albumen* with absolutely the same nourishing qualities as found in that which is obtained from organic beings." Dr. Leo Lilienfeld, of Vienna, after years of study, ascertained that by condensing phenol and amydo-acetic acid with phosphoro-chloric oxide he could produce "pepton," a product previously supposed to be generated by organic beings only. The Doctor demonstrated his experiment, beyond all doubt, before the members of the Chemist's Congress, at Vienna on August 4th. The astounding possibilities in relation to human food, which this discovery opens up, are unprecedented, and furnish another indication that the days of flesh-eating are numbered.

Perfection in suavity. *The Theosophical Review* publishes a letter purporting to have emanated from the pen of "a model Editor" in China. Though we can never hope to reach that eminence in suavity which abounds throughout this unique production, we reproduce it for the benefit of our contemporaries and successors.

Illustrious Brother of the Sun and Moon :—Behold thy servant prostrate before thy feet ; I kowtow to thee, and beg that of thy graciousness thou mayest grant that I may speak and live. Thy honoured manuscript has deigned to cast the light of its august countenance upon us. With rapture we have perused it. By the bones of my ancestors, never have I encountered such—with such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you send me, the Emperor [or Emress] would order that it should be made the standard, and that none be published except those that equalled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold, my head is at your feet. Do what you will. Your servant's servant,
—*The Editor.*

* * *

Rev. A. Schwartz, Ph. D., in the *Church Gazette* says :
Should hens lay eggs on the Sabbath ?

"The highest exhibition of Sabbatarianism is probably to be found in the Talmudic tractate which discusses the question whether it is allowable to eat an egg laid by a hen on the Sabbath Day. All were agreed that it was not permissible to do so in the case of a hen kept for laying, but the two greatest teachers of the day, Hillel and Schammai, disagreed as to the line of conduct to be pursued in the case of a hen kept for eating, or should a festival fall on the same day as the Sabbath. The question would never have been solved had not the oracle, in answer to frantic appeals, cut the Gordian knot by declaring that the words of Hillel and Schammai are both the words of the living God, but the latter should be followed in practice."

* * *

We learn that since the cremation of the late Mrs. *Jelovitz* in Calcutta, a number of the European residents are joining forces for the purpose of erecting a crematorium. It is said that the City Corporation views the project favourably, and as soon as a suitable site has been chosen, the work of building will proceed.

Thus this improved method of disposing of human remains, which was practically demonstrated and brought to the notice of Western people by Col. Olcott, in America, some years ago, is spreading and will doubtless soon be adopted by all civilized nations.

* * *

Various contributors in the *Church Gazette* suggest the following reasons which militate against church-going :
Why men won't go to church.

"The average man cannot receive with favour, strange and mysterious doctrines and ritual. So long as creed is placed before character, and practical Christianity prevented by theological, will men refuse to ally themselves with the Church. What especially galls the average man is the fatuous tediousness of the sermon; the effeminacy of many of the clergy, upon whom men of the world look with good humoured contempt; the dictatorial attitude of the Sacerdotal clergy; the narrowness of the Low Church clergy."

To this might be added—the utter absurdity and repulsiveness of portions of the exoteric Church creed.

* * *

*Rapid
recovery
from
cobra-bite.*

A recent exchange gives a very satisfactory account of the recovery of a lad who had been bitten on the toe by a cobra. He was treated by his father who happened to have a copy of a useful little work on "Snakes, Snake-bites," &c., and followed the directions there given. As soon as possible, two ligatures were tied around the toe, above the wounds, and several incisions made in the region of the punctures, to furnish a free outlet for the poisoned blood, which was, at first, black as ink, but gradually assumed the normal colour, after the continued pouring on of hot, or very warm water and much squeezing of the injured member. In two or three hours the lad was feeling as lively as ever.

*Buddhist
educational
activity.*

The *Indian Mirror* of August 31st notices the increasing momentum of the educational movement among the Buddhist population of Ceylon, which was started by the founders of the *Theosophical Society* some years ago, and says:

The Theosophical Society has been doing excellent educational work among the Buddhist population in Ceylon for many years past. The number of schools in Ceylon, worked by the Society is seventy, thirty-eight of which receive annual grants from Government. The Theosophical Society would be able to show equally good work in India, but unfortunately, the Hindus of the present day are not particularly keen over anything in particular, except it be politics.

*Theosophical
doctrines
from
pulpits.*

The Rev. Canon Wilberforce is evidently a broad-minded man having a large degree of spiritual development. In one of his recent sermons at Westminster Cathedral, London, he says:—

"Creation is Love uttering itself, conditioning itself in a body, the Universe. The self-sacrifice of God is not so much His embodiment in one man, as His conditioning himself in all men; and His Incarnation in the Perfect Man is the climax of His ceaseless operation in all men

If God be the self-evolving spirit that is in all, then, in the deepest, truest sense, humanity is His son. Whoever dares to limit Divine sonship unjustifiably narrows the sphere of the 'Divinity that stirs within us.'"

Speaking of Jesus, the Canon says: He is "the representative of the race, 'the first-born amongst many brethren', the Archetypal specimen of the destiny of humanity. 'As He is, so are we in this world.' was not this the Incarnation, the Eternal One showing in a new way how He always has been, is now, and ever will be, inhabiting the human race? 'I am come,' He said, 'that they might have life, and that they might have it more abundantly.' Again and again, in emphatic words that will not bear explaining away, he identifies Himself with the humanity He came to redeem. He speaks of Himself as being the representative, the promise, the pattern, the potency of the human race. Even in speaking of His own ascension He is careful to say, 'I ascend unto my Father and your Father.'"