

“REGISTERED” M. 91.

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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

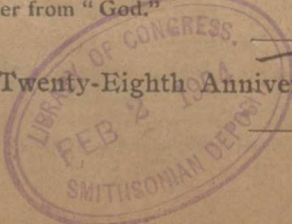
[*Founded October, 1879.*]

CONDUCTED BY H. S. OLCOTT.

Vol. XXV. No. 4.—JANUARY 1904.

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Twenty-Eighth Anniversary and Convention of the T. S.



MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

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NOTICE.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 24th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

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- New York.—Theosophical Publishing Society, 65, Fifth Avenue.
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Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 4. JANUARY 1904.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XIX.

(Year 1895.)

WE now enter the twentieth year of the Society's history, after passing through troubled waters: the crisis just behind us would have wrecked any society not so compactly organized and full of vitality. Some persons have thought I should have adopted the policy of omitting from my journal the episodes of the Judge affair which have been recorded in recent chapters, but it should be remembered that I am writing history, not a collection of complimentary essays and entertaining stories of pleasant experiences. What has happened has happened, and though we choose the weak policy of ignoring it, it cannot be erased from the book of our Society's history. An old proverb says "It is swimming against the stream that strengthens the arms," and I doubt if any intelligent observer will say that we would have been the stronger if there had been no Judge or Coulomb scandals, misunderstandings or frictions of personalities. The Society has been tried in the fire and had much of its dross burnt out. Its leaders come and go, join, retire or die, but it pursues its steady march onward towards success and yearly extends its sphere of usefulness. Those who are behind the movement fill up the vacancies made in our ranks by death and otherwise and the close of each year finds us stronger and more capable of winning our way than we were the year before.

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world

In the January number of the *Theosophist* (1895) appears my official notification of the formation of the Australasian Section, T.S., dated January 1st, and the recognition of Mr. John C. Staples as General Secretary. In Chapter XIV of this series (*Theosophist* for June, 1903) was published the official notification of Mrs. Besant, acting as my special delegate, of the preliminary arrangement she had made with the branches in Australasia for a sectional organization, and in a communication under date of January 1st, 1895, at which time she had reached Adyar on her return, she reports as follows :

“ Acting under your delegated authority in the Australasian Colonies, dated April 27, 1894, and officially published in the *Theosophist* of May, I received the written votes of the undermentioned chartered Lodges of the T.S. for the forming of an Australasian Section of the T.S., and for the acceptance for one year of the services of Mr. J. C. Staples as General Secretary of such Section. That as your representative I acted on these votes and communicated with Mr. Staples under Article III, Clause 7, and formed the Section. The applying Branches are: Sydney, Melbourne, Adelaide, Rockhampton, Bundaberg (in Australia), Auckland, Christchurch, Wellington, Dunedin (in New Zealand,—nine in all. There remain two other branches, one in Brisbane, which, not having its charter, could not vote ; and one in Hobart, Tasmania, which, owing to an unexpected change in my route, lost, without fault of its own, the opportunity of recording its vote.”

Mr. Staples himself arrived at Adyar on the 22nd of December, 1894, in company with Mrs. Besant. Dr. Hubbe-Schleiden and Bertram Keightley, the party having met her at Colombo on her return from Australia. Mr. Staples left for his new field of labour on the 9th of January (1895), carrying with him the best wishes of everyone who had met him at the Convention now under notice.

One interesting and encouraging feature of the Convention was the optimistic tone of the Annual Report of Mr. Bultjens, Manager of Buddhist Schools under my direction ; it is noted as follows in my Annual Address :

“ Mr. Bultjen's Report shows that we have already increased our schools from 9 in 1892, to 34 in 1894 ; our number of pupils to 6,583 ; our Government grant-in-aid to Rs. 8,906 ; and that the poor Buddhists of the Island have already spent on school buildings Rs. 32,545 ; a sum which, if the average wealth per capita of the donors be compared with that of the European or American average of the same class, must be equal to what a subscription of more than a lakh would be at the West. There are still 20,000 Buddhist children to be rescued from the religious peril they are in for lack of Buddhist schools, but having done so much as our brave Buddhist Theosophists have until now, we shall not have too long to wait for their complete triumph.”

Our principal workers, including Mrs. Besant, the Countess Wachtmeister and Mr. Staples, having all left by the 9th January, I

myself left for Ootacamund on the 10th. My bullock coach met me at Mettapolium, the station at the foot of the mountain, and I rode in it all the afternoon of the 11th and following night, reaching "Gulistan" by 11 o'clock of the morning of the 12th. This was before the construction of the mountain railway which now whisks one up to the 7,500 foot level in a few hours.

Editorial work and the addition of a new building to the existing premises, the preparation of material for the 1st volume of "Old Diary Leaves," and other matters kept me busy until the last day of February when I left for Madras to take the steamer for Calcutta. On reaching Diamond Harbour we found the river so low that the ship could only go up on the flood tide, so many of its passengers landed and came up to town by train, reaching Calcutta at 10 A.M. on the 7th March. On this occasion, as previously, I was the guest of my old and respected friend, Maharajah Sir J. M. Tagore, who lodged me at his guest-palace (Boitokania), the old stopping-place of H.P.B. and myself. I found Mrs. Besant and the Countess looking well and that evening the former gave, with great force, her lecture on "Castes and Classes." On the 9th the Countess, for the first time, imparted to me the interesting secret that during the previous winter Mr. Judge had offered to procure my deposition and to give the Presidentship to Prof. Chakravarti! On the next day I attended Mrs. Besant's lecture at the Town Hall before a monster audience, and at 6 A.M. on the 12th, having finished the business for which I had come, sailed on the "Goorka" for Madras, which I reached on the 16th. I had the pleasure, about this time, of sending Mrs. Besant a copy of the Subba Rao gold medal which the Convention had advised me to award her for her lectures of the previous season.

On the 21st I received a letter from Mrs. Besant and the Countess suggesting the expansion of my old idea of class-teaching by renowned pandits of students attracted to us by the Adyar Library. They proposed that I should found an Oriental Institute in connection with the Library and this scheme I have been keeping in mind ever since. Recently, however, it has been urged by Babu Govinda Das, himself an able Orientalist, that to have only classes to be taught by renowned pandits in the different *darshanas*, or schools of Indian philosophy, would benefit but a very small number of persons, besides being very costly; it would be more useful to spend the money on the publication of valuable books, treatises and reprints of rare works in our possession, as these could be sent to all parts of the world and benefit many hundreds. As it is premature to discuss this matter at the present moment it is needless for me to enter into details.

On the 11th of April I issued an Executive Notice convening the General Council at London. On the 1st of May Dr. English, then associated with Mrs. Higgins' school, telegraphed his acceptance of my offer of the post of sub-editor of the *Theosophist*, which relieved

my anxiety as to how I should have the magazine taken care of during my absence in Europe. By the 3rd of May I had prepared about 170 pages of matter—enough for nearly three months' issues, and on the 5th left home for Bombay and Marseilles, taking with me a Hindu servant whom I had engaged for my friend Xifre of Madrid. In a letter of Mr. Fullerton's, received by me at Bombay, he writes despairingly of having discovered a conspiracy between Mr. Judge and Dr. Griffiths to make the American Section secede. This was his first intimation of that wicked scheme. Of course, Judge having taken up his stand on the slippery declivity of rebellion and given an impetus to his selfish scheme, could not prevent his slipping down the slope until he plunged into the abyss of secession. It was his only alternative since he dared not face the searching inquiry into his action which the Convention had instructed me to make. It is known now that all through those Spring months the secession scheme was being secretly perfected, and according to the methods of the political caucuses, so thoroughly perfected by the leaders of Tammany Hall, it was made impossible for the unsuspecting members of our American Branches to know what they would be led into doing at the Boston Convention of the Section, that was convened for the month of April. Notice of the explosion of the bomb reached me under circumstances that will be presently mentioned.

I sailed from Bombay on the 10th of May in the French steamer "La Seyne" and at Suez was transferred to the "Australien," and sailed in her for Marseilles on the 21st. The reader may picture to himself my astonishment when, on reaching Marseilles on the 30th of the month, among the large number of letters awaiting me was one from Mr. Judge notifying me of the secession of the American Section on the 28th of April, last past. This was his first intimation to me of his intention, and his reward for my judicial impartiality and undiminished friendliness up to that moment. If this might not be called a crisis, what would? However, I lost no sleep over it nor shed a tear; I simply regarded it as an act of moral suicide which concerned only the individual himself: as for its destroying, or even permanently weakening the Society I did not entertain the thought. The fact is that a dozen such "crises" would not make me pass a sleepless night or lose a meal, for down to the very roots of my being I have the conviction that those who are behind this movement are stronger than all adverse forces which could be combined together. If the eyes of our timid members could only be opened like those of Elisha's servant, they, like him, would see "the mountain full of horses and chariots of fire round about"—the Society.

On the day of my arrival I left by train for Madrid and, breakfasting at Barcelona and passing the day and night in the train, reached the capital of Spain at 8 A.M. on the 1st of June. The country through which I had passed presented an attractive appear-

ance—full crops ripening, and the grape-vineyards looking green and thrifty as a whole, although in places a good deal of mildew showed itself. As Mr. Xifre did not expect me until the following day nobody met me at the station, so I drove straight to his house and received the loving welcome which he always gives me on our meeting after an absence. He inhabits a magnificent Moorish palace copied from the world-famous Alhambra near Grenada, begun by his late father and finished by himself at a cost of several million francs. Shortly after my arrival Messrs. Melian and Treviño, those splendid Spanish colleagues of ours, came to see me.

On the next day I went through an experience as nearly suggestive of the horrors of hell as one could conceive of—a great bull-fight. I went there deliberately because a public speaker like myself must gain knowledge from many sources if he wishes to fit himself to be an adviser of students of human nature. This was a great occasion, some festival or other which had to be celebrated by an extra amount of cruelty incarnate. I found myself in a vast amphitheatre with private boxes partitioned off for notabilities. Fifteen thousand spectators were there and in a box high up sat the Royal Infantas, Dukes and other grandees, and other people who ought to have known better. It was a carnival of brutality from beginning to end, the only blameless and noble participants being the bulls and the horses which they disembowelled. There were matadores, picadores, toreadores and a lot more of men dressed in fantastic costumes and displaying great skill and agility. From the moment that a majestic, high-crested bull was hurried through the entrance gates at one side his tormentors began to stick sharp darts, bedizened with ribbons, into him, to madden him with spear-thrusts and the waving of red cloths, until, driven to frenzy, he dashed about the ring in all directions, charging indiscriminately men and horses. He would come up to a cavalier, lower his head, drive his horns into the horse's body, lift him and his rider from the ground and sometimes overturn both. In the latter case the rider would pick himself up, if able, encourage his horse to rise, spring to the saddle, stab his flanks with long spurs and force him again into the path of the charging bull, to receive another thrust of those deadly horns; his intestines, meanwhile, escaping from his wounds, trailing on the ground to be trampled upon by his own hoofs. When the noble quarry has been weakened and worn out by nervous and muscular reaction and loss of blood and stands trembling, he receives the death-stroke from the hand of the *espada* who runs up in front of him, waving a crimson shawl to provoke him to lower his head and thus expose the vulnerable spot at which the swordpoint must enter the spine and then, the blow delivered, he tumbles into a motionless heap, a dead carcass. The toreadore struts out where he can face the Royal box, makes his salute, is acclaimed by the tumultuous shouts of the excited multitude and walks around the ring to receive

the presents of money and other valuables which are showered at him from the benches. The dead bull is then dragged out of the arena by a rope tied to his body, drawn by gaily-caparisoned mules, subordinate assistants run in to cover up the pools and splotches of gore, the dead horses are dragged out, the band plays a national *jota* and, after a few minutes the entrance gates of the bull-pen again swing open and another victim of the best bovine blood of the Spanish herds gallops in and the disgusting tragedy is repeated. On the afternoon when I was there eight bulls were killed, a dozen poor horses disemboweled and two men—a matadore and a picadore—were wounded; thus giving the humanitarian some small compensation for the pain he had been compelled to endure throughout the spectacle. I told my friends on returning to the house that if I had not passed through the horrors of five battlefields I could not have endured this awful experience without becoming sick. How many incarnations must such people pass through before they reach the lowest of the mental planes on which they can begin to see a shimmering of spiritual light?

On the 3rd of June I enjoyed the pleasure of meeting seventeen of the members of our local branch, among them the Duc de Plasencia F.T.S., a young friend of Xifré's. The latter took me to the famous Museum which contained the treasures of the Spanish school of artists Murillo, Velasquez, Ribera, etc. Our members bade me farewell the next day at the station on my departure for Paris by the Sud Express. By 5 o'clock the next morning we reached Zumarraga, where we had to stop on account of a landslip. I improved the opportunity in drafting an Executive Notice about the secession of the American Section, which is too important to be admitted from the present narrative. Its wording is as follows:

PRESIDENT'S OFFICE,

ZUMARRAGA, SPAIN.

June 5th, 1895.

An official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the T. S. in America," communicates the following facts, *viz.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy";
2. Has adopted the title of "The Theosophical Society in America";
3. Has elected Mr. Judge President for life, and Dr. J. D. Buck, Vice-President; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Branch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.

A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that the "different forms of organization through which *the body known as the 'Theosophical Society'* [the title being given as above printed—between inverted commas—apparently to indicate that the Convention

does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes" . . . "and have been merely *de facto* and not *de jure*."

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the [American] Section, Branches and Fellows in question had recognised the Society's jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Headquarters' registers; and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned; thus completing the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim:—

First.—That the Charter, heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art. VII., Sect. I, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

Second.—All Charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the Recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Headquarters, Adyar.

Third.—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

Fourth.—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as

binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance, and necessity of organised action having been fully proved by experience, the undersigned gives notice :—

(a) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Sect. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(b) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F.T.S., of New York, Mrs., Kate Buffington Davis, F.T.S., of Minneapolis, George E. Wright, Esq., F.T.S., of Chicago, and William John Walters, Esq., F.T.S., of San Francisco, a special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H.P.B., the undersigned, and our colleagues, at New York in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sections and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary, T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Head-quarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellor-at-law whose professional opinion was obtained thereupon. When the Founders left New York for India, the undersigned, in an official order issued at London in January, 1879, the text of which is preserved, appointed Maj-Gen. Abner Doubleday, U. S. A., F. T., S., his representative *pro tem.*, no definite plans for the future having then been formed. The members left at New York nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and, upon due application, a new Society was formed, and chartered as a Branch of the T.S. under the title of "the Aryan Theosophical Society." By virtue of its quasi-successorship, though in point of fact, illegally, some of the original registers of the T.S. have been retained in that body, As a Branch it was chartered and registered, has been regularly reported to Headquarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, charters had been granted by the

undersigned to two other American Branches. As President-Founder therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honourable management of their new Society.

The lapse of time and the trend of events has not made me disposed to alter the decision then made; I think it was the only logical remedy to meet the case if the autonomy of the Society was to be maintained.

H. S. OLCOTT.

HOW CLAIRVOYANCE IS DEVELOPED.

WHEN a man has studied the subject of clairvoyance sufficiently to realize that the claims made on its behalf are true, his next enquiry usually is "How can I gain this power for myself? If this faculty be latent in every man, as you say, how can I so develop myself as to bring it into motion, and so have direct access to all this knowledge of which you tell me?" In reply we can assure him that this thing can be done, and that it has been done. There are even many ways in which the faculty may be gained, though most of them are unsafe and eminently undesirable, and there is only one that can be thoroughly and unreservedly recommended to all men alike. But that we may understand the subject, and see where lie the dangers that have to be avoided, let us consider exactly what it is that has to be done.

In the case of all cultured people belonging to the higher races of the world, the faculties of the astral body are already fully developed, as I have explained in earlier lectures. But we are not in

the least in the habit of using them; they have slowly grown up within us during the ages of our evolution, but they have come to us so gradually that we have not as yet realized our powers, and they are still to a great extent untried weapons in our hands. The physical faculties, to which we are thoroughly accustomed, overshadow these others and hide their very existence, just as the nearer light of the sun hides from our eyes the light of the far-distant stars. So that there are two things to be done if we wish to enter into this part of our heritage as evolved human beings; we must keep our too-insistent physical faculties out of the way for the time, and we must habituate ourselves to the employment of these others, which are as yet unfamiliar to us.

The first step, then, is to get the physical senses out of the way for the present. There are many ways of doing this, but broadly they all range themselves under two heads—one comprising methods by which they are forced out of the way by temporary violent suppression, and the other including methods, much slower but infinitely surer, by which we ourselves gain permanent control over them. Most of the methods of violent suppression are injurious to the physical body, to a greater or less extent, and they all have certain undesirable characteristics in common. One of these is that they leave the man in a passive condition, able perhaps to use his higher senses, but with very little choice as to how he shall employ them, and to a large extent undefended against any unpleasant or evil influence which he may happen to encounter. Another characteristic is that any power gained by these methods can at best be only temporary. Many of them confer it only during the limited period of their action, and even the best of them can only dower the man with certain faculties during this one physical life. In the East, where they have studied these matters for so many centuries, they divide methods of development into two classes, just as I have done, and they call them by the names *laukika* and *lokothra*, the first being the "worldly" or temporary method, any results gained by which will inhere only in the personality, and therefore be available only for this present physical life, while whatever is obtained by the second process is gained by the ego, the soul, the true man, and so is a permanent possession for evermore, carried over from one earthly life to another. For most methods of the former class little training is required, and when there is training it is of the vehicles only, and so at the best it can affect only this present set of vehicles, and when the man returns into incarnation with a fresh set all his trouble will be lost; whereas by the second method it is the soul itself which is trained in the control of its vehicles, and naturally it can apply the power and the knowledge thus gained to its new vehicles in the next life. Let me mention to you first some of the undesirable ways in which clairvoyance is developed in various countries.

Among non-Aryan tribes in India it is often obtained by the use of drugs—bhang, haschish and others of the same kind. These stupefy the physical body something as anæsthetics do, and thus the man in his astral vehicle is set free as he would be in sleep, but with far less possibility of being awakened. Before taking the drug, the man has set his mind strongly on the endeavour to train his astral senses into activity, and so as soon as he is free he tries to use his faculties, and with practice he succeeds to some extent. When he awakens his physical body, he remembers more or less of his visions, and tries to interpret them, and in that way he often obtains a great reputation for clairvoyance and prevision. Sometimes while in his trance he may be spoken through by some dead man, just as any other medium may be. There are others who obtain the same condition by inhaling stupefying fumes, usually produced by the burning of a mixture of drugs. It is probable that the clairvoyance of the pythonesses of old was often of this type. It is stated in the case of one of the most celebrated of those oracles of ancient days, the priestess sat always upon a tripod exactly over a crack in the rock, out of which vapour ascended. After breathing this vapour for a time, she became entranced, and some one then spoke through her organs in the ordinary way so familiar to the visitors to séances. It is not difficult for us to see how undesirable both these methods are from the point of view of real development.

Probably most of us have heard of the dancing dervishes, one part of whose religion consists in this curious dance of ecstasy, in which they whirl round and round in a kind of frenzy until vertigo seizes them and they eventually fall insensible to the ground. In that trance, worked up as they are by religious fervour, they frequently have most extraordinary visions, and are able to some extent to experience and remember lower astral conditions. I have seen something of this, and also of the practices of the Obeah or Yoodoo votaries among the Negroes; but these latter are ususally connected with magical ceremonies, loathsome, indecent, horrible, such as none of us would dream of touching for any purpose, whatever results might be promised to us. Yet they certainly do produce results under favourable conditions, though not such results as any of us could possibly wish to obtain. Indeed, none of the methods mentioned so far would at all commend themselves to us, though I have heard of Europeans who have experimented with the Oriental drugs.

Nevertheless we also have undesirable methods in the West—methods of self-hypnotization which should be carefully avoided by all who wish to develop in purity and safety. A person may be told to gaze for some time at a bright spot, until paralysis of some of the brain centres supervenes, and in that way he is cast into a condition of perfect passivity, in which it is possible that the lower astral senses may come into a measure of activity. Naturally he has no power of selection in receiving under such circumstances; he must

submit himself to whatever comes in his way, good or bad—and on the whole it is much more likely to be bad than good. Sometimes the same general result is obtained by the recitation of certain formulae, the repetition of which over and over again deadens the mental faculty almost as the gazing at a metal disc does. It may be remembered that the poet Tennyson tells us that he was able by the recitation of his own name many times in rapid succession to pass into another condition of consciousness. The account is given in a letter in the poet's handwriting which is dated Faringford, Freshwater, Isle of Wight, May 7th, 1874. It was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anæsthetics. Tennyson says :—

“ I have never had any revelations through anæsthetics ; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being ; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words ? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration.”

Now here is undoubtedly a touch of the higher life ; no one who has practical experience of realities can fail to recognize the description as far as it goes, even though the poet just stops short on the brink of something so infinitely grander. He seems to have held himself more positive than do many people who dabble in these matters without the necessary instruction or knowledge, and so he gained a valuable certainty of the existence of the soul apart from the body ; yet even his method cannot be commended as good or really safe.

We are sometimes told that such a faculty can be developed by means of exercises which regulate the breathing, and that this plan is one largely adopted and recommended in India. It is true that a type of clairvoyance may be developed along these lines, but too often at the cost of ruin both physical and mental. Many attempts of this sort have been made here in the United States ; I know it personally, because on my previous visit many who had ruined their constitutions and in some cases brought themselves to the verge of insanity came to me to know how they could be cured. Some have succeeded in opening astral vision sufficiently to feel themselves perpet-

ually haunted ; some have not even reached that point, yet have wrecked their physical health or weakened their minds so that they are in utter despair ; some one or two declare that such practice has been beneficial to them. It is true that such exercises are employed in India by the Hatha Yogis—those who attempt to attain development rather by physical means than by inner growth of the mental and the spiritual. But even among them such practices are used only under the direct orders of responsible teachers, who watch the effect upon the pupil of what is prescribed, and will at once stop him if the exercises prove unsuitable for him. But for people who know nothing at all of the subject to attempt such things indiscriminately is most unwise and dangerous, for practices which are useful for one man may very well be disastrous for another. They may suit one man in fifty, but they are extremely likely not to suit the rest, and myself I should advise every one to abstain from them unless directed to try them by a competent teacher who really understands what they are intended to achieve. You may be the one man whom they will suit, but the probabilities are against it, for there are far more failures than successes. It is so fatally easy to do a great deal of harm in this way, that to experiment vaguely is rather like going into a chemist's shop and taking down drugs at random ; you might happen to hit upon exactly what you needed, but also you might not, and the latter is many times more probable.

Another method by which clairvoyance may be developed is by mesmerism—that is to say, if a person be thrown by another into a mesmeric trance it is possible that in that trance he may see astrally. The mesmerizer entirely dominates his will, and the physical faculties are thrown utterly into abeyance. That leaves the field open, and the mesmerist can at the same time stimulate the astral senses by pouring vitality into the astral body. Good results have been produced in this way, but it requires a very unusual combination of circumstances, an almost superhuman development of purity in thought and intention both in the operator and the subject to make the experiment a safe one. The mesmerist gains great influence over his subject—a far greater power than is generally known : and it may be unconsciously exercised. Any quality of heart or mind possessed by the mesmerist is very readily transferred to the subject, so if he be not entirely pure, we see at once that avenues of danger open up before us. To be thrown into a trance is to give up your individuality, and that is never a good thing in psychic experiments ; but beyond and above that element of undesirability there is real danger unless you have the highest purity of thought, word and deed in your operator ; and how rarely that is to be found you know as well as I do. I should never myself submit to this process ; I should never advise it to any one else.

I say nothing against the practice of curative mesmerism by those who understand it ; that is a totally different matter, for in that it is

unnecessary to produce the trance condition at all. It is perfectly possible to relieve pain, to remove disease, or to pour vitality into a man by magnetic passes, without "putting him to sleep" at all. To this there can be no possible objection; yet the man who tries to do even this much would do well to acquaint himself thoroughly with the literature of the subject, for there must always remain a certain element of danger in playing, even with the noblest intentions, with forces which you do not understand, which to you are still abnormal forces. None of these are plans of clairvoyant development which can be unreservedly recommended for trial by every one.

What, then, it may be asked, are the desirable methods, since so many are undesirable? Broadly, those which instead of suppressing the physical body by force, train the soul to control it. The surest and safest way of all is to put oneself into the hands of a competent teacher, and practise only what he advises. But where is the qualified teacher to be found? Not, assuredly, among any who advertise themselves as teachers; not among those who take money for their instruction, and offer to sell the mysteries of the universe for so many shillings or so many dollars. Knowledge can be gained now where it has always been available—at the hands of those who are adepts in this great science of the soul, the fringe of which we are beginning to touch in our deepest studies. There has always been a great Brotherhood of the men who know, and they have always been ready to teach their lore to the right man, for it is for that very purpose that they have taken the trouble to acquire it, in order that they may be able to guide and help. How can we reach them? You cannot reach them in the physical body, and you might not even know them if it should happen to you to see them. But they can reach you, and assuredly they will reach you when they see you to be fit for the work of helping the world. Their one great interest is the furthering of evolution, the helping of humanity; they need men devoted to this work, and they are ever watching for them; so none need fear that he can be overlooked if he is ready for that work. They will never gratify mere curiosity; they will give no aid to the man who wishes to gain powers for himself alone; but when a man has shown by long and careful training of himself, and by using for helpfulness all the power that he already possesses, that his will is strong enough and his heart pure enough to bear his part in the divine work—then he may become conscious of their presence and their aid when he least expects it.

It is true that they founded the Theosophical Society, yet membership in the Society will not of itself be sufficient to bring a man into relationship with them—no, nor even membership in that inner School through which the Society offers training to its more earnest members. It is true that from the ranks of the Society men have been chosen to come into closer relation with them; but none could

guarantee that as a result of becoming a member, for it rests with them alone, for they see further into the hearts of men than we. But always be sure of this, you whose hearts are yearning for the higher life, for something greater than this lower world can give, that they never overlook one honest effort, but always recognize it by giving through their pupils such teaching and such help as the man at his stage is ready for.

In the meantime, while you are trying in every way to develop yourselves along the path of progress, there is much that you can do, if you wish, to bring this power of clairvoyance nearer within your reach. Remember that it is not in itself a sign of great development; it is only one of the signs, for man has to advance along many lines simultaneously before he can reach his goal of perfection. See how highly developed is the intellect in the great scientific man; yet perhaps he may have but little yet of the wonderful force which devotion gives. See the splendid devotion of the great saint of some Church or religion; yet in spite of all that progress along one line he may have but little yet of the divine power of the intellect. Each needs what the other has, each will have to acquire the faculty of the other before he will be perfect. So it is evident that at present we are unequally developed! some have more in one direction, and some in another, according to the line along which each has worked most in past lives. So if you particularly long for devotion in your character, by striving in that direction now you may attain much of it even in this life, and may assuredly make it a leading quality in your next life. So with intellect, so with every quality; so also with this faculty of clairvoyance. If you think it well to throw your strength into work along this line, you may do very much towards bringing these latent faculties into action. I am not speaking here of a vague possibility, but of a definite fact, for some of our own members in this Society set themselves years ago to try to train the soul along the path of permanent progress, and of those who persevered without faltering almost every one has even already found some definite result. Some have won their faculties fully, others only partially as yet, but in all cases good has come from their efforts to take themselves in hand and control their minds and emotions.

If you have this desire for higher sight, take yourself in hand first in the same way; make sure first of the mental and moral development, lest you should succeed in your efforts, and gain your powers. For to possess them without having first acquired those other qualifications would be indeed a curse and not a blessing, for you would then misuse them, and your last state would indeed be worse than the first. If you consider that you have made sure of yourself, and can trust yourself under all possible circumstances to do the right for the right's sake, even against your earthly seeming interest, always to choose the utterly unselfish course of action, and

to forget yourself in your love for the world, then there are at least two methods which will lead you towards clairvoyance safely, and can in no way do you harm, even though you should not succeed in your object. The first of these, though perfectly harmless and even useful, is not suited for every one, but the second is of universal application, and I have myself known both of them to be successful.

This first method is a purely intellectual one, a study to which I have already on several occasions had to refer, the study of the Fourth Dimension of space. The physical brain has never been accustomed to act at all along those lines, and so it feels itself unable to attack such a problem. But the brain, like any other part of the physical organism, can be trained by persistent, gradual, careful effort to feats which appeared originally quite beyond its reach, and so it can be induced to understand and conceive clearly the forms of a world unlike its own. The chief apostle of the Fourth Dimension is Mr. C. H. Hinton, of Washington, D.C. He is not a member of our Society, but he has done many of its members an excellent piece of service in writing so clearly and luminously on his wonderful subject. In his books he tells us that he has himself succeeded in developing this power of higher conception in the physical brain, and several of our own members have followed in his footsteps. One of these has developed astral sight simply by steadily raising the capacity of the physical brain until it contained the possibility of grasping astral form, and thus awakening the latent astral faculty proper. It is simply a question of extending the power of receptivity until it includes the astral matter. But I suppose that out of a score of men who took up this study, not more than one would succeed as well and as quickly as that; but at any rate the study is a most fascinating one for those who have a mathematical turn of mind, and where it does not bring increased faculty to see, it must at least bring wider comprehension and a broader outlook over the world, and this is no mean result, even if no other be attained. Short of absolute astral sight, it is the only method of which I know by which a clear comprehension can be gained of the appearance of astral objects, and thus a definite idea of what the astral life really is.

If that line of effort commends itself only to the few, our second method is of universal application. It also is not easy, but its practice cannot but be of the greatest use to the man. That is its great and crowning advantage; it leads a man towards these powers which he so ardently desires; but the rate at which he can move along that road depends upon the degree of his previous development in that particular way in other lives, and therefore no one can guarantee him a certain result in a certain time; yet while he is working his way onward, every step which he takes is so far an improvement, and even though he should work for the whole of his life without winning astral sight, he would nevertheless be mentally and morally and even physically the better for having tried.

This is what in various religions is called the method of meditation. For the purpose of our examination of it I shall divide it into three successive steps : concentration, meditation and contemplation, and I will explain what I mean by each of these three terms.

But remember always that to attain success, this effort must be only one side of a general development, and that it is absolutely prerequisite for the man who would learn its secrets to live a pure and altruistic life. There is no secret about the rules of the greater progress, the Steps of the Path of Holiness have been known to the world for ages, and in my little book "Invisible Helpers" I have given a list of them according to the teaching of the Buddha, with the characteristics which mark each of its stages. There is no difficulty in knowing what to do, the difficulty is in carrying out the directions which all religions have given.

The first step necessary towards the attainment of the higher clairvoyance is concentration—not to gaze at a bright spot until you have no mind left, but to acquire such control over your mind that you can do with it what you will, and fix it exactly where you want to hold it for as long a period as you choose. This is not an easy task, it is one of the most difficult and arduous known to man, but it can be done, because it has been done—not once, but hundreds of times, by those whose will is strong and immovable. There may be some among us who have never thought how much beyond our control our minds usually are. Stop yourself suddenly when you are walking along the street, or when you are riding in the car, and see what you are thinking, and why. Try to follow the thought back to its genesis, and you will probably be surprised to find how many desultory thoughts have wandered through your brain during the previous five minutes, just dropping in and dropping out again and leaving almost no impression. You will gradually begin to realize that in truth all these are not your thoughts at all, but simply cast-off fragments of other people's thoughts. The fact is that thought is force, and every exertion of it leaves an impression behind. A strong thought about some other person goes to him, a strong thought of self clings about the thinker ; but so many thoughts are not by any means strong or especially pointed in any direction, and so the forms which they create are vaguely-floating and evanescent. While they last they are capable of entering into any mind that happens to come their way, and so it comes that as we walk along the road we leave a trail of feeble thought behind us, and the next man who passes that way finds these valueless fragments intruding themselves upon his consciousness. They drift into his mind, unless it is already occupied with something definite, and in the majority of cases they just drift out again, having made only the most trifling impression upon his brain ; but here and there he encounters one which interests or pleases him and then he takes that up and turns it over in his mind, so that it departs from him somewhat strength-

ened by the addition of a little of his mind-force to it. He has made it his own thought for a moment, and so has coloured it with his personality. Every time we enter a room we step into the midst of a crowd of thoughts, good, bad or indifferent as the case may be, but the great mass of them just a dull, purposeless fog which is hardly worth calling thought at all.

If we wish to develop any higher faculty, we must begin by gaining control over this mind of ours. We must give it some work to do, instead of just letting it play about as it will, drawing into itself all those thoughts which are not ours, which we really do not want at all. It must be not our master but our servant before we can take the first step along the line of the true trained clairvoyance, for this is the instrument which we shall have to use, and it must be at our command and fully under our control.

This concentration is one of the hardest things for the ordinary man to do, because he has had no practice at it, and indeed has scarcely realized that it needed to be done. Think what it would be if your hand were as little under your control as your mind is, if it did not obey your command, but started aside from what you wished it to do. You would feel that you had paralysis, and that your hand was useless. But if you cannot control your mind, that is dangerously like a mental paralysis; you must practice with it until you have it in hand and can use it as you wish. Fortunately concentration can be practised all day long, in the common affairs of every-day life. Whatever you are doing, do it thoroughly, and keep your mind on it. If you are writing a letter, think of your letter and of nothing else until it is finished; it will be all the better written for such care. If you are reading a book, fix your mind on it and try to grasp the author's full meaning. Know always what you are thinking about, and why; keep your mind at intelligent work, and do not leave it time to be so idle, for it is in those idle moments that all evil comes.

Even now you can concentrate very perfectly when your interest is sufficiently keenly excited. Then your mind is so entirely absorbed that you hardly hear what is said to you or see what passes round you. There is a story told in the East about some sceptical courtiers, who declined to believe that an ascetic could ever be so occupied with his meditation as to be unaware that an army passed close by him as he sat under his tree wrapt in thought. The king, who was present, assured them that he would prove to them the possibility of this, and proceeded to do so in a truly Oriental and autocratic way. He ordered that some large water-jars should be brought and filled to the brim. Then he instructed the courtiers each to take one and carry it; and his command was that they should walk, carrying this water, through the principal streets of the city. But they were to be surrounded by his guards with drawn swords, and if one of them spilled one single drop of his water, that

unfortunate was to be instantly beheaded then and there. The courtiers started on their journey filled with terror; but they all got safely back again, and the king smilingly greeted them with a request to tell him all the incidents of their walk, and describe the persons whom they had met. Not one of them could mention even one person that they had seen, for all agreed that they had been so entirely occupied with the one idea of watching the brimming jars that they had noticed nothing else of any sort. "So, gentlemen," rejoined the king, "you see that when there is sufficient interest concentration is possible."

When you have attained concentration such as that, not under the stress of the fear of instant death, but by the exertion of your will, then you may profitably try the next stage of effort. I do not say that it will be easy, on the contrary, it is very difficult; but it can be done, for many of us have had to do it. When your mind is thus an instrument, try what we call meditation. Choose a certain fixed time for yourself, when you can be undisturbed; the early morning is in many ways the best, if that can be managed. It is not always an easy time for us now, for we have in modern civilization hopelessly disarranged our day, so that noon is no longer its middle point, as it should be. Now we lie in bed long after the sun has risen, and then stay up injuring our eyes with artificial light long after he has set at night. But choose your time, and let it be the same time each day, and let no day pass without your regular effort. You know if you are trying any sort of physical exercise for training purposes how much more effective it is to do a little regularly than to make a violent effort one day, and then do nothing for a week. So in this matter it is the regularity that is important.

Sit down comfortably where you will not be disturbed, and, turn your mind, with all its newly-developed power of concentration upon some selected subject demanding high and useful thought. We in our Theosophical studies have no lack of such subjects, combining deepest interest with greatest profit. If you prefer it, you can take some moral quality, as is advised by the Catholic Church, when it prescribes this exercise. In that case, you would turn the quality over in your mind, see how it was an essential quality in the Divine order, how it was manifested in Nature about you, how it had been shown forth by great men of old, how you yourself could manifest it in your daily life, how (perhaps) you have failed to display it in the past, and so on. Such meditation upon a high moral quality is a very good exercise in many ways, for it not only trains the mind but keeps the good thought constantly before you. But it needs to be preceded generally by thought upon concrete subjects, and when those are easy for you, you can usefully take up the more abstract ideas.

When this has become an established habit with you, with which nothing is allowed to interfere; when you can manage it fairly

well without any feeling of strain or difficulty, and without a single wandering thought ever venturing to intrude itself; then you may turn to the third stage of our effort—contemplation. But remember that you will not succeed with this until you have entirely conquered the mind-wandering. For a long time you will find, when you try to meditate, that your thoughts are continually going off at a tangent, and you do not know it till suddenly you start to find how far away they have gone. You must not let this dishearten you, for it is the common experience; you must simply bring the errant mind back again to its duty, a hundred or a thousand times if necessary, for the only way to succeed is to decline to admit the possibility of failure. But when you have at length succeeded, and the mind is definitely mastered, then we reach that for which all the rest has been but the necessary preparation, good though it has also been in itself.

Instead of turning over a quality in your mind, take the highest spiritual ideal that you know. It does not matter what it is, or by what name you call it. A Theosophist would most probably take one of those Great Ones to whom we have already referred—a member of that great Brotherhood of Adepts, whom we call the Masters—especially if he had the privilege of having come directly into contact with one of them. The Catholic might take the Blessed Virgin or some patron saint: the ordinary Christian would probably take the Christ; the Hindu would perhaps choose Krishna, and the Buddhist most likely the Lord Buddha himself. Names do not matter, for we are dealing with realities now. But it must be to you the highest, that which will evoke in you the greatest feeling of reverence, love and devotion that you are capable of experiencing. In place of your previous meditation, call up the most vivid mental image that you can make of this ideal, and, letting your most intense feeling go out towards this highest One, try with all the strength of your nature to raise yourself towards Him, to become one with Him, to be in and of that glory and beauty. If you will do that, if you will thus steadily continue to raise your consciousness, there will come a time when you will suddenly find that you are one with that ideal as you never were before, when you realize and understand Him as you never did before, for a new and wonderful light has somehow dawned for you, and all the world is changed, for now for the first time you know what it is to live, and all life before seems like darkness and death to you as compared with this.

Then it will all slip away again, and you will return to the light of common day—and darkness indeed will it appear by comparison! But go on working at your contemplation, and presently that glorious moment will come again and yet again; and each time it will stay with you longer, till there comes a period when that higher life is yours always, no longer a flash or a glimpse of paradise, but a steady glow, a new and never-ceasing marvel every day of your existence. Then for you day and night will be one continuous con-

sciousness, one beautiful life of happy work for the helping of others ; yet this, which seems so indescribable and so unsurpassable, is only the beginning of the entrance into the heritage in store for you and for every child of man. Look about you with that new and higher sight, and you will see and grasp many things which until now you have never even suspected—unless, indeed you have previously familiarized yourself with the investigations of your predecessors along this path.

Continue your efforts, and you will rise higher still, and in due course there will open before your astonished eyes a life as much grander than the astral as that is than the physical, and once more you will feel that the true life has been unknown to you until now ; for all the while you are rising nearer to the One life which alone is perfect Truth and perfect Beauty.

This is a development that must take years, you will say. Yes, that is probable, for you are trying to compress into one life the evolution which would normally spread itself over many ; but it is far more than worth the time and the effort. No man can say how long it will take in any individual case, for that depends upon two things—the amount of crust that there is to break through, and the energy and determination that is put into the work. He could not promise you that in so many years you would certainly succeed ; he can only tell you that many have tried before you, and that many have succeeded. All the great Masters of Wisdom were once men at our own level ; as they have risen, so must we rise. Many of us in our humbler way have tried also, and have succeeded, some more and some less, but none who has tried regrets his attempt, for whatever he has gained, be it little or much, is gained for all eternity since it inheres in the soul which survives death. Whatever we gain thus we possess, in full power and consciousness, and have it always at our command ; for this is no mediumship, no feeble intermittent trance-quality, but the power of the developed and glorified life which is to be that of all humanity some day.

But the man who wishes to try to unfold these faculties within himself will be very ill-advised if he does not take care first of all to have utter purity of heart and soul, for that is the first and greatest necessity. If he is to do this, and to do it well, he must purify the mental, the astral and the physical ; he must cast aside his pet vices and his physical impurities ; he must cease to defile his body with meat, with alcohol or tobacco, and try to make himself pure and clean all through, on this lower plane as well as on the higher ones. If he does not think it worth giving up petty uncleannesses for the higher life, that is exclusively his own affair ; it was said of old that one could not serve God and Mammon simultaneously. I do not say that bad habits on the physical plane will prevent him altogether from any psychic development, but do very emphatically and distinctly say that the man who remains unclean is never free

from danger, and that to touch holy things with impure hands is to risk a terrible peril. The man who would try for the higher must free his mind from worry and from lower cares; while doing his duty to the uttermost, he must do it impersonally and for the right's sake, and leave the result in the hands of higher powers. So will he draw round him pure and helpful entities as he moves onward, and will himself radiate sunlight on those in suffering or in sorrow. So shall he remain master of himself, pure and clean and unselfish, using his new powers never for a personal end, but ever for the advancement and the succour of men his brothers, that they also, as they can, may learn to live the wider life, may learn to rise from amid the mists of ignorance and selfishness into the glorious sunlight of the peace of God.

C. W. LEADBEATER.

THE EGO AND ITS LIFE CYCLE.

[Concluded from page 160.]

WHEN, however, we thus postulate a double evolution—spiritual and physical—we have at the same time to admit that it can only be carried on, as already said, by means of Reincarnation—that is, by the repeated employment by the Spiritual *formless* of the physical *form*. And as the form used by Man has its appointed duration, so likewise has the remainder of the interval from birth to birth; which for the majority of mankind will be some ten to fifteen centuries. But the law of correspondence points out a much more extensive analogy; for if we consider that what is called the “Descent of Spirit into Matter” consists of the gradual evolution of a physical or *form* world from the spiritual or formless plane, and admit the law of Periodicity as that which governs such evolution, then by the same rules there must also be an *involution*, which leads the whole physical world, and consequently every entity contained therein, back to that condition whence it evolved. This means a state of consciousness following the physical period; which state looked at from the physical standpoint, we may term a subjective period. As the material aspect of things, and their time of action, has then run its course, so during the following interval the Spiritual performs its own peculiar functions; and it is these, as the special province of the Soul in Man, that engage our present attention. Whatever they may consist of, they must, according to our hypothesis, have the active period of physical life for their basis; and hence the importance of physical life for us.

Unless we are to look upon all the trials, experiences, and acquisitions of knowledge made during life as to be utterly lost at death, both in substance and detail, and as only worth what they may bring in the way of benefit during the one physical life, we must allow

that there is a *post-mortem* state useful in further advance, or else a periodical return to this plane for the same purpose. Of these two positions, Reincarnation has the advantage that it offers the chance to use the experience gained, upon the same plane where it originated; and also of giving opportunity to make up for shortcomings and otherwise balance errors and pay the cost of wrong done in thought and action, as also to experience the benefit of such as were not required in that life wherein the actions were done. In nature we do not find energy going to waste and force thrown away, for the Conservation of Energy is her law; and as that is so in regard to what is called "blind force," what reason is there to suppose that the doings of Man, the intelligent apex of the creation on this plane, are to be thrown aside and lost? We see that empires and states of all sorts have arisen, flourished, and decayed, while in some instances their very names have been forgotten; and unless there is some law in regard to the sum-total of their efforts, equivalent to that of the Conservation of Energy, perhaps they might as well never have existed at all. But force, of whatever kind and howsoever expended, is *not* lost or wasted; and those peoples and nations did their part towards the collective experience of the egos who passed through them; and because they ceased to offer fields for further progress and advance, they passed away like worlds whose career comes to an end. They gave place to other nations, whose course would supply what their predecessors lacked in the way of further fields for the operations of the egos seeking rebirth in them.

Reincarnation, however viewed, appears to offer a prospect so much more noble and equitable in every way than the exoteric Christian scheme and the blank negations of materialism, that it deserves to be accepted as a working hypothesis, even if there were no better reasons for its acceptance. It appears to be the only theory which permits of the operation of cause and effect upon the largest scale. To those who cannot tolerate the idea of an immediate "Personal God" after the fashion of the Christian and Jewish Jehovah, who is supposed to superintend all things and apparently does it so badly, it does away with the necessity for any such being; for instead of the constant interference of Deity in the affairs of Man, it substitutes the silent but not less certain action of the Law of Consequences, which, as it does not permit of the smallest action taking place without its due effect, so not the least one is lost sight of, or can be thought of as falling dead and purposeless; for all must in due course bring about their appropriate results. Such a view allows scope for all to receive their just deserts, and it is the only one which does so. The more the arguments concerning Reincarnation are studied, the stronger becomes the case in its favour, and the less the importance (if they have any) of the arguments against it. It is the only hypothesis which gives a meaning to life worth considering, and destroys the fear of death as the final

termination to effort and bar to further progress. When we consider that there is no science or art whose final expression we can reach in one life because of our limits in time and faculties, that the most earnest labour and the most painstaking effort may apparently go for nothing, while those who do neither of these things seem to have nearly all that life can offer in the way of temporal advantages and pleasures, we are forced to conclude that other lives and other scenes should be allotted to us, in which to make good the result of the efforts, and to supply a reason for such discrepancies. With such a prospect as Reincarnation offers to us, we may be content to go on doing the duty which comes nearest to hand, whilst not neglecting the opportunity of endeavouring to reach what may exceed our present powers; for with the opportunities for those things there will develop the faculties for their performance. The very aspiration for something grander and nobler than our present surroundings or capabilities, will in itself be the silent cause which shall, in the succession of lives, bring about the state of things so worked for and desired.

The arguments which can be offered in behalf of Reincarnation are seemingly endless; but those which are brought against it seem, like the tunes on the cylinder of a musical box, as wearisome in the repetition as they are worthless in the abstract. Indeed, it is probably safe to say that *no* valid case has ever been made out against it as a theory; and if it has not always held its own against formal religions and their dogmas in time past, it may be because prejudice, fear, and superstition have had far more to do in this matter than calm reason and observation—to say nothing of intuition and direct occult teachings.

When the earth-life has ended for the time being, and death has disposed of the worn-out body which formed the late instrument of the Ego in seeking experience, then the true Self retires gradually and by successive stages into a state which, viewed from our present point of perception, is more like a dream than an objective existence, but which nevertheless is just as real from its own plane as this one is to us. It does not immediately reach a locality similar to the "heaven" of Theology, but rather that state or condition of consciousness which is best suited to it; and thereafter finally passes into what in India is called Devachan. This word literally signifies "Land of the Gods" probably because it is that state into which our higher or divine parts retire when freed from earthly belongings for a time.* Theosophically speaking, Devachan is the last and latest stage of those states which stand in place of the Christian Heaven, the Paradise of the Mahomedans, and other similar imaginings—from which we may again perceive that all religions have something in common, of which it remains for Theosophy to offer the true explanation. Devachan differs both

* "Key to Theosophy," p. 100; "Ocean of Theosophy," p. 109.

from Heaven and Paradise ; because whereas the religions to which those names belong are mostly understood to assume the resurrection of the physical body, and after that a sort of physical enjoyment which merely amounts to the pleasures of this world on some better scale, Devachan does not admit of the entry therein of anything physical ; but is a state for condition only accessible to the spiritual-mental part of us, or the higher mind.* Moreover, while Heaven and Paradise are states of being which are assumed to follow the present life of the body, and are thenceforward of eternal duration, Devachan on the contrary is but the complement of the earth-life, and is strictly limited as to the period of its continuance.† And anything like the mere sensual pleasure of the Mahomedan Paradise will find no counterpart in the Devachanic state ; for therein only spiritual aspirations and thoughts, and such as are connected with the pursuit of the ideal, and are not concerned with the passions, will constitute the basis of that happy state for the Ego.‡

Viewed from the standpoint of our ideas on the physical plane or earth-life, Devachan is a state of dream or reverie ; but from its own plane it is as much a reality as this present life. In reality it is that *post-mortem* state in which the Ego finally gathers up, arranges, and digests the experiences and knowledge gathered in during the immediately-preceding earth-life ; collating it with that gained in previous lives, and forming from these materials that thought body which will form the basis for its next physical body, and the tendencies therein developed.§ As it is the imperishable memory of the Higher Ego which is worked upon in Devachan, the time expended (as measured by our present standards) in assimilating all that has been gathered must be in proportion to the mass of incident and the units of thought per unit of time in the past life, and therefore in all ordinary cases very much longer than the earth-life. But it is to be noted that, as in this state there is no pain or sorrow, || therefore the memory of the Ego, howsoever perfect, does not in Devachan present that side of its recollections which are solely appropriate to earthly existence, but only such as are proper to the state of consciousness in which the Ego is functioning for the time being—for the perfect bliss of the Devachanee depends upon its complete impression and conviction that all which was pleasant and valued in its earth-life, as judged from highest standards, has never ceased ; ¶ so that, as it has no recollection of death, neither will it remember birth. Its many earth-lives will seem like so many days, of which the last is perhaps the most distinct.

* "Ocean of Theosophy," p. 110.

† *Ib.*, pp. 109, 111—113.

‡ *Ib.*, p. 111.

§ *Ib.*, pp. 110, 114.

|| "Key to Theosophy," p. 148.

¶ *Ib.*, p. 146.

It is during the period of Devachanic experience that the Ego seems to clothe itself in the counterparts or reflections of its many personalities; and all the undying attributes of them, such as thoughts of love, mercy, the ideals of truth, beauty, and perfection which may ever have passed through the mind of the earthly personality, will after physical death cling to the Ego and make the realities of Devachan for it.* Therefore the Devachanee becomes an ideally perfect reflection of the personality it was on earth; but as the earthly brain-mind, unlike the consciousness of the Ego, is only very limited, so its reflection sees only the one side of its lives, and thus is to that extent the same as we are on the earth-plane.† There is an absolute oblivion of all that gave painful thoughts and feelings in past incarnations, and no knowledge of such things remains to it. As Devachan is the field where all high aspirations and heart-longings which cannot be gratified by an earth-life and are compatible with the *post-mortem* state receive their fulfilments, it follows that the Ego must have about it in that state an exact counterpart (with the above exceptions) of the life and circumstances and personages it has left;‡ and that these will be *minus* anything which would mar the complete enjoyment thence resulting when carried to fullest development.

The Ego may thus continue for many hundreds or even thousands of years, as we count time, in an existence of unalloyed happiness, in the full idea that life has never ceased, but that its existence is (as it would seem from this plane) a sort of transcendental continuation of the earth-life. In this, however, we are not to look for a recompense for what we may deem unmerited pain or sorrow during the earth-life; for if we follow out the theory of Karma and the Law of Consequences to their fullest extent, there is in reality no such unmerited suffering, however remote and seemingly undiscoverable may be its cause; and if there has been such pain, it is on the earth-plane where it would have to be equated. There cannot be any unmerited suffering, where all is the result of unerring law. Thus if a man jumps overboard to save a life, and loses his own in so doing, though by that act he may be repaying what he has himself received in a former life, yet he loses the immediate possible fruition of all his present life-work by that act—and therefore he, and all who may suffer by his death as participators in their joint Karma, must eventually get their compensation upon the plane where their loss was felt. That appears to be the only appropriate plane where anything like an exact return seems feasible at all.

Nor can the Devachanic plane be looked upon as one where *reward* is possible; for such an idea is not applicable to the spiritual

* *Ib.*, p. 148.

† *Ib.*, pp. 147, 148.

‡ *Ib.*, p. 146, "Ocean of Theosophy," pp. 111, 114, 115.

plane, being entirely of the physical consciousness and its life. But on the other hand, the spiritual plane is the only one where the most complete fulfilment of ideals is possible; and it is there that we assimilate such, and transform them into the elements of that character which guides our actions in the next earth-life.

The world of our earthly lives, owing to its unavoidable limitations, does not offer even a remote prospect for the enjoyment of our ideals, even though they may seem to be of a nature wholly within its possibilities; let alone the ideal worlds of the poet, the unrealisable pictures of the artist, transcendental problems and theories of the mathematician, musical triumphs, and a host of similar things.* The Devachanic state is only for the things which are proper to it—that is, for the receipt of all which, by the nature of the earth-life, can in no case be fully reached here. And the enjoyment of them in that state has for its object the same thing that the practice of the musician has for him. In his case practice leads to increased power and facility—in the case of the Ego in Devachan, to the moulding and development of that thought body which shall make itself the model of a future physical body capable of shedding more or less enjoyment upon all around it, when it again visits the earth.†

In this theory there appears to be nothing of selfishness, nor of that commercial balancing of accounts which savours so much of our present plane and its narrow ideas of reward and punishment, profit and loss, in the one life alone. It leaves the *post-mortem* states to be only ones where the transcendent ideals of our minds shall reach a glory that “eye hath not seen, nor ear heard” to the end that the world may ultimately receive, through the return to birth of the Ego, the far-off strain of that vanished music, the distant glimpse of things above earthly sight; and thus be made the better for and by those things.

As already said, Devachan is a state of dream or reverie, as looked at from the consciousness of our present plane; and therefore may be considered an illusion from that standpoint. But this may be only relatively true, not so in the abstract, if we are to depend upon the conditions of our present life as a test—for are we not even now in the world of illusion, the “Vale of Maya?” How, then, are we to apply any notions gathered here, to employ them as a criterion concerning the “reality” or otherwise of so different a condition of being? We may call the Devachanic state illusory, as compared with our present life, because it admits not of that pain and suffering which now composes so much of bitter reality to us; but if the things which appear so real now, only do so because a few more or less illusive senses give us that idea, then evidently *the idea of those things in the mind will be equivalent to their actual existence as objective things* when those bodily senses are no longer present to give the lie to such ex-

* *Path*, Vol. IX., No. 1., April 1894, pp. 5—8.

† “*Ocean of Theosophy*,” p. 114.

istence by its not satisfying *them*. When a mesmerised subject takes water for wine and a piece of candle for candy, the water seems to be actual wine and the candle as good as candy to him, however much the onlookers may think him befooled; for it is plain that only those things are real to us which exist as ideal realities in our consciousness or mind. If, by means of hypnotism or otherwise, we could be made oblivious as to the existence and use of our legs, we could no longer walk; for it would be their seeming absence that was real, their actual presence which had no reality for us.

Since, then, we may take the Ego in Devachan to be a sort of abstract mind, whatever recollections may present themselves to its perception (or perhaps it would be more correct to say, its consciousness), these will do so as outward realities; and therefore it will be surrounded with so many of the scenes, incidents, and persons it has known as may be consistent with its then condition. And so it will study and pursue in idea the things it has before studied and pursued, until in the course of many such *post-mortem* and *ante-natal* intervals its experience of those seemingly real doings and things will ultimately lead it to a perception of the unreality of those which are not actually true, upon *all* the planes hitherto deemed so real—that is, until it shall reach a true perception of noumena in place of mere outward perception of phenomena. This must necessarily involve the work of many earth-lives and corresponding interludes, at the final close of which the Devachanic existence passes into the Nirvanic, becoming no longer any illusion at all, but the most real of all real lives.

If we admit that the Devachanic state, filled with all that made the value of life, is real to the Ego, and that it has then no knowledge of death and the consequent separation from those left on earth, we see at once why so few of what are called “the spirits of the departed” revisit the living, except immediately after the death of the body. In fact, they will only do so while they are in that intermediate state, or upon their return to it preceding birth, that low plane only one remove from the physical, which we call Kama Loka or the “place of desire.” A half-way house between earth-life and the mental plane preceding Devachan, where all must stop while they cast off and get rid of the last physical vestiges and emotional impediments, such as are not suited to higher planes. If they do not become so freed, in that low sphere they must stay until rebirth; and whether they do so or not, they must needs return to it when coming back to reincarnate. Hence, when at the seances of the Spiritist, we meet with what purports to be the spirit of some old Greek or Egyptian, it may be no empty shell or deceptive elemental but a returning Devachanee or a denizen of Kama Loka who has never escaped thence; and who, thus close upon the earth-plane, no longer remembers the heaven it has left or never had reached, but only that low plane to which it now properly belongs.

And now, having briefly traced the course of the Ego through its life-cycle, and reached that point where it again comes back to earth-life, we may fitly leave it for the present. We have seen something of that which is spoken of as the Soul, we have glanced at the arguments concerning Reincarnation, and we shall not have lost our time, if to any there shall have come through these few words a little more light, or any new thought, concerning the events which come after death.

S. STUART.

AVATA'RA'S.

[Concluded from p. 152.]

IN Sûtra I, iii, 30, it is stated that the Three Worlds totally disappear at the end of a *Mahâkalpa* and that the Offices of Hiranyagarbha downwards are filled by Perfected Men of the preceding Kalpa, the highest of these taking the place of Hiranyagarbha. Hiranyagarbha seems to be the Entity presiding over the plane of Mahat (the 7th or highest plane of the Kosmos), while the 3rd Logos would be the Entity presiding over the *Avyakatâ*, the next higher plane.

In this *Sûtra* reference is also made to the *Nakshatrêshthi* in the *Taittiriya Brâhmana*, by means of which the humanity of one Kalpa rise to the position of Dêvas and Office-holders in the next. This sacrifice in the said Brâhmana seems to be the foundation of all statements regarding the devolution of the Offices of Office-holders in each Kalpa. It is referred to in the 1st *Prapâthaka* of the 3rd *Khanda*, and is a sacrifice to the various constellations or asterisms. Most of the oblations are those offered by the humanity of one Kalpa in order to attain to the position of Dêvas or *Office-holders* in the next Kalpa. In the case of ordinary humanity, they are also productive of immediate beneficial results in the Three Worlds.

The first oblation, that in Anuvâka 4 (1), is to the asterism of Krittika (Pleiades), by the performance of which a human Entity of the previous Kalpa attained to the position of Agni, the "mouth of the Dêvas," in the present Kalpa. This is followed by oblations to other, Dêvas including Prajâpati (Manu), Rudra, Brahmâ, and Vishnu. In Anuvâka 4 (2), Prajâpati is said to have offered an oblation to his predecessor in office and to the asterism of Rôhini, so as to obtain influence over humanity.

In Anuvâka 5 (6), Brahmâ, *i.e.*, one in the last Kalpa who aspired to the position of Brahmâ in this Kalpa, offered this oblation to the Brahmâ of the last Kalpa and to the asterisms of Abhijit. The passage distinctly refers to the Brahmâlôka, and the Commentator Sâyanâchârya explains this as *Salya Lôka*. Anuvâka 5 (7) refers to a similar oblation by Vishnu who wished to obtain a good

r putation, the oblation being offered to Vishnu of the previous Kalpa and the asterism of S'ravana. The explanation in Anuv ka 4 (2) in regard to Praj pati applies here and shews clearly that the present Vishnu had a predecessor. That Vishnu here refers to Vishnu, one of the Trim rti, appears from Anuv ka 2 (5) and (6), where he is described as one who covered the three worlds with his three steps. It is significant that when, at the end of the whole series of oblations, an oblation is offered to Vishnu, he is described in similar terms in Anuv ka 3 (3), and here the Commentator explains Vishnu to mean "sacrifice extending over all the limbs," *i.e.*, Vishnu, the Lord of Sacrifice.

As to Rudra, Anuv ka 4 (4) describes him as the bestower of cattle (*Pasu*).

So far, I have only referred to the literal interpretation of the passages, and even from this, it is clear that it is the humanity of one Kalpa that fill the offices in subsequent Kalpas and it seems sufficient to support the principle laid down by Mrs. Besant. It seems to me, however, that the passages have a much deeper meaning. As explained by H. P. Blavatsky, *the Brahmanas* are "pre-eminently occult works, and hence used purposely as blinds" ("Secret Doctrine," Vol. I., p. 97). The reference to the asterisms, which are in the Zodiac, is evidently occult, and Pleiades with which the passage commences, seems to be the point round which the Solar system turns ("Secret Doctrine," Vol. II., p. 582). As already remarked, it seems that on this foundation are based all the statements in the Pur n s and other Scriptures as to the Evolution of the Logoi and other Office-holders, for the principles applying to even a minor system are equally applicable to the Highest Kosmos.

On comparing *V d nta S tras*, III., iii, 32, IV., iii., 10 ; and IV., iv., 17 to 19, it appears that a clear line of demarcation is drawn between Devotees (*Up sak s*) who aspire for liberation for self and Perfected Men (*Jivanmuktas*). The ultimate goal of the former is to attain to *Satya L ka*, where they remain till the end of the *Mahakalp *, and pass into Nirv na at its end along with *Hiranyagarbha*, the Lord of that L ka. Whatever may be the mode of progress of these Devotees during the interval, this seems clearly to be their ultimate goal.

S tras IV., iv., 17 to 19 refer also to the question as to the extent of Y gic powers possessed by these Devotees after leaving the physical body and S tra 17 explains that they attain all the powers of the L gos, except the power of evolution, supreme rule and dissolution of the universe. It is admitted that the Scriptures lay down generally that they attain all the powers of the L gos, but it is explained that they are subject to the L gos and that their powers however high, must naturally be under His direct control. It is urged that the original evolution of the universe is by the will of the L gos and it is He who can rule and dissolve it. Those who were

imperfect at the origin of the universe and subsequently obtained Spiritual Bliss by devotion to the Lōgos, cannot attain to a position co-ordinate with the Lōgos and share with Him His final supremacy over the universe and power of its resolution. We are also told that, if this were possible, there would be the additional difficulty of having two or more co-ordinate Lōgoi whose wills might possibly clash. Nor, it is said, can the Devotees who attained Spiritual Bliss in the previous Kalpa and went into Nirvâna with its Hiranyagarbhâ come back, they having attained liberation.

It is to be remembered that these Devotees have throughout worked for their own bliss and that the Yōgic powers they possess after they leave their physical body, are exercised solely for their own gratification and not for the service of the world, as such, though indirectly used by the Lōgos to help the Kosmic processes. Never having vowed such service, it is to be expected that they do not come back to serve as Office-holders.

Many of these remarks are also applicable to Perfected Men with whom alone we are at present concerned. One point of difference is that they attain liberation while still living in the physical body, and from Sûtra III., iii., 32, it appears that they may come back as Office-holders. They have vowed service, and, of Their Gracious Will, They may come back to serve the worlds. In technical language, this vow of service is called Prârabdha Karma (*Karma* ready for fruition) but this is only Their Gracious Will to serve and help the world. As already remarked, it is expressly stated in Sûtra I., iii., 30, that those who have become Perfected Men in one Kalpa may rise to the office of Hiranyagarbha in the next, and that that office is attained by the Highest Entity among the Perfected Men of the previous Kalpa.

There are thus left only the Three Lōgoi, who are generally treated in the Sûtras as one and called Paramêswara. The reasons already given, *viz.*, those in Sûtras IV., iv., 17 to 19, for the non-attainment in this Kalpa of the power to evolve and dissolve the universe by none but Parameswara, apply mostly to Perfected Men also, and so it seems to be clear that the Perfected Men of the present universe cannot rise to the position of its Lōgos. Indeed, if this were possible, it would amount to no less than replacing the Lōgos who is already in office. As already pointed out, none of the Perfected Men of the next preceding Kalpa can also rise to that office, for they cannot rise higher than the office of Hiranyagarbha.

But I think the gist of the teaching in these Sûtras and in Sûtra III., iii., 32, favors the view that the Perfected Men of some Kalpas before the last might have attained to the position of Lōgos in the present Kalpa. In IV., iv., 17, S'rî S'ankarâchârya uses the significant term "appointed" (*adhikrîta*) with reference to Paramêswara, and in IV., iv., 18, he calls Him 'Previously Perfected' (*Purva Siddha*), other terms he uses being 'He of Beginningless Perfection,'

(*Anadi Siddha*) and 'Eternally Perfect' (*Nitya Siddha*). Perhaps the most significant reference in the *Sûtras* is the use in IV., iv., 18, of the word 'Adhikârîka' in regard to Parameswara. This word is left unexplained by S'ri Sankarâchârya, but the commentators explain it to mean one who appoints the Office-holders to their several Offices (*Adhikâra*), but the fact remains that He is as much an Office-holder (*Adhikârîka*), as any other Perfected Man.

The result, then, of the teaching of the *Sûtras*, is that none but Perfected Men can rise to the position of Office-holders; that those who have attained perfection in the present Kalpa cannot rise to the position of the Logos in the present or the next Kalpa; and that they may rise to that position in some succeeding Kalpa. These last may, therefore, when they attain the position of the Logos, well be described as of 'Beginningless Perfection' and 'Eternally Perfect' while the terms 'Appointed' (*Adhikrita*) and 'Formerly Perfected' (*Pârva Siddha*) and Office-holders (*Adhikârîka*) would be peculiarly appropriate in their case. The reference in *Sûtras* IV., iv., 18 and 19, to the Entity in the Sun seems to show that Parameswara in His manifested aspect, is the Logos of the Solar System or of the Kosmos of which our Solar System is a part, and that His unmanifested aspect is treated as verily identical with the One Existence at the head of all manifestation.

Mrs. Besant quotes the *Yôga Vâsishtha*, Chap. 11 (not Chap. IV. as shown by a misprint), verses 14, 15 and 16, which expressly state that the offices of the three Logoi (Trimûrti) are held by Entities who have evolved from humanity. There are also similar statements in the *Devi Bhâgavata*, Skandha IX., Chap. 27, verses 18 to 20.

I may also point out that in the quotation of Mr. Govindâcharya from the "Secret Doctrine," Vol. II, page 507, the words "everlasting King," are merely quoted from *Enoch* and do not bear the construction which he places on them.

It would thus appear that the Logoi are as much the products of evolution as any other entities and that the principles applicable are the same whether they are the Logoi of our Solar System or of universes on a much higher scale. Having regard, however, to the necessities of the case, it would seem to be in accordance with a due sense of proportion if the Avatâras coming down to help our Solar System should be manifestations of our own Logos, rather than that of a much higher Entity—always remembering that all such entities are of the same essence as the Supreme.

On the whole, as far as I have been able to understand the teachings, I think that they show that the One Existence, unreachable and unknowable, is at the head of all manifestation; that the series of manifestations rising from the lowest to the highest in endless succession are of Its Essence; that each life merely represents the aspect of Its essence so far as it can express itself through

its own vehicle, which is itself the result of Evolution, that the control of the life over the vehicle varies from the lowest stage, where it is almost dominated by the vehicle, till, in the case of the Perfected Men, it rises to an absolute control over it, and in the case of Logos, to Supreme control over the whole universe over which He rules and which is, as it were, His vehicle ; that in this manner, we may have some dim conception as to how the Logos is Supreme in His own system and has also control over even higher systems which are almost inconceivable to us ; and that there may be still higher Entities supreme over higher systems, though one in essence with Him and with the One Existence at the head. We may thus see how our own Logos is the Supreme Lord and the Supreme Object of our worship and love. The glorious summit of human evolution in this system is itself inconceivable to us, not to speak of the still more radiant glories beyond that summit, and our Logos is one Who is not only the Supreme Lord at that summit, but must have also advanced far in the attainment of the higher glories. Can we not therefore surrender ourselves completely to Him and love and worship Him with our whole-hearted devotion, realising that He is one in essence with the Supreme and stands at a height of which we can scarcely have any conception even in our highest moments ? The Hindu Scriptures inculcate complete self-surrender and devotion to our Great Teachers, and this is, indeed, made a necessary qualification for the attainment of liberation, though we are distinctly taught that the Logos is on a higher level and that, in fact, the Teachers are merely the channel through which the Logos is to be reached. If this is possible—and we know it is so and are told to the same effect even by those who are more advanced than ourselves—I can hardly realise what can prevent our “unflinching devotion to the Lord with no thought of another,” (Gîtâ, xiii., 10), even though He be regarded as the Lord of our Solar System only. I may add that the essential point is that the Logos is the fruit of evolution, and the spirit of the teaching is not altered, whether He be regarded as the Lord of the Solar System or of a universe at a much greater height. Be the stage however high it may, it seems still not absurd to hold that there are still greater heights, however, hopeless it may be for us to try to speculate on their nature, except perhaps to realise that “the further we advance in our occult study, the more exalted in many ways becomes our conception”* of the Perfected Men, the Officeholders and the Logos.

I have ventured to express these crude ideas on this great subject, with the hope that they may help a little towards a clearer view of the points raised. To me, the greatest blessing of my life has been the message of Theosophy, and one of the greatest lessons of Theosophy, is to judge all questions by the light of the intellect.

* Sinnett's Esoteric Buddhism, 8th Edition, p. 16.

The Hindu Scriptures teach the use of the intellect for their proper understanding, subject, of course, to the condition that it does not override them. Mr. Leadbeater is not tired of telling us that even occultism is the apotheosis of common sense, and we have often been told that Truth becomes more, not less, illumined when judged by this test.

No good can therefore come of any of us posing ourselves as infallible guides in the interpretation of the Sacred Mysteries of religion, and we should, I think, be content with adding ever so little to the available material for their elucidation.

In this connection, I may well transcribe the following remarks of Mrs. Besant, as to the advantages of a Theosophical magazine :—

The advantage of a Theosophical Magazine is that different opinions can be put forward therein with perfect friendliness and courtesy, so that the readers may have the advantage of seeing different sides of a subject and may thus be enabled to form a more intelligent judgment than can be reached by seeing but one set of dogmatic assertions." (*Theosophical Review*, then *Lucifer*, XIII., 14, 7).

I am afraid some of our contributors are rather too impatient of views different from their own, even though on a subject so full of mysteries and difficulties as the one we are discussing. They seem to go so far as to betray intolerance and even scorn that can hardly be said to mark the devotees of the Great Lord of Love and Compassion. Hindus well versed in the Hindu Sacred Literature and staunch devotees of Lord Sri Krishna may well be expected to be charitable enough to allow others—who, while yielding to none in their devotion to the Lord or in their reverence for those Scriptures, cannot yet see eye to eye with them on these subtle questions relating to their interpretation—that use of "their own wits" which they evidently claim exclusively for themselves. It is really a puzzle that any one should consider further argument in these matters "hopeless," as if so certain that he has said the last word, and once for all given a final decision. We should not be too positive and oracular on subjects that might well tax the subtlest intellect conversant with the Hindu Scriptures.

T. RAMACHANDRA RAU.

IS THE AGNOSTIC POSITION LOGICAL ?

[Concluded from p. 173.]

LET us now finally survey the situation as the agnostic views it. (1) All positive knowledge is derived from observation of physical phenomena ; sense-perception is our only known means of gaining actual knowledge.

(2) All phenomena are manifestations of a Power beyond our consciousness.

(3) Of that Power we know nothing, except that it exists.

(4) It is the same Power which manifests itself *in* our consciousness.

(5) In all religions, even the rudest, there is a hidden truth ; the religious idea is therefore based on truth.

(6) The development of this idea is accompanied by the *sentiment* of religion, which sentiment thus demonstrated to be a constituent of man's nature, is not to be rationally ignored.

(7) Religion in all its forms is concerned with what is outside sense-experience ; hence it does not come under the head of positive knowledge. But as the mind has room for something besides positive knowledge, it can occupy itself with the religious idea, and the needs of our religious nature are consequently to be supplied by the contemplation of that Unknowable Reality whence all things proceed.

Now consider especially these points : All phenomena are manifestations of a Power beyond our consciousness. It is the *same* Power which manifests itself *in* our consciousness. To this complexion has agnosticism come at last ! And the agnostic, finding " no satisfaction " in the " contemplation of a universe without intelligible purpose," never so far overcomes " the desire to know what it all means " that he can give up trying " to imagine some solution of the Great Enigma." Let him, then, awaken to the vast significance of Herbert Spencer's assertion that the Power which manifests itself within our consciousness is but a differently-conditioned form of the Power manifested beyond our consciousness ; for in this recognition of the identity of the *individual* with the *universal* consciousness lies the solution of all his difficulties. And this conclusion of one of the greatest thinkers of our time is drawn, let it be observed, from such data as physical science affords, the data also of materialism.

" The existence of each individual as known to himself, has been always held by mankind at large, the most incontrovertible of truths. To say—' I am as sure of it as I am that I exist,' is, in com-

mon speech the most emphatic expression of certainty. And this fact of personal experience, testified to by the universal consciousness of man, has been made the basis of sundry philosophies; whence may be drawn the inference that it is held by thinkers, as well as by the vulgar, to be beyond all facts unquestionable. Belief in the reality of self is indeed a belief which no hypothesis enables us to escape." (First Prin., pp. 63-4.) So speaks Spencer, and Huxley declares that "our one certainty is the existence of the mental world, and that of force and matter falls into the rank of, at best, a highly probable hypothesis." Within our own consciousness then, if anywhere, the ever-haunting mystery of the universe must be solved, for there we find identity with the universal consciousness; and those of us who cling to fuller possibilities of knowing than the agnostic yet discerns, may reflect with complacency on the fact that our hopes rest upon a foundation whose substantiality the agnostic himself acknowledges.

And not only does the agnostic agree with the religionist as to the great facts which have been cited, but he confesses to a persistent and irresistible impulsion to seek knowledge beyond the reach of his conditioned consciousness. Under such circumstances it appears no more than reasonable that he should be willing to entertain the possibility, which the religionist affirms, of transcending that conditioned consciousness,—of freeing himself, in greater or less degree, from the limitations which differentiate the individual consciousness from the universal. There is evidence both inferential and direct, amply sufficient it is believed to place this assumption on the level of a working hypothesis. This done, nothing further is needed to justify serious investigation of the methods employed and results obtained by those who claim to exercise faculties higher than the intellectual.

We have already seen that agnosticism recognises a sphere for human consciousness beyond the area of "positive knowledge" yet a legitimate field of activity for the mind. Surely something must be acquired by activity in that field, and if that something is not knowledge, what is it?

But let us turn again to physical research and see whether, after all, the physicist has not builded better than he knew and, without realizing its significance, established the fact that the limitations of our normal consciousness can be set aside. In the phenomena of hypnotism we have evidence of this nature which is certainly worth weighing. French physicians and scientists—self-styled materialists—have experimented extensively in this line. They record the results but are unable to explain them. With instruments of their own devising they have closely scrutinized the condition of the hypnotized subject at every stage of the experiment. In the hypnotic trance the beating of the heart becomes so slight that only the highly sensitive instruments employed would indicate

any beating whatever. The lungs cause no perceptible breath to pass the lips; the muscles are similarly quiescent. Under such conditions what is the state of the brain? It is a state of coma, and thought with the brain is impossible. The supply of blood is checked and it moves very sluggishly through the vessels of the brain, in the smaller vessels not at all. And not only is the movement slower but the blood is bad,—heavy with the products of decomposition, with carbonic acid. The man lies there as if dead. Yet you can reach him, and he will show himself to be fully alive mentally, far more so, in fact, than in his normal physical state. His memory has quite changed its character; he recounts incidents of his childhood beyond recall in his normal state; he will sometimes speak in a language unintelligible to him in his ordinary condition. His immediate memory is so intensified that if, for instance, he knows no Greek and you read him a page from a Greek book, he will repeat it word for word without a slip. Wake him up and he cannot pronounce a syllable of it; throw him back into the hypnotic state and he will repeat it over and over again. And not only is his memory so expanded, but a far higher grade of intelligence is evinced. Frequently the stupid person becomes clever under hypnotic control, not reproducing the thought of the hypnotizer—as indeed he can be made to do—but pursuing an independent line of thought, and in some cases displaying acuteness in argument. A lunatic thrown into the hypnotic state manifests intelligence and reasoning power; the moment he is out of that state he is again a lunatic. Over and over again such experiments have been performed. What do they demonstrate? They demonstrate that man has a consciousness wider than the waking; that under abnormal conditions this emerges with powers keener and more subtle than those of the waking consciousness; that thought, instead of varying with the state of the brain, varies against it; consequently, that the brain, instead of being the producer of thought, is a limitation upon it,—a limitation from which the consciousness can be released.

Yet more significant and far-reaching are the conclusions to be drawn from observation of the dream-state. Science has ascertained just how long it takes for the nervous wave in the physical organization to pass from cell to cell; so that it is known exactly how many waves can occur in a given nerve-tract within a second of time.

Now these waves in the nervous matter of the brain indicate successive states of consciousness in that organ; a certain definite relation exists between the rate of wave-succession and thought production, so that we can form some estimate of the rates at which states of consciousness—represented by these nervous waves in the brain—succeed each other. Comparing this rate with the rate of succession in the dream-state, we find the latter prodigiously in-

creased, the intelligence working there with marvellous rapidity. In the dream-state a second of time will compass the detailed experiences of a year—one second of time for a process which the nervous system would demand a year to complete. What does this mean? It means that the intelligence has been working in a finer kind of matter. The finer the matter, the more rapid the vibrations you can get in the second. To think at a rate beyond your power of thinking in the brain, means that your intelligence is functioning in something finer than the brain, functioning in some medium that vibrates hundreds of times faster than any nervous matter can vibrate.

Now it is safe to predict that Science will ultimately recognize the existence of such a medium, for even now it finds itself in a region where matter becomes intangible, imponderable, and yet must be present to render intelligible the working of mighty energies. Already the physical atom of chemistry is found susceptible of subdivision into a thousand or more corpuscles and "a new state of matter," is proclaimed. Pointing in the same direction we have the discovery of the X-rays vibrations in ether, seventy-five times smaller than the smallest light vibrations; instances of persons born with the power to respond to such vibrations, of others who have developed it; also the susceptibility to them under hypnotic condition.

In the light of these facts it will hardly appear like baseless assumption when the statement is made that the intangible, imponderable states of matter whose existence Science now postulates can be, in fact already have been, subjected to scrutiny as close, definite and exact as that applied by Science to ponderable and tangible states. Furthermore, such observation is applicable to physical conditions so subtle as to be as yet unrecognized. Nor is this all; states beyond the physical can also be brought under scrutiny. In fact the field of research which opens to the properly equipped investigator is boundless. Numbers of persons of intelligence, culture, and integrity of character, who have gathered knowledge in this field, attest the truth of these statements. Having fitted themselves by arduous, systematic and self-devoted training, they gained entrance to new spheres of knowledge and it is their research and testimony which form the basis for the positive assertions here put forth. Their labours have yielded facts with which scientific research is coming more and more into line, and—so far as they fall within its scope—Science is gradually verifying them. Some hint of the nature of this higher form of research may be found in hypnotic phenomena where, as we have seen, when the physical energies are depressed, consciousness expands and asserts itself. So, in the case of the investigator, the physical powers being in abeyance, consciousness is exalted. But, entirely unlike hypnosis, this condition is self-induced and self-dominated. Those who have learned to reach this higher state of consciousness make effective use of faculties which

in the untrained are latent, undeveloped, and even unsuspected.

Some twenty years ago, investigation of this kind was undertaken by a group of students who by persistent self-training and self-discipline had demonstrated in themselves the existence of supernormal faculties. They worked together for several years, steadily observing, comparing notes, checking and testing everything again and again in many different ways. They investigated in fact precisely as we should investigate any other science which we took in hand. Having met and selected their subject they went to their homes and inducing in themselves a condition of complete physical passivity on the one hand and excitation of the higher faculties on the other, they made their independent observations, which they afterward recorded. The notes of members of the group were then compared and only that accepted as fact which was sustained by the concurrent testimony of those who had made the same investigation, approaching it from their several points of view, and to which all engaged gave assent.

One especially pertinent and significant example of such research may be cited here. An account was published in 1895 of what may be termed a search for the ultimate physical atom, under the title of Occult Chemistry. It dealt with the analysis of matter which Science held to be undecomposable. By this higher method of investigation it was found that as oxygen, for example, can be reduced from the gaseous state to the liquid and solid, so, on the other hand, can it be raised from the gaseous through four etheric stages, the last of which is the ultimate physical atom. This etheric or ultimate physical atom was found to be the same in all elements, the difference in the elements arising from the varied combination of these true atoms. Chemical atoms of oxygen, hydrogen and nitrogen were examined and the combinations assumed by the ultimate atoms in the different grades of ether are not only described but illustrated. Science, remarks the author, will ere long be investigating some of those matters for itself; and those who are alive to scientific progress know well that this prophecy is being amply fulfilled. Ion, cathode-ray, particle, says a recent writer, are but cognomens among scientific men for the ultimate etheric atom of the occultist. The existence of etheric matter has been definitely recognized; it is perceived that the chemical atom is a compound capable of being broken up into very numerous etheric atoms. (W. C. Worsdell, *Theosophical Review*, December, 1900).

The methods employed by workers in the field of occult chemistry admit of perfectly rational explanation; there are no logical difficulties in the way, the only trouble is that people will confound the strange and unknown with the impossible. Finding no such faculties in themselves or their acquaintances, they cannot admit them within the range of possibility. They regard them, says an

eminent possessor of such powers, as something absolutely different from anything they have yet known. It may help to dispel this sense of unreality if we try to understand that this is mainly a question of vibrations and is in fact nothing but an extension of powers which we are all using every day of our lives. We live surrounded by a sea of air and ether and it is chiefly by vibrations in that vast sea that impressions reach us from outside. Now the number of these vibrations to which we can respond is in reality quite infinitesimal. Among the exceedingly rapid vibrations which affect the ether there is a certain very small section to which the eye can respond, and these produce the sensation which we call light. That is we can see only objects from which light of that particular kind can either issue or be reflected. Similarly the ear can respond only to a very small range of comparatively slow vibrations. It is well known to science that in both cases there are large numbers of vibrations both above and below these two sections; consequently there is much light which we cannot see and much sound which we cannot hear. Not only do vibrations of every conceivable degree of rapidity intervene between the slow sound-waves and the swift light-waves, but there are undoubtedly slower vibrations than those of sound, and an infinity of them swifter than those of light. The rates of vibrations by which we see and hear are like two tiny groups of a few strings, selected from an enormous harp of practically infinite extent; and when we think how much we have been able to learn and infer from the use of those minute fragments, we see vaguely what possibilities would lie before us if we could utilize the vast and wonderful whole. Another point to be noted is that people vary considerably in their susceptibility to the few vibrations within reach of our physical senses. Tests which disclose this variation demonstrate that there is no hard and fast limit to man's power of response to either etheric or aerial vibrations. Some among us already have that power to a wider extent than others, and the same person's capacity varies on different occasions.

Why then should any one deny the possibility of so developing this power that in time one may learn to see much that is invisible to his fellow-men, and hear much that is inaudible to them; especially as we know perfectly well that enormous numbers of these additional vibrations do exist and are, as it were, simply awaiting recognition. Experiments with the Röntgen rays, where even a very few of these additional vibrations are brought within human ken, give startling results. To learn to see by means of these rays would enable one to perform such feats as reading a letter in a closed box, or describing persons in an adjoining apartment. It appears only reasonable, then, to entertain the possibility of a steady and progressive extension of our senses so as to appreciate vibrations far higher and lower than those ordinarily recognized. These will still

belong largely to the physical plane and will merely enable us to obtain impressions from the etheric part of that plane. It is here that the physicist is now beginning to grope his way; for he is bewildered by touches and gleams from another realm which interpenetrates his own, and finds himself compelled to speculate on invisible presences, if only to find a rational explanation for undoubted physical phenomena.

The universe, says a revered teacher, consists of the vibrations of a universal life, and of the forms into which they throw the matter in which they play. The self in man is part of the kosmic self and is capable of vibrating in every way in which the kosmic self vibrates. This self in man is the "I" which is conscious of its own existence, which feels and thinks. It distinguishes all in which it is not conscious of its own existence, in which it does not feel and think, as the not-self. Consciousness is the relation between the self and the not-self, and the expansion of this relation is evolution. The "evolution" of the self is merely the bringing out of the capacities which it contains. Hence it can know everything by turning outwards the powers within it, and all true knowledge is self-unfoldment only. We know a thing when we become it, *i.e.*, when we vibrate as it vibrates. As the physical world is known by means of the physical body through which the self perceives it, so each world [or condition] of lessening density is perceived by the self through a body of similar matter. Further, these bodies are separable from each other, and the self can temporarily discard the grosser to facilitate its observations of the subtler. These fundamental principles were established by the experiences of highly developed men, and are always verifiable by those who develop the capacities inherent alike in all.

It appears, then, that a philosophy, or theory of things, based on the fact of individual consciousness and its identity with the universal consciousness, and recognizing no finality in knowledge, has such a claim on our attention as every reasonable consideration can give it. Further than this it is not the purpose of this paper to go. Its sole aim—and this should be especially noted—is to establish the fact that a philosophy of the character indicated has the utmost sanction of Reason, and that to refuse to examine such a system is simply to choose to limit the development of one's intelligence. Shall we, then, bide with the agnostic in static ignorance, or go forward in the search for higher knowledge? If we would advance, it must be through the gateway of the individual consciousness into the all-embracing sphere of the unknown, but not unknowable, Reality beyond. We are asking for knowledge which the individual consciousness does not yield us, yet the only way to know more fully is to expand that consciousness; for what is consciousness but knowing? Now, since this consciousness of ours is but "a differently conditioned form" of the universal consciousness, it is plain that we

have not exhausted its resources, for our knowing is not yet of a universal character. Knowledge of the universe is what we seek; that knowledge can only be attained by those who enter into the universal consciousness, and the only means of doing that is to merge the individual consciousness in the universal. To that Universal Consciousness men have given the name of God. In their ignorance they fancied themselves forever separated from that Consciousness which in reality is the very essence of their being; for how can the Consciousness beyond us be infinite if in us or elsewhere another consciousness exists?

There is a mighty System of Philosophy, Religion and Science, ancient beyond computation. Its foundation is this rock of consciousness—finite and infinite *in seeming*, in deep reality infinite alone. Age after age have witnesses to its truth arisen, sages and master souls innumerable, nor are they wanting now. Veiled in parable and myth the Scriptures of the world proclaim the ancient Truth; glyph and symbol bode it forth on every side, and many-charactered Religion, though suffering in its outer aspect the inevitable degradation of all things temporal, still retains withal somewhat of that sacred fire from which her light arose. To re-create the universe, as it were, in the laboratory of the senses, the philosophy of this modern time calls in the aid of Science and demands credentials of Deity itself, only to disclose at last that rock of the Eternal Consciousness on which the fabric of our being rests.

And we who would have knowledge beyond the narrow sphere of sense-experience, may we not know, as Humboldt pathetically said, why we are in this world? The dictates of Reason and the recognition of our highest interests alike incite us to the quest. For the rational solution of our problems we have found the acceptance of certain specified principles indispensable. A philosophy owing its distinctive character to these very principles already exists. Is it not worth while to awaken from indifference, put aside prejudice and investigate it?

GEORGE B. BABCOCK.

AHURA MAZDA, AND AMSHASPANDS

"Idealize the Real, realize the Ideal."

("White Lotus Day.")

AN humble attempt is made in this paper to get together in a form however loose, some of the priceless teachings in connection with the theme given by our revered Teacher, H. P. Blavatsky, in her most valuable work: the "Secret Doctrine."

This compilation is prepared partly with an object that it may be found interesting by a student of comparative religion, and also with a hope that an advanced student might be moved to take up the subject himself and treat it more ably, concisely, and clearly.

" 5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the son had not yet awakened for the new Wheel and his pilgrimage thereon." (" Secret Doctrine,"—3rd Edition, Vol. I, p. 55).

" 7. Behold, O Lanoo, the Radiant Child of the Two, the Unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaoohoo, the younger, the * * * . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes * * * " (S. D., I., 58).

" Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Soph—the Kabalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other "Unknowable"—becomes "One" (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the "One in Many," the Dhyani-Buddhas or the Elohim, or again the Amshaspands, his third step being taken into the generation of the flesh, or Man. And from Man, or Jah-Hovah, "male-female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim " (S. D., I., 138).

" The Circle was with every nation the Symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the Incognizable Deity. It represents limitless time in eternity. The Zeroâna Akerne is also the "Boundless Circle of Unknown time," from which circle issues the radiant Light—the Universal Sun, or Ormazd [Ormazd is the Logos, the "first Born" and the Sun] and the latter is identical with Cronus, in his Æolian form, that of a circle. For the circle is Sar and Saros, or Cycle." (S. D., I., 139).

" The earliest Zoroastrians did not believe in Evil or Darkness being co-eternal with Good or Light and they give the same interpretation. Ahriman is the manifested Shadow of Ahura Mazda [Asura Mazda], himself issued from Zeroana Akerne, the Boundless [Circle of] Time, or the Unknown Cause. They say of the latter :

" Its Glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.

" Its primal emanation is Eternal Light which form having been previously concealed in Darkness, was called to manifest itself and thus was formed Ormazd, the King of Life. He is the "First Born" in Boundless Time, but like his own antitype (pre-existing Spiritual idea), has lived within Darkness from all Eternity. The six Amshaspands—seven with himself, the Chief of all—the primitive Spiritual Angels, and Men, are collectively his Logos. The Zoroastrian Amshaspands create the World in six Days or periods also, and rest on the seventh; but in the Esoteric Philosophy, that seventh is the first

period or 'Day,' the so-called Primary creation in Aryan Cosmogony" (S. D., II., 512).

"Fohat is closely related to the 'One Life.' From the Unknown One, the Infinite Totality, the Manifested One, or the periodical Manvantaric Deity emanates; and this is the Universal Mind, which separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists, and the Four-faced Brahmâ of the Hindu religion. In its totality, viewed in the Esoteric doctrine; from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adibuddha—the One Supreme and Eternal, manifests itself as Avalokiteshvara (or Manifested I'svara), which is Osiris of the Egyptians, the Ahura Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists, and the A'tman of the Vedântists." (S. D., I., 135).

"The former (*i.e.*, the Protectors and Instructors) as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as well as in the Hindu Gospel. Ormazd or Ahura Mazda, the 'Lord of Wisdom' is the synthesis of the Amshaspands or Amesha Spentas, the "Immortal Benefactors," the word, or the Logos, and its six highest aspects in Mazdeanism. The Immortal Benefactors are described in Zamyad Yusht as:

"The Amesha Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike. . . . which are the creators and destroyers of the creatures of Ahura Mazda, their creators, and overseers, their protectors and rulers.

"These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyân Chohans or the 'Serpents of Wisdom.' They are identical with, and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of Christians—the Star Yazatas of the Zoroastrians—or again the Seven Planets (including the Sun) of every religion. (These 'seven' became the eight, the Ogdoad of the later materialised religions. The seventh or the highest 'principle' being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit). The epithet 'the shining having efficacious eyes' proves it. This on the physical and sidereal planes. On the Spiritual they are the Divine Powers of Ahura Mazda; but on the astral or physical plane again they are the 'builders,' the 'Watchers' the Pitris or Fathers, and the first Preceptors of Mankind." (S. D., II., 398).

"The Avestaic Amshaspands are a host with a leader like St. Michael over them, and seem identical with the Legions of Heaven, to judge from the account in the 'Vendidad.' Thus in Fargard

XIX., Zarathushtra is told by Ahura Mazda to 'invoke the Amesha Spentas who rule over the seven Karshvares of the Earth;' which Karshvares, in their seven applications refer equally to the seven spheres of our Planetary Chain, to the Seven Planets, the Seven Heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a Sidereal World. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words 'I invoke the Seven Bright Sravah,' a word which the Orientalists have given up as one 'of unknown meaning'—but which means the same Amshaspands, but in their highest occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those manifested Powers; and 'their sons and their flocks' refer to the Planetary Angels, and their sidereal flocks of stars and constellations. Amshaspand is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the 'Maker of the material world.' Ormazd is the father of our Earth (Spenta Armaity), who is referred to, when personified, as 'the fair daughter of Ahura Mazda,' who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the Occult name of the bright God was never pronounced outside the temple." (S. D., II, 402).

"It is only after the appearance of Kalki Avatara, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity, Ahura Mazda (Ormazd) the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, . . . God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the dark aspects of all these Deities, ever represented as their 'twin-brothers' and creatures in exoteric legend—their own reflection on Earth, in Esoteric Philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

"There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of Spiritual development, superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally Self-redeemed. (S. D., II, 438).

"As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the Inner Being of Nature and of Man, of the divine within the animal, and hence also the correctness of the whole system as given in those pages with regard to the crown piece of evolution—Man—we cannot take sufficient precautions against the logical subterfuges. . . . The translation of Mazdean literature has afforded Roman Catholic writers the pretext for proving their point in the same direction once more. They have

taken advantage of the dual nature of Ahura Mazda and of his Amshaspands in the 'Zend Avesta' and the 'Vendidad,' to emphasize still further their wild theories. Satan is the plagiarist and the copyist by anticipation of the religion which came ages later." (S. D., II., 499),

"It is the Logos who is shown, in the Mystic Symbolism of Cosmogony, Theogony, and Anthopogony, playing two parts in the drama of creation and Being—that of purely human Personality, and the divine Impersonality of the so-called Avataras, or Divine Incarnations, and of the Universal Spirit called Christos by the Gnostics, and the Fravashi (or Ferouer) of Ahura Mazda, in the Mazdean Philosophy. On the lower rungs of Theogony the Celestial Beings of lower Hierarchies had each a Fravashi or a Celestial 'Double' (S. D., II., 502.) "In Fargard XIX, (verse 14) of 'the Vendidad' it is said:

'Invoke O Zarathushtra! my Fravashi, who am (sic) Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the holy Word (Mâthra Spenta).'

"The French Orientalists translate Fravashi by Ferouer.

"Now what is a Ferouer or Fravashi? In some Mazdean works it is plainly implied that Fravashi is the inner, immortal man, or the Ego which re-incarnates; that it existed before the physical body and survives all such bodies it happens to be clothed in.

"Not only man was endowed with a Fravashi but gods too, and the sky, fire, waters and plants." (Darmesteter).

"This shows as plainly as can be shown that the Ferouer is the 'Spiritual Counterpart' of either god, animal, plant or even element, *i.e.*, the refined and the purer part of the grosser creation. The soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathushtra to invoke his Fravashi and not himself (Ahura Mazda) that is to say, the impersonal and true Essence of Deity, one with Zoroaster's own A'tma (or Christos) not the false and personal appearance. This is quite clear." (S. D., II., 504).

"In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with fire (the 'flames' of the stanzas), seeks to conquer the Heavens. (So does every Yogî and even Christian, for one must take the Kingdom of Heaven by violence, we are taught. Why then should such a desire make of any one a Devil?) When Ahura Mazda descending from the solid Heaven he inhabits, to the help of the Heavens that revolve (in time and space the manifested worlds of cycles, including those of incarnation), and the Amshaspands, the 'Seven Bright Sravah' accompanied by their stars, fight Ahriman and the vanquished Devas fall to the earth along with him. In the 'Vendidad' the Devas are called 'evil doing,' and are shown to rush away "into the depths of the . . . world of hell,' or Matter (Fargard XIX, Darmesteter). This is an allegory which shows the

Devas compelled to incarnate, once that they have so separated themselves from their Parent Essence, or in other words, after the unit had become multiple, after differentiation and manifestation." (S. D., II., 543).

"The dead letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. The holy Airyaman, 'the bestower of weal' invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, 'the deadly, the Dæva of the Dævas,' and Angra Mainyu is the dark material aspect of the former. 'Keep us from our hater, O Mazda and Armaita Spenta, has as a prayer and invocation an identical meaning with 'Lead us not into temptation,' and is addressed by man to the terrible spirit of duality in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man and Armaita Spenta, the Spirit of the Earth, or materiality, is the same as Ahriman or Angra Mainyu in one sense."

"The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its 'Mystery of the Law.' Now the Mobed and the Parsee keep their eye on the Baresma during the sacrifice—the divine twig off Ormazd's 'Tree' having been transformed into a bunch of metallic rods—and wonder why neither the Amesha Spentas, nor 'the high and beautiful golden Haômas, nor even their Vohu Mano (good thoughts), nor their Râta (sacrificial offering) help them much. Let them meditate on the 'Tree of Wisdom,' and by study assimilate one by one the fruits thereof. The way to the Tree of Eternal Life, the White Haôma, the Gaokerena is through one end of the Earth to the other; and Haôma is in Heaven as it is on Earth. But to become once more a priest of it, and a 'healer' man must heal himself, for this must be done before he can heal others" (S.D., II., 544).

"Ahura Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas, or Amshaspands, and, therefore, our Amesha Spenta himself. Just as Jehovah-Binah-Elohim was the head and synthesis of the Elohim, and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics and also in metaphysics, from the spiritual as well as from the physical Sun, the Seven Rays, the Seven Fiery Tongues, the Seven Planets or Gods. All these became Supreme Gods, and the One God, but only after the loss of the primeval secrets; that is the sinking of Atlantis, or the 'Flood,' and the Occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, for even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as the 'Most Blissful Spirit, Creator of the Corporeal World' in the 'Vendidad.' Ahura Mazda in its literal translation means the 'Wise Lord' (Ahura, 'Lord' and Mazda, 'Wise.') Moreover this name of Ahura,

in Sanskrit Asura, connects him with the Manasa Putras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root *ah* 'to be,' but in its primal signification it is what the Secret Teaching shows it to be." (S. D., II., 463).

"The Unknown Light—with which he is said to be co-eternal and coeval—is reflected in the First Born, the Protogonos; and the Demiurgos or Universal Mind directs his Divine Thought into the chaos that under the fashioning of minor gods will be divided into the Seven Oceans—Sapta Samudras. It is Purusha, Ahura Mazda, Osiris, etc., and finally the Gnostic Christos who is in the Kabalah Chokmah, or Wisdom, the 'Word.'" (S. D., II., 743).

"Two important points are involved herein: (a) Primarily in the Rig Veda the Asuras are shown as Spiritual Divine Beings; their etymology is derived from Asu, breath, the 'Breath of God,' and they mean the same as the Supreme Spirit or the Zoroastrian Ahura." (S. D., II., 62).

"Esoterically the Asuras, transformed subsequently into evil spirits and lower Gods who are eternally at war with the Great Deities, are the Gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the Spiritual and the Divine, the term Asura being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. There was a time when the Gods Indra, Agni, and Varuna, themselves belonged to the Asuras." (S. D., II., 525).

"In the later Zoroastrian books, after that Darius had restored both the worship of Ormazd and added to it the purer Magianism of the primitive Secret Wisdom . . . of which, as the inscription tells us, he was himself a hierophant, we see again repeating the Zeruana or boundless Time, represented by the Brahmans in the Chakra, or a circle, that we see figuring on the uplifted finger of the principal deities. Further on we will show the relation in which it stands to the Pythagorean, mystical numbers—the first and the last—which is a Zero (0), and to the greatest of the Mystery-Gods IAO. The identity of this symbol alone, in all the old religions, is sufficient to show their common descent from one primitive Faith. (The Avesta is the spirit of the 'Vedas'—the esoteric meaning made partially known). This term of 'boundless time,' which can be applied but to the ONE who has neither beginning nor end, is called by the Zoroastrians Zeruana Akerne, because he has always existed. * * * The six Amshaspands or primitive Spiritual men, whom Ormuzd created in his own image, are the mediators between this world and himself. Mithras is an emanation of the Logos, and the chief of the twenty-eight izeds, who are the tutelary angels over the spiritual portion of mankind—the souls of men. The Ferouers are infinite in number. They are the ideas or rather the ideal conceptions of things which formed themselves in the mind of Ormazd

or Ahura Mazda before he willed them to assume a concrete form. They are what Aristotle terms 'privations' of forms and substances. * * * In one of the Yashts, Ahurmazd the Supreme gives to the Seer as one of his sacred names Ahmi 'I am;' and in another place, Ahmi Yat Ahmi 'I am that I am' as Jehovah is alleged to have given to Moses. ("Isis Unveiled," II., 220-221.)

"In the Mazdian or Magian religion Asura is the Lord Asura Vishvanedas, the 'all knowing' or 'Omniscient Lord,' and the Asura Mazdha, becoming later Ahura Mazdhâ, is, as Benfey shows, 'the Lord who bestows intelligence'—Asura Medha and Ahura Mazda. Elsewhere in this work it is shown on equally good authority that the Indo-Iranian Asura was always regarded as sevenfold. This fact combined with the name Mazdha, as above which makes of the sevenfold Asura the 'Lord' or 'Lords' collectively 'who bestow Intelligence,' connects the Amshaspands with the Asuras and with our incarnating Dhyān Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldæa, and every other country." (S.D., II, 97).

"Esotericism, pure and simple, speaks of no personal God; therefore we are considered as Atheists. But, in reality, Occult Philosophy as a whole, is based absolutely on the ubiquitous presence of God, the absolute Deity, and if Itself is not speculated upon as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its Divine Powers as being the Source of all that lives and breathes and has existence. In every ancient religion the One was demonstrated by the many. In Egypt and India, in Chaldæa and Phœnicia and finally in Greece, the ideas about the Deity were expressed by multiples of three, five and seven; and also by eight, nine, and twelve great Gods, which symbolized the powers and properties of the One and Only Deity. This was related to that infinite sub-division by irregular and odd numbers to which the metaphysics of these nations subjected their One Divinity. Thus constituted, the cycle of the Gods had all the qualities and attributes of the one Supreme and Unknowable; for in this collection of Divine Personalities, or rather of symbols personified, dwells the One God, the GOD ONE, that GOD which in India, is said to have no Second.

"O GOD Ani [the Spiritual Sun], thou residest in the agglomeration of thy divine personages." (S. D., III., 484).

AMSHASPANDS.

"There are three chief Groups of Builders, and as many of the Planetary Spirits and the Lipikas, each Group being again divided into seven sub-groups. . . The Builders are the representatives of the first 'Mind-Born' entities, therefore of the Primeval Rishi-Prajapati; also of the Seven Great Gods of Egypt, of which Osiris is the chief; of the Seven Amshaspands of the Zoroas-

trians with Ormazd at their head ; of the 'Seven Spirits of the Face ;' of the Seven Sephiroth separated from the first Triad, etc., etc. They build or rather re-build every 'System' after the 'Night.' The Second Group of the Builders is the Architect of our Planetary Chain exclusively ; and the Third, the 'Progenitor of our Humanity—the macrocosmic prototype of the microcosm." (S. D., I., 152).

"The Zoroastrians regarded their Amshaspands as dual entities (Ferouers), applying this duality—in Esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. In a note of Damascius (sixth century) in the Chaldæan Oracles, we have ample evidence of the universality of this doctrine, for he says: 'In these Oracles, the seven Cosmocratores of the World [the World-Pillars] mentioned likewise by St. Paul, are double ; one set being commissioned to rule the superior worlds, the spiritual and sidereal, and the other to guide and watch over the worlds of matter.' (S. D., I., 255-256).

"Moreover as the Logos is as unknown to us as Parabrahma is unknown in reality to the Logos, both Eastern Esotericism and the Kabalah, in order to bring the Logos within the range of our conceptions, have resolved the abstract synthesis into concrete images ; *viz.*, into the reflections or multiplied aspects of that Logos or Avalokiteshwara, Brahma, Ormazd, Osiris, Adam Kadmon, call it by any of such names you will ; which aspects or manvantric emanations are the Dhyan Chohans, the Elohim, the Devas, the Amshaspands, etc." (S. D., I., 463).

"Every nation has either the Seven or Ten Rishi-Manus, and Prajapatis ; the seven and ten Ki-y ; or ten and seven Amshaspands (six exoterically. The Amshaspands are six if Ormazd their chief and Logos, is excluded. But in the Secret Doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kibiri). Ten and seven Chaldæan Annedoti ; ten and seven Sephiroth, etc. One and all have been derived from the primitive Dhyan Chohans of the Esoteric Doctrine, or the 'Builders' of the Stanzas of Vol. I. (S. D., II., 382).

"Belief in 'Creators,' or the personified Powers in Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the earth has seven Logoi—the emanating Rays of the one 'Father-Ray'—the Protogonos, or the Manifested Logos, he who sacrifices his Esse (or 'flesh,' the universe) that the World may live and every creature therein have conscious being." (S. D., II., 626).

"Limiting the teaching strictly to this our Earth, it may be shown that as the Ethereal forms of the first men are first projected on seven Zones by seven Dhyan Chohanics Centres of force, so there are centres of creative power for every root or parent species of the

host of forms of vegetable and animal life. This is again no 'special creation,' nor is there any 'design,' except in the general 'ground-plan' worked out by the Universal Law. But there are certainly 'Designers,' though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply Builders, or Masons, working under the impulse given them by the ever-to-be-unknown (in our plane) Master Mason—the One Life and Law." (S. D., II., 773).

"The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a reflection of the divine and Dhyan Chohanian wisdom." (S. D., II., 685).

"This esoterically is equivalent to saying that the 'Flames' born of the Universal Mind, or Mahat, owing to the mysterious workings of Karmic will and the impulse of Evolutionary Law, had without any gradual transition landed on this earth, after having, as in 'Pymander' broken through the 'Seven Circles of Fire,' or in short the seven intermediate Worlds." (S. D., II., 242).

"This is a mystery that to this day was sealed and hidden, Nature (Nature Body, the shadow of the progenitors) being mingled with Man [Heavenly Man] brought forth a wondrous miracle; the harmonious commingling of the essence of the Seven [Pitris or Governors] and her own; the Fire and the Spirit and Nature [the Noumenon of Matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the Seven Governors. Things visible are but the shadow and delineation of things that we cannot see. All that is on earth, saith the Lord (Ormazd), is the shadow of something that is in the superior spheres. This luminous object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches me, who am the light of lights." (Quoted, in S. D., II., 279, 280).

"The Seven Wise Ones [Rays of Wisdom, Dhyanis] fashion seven Paths [or Lines and also Races in another sense]. To one of these may the distressed mortal come"—a verse interpreted solely from the astronomical and cosmic aspect, is one of the most pregnant in occult meaning. The 'Paths' may mean Lines (Maryâdâh), but they are primarily Beams of Light falling on the Paths leading to Wisdom [see Rig Veda IV., 5-13]. It means 'Ways' or Paths. They are in short the Seven Rays which fall free from the Macrocosmic Centre, the Seven Principles in the Metaphysical, the seven Races in the physical sense. All depends upon the key used." (S. D., II., 201).

N. M. DESAI,
Compiler.

“SUFFICIENT UNTO THE DAY.”*

ONE of the most helpful methods of wise adjustment to the conditions of life is to think one's self fully into the present. It is a revelation to many who have tried this process of thought to learn how largely their consciousness is ordinarily concerned with distant things. The mind, if untrained, constantly sends itself here and there. The past is regarded with regret, the future with fear and suspicion. Neglected duties occur to the mind, and there is a sense of uncertainty in regard to what the mind ought to be engaged in. The thought occurs that perhaps one ought to be elsewhere, instead of taking time for a quiet meditation. One has set aside precisely half an hour for thought and one watches the clock lest one overstep the limit. The nervous, hurrying tide of our modern life pulses through all one's thinking, and not for one moment is the mind in repose.

If you really wish to profit by a half-hour's meditation make up your mind to put aside everything else. If duties occur to mind decide when you will attend to them, and immediately dismiss them. When the past comes up laden with regret, leave it to bury its own dead. Tell the future that you will attend to it when it arrives. If part of your consciousness is flying north, part south and the rest up and down, call it in from all directions, as if you were drawing in an arm, gathering your forces unto yourself. Settle down reposefully upon your chair. Let the present little environment contain all there is of you. When the mind flies off again, bring it back. Yield yourself to the moment in full enjoyment. Disconnect from the rushing currents of modern thought, and become as moderate as if you were back in the old stagecoach days, before the era of record-breaking express trains and automobiles. Do not simply banish all thoughts from your mind, but whatever you think let your thoughts radiate, as it were, from the eternal present. Remember that you are a soul dwelling in eternity. Live in the thought of eternity for a while, and let the world of time rage on.

If you do not see what is wise for you to do next year, what plans you ought to adopt for the coming month, what you should do to-morrow, ask yourself if there is something for you to do to-day. The chances are that you will find something that is very well worth doing to-day. Probably you will find more in the living present than you can attend to, and there you were borrowing trouble for next year! When you have settled upon the wisest thing for to-day, do it as well as you can. Put your whole soul into it, let it be an artistic,

* Republished from *The Banner of Light* wherein it was credited to the *Magazine of Mysteries*.

philosophical performance. When that is well done you will readily see what to do next.

This resource never fails. When in doubt about the future, when in need of guidance, we can, at least, be true to the best we know now. That is all that anyone can ask of us. It is not necessary to consult a book or seek out a prophet. Within the breast there is a guide for all. The wise tendency of the present is related to the wisdom of all time. Brush all else aside, discover that tendency and move forward with it, and the way into the future will open.

This is a perfectly familiar thought—that the problem of to-day is sufficient unto to-day. Yet it is no small attainment to learn how to live in the present. It is a good rule to follow throughout the day, not simply during one's half-hour of silent seclusion. The silent time is needed largely as a preparation for the remainder of the day. Put yourself into the present, make a fresh start, then make a determined effort to stand by the present. If you catch yourself scattering your forces, living past, present and future all at once, call yourself back into the living to-day. Draw in your mental arms, gather your powers into yourself and once more start out. It is really a source of genuine pleasure—this full participation in the activity of life while it is yet here, as it passes. Not until we live reposefully do we begin to experience the benefit of our powers. Each of us has a certain amount of power. That power is sufficient to carry us through life in health, strength and happiness, with abundant liberty to do good and profit by experience. Our powers may, of course, be increased. But right here and now we have sufficient power to live sanely if we would but possess it, acquire poise and use our power wisely. The waste of energy in the average human machine is enormous.

We waste energy by the way we walk, by nervous habits of eating, talking, working and the like. There is an economical, rhythmical way to spend our forces which will spare us the nervous wear and tear. It is the little interior tension and excitement which is most wearing. One need not become a slow-coach in order to avoid this nervous waste of force. It is possible to move rapidly yet harmoniously, reposefully. Possess yourself within, be at home in your own mental world, and you may move as quickly as you please on the surface.

Some people wonder how it is that others who do not seem to be physically strong are able to do so much more in the same length of time. Here is one of the secrets. They have learned how to work. They do one thing at a time, and they do that well, moderately. They live for the time being in and for that particular activity, and there is no wear and tear due to borrowing trouble from other things.

Put in other terms, the attitude of which I am speaking is optimistic. It is a state in which one is willing to trust that the future will bring what is wise and right. Pessimism scatters force and borrows trouble galore. Optimism conserves our energies and does not even anticipate plans. Pessimism kicks against the pricks and creates friction. Optimism moves with the harmonious tide of life, and is content to be carried forward. All these states are within our control. All of us may learn to live in the present. If the present is full of hardship, the best way to overcome the hardship is to meet it here and now. Our trials do not seem so hard when we settle down to meet them in their own environment. For the same circumstances which bring the trial also bring the power to meet it. All that we need is here. There is no need to complain of the Universe. But we must do our part by learning how to live wisely and profoundly in the eternal present.

Finally, life in the present opens the way to the discovery of untold resources in the mental world. For not until we begin to experiment do we learn the richness of our present thoughts. There is much wisdom awaiting recognition. Ordinarily we are too active to discover it. When we begin to settle down reposefully we learn that the soul is a centre of revelation, an organ of the divine life; that each individual point of view, is of worth in relation to ultimate truth. Much wisdom will be made known through us when we become silent enough and receptive enough to perceive it. To live in the present is truly to become ourselves, and to become one's self is to serve a higher Self. We know not who and what we are until we thus begin to live. Thus to live is to discover that we are also members of an eternal order of being where time matters not at all.

HORATIO W. DRESSER.

Reviews.

MAGAZINES.

The Theosophical Review:—October. A. H. Ward, in commencing his articles on "The Mystic Omar," says: "If as seems to be the general opinion, there is nothing in the quatrains of Omar Khayyâm but a literal glorification of physical intoxication, a liberal exposition of the dismal theme of let us eat and drink, for to-morrow we die, it is hard to account for the abiding attraction of his thoughts, which still fling up so sweet a share of perfume for the true believers;" but that there is something more is quite apparent from the stanzas quoted and the comments following them. In "Two Sermons of Thrice-Greatest Hermes," Mr. Mead continues his valuable translations from the Greek. Michael Wood's story, which follows, is as usual interesting, unique and

instructive. Mrs. Besant, in continuing her very helpful series on "Will, Desire, and Emotion," treats of 'The birth of Virtues,' 'Right and Wrong,' 'Virtue and Bliss,' 'The transmutation of Emotions into Virtues and Vices,' 'Application of the theory to conduct,' and 'The uses of Emotion.' W. Gorn Old writes briefly on "The Meaning of Tao." The important illustrated series on "Sound, the Builder," by G. Dyne, is concluded and deserves to be republished. "What the 'Fire Elemental' told us," by G. A. Gaskell, is a very interesting record of experiences with 'planchette,' and the answers to the important questions propounded seem quite lucid. "A Spirit's Wanderings," by Campana, is a thrilling narrative. "A Missionary view of the Central Hindu College," gives the substance of a paper written by the Rev. Professor Armitage, which appeared in *the Chronicle of the London Missionary Society* for October, containing a somewhat sympathetic account of a visit to the College, which will be read with interest.

Revue Théosophique. The November number of our excellent French organ contains: "Theosophy and the Family," by Elizabeth Bell, the continuation of Mrs. Besant's "Evolution of Consciousness," "The Law of Destiny," by Dr. Pascal (continued), "The Hidden Sources of Masonry," by I. Cooper-Oakley. Then follow: The continuation of "The Glossary," "Echoes from the Theosophical World," Reviews, and in conclusion the usual portion of the "Secret Doctrine."

In *Theosophia* we find the usual variety of interesting subjects. "Forbearance," an Editorial, "Clairvoyance," by C. W. Leadbeater, "Some questions suggested by Mr. Sinnett's Esoteric Buddhism," "Studies in the Bhagavad Gîtâ," by "Dreamer," "Concentration," by Mrs. C. E. Knauff-Gruntke, "In the Kingdom of the Virgin Mother," by Michael Wood, "A remarkable case of Clairvoyance," by Mr. A. J. Cnoop-Koopmans, "Book Review," "The Theosophical Movement" and "Golden Thoughts."

The *Thesofisch Maandblad* is full of brief but important articles; among others: "Lodges of the T.S. in Dutch India," by van Vliet, "Our Library," "The Inner purpose of the Theosophical Society," by A. Besant, translated; "The Chief Ruins from the Hindu Times in Java," by Are, "Welcome in India," "A Friend in Holland," "Study Classes," "The Bhagavad Gîtâ" and "The Semarang Lodge."

Philadelphia, Buenos Aires; volume VII., brings, in its 327 pages, the following interesting articles: "Causes of the pretended antagonism between Science and Religion," by Alexander Sorondo; "The Life of a Crystal," James Stirling; "The First Proofs," E. J. Coulomb; "The Mysterious Count St. Germain," Mme. de Genlis; "The Sun-spots and the Influence of the Sun on the Earth," A. Stuart; "A Modern Female Necromancer," Thecla de Mommerat; "In the Mist," K. Brand, "The Arts and Sciences in Antiquity," H. B. P.; "The Mysterious City of Honduras," E. Lacordaire; "The Silent Mystic," L. Revel, "Buddhism in the Extreme East," Omoie Totzunestsuke; "Astrology," E. Ch. Barlet; "Karma," Filadelfia, "The Future," Maurice Maeterlink; "The Doctrine of Experience according to the Bhagavad Gita," Franz Hartmann; "Usefulness of the Theosophical Society," Annie Besant; "New Proofs," Alexander Sorondo; "Sensibility in Metals," "In the Caves and Jungles of Hindustan," by H. P. B.; and "Book Review."

In *The N. Z. Theosophical Magazine* the chief articles are: "Some Perversions of Christian Truth in Christian Dogma," by Marian Judson; "Short talk on Theosophy," Mrs. Kaber Harrison; "Theosophy and Positivism—the Religion of Humanity," by J. G. For the edification of the children Mrs. Eveline Lauder talks about "Fairieland—Cuchulain—Courage." There are other items of interest.

Theosophy in Australasia bring us: "The Outlook," "Our Dull Paper," "Preference and Brotherhood," "The Purpose of Life," "Trust," "Lunch Table Talk," "Scenes from my Soul's Diary," "Questions and Answers," "Activities" and "Notes of News."

The Lotus Journal, our children's own paper, publishes many interesting and instructive little articles besides two illustrations.

Theosophy in Australasia, for November, has an article on "Our Dull Paper," by W. G. J., which should be pondered over by all Theosophists. In an article on "Preference and Brotherhood," by F. G. G. H., the question of national intercourse is touched upon, and we read: "The light of the rising sun of world-brotherhood being shut out, the lesser light of national brotherhood seems brighter, but *is it?*" There are other brief articles on "The Purpose of Life," "Trust," and "Scenes from my Soul's Diary," (the latter copied from *Unity Magazine*), also "Lunch Table Talk." "Questions and Answers," etc.

The New Zealand Theosophical Magazine has an article by Marian Judson which will prove useful to many. It is entitled, "Some Perversions of Christian Truth in Christian Dogma," and deals with three divisions of Christian doctrines: "Those which did not originally form part of its teaching, but have grown up around it in the course of its development, and must now give place to purer conceptions of truth, 2. Those which have not received due recognition from the framers of the Christian dogma. 3. Those that have been materialised to such an extent that their true meaning has been obscured, and their power over men's hearts thus weakened." There is a "Short talk on Theosophy," by Mrs. Kaber Harrison; an article on "Theosophy and Positivism—the Religion of Humanity," and other interesting matter.

Mind, for December, is filled with articles both instructive and helpful, some of which are on the following topics: "Self-Discovery," "The Religion of Whittier," "The Power of Thought," "The Eternal Now," "Breath," "Reconciliation," "Self-knowledge," "The Lovableness of Law."

The Theosophic Gleaner, November opens with an article by Narrain Rai Varma, "A Definition of Goodness; from The Perfect One." This is followed by the first portion of a lecture delivered by Mr. Jussawalla, on "Pre-Natal Culture." The publication of Miss E. C. Allison's prize essay on Dr. Anna Kingsford's "Perfect Way in Diet" is commenced in this issue, and we have the concluding portion of the article on "St. Michael of the Christians and Mithra of the Zoroastrians." Mr. Leadbeater's lecture on "Clairvoyance" is republished from the *Theosophist*.

The December number opens with an article on Sociology, "Where the Ideals of Four Peoples Meet," by Narrain Rai Varma; continues Mr. Jussawalla's lecture and Miss Allison's prize essay, and concludes Mr. Leadbeater's lecture on "Clairvoyance."

Modern Astrology continues to be of much service to those interested in the subject to which it is devoted, and improves with age.

The South African Theosophist for December opens with an article (a reprint) entitled, "From Flesh-Eating to Fruit-Eating," by E. Frances Williams. "As Thyself," is a poem, by D. W. M. Burn; "A Mystic Fragment," "Karma as a Cure for Trouble," and "Brotherhood and Sex," are reprints, and "Kaffir Lore" is translated from the Zulu.

Acknowledged with thanks:—The Second Annual Report of the Hindu High School, Srinigar, Kashmir, which is making excellent progress under the management of Mr. H. Arthur Wilson, Principal, formerly of Australia. The roll has increased from 395 to 608 during the past year.

Also acknowledged:—*The Vâhan, Light, The Lotus Journal, L'Initiation, The Arena, The Theosophic Messenger, Phrenological Journal, Health, The Maha-Bodhi Journal, The Prasnottara, Prabuddha Bharata, Dawn, Indian Progress, Indian Journal of Education, The Arya, Teosofisk Tidskrift, Christian College Magazine, Der Vâhan.*

CUTTINGS AND COMMENTS.

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

*What we
have done for
India.*

The recognition of the services rendered to India by our Society is becoming general. The latest instance that has come under our notice is that of the "Sri Ganpathi Mahotsava Sabha," of Hyderabad (Deccan), in the combined Report of its sixth and seventh years of work. After mentioning the valuable services rendered by Vishnu Bawa, Rammohun Roy, Dyânand Saraswati, Vivekananda, Veerchand Gandhi and others the Report goes on to say:—

"But still greater service was done to Hinduism by the Theosophical Society. It is the founders and preachers of this Society who unearthed the gems of Hindu philosophy and religion opened the eyes of young Hindus, whose minds were materialised, to the greatness of their own faith. It is the Theosophical Society which produced the greatest re-action, it therefore deserves the gratitude of the whole Hindu nation. Really the Hindus should feel very thankful to Madame Blavatsky, Colonel Olcott, Mrs. Annie Besant and a host of others, who have been bringing out the beauties of Hinduism in clear light and preaching the broad and wholesome truths of Hinduism in all parts of the World.

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An English paper says:

*A new
Radium
discovery.*

"Epoch-making discoveries have been made with regard to the mysterious substance known as radium, which has for the last two years been puzzling men of science. Sir W. Ramsay made the important announcement on November 26th at the London Institution that radium gives off a heavy gas which slowly changes into helium and then vanishes. Hitherto chemistry has been based on the theory that the elements are constant and that one cannot change into another, but now it is seen that radium, of its own accord and without external interference, turns into a

totally different element. He described how the long search into the problem of what becomes of the minute particles, with which we know that radium is always parting, was quite lately rewarded. Besides its other manifestations radium constantly gives off an emanation which seems to behave in all respects like a heavy gas. It can be collected in tiny flasks, measured and weighed, and used to display the characteristic properties of radium, but it is not permanent. In about a month it entirely disappears. What becomes of it is not known. Sir William Ramsay has caught this emanation in the act of vanishing. He found that after it had been collected for a couple of days its spectrum, which previously was entirely unlike any yet studied, began to display the topical yellow line of helium, the gas first known and christened by its constant presence in the sun. In four or five days the helium lines grew brighter and in another week the spectrum of helium was positively blazing in the hermetically sealed tubes that had been filled with the pure emanations or gaseous output of radium. In other words one element had been literally seen to change into another of quite a different nature under the eyes of experimenters."

It looks as though we had only to wait patiently a while longer to see the once scornful and intolerant body of modern scientists passing over into the camp of the old alchemists. In fact, have we not seen already in Ramsay's discovery of the conversion of Radium into Helium the proof palpable that transmutation of metals is a fact? And if Radium can be transferred into Helium, why not lead or mercury into gold, and copper into silver? The hour has struck for the vindication of the ancient alchemists, and the zealous study of their works should now be begun by men like Crookes, Ramsay and their colleagues of the first rank among men of Science. Perhaps they will one day be able to intensify and distinguish the vibrations of electricity so as to develop metals in the fashion in which, as Crookes suggested, Nature produces them in space.

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*What the
Bishop of
Bombay says
about the
Indians.*

Owing to failing health, Bishop Macarthur is obliged to retire from work, and has written a farewell letter which appears in some of the daily papers of Bombay. He says :

"I have been impressed deeply by the warm-hearted and generous attitude of Indians. I have been conscious from first to last of a comprehensive tolerance and, personally, I have encountered no bigotry, narrowness, antipathy, or aloofness on account of the creed which I represent...Indians have seemed to me to be intelligent and large-hearted enough to welcome the co-operation of all educated men who desire to serve the community. I desire, in parting, to express my appreciation of what has seemed to me a singularly happy feature in the Indian attitude, and my deep regret that failure of health and enforced absence in Europe, as well as diminution of working power consequent on illness, have so greatly hindered and defeated the object of my heart, which has been to work hand in hand with all who desire to advance the welfare of India."

It is quite evident from the foregoing extract, that the Bishop is a broad-minded and large hearted-man. As a general rule people are paid in their own coin, and if they give out charity, tolerance, and generous sympathy, they awaken kindred sentiments in the hearts of those with whom they associate, and so they receive as they have given.

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To the Editor of the "Times of India."

*Modern
Science and
Hindoo
Chronology.*

Sir,—Two articles in your Saturday's issue have a rather interesting bearing on Hindoo chronology. As is well known, the chronology of Bishop Usher which has dominated the West for several centuries has been found too short for the requirements of modern science, whilst that of the Hindoos on the other hand has been held to be too absurdly long. According to the Hindû Scriptures the sun's life time or Day of Brahmâ is 4,320 millions of years, but Lord Kelvin has shown that in the absence of some unknown source of supply the sun's heat could not possibly last more than 100 millions or only one 'fortieth' of the time given by these ancient chronologists. From the article in your Saturday's issue on 'Our Expectation of Life' I extract the following:—

'Professor Darwin shows that if we assume the sun to be capable of emitting energy from its atoms at the same rate as radium does in our laboratories, the estimate of its duration has to be increased at least 'forty times' beyond the lowest estimate yet made by the physicist.'

From the above we learn that recent discoveries have made the possible life of the sun forty times greater than previous estimates. If now we take Lord Kelvin's maximum of 100 millions and multiply by forty we obtain 4,000 millions of years as a possible, though maximum, lifetime for the sun. This agrees so closely with the 4,320 millions of Hindoo chronology that it would almost seem that these ancient writers really knew something and were not, as has been supposed, merely romancing with big figures.

The same writings are further said to teach that during a period of the above length, heat is evolved and matter condensed, but that it is followed by an equal period when the reverse operation takes place and matter dissipates whilst energy is drawn to the centre. This is the same idea as that developed by Herbert Spencer at the close of his 'First Principles,' so that here again we have agreement between modern thought and ancient teaching.

The general course of discovery at the present day thus tends to give us a more wholesome respect for the knowledge of our "Fathers." Another instance of this occurs in a book review in the same issue of your journal where it is shown that the ancients probably studied Astronomy 8,000 years ago and that the Aryans were perhaps proficient therein before their original dispersal. It seems likely therefore that the contempt for the teachings of previous civilizations which prevailed during the 19th century was due not so much to the superiority of our knowledge, as to the fact that we had not then advanced far enough to be able to appreciate the few wrinkles that have been left us.

Times of India }
October 27th. }

G. E. SUTCLIFFE.

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*The future
scarcity of
Fuel.*

Many people have speculated on the problem of what mankind would do when the present sources of fuel shall have become nearly exhausted. The *Amrita Bazar Patrika* publishes some of the views of Dr. Louis Bell who thinks that in future, sun and tide power will play an important part in the solution of this problem. We quote the following paragraph:—

"There are, however, great obstacles in the way of the utilisation of tidal force in most countries. The rise and fall are not sufficient

to give great power without enormous expense. But in the Bay of Fundy, on the Nova Scotian coast, the tide rises and falls 40 ft. twice a day. The tide race pours out to sea through a narrow gap not more than three miles wide. Through this gap 200,000,000-horse-power runs to waste every day of the year.

To utilise this gigantic force would mean mammoth works, yet in years to come he holds that the power will be set to work and harnessed as Niagara has been in this generation. Huge manufacturing establishments will spring up, and the force from the bay will be delivered to them.

Attempts are now being made in the United States to make use of sun-power. At South Pasadena, in California, is a ten-horse power boiler, steam in which is raised by the heat of the sun. The apparatus consists of a cone lined with looking-glasses, so arranged as to reflect the light upon a one-inch blackened copper tube containing the water, and placed in the centre of the cone. The cone is driven by clock work, so that it always follows the movements of the sun.

The boiler can be used for eight hours every clear day, and takes about an hour to get steam up, after which it drives the engine steadily till sunset. Its cost compares favourably with ordinary coal-steam engines or with electric power.

Dr. Bell suggests that in the near future the Sahara, with its burning sun, will be utilised for manufacture. Sun boilers will spring up and the desert will become the seat of great industries."

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The remarkable case of a young girl who, at different times of her life, exhibited the varying and opposed characteristics of a dozen separate individualities is described in the *Journal of Mental Science* by Dr. Albert Wilson.

When twelve years old this child was attacked with influenza and cerebral meningitis. The multiplicity of characters which she adopted within the next five years began during this illness. Let us enumerate them :

She began by being a maniac, troubled with hallucination ; then she turned a somersault in bed, said "It is coming," and was a baby for several weeks, talking baby talk, and confusing colours and images. In this state she spoke of her normal self as "that person." She always said that she was "very cross with that person for going and leaving her." Now she was noisy and forward, though normally a modest and well-behaved child.

Then she became "Old Nick," and was very horrible. When she returned to a normal state she had no memory of events which had occurred to her in the "Old Nick" stage. Her fourth change, which, happily, was of brief duration, was into a deaf mute. Other changes included a personality which she described as "Pretty Dear." This was the best of all. "Pretty dear." was highly intelligent, and learnt French. Then she became blind, and could draw, though normally she could not draw at all. In five years she changed twelve times, each separate personality alternating or occurring at irregular intervals.

Dr. Wilson concludes with the suggestion that such a case "opens the very serious question which constantly confronts us ; that of responsibility for acts done in such states of abnormal consciousness."

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Work of Sweet Compassion. The work of founding a Victoria Memorial School for the Blind at Bombay, undertaken and successfully launched by our dear young colleague Mr. J. B. Petit, cannot be too highly praised. No deed of charity is sweeter to the doer than the helping of the unhappy beings who have lost the faculty of sight and are thus shut out from the beauties of nature and for ever kept in the dark. Every one should help according to his means to put within the reach of the blind pupils of the Bombay school the means of earning their livelihood by the practice of industrial arts taught them by their respected (blind) Principal Dr. Nilkantrai and his assistants. Subscriptions and donations may be sent by postal Money Order or Bank draft to Dr. Nilkantrai Dayathai, or J. B. Petit, Esq., Honorary Secretary, Bellosis Road, Byculla.

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The Invisible Helpers' Work. The *American*, an influential journal, publishes the following interesting fact going to show the truth of the assertion that Invisible Helpers are constantly looking after children who meet with accidents which in the ordinary course of things should prove fatal. It says:

New York, June 30.—Lizzie Yungold, who is four years old, fell five stories this afternoon, and escaped with a slight bruise over the right eye, and within half-an-hour was on the street playing tag with other children.

How the child escaped being killed is a mystery. Shortly after 3 o'clock she went to the roof of the five-story tenement in which live her parents. She had her doll with her, and decided to take baby for a walk, and went to the roof of the house.

There the child sat down on the coping and was pointing out to "Baby" the objects in the yard of a house below when she released her hold on the doll. Lizzie grabbed for her baby, lost her balance and fell.

The doll landed on a shed below, but Lizzie turned somersault after somersault in her descent, struck clothes lines on the third and second floors and landed on the head of Mrs. Rose Mittler, who occupies the ground floor of the house, at 324 Delancey Street. An ambulance was summoned from Gouverneur Hospital, but neither the child nor woman needed medical attention.

By an interesting coincidence another story of the same kind comes to us at almost the same time as the first. It appeared in the *World* (N. Y.) of May 23rd last. The child in this case fell 70 feet down a ventilating shaft in the apartment house in which his parents lived. Says the *World*:

Harold Fash, aged seven, of No. 68, Sixteenth Street, Brooklyn, had the most miraculous escape from death that the physicians of the Seney Hospital have ever observed. The boy with two of his brothers was put to bed Thursday night in an inside bedroom, ventilated by means of a little window four feet from the floor and opening upon the air-shaft, seventy feet from the basement; for the Fashes live on the fifth floor of a flat building.

When all had been sleeping for several hours Harold must have risen in his sleep and climbed from the foot of his bed to the window ledge. At any rate he fell feet foremost down the entire length of the shaft and landed at the bottom a very much surprised, but, most strange, an uninjured boy. Albert Wickes, the janitor, who lives in the basement, was awakened soon after midnight by stifled groans coming from the shaft. Lighting a candle, what was his surprise to find little Harold huddled up at the bottom of the shaft with his knees touching his chin.

The boy was rubbing his eyes sleepily and seemed not to understand where he was nor how he got there. Wickes dashed upstairs and pounded on the Fashes' door.

"One of your little boys is at the bottom of the shaft!" he blurted out. Mr. Fash thought that his son was dead. All ran down stairs and the little fellow was raised with difficulty from his strange position.

Then followed a wild feeling of bones and pulling of joints. No sight of injury appeared, but a call was sent to the Senev Hospital for an ambulance. Dr. Ridder responded. All he could find the matter with the child was a slight abrasion of the back, a scratch and a trifling strain in the right foot. As a precaution, however, he took the little fellow to the hospital, where he was most carefully examined by the entire surgical staff and returned an unhurt youngster to his parents.

The physicians think that the narrowness of the shaft saved the boy's life, as he must instinctively have put out his arms and so touched the sides all the way down and broken the force of his fall.

A more clumsy attempt than the above to weaken the mysteriousness of an astounding escape from a frightful death, is rarely seen. If the falling child had even now and again touched the sides of the shaft as suggested the skin would certainly have been stripped from his arms, whereas there was nothing more than "a slight abrasion of the back, a scratch and a trifling strain in the right foot." What a pity that one of the physicians could not have been dropped down the shaft to try what help he could get by scraping his arms against the sides!

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*Mediæval
Marconis.*

An exchange has the following item:—

Had the Ancients Wireless Telegraphy? Several old writers mention mysterious methods of aerial communication, and Starda an Italian antiquary who wrote during the sixteenth century, describes an invention having an extraordinary resemblance to Signor Marconi's present day wonder. Starda says that two friends about to be separated each procured a needle magnetised at the same loadstone, and affixed them to swing on dials marked with the letters of the alphabet. They agreed that, at certain specified periods after they parted, each should retire into a private apartment with this apparatus; and thereafter, by directing the needle to the letters necessary to spell out their meaning, the pair were able to convey their thoughts in an instant to one another across the Continent, as Starda puts it, "over cities or mountains, seas, or deserts." This, at the least, is an astonishing forecast, and may be a fact, for to expound such a scheme at that period was to chance being burnt as a sorcerer—a risk Starda would be unlikely to run for mere fiction.

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*Sympathy
between
Snails.*

More than fifty years ago I read about a certain Frenchman who experimented with snails between which he found a marvellous sympathy to exist. His story was that by sending a snail to almost any distance from its home, and sending light currents of electricity or electro-galvanism through it, there would be a reaction on its mate which had been kept at home, causing it to make certain movements. He hoped to institute by this simple means a mode of communicating messages, and had actually sent some snails to a friend of his at Philadelphia, U. S. A., to experiment with. I never read the sequel nor can I vouch for the facts as stated in the article which met my eye in 1853 at New York.

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*Hypnotised
to
commit
Crime.*

A woman named Lilian Mathews was arrested at New York on the 22nd May last, on the charge of numerous thefts. Her plan was to get engaged as a domestic servant in families, and profit by the first chance to steal watches, silverware and other valuables. This had been going on for years. The Police found at her house a large collection of stolen articles and many pawn-tickets for others which had been pledged for loans. Her excuse was that one Pope, whose mistress she was, had exerted some uncontrollable influence over her, and it was at his suggestion that the thefts were committed. . . .
"Time and again, said Mrs. Mathews in court, 'I tried to break off the habit of stealing, but Pope would not let me. He exercised a strange power over me, and I could not resist doing what he said. Several times when I told him that I would not commit any more crimes he threatened me with a revolver. I have known Pope about six years and became acquainted with him after the death of my husband and two children.'"

If the reader will refer back to the *Theosophist* for April 1892, he will see that Professor Bernheim, of Nancy, proved to me experimentally that criminal impulses can be provoked by hypnotic suggestions. It is a problem of great importance and will have to be dealt with most thoroughly in time.

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*The
despair of
Science.*

Our contemporary, *Light*, makes sport of the men of science after the following fashion:—
We scarcely know how it is that we find pleasure in seeing the great scientists hurrying about just now, like a colony of disturbed ants,—correcting, readjusting, wondering, and bringing out of their cupboards things new and old. For the present, electrons, radium, thorium and uranium find them sufficient employment and as sufficient entertainment.

We can only imagine that our amusement is the result of our past impatience at hearing the scoffs of these masters in Israel, and at the relief experienced by their sudden economy in the use of the word 'impossible.' We predict that within twenty years most of the scientific certainties of to-day will be sold very cheap.

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*A
letter from
"God."*

An amusing and instructive album could be compiled from the quaint letters I receive from time to time purporting to come from very influential personages in the Heaven-world. It will be recalled perhaps how a crazy woman came to see me in New York before my departure for India, and tried to make me believe that she went nightly to Heaven and in Council with God and his Son made plans for the ruling of the world and its inhabitants. The latest missive of the sort is the following:—

*From the Almighty and Most Merciful God,
To our trusty and well-beloved Son,
Colonel Henry, S. Olcott, greeting.*

I am the Almighty God, the Creator and Ruler of Heaven and Earth.

I am Brahma.

I am Siva.

I am Vishnu.

I am Allah.

I am that which exists.

I am the substance of the Universe.

I am Jesus.

All these are my names and many more.

Make known to all men that there is one God alone.

I have seen your good works, and they are recorded in your favour in the Book of Life. Make known to all men that the Mahomedan religion is the truest, but that all religions are partly true.

Manu and Gotama were my prophets, as well as Jesus and Mahomet. I make known my will to men by means of men. It is the best way. I could do it otherwise, but prefer not. I can write all languages, and speak all tongues.

I do everything. Nothing is done except by my consent.

And yet I punish sinners, *i.e.*, those who disobey my laws.

My favourite prophets are Gotama, Jesus and Mahomet. Study their sayings.

I do not approve of religious propagation by war.

I do not approve of Christianity as taught at present. Jesus was my prophet, and taught in my name.

I am the only God. There is none besides.

It is untrue that I required the death of Jesus as a propitiation for sins. Sins are disobediences to my laws. Obedience is the principal thing.

Obey my prophets, and by so doing you will obey me.

Written by the hand of late of * * * * the Indian Staff Corps, on this ninth day of June, nineteen hundred and three at * * * *

"Ye (*Sic*) that have ears to hear, let him hear."