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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

THE BROTHERHOOD OF RELIGIONS.

[*Continued from p. 488.*]

COMMON DOCTRINES.

LET us now pass on to a consideration of the doctrines which are common to the great religions, and we shall find that the fundamental verities on which each religion is built form a common basic structure.

What are these main doctrines? The unity of “God;” the Trinity of divine manifestation; the superphysical Hierarchies and their worlds; the Nature of Man; his Evolution; the great Laws. There are others, but in this brief summary I must confine myself to the most important.

1. *The Unity of “God.”* Which religion can claim a monopoly of this doctrine? Question the Hindu; he answers: “One only, without a second.” Question the Parsî; he tells of Zarvan Akarana, the Boundless. Question the Hebrew; he replies: “Hear, O Israel! the Lord our God is one Lord.” Question the Buddhist; he speaks of one uncreated, universal, whence creation and particulars come. Question the Christian; he answers “There is one God.” Question the son of Islâm; he cries: God is God, and there is none other.”

The great doctors of Islâm and the great Vedânta paṇḍiṭs of Hinduism reason on the one universal Existence exactly on the same lines, and these reasonings form one of the bridges between Hinduism and Muhammaḍanism over which, we may hope, many a foot will pass in days to come. Religions, in face of these categorical statements from each, cannot quarrel as regards the question of the unity. All each can do is to clothe the one great truth in a different dress, to label it with a different label. But a man remains the same man, though he may change his coat, and a truth remains the same truth, though spoken in different languages. Each religion has its own tongue, and the varieties of tongue mask the identity of belief.

2. *The Trinity of divine manifestation.* To which religion does the teaching of the Trinity exclusively belong? The dead religions of the past re-inforce on this the living religions of the present—as indeed they do on all root-truths. The philosophical Hindu says: Saṭ, Chiṭ, Ânaṇḍa; the popular voice proclaims: Brahmâ, Viṣṇu, Mahâḍeva. The Buḍḍhist tells of Amiṭâbha, the Boundless Light, Avalokiteṣhvara and Manjusri; the Parsî, of Ahura-Mazdao, Spento-(and Anglo-) Mainyush, and Armaiṭi; the Hebrew, of Kether, Binah and Chockmah; the Christian, of Father, Son, and Holy Ghost. The Musalmân only, for obvious historical reasons, does not join in the chorus; “He begets not, nor is begotten,” says he, alluding to the Christian teaching, and yet out of *Al Qurân* shine the attributes, the Mighty, the Merciful, the Wise, so characteristic of the triplicity of Being. This triplicity is best traced by keeping clearly in mind the characteristic marks of each factor—the First, the Fount of Bliss Eternal, of Self-establishment, of Power; the Second, the Fount of Consciousness, from whom incarnations proceed; the Third, the active creative mind which gives existence to the universe.

3. *The Superphysical Hierarchies and their worlds.* Here the difference of tongue, of expression, spoken of above, has given rise to much misconception. In the West, “God” and its equivalents always mean the One, it being further declared by Christianity that each of the Three Persons of the Trinity is “God,” though in their totality forming one God, not three; there is a unity of nature with a diversity of characteristics. But this word God is never applied in

the West to the huge superphysical Hierarchies, who crowd the upper rungs of the ladder of Being. These are Archangels, Angels, Cherubim, Seraphim, Powers, etc., etc., revered, invoked, often worshipped, but recognised as the ministers, the agents, of the Supreme. These beings are recognised by the Parsî as the Ameshaspentas and their hosts ; by the Hebrew and the Muhammaḍan as Angels ; Hindûs and Buddhists call them *Devas*—literally Shining Ones, a most appropriate descriptive epithet. Unfortunately, Westerns have translated the word *Deva* as God, and hence we have the thirty-three millions of Gods, about whom ignorant people make fun. The word "Brahman" is the true equivalent of the English word "God," and *Deva* is Angel. Every reader of English literature knows that John Bunyan, in his *Pilgrim's Progress*, uses this very term, "the Shining Ones," to designate the Angels ; and it is the natural word for any seer to use, who has seen them flashing through the empyrean on their missions of administration, of succor, of deliverance. The *Deva*, to the Hindû and Buddhist, is exactly the same as the Archangel and Angel to the Christian and the Musalmân, and his existence no more takes from the unity of God in the one case than in the other. It might as well be argued that the Viceroy, the Judge, the Magistrate, the Commissioner, the General, the Admiral, of the Empire detract from the supreme authority of the King-Emperor, as that the *Devas* detract from the supremacy of God. They administer the laws of nature ; they help men, women and children, save them from many a danger and encourage them in many a trouble ; it is not that they are God—save as we also are God but that God is in them as in us, and those only can understand the "polytheism" of Hindûs and Buddhists who realise that "for the sake of the Self is the *Deva* dear." How dreary, how lonely, the world would be were the only intelligences men and God. How empty it would be, were it not for these Shining Ones who occupy every rung of the ladder above us. There is a vast ladder of consciousness from mineral to the Lord of the universe, and we are on one rung of the ladder, differing not in essence from those below us and those above. *Devas* do not, any more than men, mar the unity of God.

It is true that the Hindû and the Buddhist, like the Greek and the Roman Catholic, take advantage of this "ministry of Angels," and invoke these divine Ministers. Why not ? The Angel, the *Deva*,

incarnates a fragment of the Universal Self, and the light of Brahman shines through him ; is it wrong that the weak tendrils of piety, love and worship in the most ignorant, most foolish, and most undeveloped of the children of the universal Father, should twine around the radiant form of some benignant Intelligence, more readily to be understood, more easily to be worshipped, than the all-pervading Self ? Idolatry ? Ah no ! not in the evil sense ; wrong idolatry is to worship the separated self ; right idolatry is to worship the Universal Self in any form that stimulates the intelligence, that quickens the heart.

The worlds of the Hierarchies are the worlds subtler than the physical, incognisable by the physical senses. The Hindu and Zoroastrian books speak largely of these worlds and give many descriptions of them. The Buddha tells us that He has seen these worlds, "the world below with all its spirits and the worlds above." Christian and Musalmân believe in heaven and hell, and their scriptures tell thereof. It is not worth while to dwell on facts so well known.

4. *The Nature of Man.* Man is divine, a Spirit, in his innermost nature, and wears garments of matter. The Hindu proclaims : "I am He." The Chinese Buddhist speaks of "the true man without a position," the jewel Spirit in the lotus of the body. The Fravarshi of the Zoroastrian is the Âtinâ of the Hindu. The Hebrew declares : "Ye are Gods," and the Christian exultantly proclaims that the body is the temple of God. Not so clearly speaks the Muslim, and yet when we find immortality asserted of man, and then read that all will perish save the Face of God,* we are forced to conclude that he also recognises the identity in nature of God and Man.

And this unity comes out clearly in the Sufî teaching. Jâmi declares :

Thou art absolute Being : all else is but a phantasm,
 For in Thy universe all Beings are one.
 Thy world-captivating Beauty, in order to display its
 perfections,
 Appears in thousands of mirrors, but it is one.

Al Quran. Chapter XXVIII.

In *Gushan-i-Raz* we read :

Thou art the eye of the reflexion while He is the light
of the eye :

. when thou lookest well to the root of the
matter,

He is both the Seer, and the Eye, and the Vision.

It is sometimes asked : " Has man a Spirit ? " No, he has not. He *is* a Spirit and *has* a body. The body does not possess the Spirit, but the Spirit possesses the body. It does not own the Spirit, but the Spirit owns it. The body is transitory, the Spirit is eternal ; the body is born into a world and dies out of it, the Spirit is unborn, undying. If you have ever watched a dying man, who knew his own nature, and have seen how the living Spirit rejoiced in the wider, more potent life, opening before him as the burden of the flesh was slipping off, you must have realised the truth of the saying that there is no such thing as death, in any real sense. Death is the passing from one room to another, in the house of the universe ; death is putting off a heavy coat, and standing in lighter garments. Man loses by death none of his spiritual, intellectual and emotional powers ; he loses nothing but the flesh. We are Spirits, sparks of one Fire, rays of one Sun ; we are in the image of God's eternity ; we are enduring as Himself.

5. *His Evolution.* Here a question may burst from the lips of some : " You cannot say that all religions teach the same on this. How can you reconcile the re-incarnation of the Hindu with the special creation of each Spirit of the Christian ? " Obviously I cannot ; the doctrine of a special creation of each spirit is modern, unphilosophical and blasphemous, and is wholly indefensible. But I may urge that as Christianity did not, till A. D. 533, deny the pre-existence of the Spirit, it is for Christians to explain why they denied the ancient doctrine and forced a heresy on the Christian world. The doctrine of re-incarnation—the unfolding by the Spirit of its divine powers through a series of evolving, improving vehicles—is a doctrine common to all ancient faiths. Hinduism and Buddhism taught it, or, more accurately, founded their teachings on it as a well-established natural fact. The Egyptians based on it their views of the after-death life ; Plato, Pythagoras, and the Greek and Roman world asseverated it. The Jews taught it, as may be

read in Josephus, the *Kabbalah*, and elsewhere. It was the current doctrine in the time of Jesus, and was alluded to by Him on more than one occasion ; several Church fathers taught it ; the doctrine persisted in the Christian Church among such sects as the Albigenses ; it re-appeared strongly in the Church of England, in the 17th and 18th centuries, and was taught by clergymen of that Church as well as by learned laymen. A little later Wordsworth sang :

“ Our birth is but a sleep and a forgetting.
The soul that rises in us, our life’s star,
Hath elsewhere had its setting,
And cometh from afar.”

Once more, in our days, is the doctrine being preached in Christendom by clergymen of the Established Church. There is one sentence, believed by Christians to have been spoken by their Master, which is a far more compelling argument than one which turns on the meaning of disputed texts : “ Be ye therefore perfect,” He commanded His disciples, “ even as your Father which is in heaven is perfect.” Perfect as God is perfect. Is it pretended that any one of us, frivolous, foolish, limited, can—before the tomb receives us, or the fire consumes—become perfect as God is perfect, all-knowing, all-powerful, all-holy ? What human words may compass a description of the perfections of the Supreme ? Yet Jesus did not hesitate to say : “ Be ye perfect as your Father in heaven is perfect.” How can this command be obeyed, save in many, many lives, in which we shall slowly climb the long ladder of perfection ?

Let not the Christian, then, fail to claim his splendid heritage as a son of God : let him claim his birthright to reproduce the divine likeness in himself.

The position of the Musalmân with regard to re-incarnation is doubtful : some maintain that it can be drawn from *Al Qurân*, but it certainly forms no part of the ordinary Muhammaḍan religious education. But in the 13th century A.D. we have the Darvesh Jelâl, whose teachings are preserved in the *Mesnavi*, and he says :

“ I died from the mineral, and became a plant.
I died from the plant, and reappeared in an animal.
I died from the animal, and became a man.
Wherefore then should I fear ? When did I grow less by dying ?

Next time I shall die from the man,
 That I may grow the wings of the angel.
 From the angel too must I seek advance ; all things shall
 perish save His Face.
 Once more shall I wing my way above the angels ;
 I shall become that which entereth not the imagination,
 Then let me become naught, naught ; for the harpstring
 Crieth unto me : ' Verily, unto Him shall we return.' "

The position of the Zoroastrian also is doubtful on this point ; some Parsis affirm it, some deny it, and we can only point to the fact that Zoroastrianism is " a religion in fragments," and say that in the Greek, the neo-Platonic, writings, which appear to reproduce the Persian teachings, after the destruction of the library of Persepolis by Alexander, the doctrine is taught.

6. *The great Laws.* By " the great Laws " I mean the Law of Karma, or that of cause and effect ; and the Law of Sacrifice, or that of the propagation and the maintenance of life.

The Law of Karma is stated by Science in the invariable sequences which it calls " laws of nature ;" the theologian calls it Divine justice. It is the rock on which all is built, the true support of all thinking and all activity. It prevails in all worlds, gross and subtle ; it is a universal law. It is well stated in a Christian verse : " Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap. " * Says the Buddha : " If a man speaks or acts with an evil thought, pain follows him, as the wheel-follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him." Hinduism abounds with such passages, and they may be culled from every scripture.

The Law of Sacrifice is the statement of the fact that all lives live by the surrender, forced or voluntary, of other lives ; that the out-poured Life of the Supreme is the support of the world. In the lower kingdoms sacrifice is compelled ; minerals disintegrate that plants may live, plants that animals and men may live. In the human kingdom, with the great growth of intelligence, the voluntary association of the individual with the universal will becomes possible.

* Gal. VI. 7.

In proportion as that association becomes completer does spiritual life unfold, and ultimately realise itself. The symbol of the cross incarnates, for the Christian, the ideal life of sacrifice ; and every aspirant for Brahmanhood, for Buddhahood, for Christhood, treads the Way of the Cross.

The student may expand this brief *re'sume'* into a book, and the more he studies the more clearly will shine out the Brotherhood of Religions, as expressed in Common Doctrines.

We have still to consider Common Stories, and Common Ethics.

ANNIE BESANT.

(*To be concluded*)

THE AURA OF ZARATHUS'TRA.

THERE was a time when the halo painted on the pictures of saints and holy men was considered, even by men who presumed to know, as the artist's fancy. The investigations of Mesmer, Baraduc, Charcot and others, however, taught us that there is a magnetic substance emanating from the body of every man and thing, invisible to the naked eye, though sufficiently perceptible under certain conditions, by the seer. Theosophical students and experimentalists went further and gave us a store of knowledge regarding this emanation, and instructed us that not only bodies of all things emanate magnetic fluid but there are higher and "living lights" emanating from every *tattva* (principle) of man. These shining lights are called by various names in the scriptures of the world-religions ; and Zoroastrianism, though claiming at present very scanty literature compared to other systems, contains numerous hints regarding these lights. The aura is known by the name of *Khoreh* or *Khareno*. Many of the social and religious injunctions and rules are based on the principle of keeping the aura pure, though they are very much neglected at present by us when we presume to have been "better educated than our forefathers." According to Zoroastrianism, "three steps" at least are considered enough to prevent defilement under certain conditions ; and "trained psychics seem to agree that the aura of an 'ordinary person' extends about a foot and a half all round. Then about three feet from a person

might just prevent the two auras from touching ; while the 'three steps' or their equivalent of seven feet mentioned in Zoroastrianism would certainly ensure freedom from 'pollution.' This, it must be remembered, is only in the case of the average man ; as people progress, the size of their auras increases, and we have it actually stated in the sacred books of the Buddhists that the aura of Gautama Buddha extended three miles on either side, that is, that those who could see astrally knew of His presence at that distance by the appearance of the peculiar and characteristic colours in His aura among them." *

The "living lights" of various celestial beings and lofty existences are praised and adored in the Zoroastrian "prayers," and a fragment called "Zamyâd Yasht" is full of praise of such lights. What these various lights are cannot be understood from the liturgy, as is usually the case ; but the Dinkard a Pahlavi book, gives us some idea about the Auras of Lord Zarathustra and His mother.

"Thereupon," says the Pahlavi book, "when Aûhař-Mazd had produced the material (*dahišnô*) of Zaratûşt, the glory [Aura] then, in the presence of Aûhař-Mazd, fled on towards the material of Zaratûşt, on to that germ ; from that germ it fled on, on to the light which is Endless ; from the light which is Endless [*Anaghra*] it fled on, on to that of the sun ; from that of the sun it fled on, on to the moon ; from that moon it fled on, on to those stars ; from those stars it fled on, on to the fire which was in the house of Zoîş ; and from that fire it fled on, on to the wife of Frâhîmřvanâ-Zôiş, when she brought forth that girl who became the mother of Zaratûşt." †

When Dûkdâûb, the mother of Zarathustra, was brought to her father, "her whole destiny (*vakhsh*) was afterwards set forth by that manifest radiance of fire, where it brought out radiance from all over her in the dark night. When this girl sits in the interior of the house, wherein there is no fire, and in the chamber (*sarâi*) of fire they increase its intensity (*bürzo*) ; it is lighter there, where and when this girl sits, than there where they increase the intensity of the fire ; one is dazzled by the radiance from her body. . . ." ‡

This was when the holy girl was young ; but while the time

* "Extracts from *The Vâhan*," p. 537.

† "The Sacred Books of the East," Vol. xlvi, pp. 17-18.

‡ *Ibid*, p. 19.

approached to bear that mighty Soul, the holy Zarathuṣtra, her condition became wonderful, and the whole village was awestruck. "It is then," it is stated, "when in those last three nights during which Zaratūṣt was in the womb, where he still subsisted three days till afterwards born, that the village of Pôrûshâspô [father of Zarathuṣtra] became all luminous. Then spoke the horse-owners and cattle-owners of the Spâtâmas, in running away, thus : ' It is requisite to be forgiven ; the village of Pôrûshâspô, on which that fire is in every crevice, is disturbed by confusion.' Then, on running together again, they said : ' It is not fully forgiven for the village of Pôrûshâspô ; fire is on it in every crevice and it is disturbed by confusion ; unto him is born, at his house, a brilliant man-child.' "*

Of Lord Buddha we have read that His aura was perceptible even at a distance of several miles. We have a similar evidence in the life of Lord Zarathuṣtra. According to the Vth Book of " the Dînkard, " In the pure light and equal to the archangels—collected together and reckoned together, since the original creation, and completely unmixed—Zaratūṣt was spiritually fashioned and provided undefectively for the acceptance and propagation of the religion in the world. And when he is sent for the manifestation of restrained saintliness (*môkth*) and bodily substance, great glory and radiance become as much discernible in him as the same had come into the posterity of Yim, who are Pôrûshâspô, his father, and Dûkdâûb who is his mother ; and also while He is being born and for the duration of life, He produced a radiance, glow, and brilliance from the place of His own abode, that issued intensely and strongly, like the splendour of fire, to distant lands." †

Thus we find in the holy Zarathuṣtra a being of unusual nature, of marvellous power, of the luminous body, and worthy of adoration.

" The strong Kayânian Glory (*ughrem kowayem khreno*) created by Mazda, praise we, the victory-giving, working on high, salutary, shining, possessing strength, which is placed over other creatures, which attached itself to the holy Zarathuṣtra for thinking the Law, speaking the Law, fulfilling the Law, because He was of the whole corporeal world, in purity the purest ; in rule the best ruling ; in

* " The S. B. E., " Vol. xlvii, part V, pp. 30-31.

† Ibid, p. 122.

brightness the most shining ; in majesty the most majestic ; in victory the most victorious."*

There is no need to say more to the readers who have studied the subject of aura in the theosophical literature to show how marvellous and lofty such a being may be. It is no wonder that some people to-day, unable to grasp His nature, unable to understand His power, unable to fathom His being, consider Him as a mythical person !

N. F. BILIMORIA.

THE GREAT PYRAMID.

[Continued from p. 341.]

MYSTIC THEORIES. I.

AMONG the later authors who have written about our subject, Marsham Adams holds a place entirely apart from the former writers. Most of the theories we have dealt with hitherto agreed in one respect with each other and often had the same issue. Marsham Adams however, in his works, "The Book of the Master," and "The House of the Hidden Places," points out to us quite a new train of thought, which I am about to detail. The religious ideas of the Egyptians are chiefly expressed in "The Book of the Dead," and the Egyptians, knowing full well that the papyrus on which those ideas were inscribed, was not durable, wished to make known their thoughts to coming generations and to leave them to posterity. Hence their never-tiring labour to represent in beautifully artistic forms their religious ideas and their history, on the walls of temples and on other edifices. But even thereby the element of transitoriness was not eliminated.

One means was left, one which with this people of huge architectural monuments was natural enough, namely, to express these *doctrines* symbolically in a building. This had another advantage besides, for it was a peculiar characteristic of this religion, that the profane as well as the gradually ascending degrees of priests were taught the ethics and the wisdom of their religion by symbols and

* Zamyad-yasht, xiii, 78-79.

by ritual. The edifice might at the same time serve as a temple of initiation into the mysteries of religion.

Concerning these widely different means of transmitting their religious ideas to posterity, Marsham Adams remarks : " It is difficult to conceive a greater contrast than is presented by the two forms in which the record of Egyptian doctrine was preserved. The papyri are fragile, numerous, varying in length and order. The monument in stone is unique, solid almost to indestructibility, incapable of variation, and standing unchanged and unchanging, regardless of the assaults, whether of time or of man."*

In the two works above mentioned, Adams deals with other aspects of the Pyramid-problem as well, but these aspects chiefly consist of a short survey of the theory of star-worship, while his views regarding some symbolizations of natural phenomena in the edifice are very superficial and not to be proved. This is seriously to be regretted as, of course, the whole complex of his theories is somewhat discounted by this circumstance. Nevertheless the principal idea of his explanations is of great value to us as Theosophists, because in connection with other data from our own literature we here find our assertion corroborated, that the Great Pyramid was a temple of initiation. Perhaps that is the reason why his works always have been recommended for study by our competent teachers. Surely we may find much that is beautiful in his theory and therefore I shall quote it in detail. For a better understanding of what we are going to say about it, we have in the first place to form a correct idea as to what " The Book of the Dead " is.

The general scientific explanation is as follows : " The Book of the Dead " consists of a number of chapters, the text of which was found engraved on temple walls as well as written on papyri. These papyri were discovered hidden among the vestments of mummies. According to the period in which the different copies were taken, from temple walls or papyri or in some other way, they are divided into four collections, namely : that of Heliopolis, in hieroglyphics ; that of Thebes, in hieroglyphics ; † further, that of the Twentieth Dynasty, in hieratic writing, and finally that of Saïs or of the twenty-

* M. Adams, " The Book of the Master," p. 105.

† Published by M. Naville.

sixth Dynasty. * On these papyri it is said, the life history of the mummy was told, his sins, his virtues and actions, his expectations as to a future after this life, what happened to him or was to happen to him on the other side of death, and principally the supplications directed to the "God of the city" and to other gods by the relatives of the defunct, to help him on, to sustain and protect him on his way to peace on the other side; those supplications being uttered by the "priests of the *ka*" (the double). They were written on papyri and buried together with the mummy. When this custom began to suffer degradation, papyri were written, on which only the place for the name was left open. They were sold, and when somebody died the name was filled in, and the papyrus, swathed with the mummy. Probably this was done to save time and money. Concerning the history and the origin of "The Book of the Dead," Budge, in his translation of the Theban collection of this work, says:

"No investigations nor discoveries have until this day given us any information regarding the home, origin and earliest history of 'The Book of the Dead.' It seems to be sufficiently clear that the very first form of 'The Book of the Dead' consisted of the words or supplications on behalf of the defunct, directed to the "God of the

* The Heliopolis collection of "The Book of the Dead" (5th and 6th dynasty), being the oldest form of this work known to us, has been published with a French translation by Maspérø in *Recueil de travaux* and separately as "Les inscriptions Pyramides de Saqqarah," Paris 1894.

The collection of the 11th and 12th dynasty was published by Lepsius and Maspérø (see Birch's "translation of the text on the Mummy case of Amamu.") This translation is published with a facsimile by the British Museum under the title of "Egyptian texts of the earliest Periods, from the coffin of Amamu," London, 1886.

The Theban collection (18th till 26th dynasty) was published by Birch, Mariette, Leeman, and Deve'ria; Maville gave a complete edition with introduction in 1880.

The most important edition of the Saïte collection is that of the Turin Manuscript by Lepsius in 1842, entitled "Das Totenbuch der Egypter." In 1861 Ede Roug'e published the same MS. as *Ritual Funéraire*. Later editions of complete or partial collections are to be found in "Proceedings of the Society of Biblical Archeology," Vol. VII., Leiben, "Le biere Egyptien que mon nom fleurisse." Leipzig 1895; Birch, translation of Bunsen's "Egypt's Place in Universal History" Vol. V., page 123—333; Pierret, "Le biere des morts des ancient Egyptiens."

For further particulars concerning the "Book of the Dead," I advise my readers to consult "The Book of the Dead," The Chapters of "Coming forth by day," by E.A. Wallis Budge.: London, Kegan Paul, Trench, Trübner & Co., 1898.

city," or to a number of supernatural forces by the friends and relatives of the dead man."*

"And further : Where and by whom the texts of the 'Book of the Dead' were compiled is likewise unknown to us." †

While we read : "From time immemorial the God Thôth, who was both the divine intelligence which at creation uttered the words that were carried into effect by Ptah and Khnemu, and the scribe of the Gods, was associated with the production of the 'Book of the Dead,' and, though he was primarily the God of time and chronologer of heaven and earth, he appears frequently as the advocate and helper of the deceased. In the "Book of the Breathings" (part of the "Book of the Dead)," we read : Thoth, the most mighty god, the lord of Khnemu, cometh to thee, and he writeth for thee the "Book of the Breathings" with his own fingers." ‡

From a Theosophical standpoint however, we should like to give another view concerning this "Book of the Dead." Adams too thinks differently about this work. He would wish it to be named, especially the papyrus of Turin, not the "Book of the Dead" or better (as Champollion called it), "Funeral Ritual," but "The Book of the Master of the Secret House" is its name,§ the title which it assigns to itself. Now my opinion is this : I should like to read instead of merely the 'Dead,' the "Dead unto the Flesh, Initiates," or simply "The Book of the Initiations," or "Book of the Initiates."

Thôth is, in my opinion, the great Teacher, Hermes,|| who acted as instructor in the mysteries of ancient Egypt, and from the quotations given above, it is fairly clear that here reference is made to the custom of giving to the disciple a scroll in which the ritual wisdom was inscribed for his further illumination, which at the same time served as a testimony of his promotion to a certain degree. Adams also thought in this line, though he did not go so far, but he remarks that the title is very unfortunate, "for it gives the idea of regarding the holy departed as dead, whereas the whole conception of the doctrine was the instruction in Life and Light." ¶

* E. Budge, "The Book of the Dead ;" p. XLV.

† P. XLXI. do.

‡ P. LXXV. do.

§ "The Book of the Master ;" p. 96.

|| In connection with this read "Hermes, the Thrice-Greatest," by Mead.

¶ "The Book of the Master," p. 97.

Knowing what was meant by the "Book of the Dead" and assisted by the knowledge we have gained concerning the Great Pyramid, we can now proceed to construct a theory in which these two data are the principal factors and by it try to harmonise what Adams gives us in his works with what masonic writers (adherents of the principle of Freemasonry originating in the Mysteries) express as their opinion, and finally what theosophical authors have asserted. Therefore it seems to me impossible to treat of these different theories separately, because they have so much in common and one supports the other. In these final chapters I shall therefore confine myself to describing the masonic and theosophical views concerning these points, taking Adams as a guide. In his "Book of the Master," Adams says :

"Only when we compare that Secret House with the Secret Book of its Master do we understand the meaning of its secret places—darkness illuminating darkness and mystery revealing mystery. And only then also do we perceive how, in those places, we possess the key to the 'Words of Order' of the Secret Book. Thus, then, the determination of the Egyptian Theosophy is removed from the indefinite domain of archaeological speculation, and referred to the comparison of two existing and well-defined records. Here is a papyrus claiming to be the secret scroll peculiar to the Master of the Secret House ; there is a secret house in which, according to Egyptian tradition, the secret Wisdom to which that scroll relates was communicated to the postulant. That scroll commenced with the Entrance on Light ; and Light was the name by which that house was known. The scroll is full of references to secret passages and chambers ; and secret passages and chambers make up the whole interior of that secret house. Prominent among all those chambers mentioned in the scroll is the Double Hall of Truth ; and prominent among the chambers of the house is the Double Hall of Sculptured Splendour. In the scroll the final chapter tells of the Resurrection of the Body, and in the house the final chamber is the chamber of the Open Tomb. And while each record is in accordance with the other in expressing the Truth in Light, the images, conveying the doctrinal truth expressed in the Ritual, are in accord with the relations of scientific truth expressed in the building." *

* "The Book of the Master," pp. 123 and 124.

Perhaps it is necessary here to observe that Adams uses in flowery speech and in accordance with his own views, other expressions than those which are commonly known. His "Book of the Master of the Secret House" is the "Book of the Dead," his "Secret House" the Great Pyramid, his "Hall of sculptured Splendour" the Grand Gallery.

From that which is quoted we therefore see that Adams holds that the religious doctrines of the Egyptians were contained in the "Book of the Dead," and that the Pyramid was the Temple in which those doctrines were embodied symbolically in stone, but was also the place where they were communicated. The manner in which these doctrines were taught would have been in the main as follows: The postulant sees certain conceptions symbolized, or experiences some of these symbolically. After that he is told the meaning of what he saw or experienced. This is true in general and is identical with the initiatory rites of Masons, where the disciple makes the travels in the Lodge, after which the Honourable Master explains to him the significance of this symbolical procession. The difference of opinion between Adams and the Masons regarding these passages must necessarily become clear to everybody after some reflection. The travels of the postulant for initiation in the Pyramid symbolized his passing through the planes on the other side of death, and with the explanation of these travels he was taught many important facts concerning those planes. This, of course, took place before the earlier initiations. During the higher initiations he was instructed about the different bodies of man, their origin, functions and finally their connection with the Logos of this system. For the earnest student all this is to be traced out in the "Book of the Dead," as I hope to point out some day. Now I am of opinion that the travels at initiation of a candidate for Freemasonry originally had the same meaning, but that the right understanding of this has disappeared together with the knowledge of the value and significance of the symbols. It is my earnest conviction, however, that a freemason thoroughly versed in the knowledge of different symbols and ancient customs of his Order, would, in earnestly studying the "Book of the Dead," find out the analogy, and by so doing would have found a corner-stone for proving the connection of this order with the ancient Priesthood of Egypt. For though it be my opinion and that of many others, that

Freemasonry is connected with the ancient Egyptian Mysteries, I do not think that this fact has ever been proved conclusively, and so there still is a vast field of labour for the adherents of this assertion. G. Oliver, in his work, "History of the Initiations," says: "No doubt the pyramids have been erected as copies of the huge tower in the plane of Shinar, and just as the latter served for the celebration of initiations, the former were used for that same purpose." Now Brother Oliver is an authority among the Brethren; the perusal of his work may be satisfactory to those who hold the same opinion, but does not present proofs to an antagonist. What Clavel says concerning the initiations in the Pyramid, cannot be quoted either, as a proof. The idea is common to many, but it has still to be proved.

From a theosophical standpoint I would observe in opposition to Adams' theory as well as to the masonic one, that I cannot agree with them where they think that these initiations were passed in the *physical body*. I may be permitted to conclude, I think, that all communications of theosophical authorities point to the fact that all those initiations were passed in the astral or in higher bodies. The physical body was indeed led from the Temple to the Pyramid by a subterranean passage and kept there in trance till the ceremony was completed, but initiation itself was, from beginning to end, passed through in the astral body. If this be the case we also can understand why it did not cause any difficulty that the entrance of the Pyramid was covered over by the marble casing-stones. The first trial consisted in testing whether the entity was so far conscious in his astral that he knew that this did not prevent his passage. This fact tallies with what other writers have informed us concerning this subject.

Here we also find answer to the objection that there should have been any light. Astral light surely there was, and would not the auras of the hierophants give light sufficient for the candidate? With a physical initiation this difficulty certainly would exist if artificial light was not known, which has been the case as some writers assert.

If we have dwelt rather long on this point it was necessary for a right understanding of much that follows. Let us now proceed with our original subject, to wit, the tracing out of the initiatory rites in the Great Pyramid according to the "Book of the Dead."

In the numbers of June and July of the *South African Theosophist* Br. G. D. Stonestreet says, in a treatise entitled, "The Origin of

Freemasonry," that he thinks it unnecessary to point out to freemasons the analogy between Adams' writing and the teachings of Freemasonry. This is certainly true ; and to those who are not acquainted with the symbols and customs of Freemasonry the analogy cannot be demonstrated. Therefore it will suffice to describe in detail what Adams has written.

Adams divides the ceremony of initiation into three degrees, namely : First degree : *The Initiation of the Postulant*, which degree is symbolized by a scarab—Symbol of the "Eternal One," the self created being who knows no beginning and no end.

Second degree : *The Illumination in Truth*, which degree was represented by a figure standing before "Amen," the hidden deity.

Third degree : *The Master of the Secret*, which degree was pictured by a tomb-stone or steli.

Before we now give the description of the ritual of *The Initiation of the Postulant*, according to the "Book of the Dead," we will first give some particulars concerning certain Egyptian conceptions of these things.

According to the Egyptian doctrine the union of the inner man with the Deity was prepared very gradually to be effected by a great ceremonial act in its final instance. The Man-God, Osiris, was united in consciousness with the God, Osiris, by the growth of the inner man to the stature of Osiris. Hence we have always to give special attention in the ritual to the difference between the Initiate Osiris or the real man, and the God, Osiris. As soon as the Man-God, Osiris, has reached his stature he participates in the consciousness of the Deity. This unification was accompanied by the gaining of higher knowledge concerning the microcosm and the macrocosm.

In words of wondrous beauty Adams describes this gaining of knowledge, and it is worth while to quote this part in its entirety for the benefit of those who do not read English, as the author says in the Dutch original, and for the benefit of those who do not know the book (Note of Translator).

Adams then writes :

"The soul, instantly illumined by the fulness of the Godhead, became forthwith capable of corresponding with the divine Energy. The senses, restored to incorruption, were gradually fashioned into

instruments capable of expressing the soul's assimilation to that infinite power, for which the bounds of space and time exist not, but past and future alike stand open in endless present ; that transcendent freedom, wherein Act is coincident with Will, and Will commensurate with Thought. In order then that the senses may be so quickened and irradiated as to perceive the action of the Creative Mind in the exterior universe, that progress must be made by the departed in person, which, while still unreleased from subjection to the senses, the student of science makes, dimly, through intellect. For whoever would understand the framework of the heavens, the structure of man's sacred dwelling-place, must commence with the polestar, and tracing out the horizon of the point of Equinox, which equally divides the light from the darkness, must apprehend how the axis of the earth is for man the prime measure of space, and the standard rule of the Depth. If he would learn the secret of living form, the ocean will be his teacher, as he passes from there to profoundest depths and fathoms the secret places of the teeming waters. The measure of the celestial orbits will be revealed to him by the moon as from that companion orb he watches the rotation and revolution of our planet. To understand not merely the motion but the evolution of our globe, he must dare the place of the earth's central fire, undismayed by the cavernous glooms of the lurid abysses. And there gazing backwards for uncounted ages, he will trace amid convulsions and cataclysms inconceivable the 'Lord of Law' and the 'Words of Order ;' as the huge mountain chains rise higher and higher from the chaos, to prepare the surface of the globe for the dwelling place of man. Before him next stretches the shadow of the earth, that dim and vast expanse ; where the majesty of the open heaven is enshrouded in night ; and he perceives how the conjunctions of eclipses are due to the same power as the orbits of illumination, and the hour of darkness is measured by the Giver of Light. That shadow traversed, a yet more awful vision, the terrible splendour of the solar fount in all its fulness, bursts upon his sight ; and as he mounts the sevenfold ascent of the planetary spheres, he gazes undazzled on the stupendous jets and sprays of flame that dart on a sudden, thousands and myriads of miles on high. Then far beyond infinite depths of space, his eyes, now radiant 'as the eyes of Athor,' seek out the well-loved Sothis, the

harbinger of new dawn, the portal of the illimitable heavens, 'that land of a million fortresses.'" *

From what is quoted here it will be seen, that Adams regards the knowledge of the solar system and of the universe as part of the wisdom which was imparted to the candidate for knowledge in the Great Pyramid, imparted chiefly by way of *contemplation*.

Before going further it may be as well to gain an idea as to what *may* be understood by these Mysteries. Though we do not know what is given in the higher mysteries, we can say as much as that they were an initiation into the highest knowledge concerning the microcosm and the macrocosm and the relation between the two. How far this knowledge may go it is impossible for us to conceive with our lower mind. But I should think that much of what now is given to the world as popular knowledge belonged to the mysteries in those ancient days. We have grown capable of grasping knowledge for which men were not ripe in those remote times. This opinion is based on a fact which is also mentioned in the "Secret Doctrine." A few initiates or poets who had acquired this knowledge by their intuition, knew about the real motions of the earth and sun, and in general the true construction of the solar system, when the masses did not know better than that the earth was the centre of creation and everything turned around that point. As soon as they (the poets) thoughtlessly gave out this fact to the world at large, punishment ensued: death or banishment. Nowadays these things are no longer secret or hidden. On the whole it may be understood that the teaching regarding the building of the kosmos and its regulating laws were part of the mysteries, a very important part indeed. Probably the simplest laws and truths were taught to the people in symbolical form, in the temples, and so we see that the astronomy of the ancients, namely, astrology and astrolatry, was the exoteric form in which the mighty laws of the macrocosm were symbolized. The doctrine of the stars was beautiful and true, but its origin was mightier and more wonderful still.

So I can imagine that, in the mysteries, explanation was given of these outer symbols and of the doctrine of the stars, and more than that, namely, that the doctrine of the cycles, that great law which rules the macrocosm, was taught and explained there.

* "The House of the Hidden Places," p. 192-195.

If this be the case, then it is clear why the sidereal cycle plays so important a part in the theories concerning the Great Pyramid, and also why such a close connection is pointed out between the Pyramid, and astronomy, astrology and astrolatry generally.

Madame Blavatsky says : "The Serpents of Wisdom have well guarded their records, and the history of humanity is written *in the Heavens* as well as on *subterranean walls*. Mankind and the stars are indissolubly bound together, on account of the Intelligences, which rule the latter."

Might not these *subterranean walls* refer to the walls of the Pyramid-chambers? I think this to be the case, for, later on, Madame Blavatsky remarks that Staniland Wake is right when he says : "It is indisputable that the Deluge in the legends of Eastern nations has been connected not only with the *Pyramids* but with the constellations as well." This seems to bear a direct relation to the above.

It is not unnecessary to observe that according to the Egyptian conceptions it was not sufficient to know the fundamental forces of the universe, as well as all the phenomena of the heavens and the composition of the most distant suns. Though a man wield the wand of science with so masterly a grasp as to evolve at will an organic world from the atoms of the abysmal depths it was not sufficient even for initiation into the inner mysteries of divine realities. No mere expansion of the intellect, however pure and lofty ; not even the scientific definition of absolute truth could suffice to open the secret things of God, any more than the most exact acquaintance with the features and proportions of the Secret House would disclose their interior significance, without the teaching of the hidden *wisdom*, the teachings of Thoth (God of Wisdom) being assimilated.

No man can contemplate the Deity who has not been instructed in truth ; nor can any one receive that initiation until he be dead to the flesh.

H. J. VAN GINKEL.

[*To be continued.*]

ILLUSTRATIVE STORIES.

[Continued from p. 526.]

IGNORANCE.

8. STORY OF MĀGANDHI.

ONCE upon a time the Lord Buddha lived at the Jetawana monastery in Savaththi. Early in the morning when the Lord cast his glorious eyes around to see to whom he should be of help on that day, He saw a Brahman named Māgandhi and his wife, who dwelt in the hamlet Khammāsa Dhamma in the territory of Kuru. Both of these had signs indicating that they could attain to Arahatsip, so the Lord went from Savaththi to the hamlet Khammāsa Dhamma, and halted at a thicket. After a while he emitted from his body a light, resembling the colour of gold. At this time the Brahman Māgandhi had gone to a stream hard by for his morning ablutions. Having seen this golden colour he looked around and noticing the Buddha seated by the thicket was greatly pleased, and thought within himself, 'Several Kshastriya princes have sent us messages asking for our daughter in marriage, but we have refused all such proposals. Now we shall give her in marriage to this Sramana (Bhikkhu) whose colour resembles gold.' The Brahman hastened home and said to his wife, 'I have seen a man whose colour resembles that of our daughter, dress her up so that we may now give her away to him.' Rejoiced at this welcome news, she bathed the daughter with scented water and dressed her up attractively. Now the Lord having gone on his begging round, returned to his halting place. Māgandhi and his wife then conducted their daughter hither. On their approaching the spot, they saw the Lord seated on a plane covered with grass. The Brahman requested his wife, who was a physiognomist, to carefully examine the signs in the foot-prints of the Lord. Having minutely examined it she said, 'The signs in the foot-prints indicate that this man is one who will not pass his time as a layman', and cited a verse as her authority. Having now noticed the physiognomical signs in the body of the Lord, she said to the Brahman, 'understand well that the object of our visit will not be

accomplished through this man, for he will never consent to be a layman.' The Lord overheard this conversation. But the Brahman taking his daughter by the left hand, and carrying a vessel with water in his right, approached Him and said, "Venerable Sramana, your body resembles the colour of gold and so does the body of this Princess, therefore she suits you very well indeed, hence we present her unto you as wife. Accept her now as such," and with these words he prepared according to custom to pour out the water over their joined hands.

But the Lord looking aside with the greatest repugnance said, "As I sat under the sacred Bo-tree in Gaya for enlightenment, Māra sent three maids of exceeding great beauty to tempt me, but they utterly failed to captivate me. What is this girl in comparison to those fairies.' She is like a heap of filth, and I dislike to touch her even with my feet. Therefore how can I do what you say."

The Brahman thereupon gave up all hope of having his expectation fulfilled, and being greatly disappointed, concluded that it was their ignorance which had led them to crave for what they could not acquire.

The Buddha thereupon preached a sermon to them entitled the 'Māgandhi Sutta', at the termination of which Māgandhi and his wife attained to Arahatsip.

[Kuddaka Nikāya Aththa Kathā].

DRINKING.

9. SERMON TO VISAKHA.

Once upon a time when the Lord Buddha resided at Jetawanārama, a proclamation was made by the beat of drums, announcing the celebration of a festival at which people indulged in the use of intoxicating liquors. About five hundred female relatives of Visakha invited her to drink intoxicating liquor and go on to this festival. She declined to accept the invitation, telling them that she was aware of the evil results of drinking. The relatives told her to go to Buddha, give Him alms, and hear Him preach, while they went on their way to amuse themselves. Visakha was a pre-eminent female devotee who spent large sums of money over the building of Viharas and maintaining Bhikkhus and promoting the welfare of the religion in divers ways. She had alms given to Buddha during the day, and in the

evening went to the monastery, carrying with her flowers and frankincense.

Now at this time the five hundred relatives came to the monastery and joined Visakha. After making an offering of the flowers and frankincense, she repaired to the Lord to hear Him preach, when some of these five hundred, through the effects of drink, surrounded her, and in the presence of the Lord began to dance and sing, while others began to quarrel amongst themselves. Thereupon the Lord emitted from his body luminous rays which frightened them greatly. These rays converted the place into total darkness so that it resembled the Lokanthariya hell. This dreadful scene created in them a mortal fear, which made them sober. Upon this the Buddha disappeared from his seat and appearing on the summit of a hill emitted rays which lit up the place with great brilliancy. Seated thereon he preached to the women, who at the termination of the discourse attained to the state of Sowan. The Lord then returned to his seat, in the monastery, upon which Visakha approached Him, and paying Him obeisance said, "Lord tell us, I pray, the origin of intoxicating liquor, which deprives people of the sense of shame and fear," to which the Lord replied as follows :—

"Once upon a time when King Brahmadatta reigned in Benares, a hunter named Surâ, belonging to the country of Kâsi, went in search of game to the Himâlaya mountains. In the jungle there was a large tree, whose height was that of three men. There was a fork in the tree from which three branches spread, and in the fork there was a hollow about the size of a big pot, which became filled with water when it rained. Around this tree there were gall-nut (*Terminalia Chebula*) and nelli (*Phyllanthus Emblica*) trees, and pepper creepers covering it. When the fruits of these trees and creepers became ripe, they fell into the hollow fork. Hard by there was a hillock sown with paddy. Now parrots used to pluck ears of paddy from the hillock, carry away and eat them while sitting on the branches of this forked tree. While they ate, some of the seeds, husks, and grains fell into the hollow. When the water became heated by the rays of the sun, it resembled the blood of a rabbit in colour. During the hot weather when parrots, doves, minas, felt thirsty, they went to this hollow and drank the water in it. As they drank they became intoxicated and fell at the foot of the tree. After the effects of intoxication were removed

they flew away. Monkeys also on the trees close by used to come and drink water from this hollow ; they also became intoxicated and fell at the foot of the tree. When the effects of the drink passed off they got up and frolicked about near the tree. This drew the attention of the hunter, Surâ, who thought that if the water in the hollow was poison it would kill all the birds who drank it. But he noticed that when the birds drank out of it they dropped down insensible, and after a time they flew away again in great hilarity. So he concluded that it was not poison. The hunter now drank of it and becoming intoxicated yearned to eat some flesh. Instantly he kindled a fire near the tree, and seizing snipes and other birds, which had fallen to the foot of it, he roasted them on the fire and ate them. As he took the meat to eat with one hand, he waved the other over his head, indicating ecstasy. Drinking and eating in this manner he passed three days at the foot of the tree. In a place near this tree there lived a hermit named Varuna, who visited the hunter. In his turn when the hunter visited the hermit he took some water from the hollow of this tree in a bamboo, and some fried meat. Telling the hermit that the water was sweet, he desired him to drink it and eat the meat. Accordingly both partook of the same. As the liquid was first discovered by Surâ the hunter, and was seen by Varuna the hermit, it was named Surâ and Varuna.

These two friends after spending some time in the forest wished to come into a village and also thought of bringing this newly discovered liquor with them. Accordingly they filled the bamboos with the liquor and passing through the villages arrived at the town. They sent a message to the King informing him that they had brought some delicious drink. So they were summoned to appear before him. They then presented what they had brought to the King, who drank it during three days and became intoxicated. The King then asked the visitors if they would bring some more of this liquor, and they informed him that they had found it in the hollow of a tree in the Himâlayas, so they were ordered to bring a further supply. They accordingly went into the forest and bringing this liquor gave it to the King. Three times they did so, and when ordered again to get more they complained of the great difficulty of the journey, but promised to get it made in the city, provided they were supplied with what they needed. Thereupon they sent

some servants and had all the contents of the hollow of the tree, *viz.*, gall-nuts, nelli, paddy, rice, pith of the tree, brought and placed in a huge vessel, so that for the first time liquor was manufactured in a town. On this day the townsmen also drank the liquor and all became intoxicated. For some time they continued to drink the liquor, which made them abstain from their usual work. This continued absence from work made the men poor, and they became unhealthy and unpleasant, and this town at last verily became like the sporting ground of devils.

Now Surâ the hunter and Varuna the hermit left this town and went to Benares. The King being informed of the arrival of two new merchants, who had brought a delicious drink unseen before, sent for them and, ordering them to prepare the new drink, gave them whatever expenses they asked for, so they collected the requisites and prepared the liquor. The King and the townsmen now drank and became aware of the taste of it. The townsmen having drunk again and again, became intoxicated and began to refrain from their various vocations, owing to which they were reduced to poverty and the towns became inopulent and ruined.

The two merchants then left Benares and went to the town of Sâkethu. On arrival there they introduced this liquor to the King and the townsmen, and gradually brought ruin upon this town also.

Leaving this place they went to Savaththi where King Sabbamiththa reigned. Enquiring from these merchants what they needed for the preparation of the newly discovered drink, the King was informed that they required nelli, gall-nuts, rice flour, and other requisites, and five hundred large pots. These being duly provided, the ingredients were now put into the 500 pots, and near each pot a cat was tied. The contents in the pots began to overflow after fermentation, and the cats near the pots, observing the liquid coming out, drank it, and becoming intoxicated fell down unconscious. As they remained in that state, rats came thither and bit their noses and ears, and cut off the fur and hair from their tails. The sentinels observed this and immediately despatched a message to the King, who, thinking what these two new merchants wanted to prepare was nothing but poison, had them taken and executed. Before being executed they cried out asking for liquor. Thereafter the King decreed that all the 500 pots be smashed and the contents destroyed, and sent a company

of men to carry out his order. On the men going there they noticed that the cats had regained their senses and were amusing themselves, whereupon a message was immediately sent to the King, who now thought that if the preparation had been a poison all the cats would have died, and that this indeed must be some kind of delicious drink and he determined to try it. The King had the town decorated, a special pavilion erected within the palace grounds, and a seat placed thereon for himself. All the ministers and the townsmen were summoned in order to partake of the newly manufactured drink.

Now at this time the Sakka Deva looked around the abodes of men to see who were supporting their parents, aunts, uncles, brothers and sisters, and to observe those who were kind and saintly and did virtuous acts in body, speech and heart, also those who practised charity and respected those that are deserving of honour. Looking at all these with his one thousand eyes, he observed king Sabbamiththa, who was just ready to indulge in intoxicating liquors, and thought that if the king were to cultivate a desire for drinking intoxicating liquors, it would bring ruin upon the whole of Jambudweepa (modern India). Thereupon deciding to make him abstain from the use of liquors and placing a pot filled with toddy on his opened palm he assumed the form of a Brahman and coming to where King Sabbamiththa was and standing in the sky he cried out and said to the king, "Here, buy this pot that I have in my hand."

The king looking at the Sakka Deva, who had come in the disguise of a Brahman, enquired, "Brahman, from whence have you come? Oh Brahman, you shine in the sky even as the full moon. The rays emitted from your body illuminate the sphere round you like flashes of lightning. Are you therefore a Deva who has come hither from the Tantisa heaven? Say unto us without concealment how you stand in the air as a cloud carried by the wind and walk about like a current of air. Are you possessed of the Irdhi powers as a Deva?"

The Brahman walking about in the air again spoke and said, "Here, this pot is for sale, buy it will you?"

The king replied, "Who art thou? What form of Deva are you? "What have you in this pot?"

The Deva then said, "Rajah, this pot is not filled with ghee, is not filled with gingelly oil, is not filled with molasses, is not filled

with honey. The contents of this pot are productive of much evil. Hear from me and understand well the many evils produced by the contents ;" and having thus spoken he uttered the following verses, depicting the evil consequences of indulging in liquor :

1. Rajah, when one becomes intoxicated by taking liquor and walks about even on level ground, he staggers and trips up, and will also fall down over a precipice, pit, hole, cesspool, waterstands for cattle, and will eat much of what is not fit to eat. Rajah, this pot containing liquor, which is productive of such evil, is for sale. Here, buy it.

2. Rajah, when one by taking liquor becomes intoxicated, he loses the control of his mind and wanders about like an ox in search of grass and water ; though helpless he will hasten to places where others sing, dance and play instrumental music, and will join in with them. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

3. Rajah when one becomes intoxicated by taking liquor, he will remain without putting on his clothes, like a naked ascetic or as one just born ; and without any sense of shame will go walking through the town and highways in the villages, and bye-paths in the hamlets, and being in a dissipated state will sleep for a long time wherever he may have fallen. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

4. Rajah, when one becomes intoxicated by taking liquor, and gets up from the place whereon he has fallen, his head, hands and feet will shiver just like a puppet made of wood, and even in a state of nudity, he will dance about without the least shame. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

5. Rajah, when one becomes intoxicated by taking liquor, he may fall upon burning embers, his body may be eaten by foxes, and yet he will be unconscious of it, being unable to regain his senses. For doing what should not be done he will be incarcerated in the Jail and will suffer loss of riches. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

6. Rajah, when one becomes intoxicated by taking liquor and goes to an assembly he will give utterance to unbecoming expres-

sions, will be heedless of any consequences, and will not care even if he is with or without clothes ; he will sit on what he has himself vomited ; when he moves about, his body will be covered with the vomit and saliva from his mouth, thus presenting a most abominable sight. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

7. Rajah, when one becomes intoxicated by taking liquor, though a fool, he will become proud and think, " Who is there above me in this world ? " his eyes will be inflamed, and he will think, " I am greater than a universal sovereign, and there is none to bear comparison with me." Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

8. Rajah, this liquor causes one to be proud, conceited, quarrelsome, tale-bearing, ugly in appearance, careless of being naked, and causes one to run as a madman and fatigue himself. It will cause one to do whatever he is told by a drunkard, or gambler, and will also cause him to commit crimes of various kinds and to frequent places where questionable things are done. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

9. Rajah, owing to this liquor, thousands of families, which have had everything that was necessary, every form of clothes and comforts, have been entirely ruined, and their riches have been squandered. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

10. Rajah, when one becomes intoxicated by taking liquor, he will ruin himself, and lose gold, silver, garments, ornaments, grain, fields, gardens, oxen, buffaloes, and different forms of riches. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

11. Rajah, when one becomes intoxicated by taking liquor, he will become conceited and in that state will insult his parents, and without any sense of shame, will hold his aunts and nieces by their hands. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

12. Rajah, when the wife of a person takes liquor and gets intoxicated, she would insult her brother, her husband, and incited by lustful feelings hold the servant by the hand and drag him aside.

Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

13. Rajah, when one becomes intoxicated by taking liquor, he would harass and tease Sramanas and Brahmans, who abide by the precepts, and as a result of such wrongful action he would be born in hell. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

14. Rajah, when one becomes intoxicated by taking liquor and commits sins, either by body, speech, or heart, he will be born in hell. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

15. Rajah, when one becomes intoxicated by taking liquor, he will utter falsehoods, though he could not have been induced to do so prior to it, even by presenting him with gold and silver, and after great supplication. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

16. Rajah, when a master sends a message by a servant in an emergency, and that servant goes on the errand intoxicated, he will lose his memory and be unable to deliver the message, when the party to whom the message is sent, questions him. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

17. Rajah, even when a man, who has the sense of fear and shame in him, becomes intoxicated by drinking liquor, he will behave in such a manner as to indicate that he is devoid of the sense of shame and fear. Even though he be a very wise and learned man he will utter useless things. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

18. Rajah, one who takes liquor and becomes intoxicated, will join the company of those who are far below him, and lie down anywhere, heedless of any filth as a pig; on that account he will lose his reputation and his body will become unpleasant in appearance. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

19. Rajah, just as a bull beaten with a sledge-hammer will fall to the ground, so will a man intoxicated by drinking liquor fall to the ground unable to withstand the evil effects of it. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

20. Rajah, men should avoid liquor just as a venomous serpent is shunned. No one should ever consent to use this liquor, which is verily a poison.

21. Rajah, when ten Andaka Venu Rajahs were playing they drank liquor, and becoming intoxicated prepared to fight one another with uplifted rods and bars. Rajah this pot containing liquor productive of such evil, is for sale. Here, buy it.

22. Rajah, as Asura Devas were cast out of heaven for drinking illusory liquor and becoming intoxicated, so men should not drink this liquor, knowing its evil consequences. Rajah, this pot containing liquor productive of much evil, is for sale. Here, buy it.

23. Rajah, there is no curd in this pot, there is no honey in this pot. I have now told you the effects of the contents of this pot. King Sabbamiththa, now understand well. Here, buy this pot."

But King Sabbamiththa hearing the evil consequences of drinking intoxicating liquor as described by the Sakka Deva, and being greatly pleased, thankfully said to him thus :—

"Oh Brahman, you have, like a father, given such advice out of compassion, and it will be of advantage to me in this world and in the world to come. I heartily accept all the advice that you have given me. In acknowledgment of all this kindness I pray you to accept the following, *viz.*, five villages replete with grain, gardens, and clothes, two hundred boys, two hundred girls, seven hundred heads of cattle, ten chariots with the best available horses."

Thereupon the Brahman, assuming his usual form, appeared as the Sakka Deva, and standing in the sky said, "Rajah, take back all the five villages, the two hundred boys, the two hundred girls, the chariots and the horses. In accordance with what I have told you, give up the use of intoxicating liquors, and rule over your kingdom with righteousness. Eat well, dress well, and perform meritorious deeds." Thus saying the Deva returned to his celestial abode.

King Sabbamiththa thereupon had all the pavilions and vessels containing the liquor destroyed, and reigned over his kingdom with righteousness, performing a great many meritorious deeds, and after death was born in heaven. Yet intoxicating liquor prevailed over the Jambudweepa.

In this manner the Lord delivered this sermon to Visakha. At that time Ānanda Thera was King Sabbamiththa, and Buddha himself the Sakka Deva.

[Humba Jataka.]

D. J. SUBASINHA,
(Translator).

[To be Concluded.]

THE MISSION OF THE THEOSOPHICAL SOCIETY.

The primary object of the T.S. is to hasten the time when true brotherhood shall reign on earth, when vice and ignorance shall disappear, and virtue and truth shall be supreme. That object can be achieved only as the Society utilizes the forces that work for good in the world and keeps free from the forces that work for evil. Some of these forces are very well known. Humanity has learnt them through its thousands of years of evolution, and it uses this knowledge in formulating laws to prevent the evil and to insure the good. The common virtues which these laws emphasize and safeguard make up the accepted moral standard of civilization. While to some that standard seems too high and to others too low, it is at least the result of common sense and practical experience and it represents the best conception that most of the people have of the things which tend to prosperity and peace and of those which tend to ruin and disturbance.

The individual is supposed to live up to that level. He may live above it if he can, but he dare not fall below it. If he does, he thereby violates the rights of others, and the community, through its police officials, seizes him and puts him out of harm's way. This is equally true of combinations of individuals in a society or association. A society must typify at least the common moral code if it would enjoy the rights and privileges necessary to its continuance. If it does not, the community will step in and break it up.

Of course, every honorable organization works within the law, for that is a matter of common sense and common decency. And what is obviously the proper thing for an ordinary association, is

made even more emphatic in an ethical organization like the Theosophical Society which stands avowedly for the right and against the wrong. To fall below the accepted moral standard, to tolerate common evils in its midst, would be illegal, would make the Society a cloak to conceal crime, and would be absolutely ruinous to the attainment of its object. If that were permitted, the Society would be arrayed on the side of wrong-doing, would augment the forces of darkness, and would prevent the spreading of the spirit of brotherhood.

Naturally, the Society has not permitted it, but has, on the contrary, steadily arrayed itself on the side of right-doing, has augmented the forces of light, and has facilitated the spreading of the spirit of brotherhood. And for that reason it has steadily grown in influence and in the esteem of the community, and is drawing into itself more and more people who are respectable and law-abiding citizens, who obey the commands of honesty and decency, who are eager to help others, and who recognize that the Theosophical Society is even now a great factor in the upliftment of humanity.

Yet do all of its members know that this is the traditional policy of the Society, that it has been reaffirmed, when necessary, by the removal of those who have violated it, and that on a steadfast adhesion to it depends the successful continuance of this movement? A study of the situation discloses the fact that some of its present members, as well as some of those who apply for membership, have an erroneous idea of what the Society stands for, what is its plan of operation, and what are the responsibilities that devolve upon members. But if people do not know these things and are not prepared to act accordingly, it is far better that they should not be in the organization. It is better for them, because it is not well for people to take upon themselves obligations that they cannot fulfil. It is better for the Society, because such people hinder its work, interfere with the efficiency of the movement as a whole, and delay the time when its object will be achieved.

When these perfectly obvious facts are carefully considered, it is apparent that there is need for appropriate action. And some of the Branches are most wise in their action. They have standing committees, composed of a number of older members, who pass upon all applicants for admission into the Society. They carefully consider

the character and sincerity of purpose of applicants before they recommend admission. In one Branch, three months is the time allotted to the committee so that it may decide fairly and intelligently as to the fitness and desirability of those who wish to join. In others the time is less, though the idea is the same.

This is an admirable plan and usually commends itself on sight. For it tends to a higher average of efficiency, a more hearty co-operation in a Branch's activities, and a better understanding of the dignity and nobility of the mission of the Society. If it is intelligently followed, it will improve the personnel of a Branch and help to keep it free of those " whose retention would be the cause of internal friction and external reproach."

Unfortunately this plan has not been pursued everywhere. In some places, where the traditional and official policy of the Society has not been fully known and followed and where there has not been applied the sound maxim that, in this work especially, quality is more important than quantity, very undesirable additions have been made to the membership. Branches have admitted people who are not really in sympathy with the objects of the Society, who are not in accord with its dominant principles, who are not ready to perform the duties that devolve upon members, and who do not even realize the fundamental fact that immorality is not compatible with membership.

Naturally such people do not remain in the Society long after this condition becomes evident. They are like cancers in the system, and they must either drop out because they cannot vibrate in harmony with the rest of the body, or they must be forcibly removed. The dropping-out process is going on quietly all the time. The forcibly-removing process is necessary only now and then when the growth becomes unusually obnoxious and dangerous ; this method is rather noisy and painful, but it is as indispensable as the other.

The purifying and strengthening of the system must go on unceasingly. To permit poison to remain in it is to invite death. The elements that cannot respond to the dominant key-note of the organism must be removed. It is better for them and it is better for it. In consequence of getting rid of what is injurious and undesirable, the body will draw into itself what is healthful and desirable.

This process of purification is rather pronounced in the Society just now. When understood, it is seen to be the occasion for rejoicing. It means that poisonous material is being eliminated from the Society and that greater health and strength will be the result. It means that vice will be removed and that virtue will be substituted. It means that finer and nobler work is to be done. All of which is encouraging and inspiring.

Those who have the Society's welfare at heart will facilitate this process. If they do so without bitterness, hatred or anger, they are to be commended. They thus place themselves in the group of real truth-seekers who put principle above personality and Theosophy above its unworthy exponents.

There need be no cause for uneasiness so long as the Society is true to its traditional policy of morality and right-doing ; so long as it keeps itself unpolluted from taint of crime and filth, and so long as it can continue to receive the support of self-respecting, decent and unselfish people. There is no reason to think that it will recede one inch from the splendid position it now occupies. There is every reason to think that it will steadily advance to greater heights of morality and usefulness. So let enthusiasm fill our hearts to overflowing and impel us to work with fresh fervor for the victory that will be ours.

HENRY HOTCHNER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 517.]

THE question, How do *roots* come to express general ideas, instead of being specific names of all the objects with reference to the sounds they emit? can be easily solved if we examine it in the light of the Sankhya-Yoga theory of evolution, or, what to my mind is the same in principle, the theory, propounded by Modern Theosophy. This is, that every individual and concrete state of existence is an output of the general and abstract, and tends always to rise to that state, and does always so rise. It can not do otherwise. The same idea is sometimes expressed by saying that the effect always tends towards its cause. The individual tends towards the species, the species towards the genus, and so on, higher and higher. Evolution proceeds from the one to the many, and the many are always tending to the one. This truth is rendered quite lucid by explaining the manifested Universe, as a *whole* in which several planes exist—the tattvas as they are called—each being related to the other by a well-established sequence; and further postulating that the individual of the lower planes in the scale has always latent in himself the powers of the higher, which must show themselves in the individual, under the influence of the Macrocosmic planes. If we examine the opposite theories of different philosophers with reference to the relation between the concrete and the abstract, the specific and the general, in the light of this theory, all of them seem to take their natural places in this grand conception of life. Everywhere in the universe the abstract is appearing as the concrete, and the concrete again as the abstract; or in other words the general puts itself forth as the particular, and the particular expands to the general; or, in other words yet, the one becomes the many, and the many always tend to become the one.

For, let us see, what is the greenness of green things? Why does any thing appear as green? Because the green thing reflects

only a certain class of vibrations of ether, which creates that particular impression upon the mind. Greenness is therefore only a particular mode of motion of ether, having besides the particular motion, a form, a flow, a temperature and a note, of its own. The same may of course be said of redness, blackness, whiteness and so forth.

Different things show different colours, because ether vibrating in a certain way is present in those things, and the result of that particular output of the etheric power is, that different vibrations are set in Macrocosmic ether, from those objects as centres. The same is the case with forms, flows, temperatures and notes. Really therefore all the abstract qualities of physical objects are all *bodies* made of the matter of the higher plane of physical ether, which inhabits the lower.

As, however, the etheric body appears in the physical body as having different qualities, so also does the *tāumatrika* body appear as having different qualities in the etheric body, and in the same way the *manasic* and other *tattvas*.

The abstract is really the type of the concrete existing in the higher plane. The *idea* or *mānasic murti* of every object is the ultimate type of the lower quaternary. This type again is the generic representative of every specific (individual or particular) form on the physical plane and, comparatively, the one source of the many.

This is true of every abstract idea on every plane—courage, wisdom, benevolence, passion, emotion,—all the abstract ideas of the world in fact, that are found manifesting in the world's individual form, are *tattvic murtis* of the *mānasic* plane originally. It is from the materials of the lower types as they manifest in the lower planes, that newer and higher types are formed, and these again manifest in the lower kingdoms. Thus evolution proceeds, giving birth constantly to higher species. And the *ideas* of these species go on developing the powers of showing forth innumerable individuals of the species. From each individual manifestation of this *idea*¹ group soul, is again abstracted the idea of an individual—a higher idea of the principle of individuality, which shows the group souls of the lower kingdom tending towards a higher individualized appearance. It is at this stage that we come in contact

with the rays of *buddhi-ahankāra* which hold in them all the powers separately manifesting in the lower worlds. Thus the philosophy of the planes of the universe, explains beautifully the idea of the one becoming many, and the many again becoming one. And yet it is the same one idea running all through the process, the process of making higher and higher individuals on every plane of the universe.

The process of articulating indefinite sound, and the joining of these articulate sounds into words, and of the words into sentences, is nothing else but the process of this evolution in the branch of sound, and this is done by the mind, as in every other case.

It is in accordance with the same law that the general ideas of *meaning* become associated with specific sounds. In the first place the same kinds of sounds are found emitting from different objects. Hence the idea of sound is abstracted from its specific manifestations. The sounds *ku, ki, ka, &c.*, are found proceeding from many animals and hence it is naturally seen that these roots signify really the genus sound, and not the individual sound of a particular bird or species. At this stage the idea of sound only is called into the mind by hearing the sound of the word *ku* and not of any individual bird as sending forth that sound. The word is then applied to the note of a bird, because it is *a* sound, and not because the particular bird emits *the* sound.

Sanskrit Etymologists have laid down a general rule that every root carries with it the idea of motion (*गत्यर्थाः सर्वधातवः*). This is evidently from the fact that all sounds are on the physical plane connected with some sort or other of motion. There can be no sound without motion. So far as our roots are concerned, the sound gives the root, and the motion the meaning.

The root *sr̥ip̥* means to creep, because it is the sound emitted by creeping serpents on grassy or mossy land; the sound *ṣṛ̥* means to cover, because the fall of rain on hard earth, while it produces that sound, also results in water moving over the surface of the earth and covering it. The root *Chi* means to collect, because the greatest effect of this sound is produced upon the mind, when certain birds collect together and fight and play with each other, emitting the sound all the while, and also because if one single bird at any time begins to emit that sound, its mates are seen collecting

round it. Take again several allied roots :—*Do* (दो) to cut ; दा (dâ, da) to cut, to give, दा य् (dây) to give, दम् (dam) to tame, to quiet to tranquilize, दय् (day) to give, दल (दल) to cut, to divide, to display, to wither ; दश (das') to bite, to shine ; दस् to throw, to plunder, to see, to bite ; द्र (drî) to tear, to fear ; द्र (द) to kill.

Now *drî dâ, do* are sounds produced by tearing a thing to pieces. Tear a piece of paper, a piece of cloth, a branch from a tree, and you will find that you can imitate the sound produced as *drî* or *da* or *dî* or *dal* (because *drî* and *dal* are the same), and so while this sound is produced, the result of the concomitant motion is division into more than one. Hence the meaning of these sounds is given as *cutting* and *dividing*.

Now let us examine the other meanings given to some of these roots. The root *dâ*, with *dây* and *day* (दय्), means *to give*. Giving means dividing between two or more, cutting something from what is your own, and making it over to another. The root *dal* (दल) besides meaning cutting and dividing, also means withering, because, say, the limb of a tree when divided from the trunk withers. It also means to display, because many things, say flowers, are constantly taken off the trees for the purpose of showing and displaying.

Now take the root दश (daś) to bite. This root is composed of two sounds द (da) or द (dâ) to cut and श (S'ri) to injure, to wound, because the latter is one of the sounds emitted by one who has received an injury. It therefore signifies the cut and the injury, or to inflict an injury by cutting, hence biting. This root also means to shine, and it is plain why. If you bite a man you expose more shining flesh. Hence the root means to shine—a necessary consequence of biting. Take again the root दस्. It is the same as दास (दास), as S'ri (श) also the same as श (S'ri) to injure. Now this root also is given the meaning of *biting*. But it also means to plunder, to throw, to see. Now plundering means the inflicting of injury, by tearing off any property from the proprietor. Hence the idea of plundering attached to the sound. This also leads naturally to the sense of throwing, from the fact of robbers while depriving their victims of their effects, at the same time also throw them away to their comrades to take care of, or run away with. It also means to see, because the plunderer takes always good care to see where their victims may have concealed

their things. Take again the root, *dam* (दम्). Now this root also is a composite of two other roots द (*da*) or म् (cut) and मी (*mi*) to die. The original idea is killing by inflicting injury. Thence comes the idea of stopping motion by injury, and hence the ideas of tranquilizing, quieting, and punishing.

All the known roots of the language—and also such others, which have not been preserved in Sanskrit, but which can be recovered by a comparison of the languages of the world—may thus be connected with the sounds of nature, and their various meanings explained. This however is not our present purpose. The above is meant to illustrate how in the domain of language, we find the particular always leading to the general. It is effected by the process of thought, which is in Indian Logic known as the process of *Sāmānyato-driṣṭa*, the seeing of similarity or uniformity. When the same sound is seen emitting from several objects, the idea at once becomes general. When the antecedents and consequents of a sound are found existing in several places, the meaning of the sound at once becomes general.

This is the process with which nature always begins the education of man. From particulars she leads him to generals. And then makes him deduce particulars from generals. The object of this exercise is to show man that generals and particulars both exist in nature, that both have a *substantive existence*. It is not that the abstract exists only in the human mind. It exists in nature, in the universe outside the human mind, as the *individual* existence of a higher plane. In the manifested universe the general and the abstract exist simultaneously with the particular and the concrete. The education of man consists in his rising from the conception of the concrete to that of the abstract, from the more limited to the less limited. To him therefore the concrete always exists before the abstract. But when he becomes capable of deducing the particular from the general, then he begins to see that the general exists before the particular. The Sankhya Yoga philosophers have established in one grand sequence, the evolution of the particular from the one Universal, and then back again, the merging of the particular into the universal. The study of language furnishes us with one of the most interesting examples of both these processes of education. The history of the development of human thought tells us that at

different times, either the one or the other process of thought has obtained the favour of mankind. At one time induction is all in all, at others deduction is everything. This establishes a law of cycles in the development of human thought. To begin with, man is made to abstract certain general ideas from the particulars he comes in contact with. Then is he set down to deduce other particulars from the general conceptions already in his possession. Then again is he brought back to the inductive method, deeper and deeper instances of individualization are brought before his ken, and thence higher and higher conceptions of the general and abstract. The whole of this process is reduced to a law by the Sankhya Yoga conception of *three gunas*—the *sattva*, the *rajas* and the *tamas*.

But both induction and deduction are necessary processes of education, and the true process of education must combine both these.

The study of language illustrates both these laws for us in the formation of words, and the connection of meanings with sounds. At first particular sounds are heard as proceeding from particular objects. Then their similarities are perceived, and the particular sounds are perceived as outputs of a general sound. (This general sound exists in the universe independently of its particular outputs, just as much as the particular outputs themselves). At first the particular movements, &c., of objects, were perceived as only connected with particular manifestations of sound. Then the sound was applied to general movements, which were seen as manifesting themselves as particular movements of different objects. (These energies also exist as independent of their particular outputs in the universe). When sounds thus became the exponents of general movements (a stage represented by the dictum referred to above, that all roots mean motion), then the general sounds began again to be applied to their particular forms. Thus the sound *dā*, from first denoting the separation of the limb of a tree from the trunk, comes to mean *to divide*; and from the general idea of dividing, it again comes to denote *giving*, which is a particular output of the mode of motion denoted by dividing. It is the same with every root meaning. Every general idea being thus conceived as an output of energy, we may now say that every specific output of energy is now conceived as showing forth several conditions and

relations. The process of naming consists in applying the general ideas to their specific outputs. The act itself for example becomes *dānam*, the *donor* becomes *dātrī*, or later, *dānī*. Now this *dātrī* is a compound of two roots—*dā* to give, and *trī*. The latter root is given the meaning of swimming, crossing. As however the original idea of every root is motion, the word *dātrī* means one who puts the act of giving into motion. It therefore means the giver.

All our words are made in this fashion.

By studying all the ways of language, we arrive at the general conclusions that at different stages of the development of speech, the processes of induction and deduction are both at work.

It is by an extension of these processes of thought, that the ancient seers of humanity have pushed the art of naming to the highest possibilities of human thought. Humanity has to evolve along this line. When a man has observed a thing well and has given it a name, he has succeeded a good deal in making the thing his own, and his further march along the path of knowledge has become easier. Hence have the ancient seers extended the names to the gods, and above the gods also to the one source of all life. Hence also to the real seers of the world the names of the deity represent all the powers of the universe.

If we study the words of our language properly, we shall find not only our powers of generalization and particularization daily increasing but we shall also, in the most natural fashion, familiarize ourselves with the highest conceptions towards which humanity is tending.

But this will lead us into the domain of mythology, which it is not my present purpose to enter. What I wish to make clear just now is that the study of language convinces us of the simultaneous existence in the universe of two powers—the one which leads man from particulars to generals, and the other from generals to particulars. We obtain knowledge by the former process, and apply it and make it our own by the latter.

We learn that man is the creator of language, and that sound is a creative power, which the thinker behind uses for the creation of language. Carrying every word back to its root, we still further find that every root is an articulate output of sound. The letters of our

language, again, are only outputs of the energy of sound. We then find that not only man but every other object in the world has the capacity of sending forth sound. The fact then that one sound has the power of appearing in so many different forms in the world, leads us to the inevitable conclusion that the energy of sound belongs really to a plane which is above the ordinary physical plane of our senses. The generalization of all the sounds of nature in the mineral, the vegetable, the animal and the human worlds, leads us to a power which is common to all these manifestations. And from this abstract and general power we can trace back every individual manifestation. Nay we see that this power can be utilized in creating beautiful forms out of dust. Then we also see that, in man himself there are different kinds of manifestation of this power. All this leads us to the conception of a Universal aspect of this power existing independently of its individual manifestations and this power is subordinate to the power of thought. Hence the Hindus have recognized the existence of a goddess of speech, variously known as Vâk or Sarasvati. Like every other god and goddess, Sarasvati also works independently on the plane of Heaven, but with a *purpose*, which is breathed throughout the universe by the God of Evolution.

It is a matter of the most ordinary observation that growth is only possible by the accession of the appropriate kind of matter from without. The power of speech cannot grow except by the accession of fresh energy from outside. And grow it does, as the growth of human speech shows, without the possibility of a doubt. Hence are we inevitably led to the conclusion that the power of speech exists outside man as a *tattvic mûrti* of the Universe. No other theory except the theory of the Universe consisting of several planes of matter with a well-established sequence of manifestations, satisfactorily explains the phenomena of life, as we see them. To banish the gods or angels, as they are variously called, from the Universe, is to banish all life, and to reduce it to a meaningless void.

Man by physical work becomes hungry. The body requires food and it is supplied from the physical plane. In the same way man by working with the power of speech, creates a hunger ; and if there were no food ready at hand in the Universe, the power would prey upon itself and die.

A more detailed discussion as to the nature of the subjective

Power of Speech, or in other words the goddess Sarasvati, will lead us very far off our present line of inquiry. At present we are only concerned with finding the truth of the Hindû belief that language has a divine origin and we see that the belief is amply justified. At every step in the growth of language from indefinite sound we find the gods working. Without them there would be no growth, no evolution.

“We require,” says Professor Max Müller, “no supernatural interference, nor any conclusions of ancient sages to explain the realities of human speech. All that is formal in language is the result of rational combination ; all that is material the result of a mental instinct, call it interjectional, onomatopoeic or mimetic.”

Now there is nothing supernatural in the world, but there is a good deal that is superphysical. And we have seen how there must constantly be a pouring in of superphysical energy, before the growth of language becomes possible. “All that is formal in language is the result of rational combination.” Yes ! But the power of rational combination, such as makes the growth of language possible, and such as is not found in the lower animals, is due to the pouring in of another branch of superphysical energy—the energy of *Buddhi Ahankâra* or *Buddhi Manas*. It is this fact which in Theosophical language is described as the incarnation of *Mânasaputra* the sons of *Mânas*. Or take again a quotation from the *Mahâbhârata*.

मानसो नाम यः पूर्वो विश्रुतो वैमहर्षिभिः ।
 अनादिनिघ्नो देवस्तथाभेद्यो ऽजरामरः ॥ २१ ॥
 अव्यक्त इति विख्यातः शान्धतो ऽथाक्षयोऽव्ययः ।
 यतः सृष्टानि भूतानि जीवन्ति च म्रियन्ति च ॥ २२ ॥
 सोऽसृजत् प्रथम देवो महान्तं नाम नामतः ॥ २३ ॥
 महान् ससर्जाहङ्कारं..... ॥ २४ ॥
 तस्मात्पद्मात् समभवत् ब्रह्मा वेदमयो निधिः ।
 अहङ्कार इति ख्यातः सर्वभूतात्म भूतकृत् ॥ २१ ॥

Mahâbhârata S'ântiparva Mokshadharmâ parva 132.

Then further on in the 187th Chapter we have :

आपोमयमिदं सर्वमापो मूर्त्तिः शरीरिणां ।
 तत्रात्मा मानसो ब्रह्मा सर्व भूतेषु लोककृत् ॥ १३ ॥

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृते गुणे ।
 तेरेवतुविनिर्मुक्तः परमात्मैत्युदाहृतः । २४ ॥

“The first Deva, heard from the Mahârshis (the great seers), whose name is *Mânasa*, who has no beginning, no end, is unbroken, undecaying, and immortal, and is known as *Avyakta* (unmanifested), is eternal, does not waste, and does not change, and from whom the living beings are born and live and die—He at first created *Mahân*; *Mahân* created *Ahankâra*.”

“From that Lotus came out *Brahmâ*, the treasure house of the Veda; known as *Ahankâra*, the maker of all the *bhûtas* and the *Âtmas* (selves) of the *bhûtas*.”

“All this is made of the *tattvas*, the *tattvas* are the forms of the embodied ones. In them the *Âtma* (self) is the *Mânas Brahmâ*, the creator of the *lokas* in all living beings. (This) *Âtma*, when joined to the *gunas* of *Prakriti* is called the *Kshetrâjña* (the human thinker), when apart from them he is called the *Paramâtmâ*.”

Thus *Mânas* becomes the *Mânasaputra*, the son of *Mânasa*, when involved in the *gunas* of *Prakriti*; and it is the principle *Ahankâra*, or which is the same as *Buddhi Ahankâra*. If this power existed in the lower animals, they would have the power of ‘rational combination’ (*anvaya*), and would possess language such as we possess.

“All that is material is the result of mental instinct.” This is nothing more than the power of the lower *Mânas*, which can take in the sonorous impression of the world without.

“Nor do we require any conclave of ancient sages to explain the realities of human speech.”

It appears to me that at the beginning of the present human race there must have been in existence a conclave of sages, who gave us not only our religion, but also our language. This subject I shall take up in the next paper.

RÂMA PRASÂD.

(To be concluded.)

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THE (UNREAL) BASIS OF THE T.S.

MRS. BESANT'S article, "The Basis of the Theosophical Society," in February *Theosophist* and March *Review*, unquestionably, as she predicts, does impress many good people as containing a most dangerous doctrine, the more dangerous because founded on a number of propositions undeniably true. Assuredly it is the case that no Theosophist can be disciplined for doctrinal opinions; that the T.S. possesses no moral code; * that the moral code of an age or a locality cannot be enforced, it being transient, not eternal; that public opinion has neither accuracy nor sanctity; that the T.S. must be vigorously guarded against becoming a sect; that the only belief exacted of members is in the doctrine of Universal Brotherhood, and the only needed qualification that an applicant shall be a "fit and proper person to become a member." Mrs. Besant holds that the fitness and propriety necessary are a recognition of the Truth of Brotherhood and the effort to further it.

But suppose that a member violates the obligations of Universal Brotherhood by outraging the rights of his brothers or by practising upon them immoralities disastrous to their highest nature; is he therefore to be expelled? The cases cited are murder, theft, adultery, and seduction, and it is intimated that they constitute no ground for expulsion. If we add to these the debauchment of small boys, the area of moral liberty in the T.S. would seem to be practically unlimited. If it is objected that acts against Universal Brotherhood mean more than mere vocal assertions of it, and that profession of a creed has less potency than conduct in denial of it, we are told that it is then cogent to inquire whether the culprit *has* ever helped any to realize Brotherhood, testimony to which fact closes the case. It would

* This is a most important statement, for herein Mr. Fullerton admits, as undeniably true, the words which form Charge III. on which, with others Mr. Jinarājadāsa was expelled from the Society, as by saying this he was held to have "thrown wide open the door for unlimited license and crime within the Theosophical Society," I repeated the terrible words, and now the General Secretary of the American Section says they are undeniably true.

seem, then, that a temporary effort to induce the feeling of Brotherhood in another gives *carte blanche* to future deeds of opposite character, and that no evil-doer who has ever done any good can be justifiably expelled.*

The difficulties in the practical execution of the doctrine would indeed appear many. But let us turn rather to a member who is guilty of flagitious conduct but who has no prior missionary record. What is to become of *him*? Is he to be expelled? Not at all; for this would be to violate the all-inclusive quality of the T.S., and—worse yet—to enforce our private moralities on a Brother. Nothing can justify the expulsion of a member save that formal, deliberate denial of the doctrine of Universal Brotherhood which would have barred his entrance at the beginning.†

Here again difficulties arise. One of them is that all civic communities protect themselves from internal ravage by expatriating the criminal or by his immurement in Jail. All voluntary associations reserve the right to drive out any member who violates the terms of membership. Why not then the Theosophical Society? Other organizations are not, indeed, avowedly based on the doctrine of Universal Brotherhood, but the erection of a loftier platform implies a greater rather than a less exaction of duty.‡

Another difficulty arises from the source wherefrom T.S. memberships come,—the surrounding community. If it is proclaimed that the T.S. is an organization—the only organization—wherein evil-doers of every kind are safe, will not right-moraled citizens take alarm at the proclamation and shun the Society as the home of the criminal classes? The more right-moraled, and therefore the more desirable,

* I said nothing about a "temporary effort." Each case would have to be judged on its merits, and a great record of service done might justifiably be pleaded against a grave moral lapse. As a matter of fact, a good man will always be ready to resign, when he finds his own canon of morality clash with the received standard of his country and time. Where a man commits a crime, evil intent may be presumed, but every court of law allows a man to prove good intent if he can; similarly, in case of a man committing a crime, his "unfitness" for a body seeking to realise Brotherhood may be presumed; but if he can prove good intent, his judges may consider the plea, and a long course of self-denying service renders good intent likely, however false may be his view on any given subject.

† This is a perversion of what I said. I asserted a right to exclude, if the recognition of brotherhood was only a lip, not a life-recognition.

‡ I agree, if the exaction of duty be not penal, as regards the loftier platform.

the possible applicants, the more their repugnance to a society repudiating moral obligations. Are we to receive and retain only people who defy Universal Brotherhood? Popular odium would soon end such a Society as a nuisance.*

Mrs. Besant is correct in stating the difficulty of drawing the line between evils in the T. S. which are permissible and those which are not. Yet this is only the difficulty which inheres in human action of every kind. No individual, and therefore no aggregation of individuals, possesses either mental or moral infallibility. Judgment is never beyond the possibility of error. Yet we do not for that reason vacate our intelligence and our moral sense, saying that as we cannot be inerrant we will do nothing. We use the highest thought we can grasp, the healthiest moral principle we can attain to, knowing both that this is all that is possible and that reason and the moral sense strengthen as they are exercised, not as they are laid aside.†

The thousands who revere Mrs. Besant for her priceless services to Theosophy and the T. S. rejoice that the doctrine of immunity to iniquitous F.T.S. has not heretofore guided her course. Quite the contrary. In 1894, when the then General Secretary of the American Section was shown guilty of forging Mahâtmic names and messages, she came nobly forward at the sacrifice of much personal feeling and presented the offender for trial, avowing that the Master had Himself directed her to purge the Society from the scandal. As late as last year, 1906, when finally convinced that an eminent F.T.S. had emitted teaching which she described as "earthly, sensual, devilish", she again came forward in sorrow of soul and emphatically asserted that no such things could be tolerated in the T.S.; that the evil-doer had been justly extruded from the Society, and that he could no longer work with her. And if hereafter any moral enormity

* This is the kind of exaggeration offered as argument! It needs no answer; what has the T.S. to offer as an attraction to the enterprising burglar?

† But Mr. Fullerton does not help us in the difficulty. For what ill deeds would he exclude? Where there are no clear ideas as to the faults which should justify exclusion, we have such cases as those of Mr. Jinarâjadâsa, who was expelled, and is now re-instated by the decision of the late President-Founder and the supporting vote of the General Council by 16 to 2. My article was written because of the excesses in America, growing out of the action taken against Mr. Leadbeater. It referred in no way to Mr. Leadbeater, who had resigned, but to the dangerous results of the outburst of the spirit of hate, which had not sought simply to exclude—his own resignation being sufficient for that—but to disgrace and brand.

should upraise itself in the Society, we may rightfully expect that eloquent voice to be again heard in condemnation of wrong and in vigorous assertion of the fact that the Temple is open only to the pure in heart.*

Others also have a duty. We may be very feeble F.T.S., we make no pretension to sainthood or even to elevation above human frailty, we disclaim infallibility for our judgments mental or moral, and we make no demand for impossible virtues or ideal conditions, but this we may do,—we may insist that if some gross iniquity manifest itself in the T.S. it shall be put out. This need not be accomplished in self-righteousness or contempt, but with firm purpose and unvacillating resolution we may see to it that the Theosophical Society shall not be the home of him who would prey upon the spiritual instincts of adults, or of him who would desecrate the minds and the bodies of children.

ALEXANDER FULLERTON.

THREE PROBLEMS.

“THE simplest observation. . . involves (an) antecedent condition—the *knowing what to look for*. How hard to find the cat in the picture. . . . till the precise image of what one *wants to see is already in the mind* (underlined by J. M.), and then, how easy.”

“There is some *way of looking at things*, some preconception, already at work, in all cases, which determines or helps to determine, what we see, and how we see it.” †

* Mr. Fullerton is right in saying that I stand against wrong within the T.S. In 1894 I stood against the illegitimate use of holy names; but when, at the anniversary meeting, the expulsion of the offender was demanded, *I spoke against it*. Publicity and repudiation of the wrong were enough; I pleaded Mr. Judge's past services, against the motion for expulsion. In 1906, I condemned the teaching of Mr. Leadbeater on one point of morals, in no uncertain language, and wrote to the President in May, saying that I had advised that gentleman to lay the matter before him, and offer his resignation (I found my letter among the Colonel's papers). Mr. Leadbeater had agreed to this course, and the Society would have been thus freed from any imputation of sympathy with, or of responsibility for, his peculiar views. But reprobation of wrong is not inconsistent with good feeling to the person with whom we disagree. I trust that in the future, as in the past, I shall be able to stand firm against wrong, yet not trample on my brother.

† From “The Art of Creation,” by Edward Carpenter, pp.64-65.

At the present moment our Society is passing through its most critical period. It therefore behoves us all to consider calmly what course to pursue. The documents printed at the end of *The Theosophical Review* for March, will no doubt cause much disquietude. Having carefully read these, and also Mr. Mead's circular on "The coming election to the Presidency," the question arises, what kind of "preconceptions" are we going to bring to bear upon them, how are we going to look at them, and what are we going to look for?

To my mind, these documents present us with three problems for our consideration.

First: What are the relationships between this Society, and Those who are called Masters?

Second: Who shall be President of the Society?

Third: Who shall not be members of the Society?

First: With regard to this question, I am not aware that the Masters are members of the Theosophical Society, paying a yearly subscription for its maintenance. From this point of view then, it is evident that They have "no standing" in the Society, and therefore can have no voice in its management. So what is Their position with regard to the Society? It seems to me that 'They are to the Society, exactly what a father is to his son, whom he has set up in business, having provided him with the capital, but having no voice in the management of the concern as a partner, but, as a father, always ready to give advice and words of counsel, as the need arises.

But now it seems that Their right to do this, is being questioned. "The authority of psychism (I suppose, psychic phenomena are meant, such as the visitations of the Masters to Colonel Olcott) has for long been on trial in the Theosophical Society. Were its authority to be now accepted as supreme and unquestioned, the Society would commit intellectual and moral suicide, and condemn itself publicly to the well-deserved reproach of fatuity; for psychic tyranny spells theosophic slavery."

This is a curious paragraph, with, I should imagine many "preconceptions" behind it, in the writer's mind.

To my mind, it is intellectual suicide, to begin to deny psychic phenomena after 31 years of investigation into the psychic and other powers latent in man, in accordance with our third declared object; after 31 years' combat for psychism, and psychic phenomena, as

against materialism, and its contentions for only physical phenomena. And further, it would not only be intellectual but also moral suicide to begin to deny the existence of Masters, and Their power and right to appear to Their disciples, to instruct them and to counsel them ; and especially is this the case, when we remember that, but for the existence and appearance of These Masters to such disciples, this Society would never have had an existence. It is Their offspring, with that other great psychic phenomenon H.P.B. as its Mother. In infancy it lived and became famed on account of the psychic powers manifested by or through its Mother. The wonderful information which has been given to the world, during the last 31 years, concerning all departments of nature, physical, psychical, intellectual, and moral, has come mainly from One Source, namely, these Masters, who are now, somewhat contemptuously styled "apparitions," and whose "psychic pronouncements" we are told, "spell theosophic slavery," and *if accepted*, would cause the "Society to commit intellectual and moral suicide !"

The approaching death of our late President, announced a critical time in the history of the Society, and was therefore one of those occasions when the Fathers might be justly referred to for advice. Accordingly, as on previous occasions, so on this, the Master's advice was forthcoming, and joyously accepted by the President. But alas, once too often !

The ungrateful son—the British Section of it at any rate—in effect says "Begone, Father ; your authority in this concern has long been on trial, and I have now decided to have done with your apparitions, and your psychic tyranny, which means my intellectual and moral suicide, and theosophic slavery." Whether such apparitions denote theosophic slavery or not, of this I am certain, that such an exhibition of ingratitude, is a sure sign of intellectual pride, and moral deformity. I ask where are the signs of any greater "psychic tyranny" being exercised now, than has been the case during the whole of the Society's existence ? Does the Council of the British Section mean to tell us that Colonel Olcott had no right to consult these Masters, whom he reverently calls his Teachers, and himself Their "humble servant," on such a momentous question as 'who shall be President of our Society ? To expect him to do otherwise, would be contrary to all reason. The

Masters were more to the front in H.P.B.'s time than They have been since. Why didn't the British Lion growl then? Was it because the Russian Bear was too near? The Colonel tells us he has taken counsel with the Masters on former occasions; why didn't our Executive Committee raise this cry of "psychic tyranny" then?

And what is all the growling about?

Is it 'the cat in the picture,' or only the frame, or is it both? Partly the picture, and partly—principally it seems to me—the frame. The Committee seem agreed that the Acting President can soon regularise the picture,—by changing the word "appoint" into "nominate." Simplicity itself—all, in fact, that is needed for things to go on smoothly. But smoothness is evidently not in the mind as a preconception, and so it is not the thing looked for. They look at the frame, and see all sorts of ugly elementals, peeping round the corners, with threatening attitude, and subtle, mischievous tyranny issuing from their glaring eyes, just as sick people imagine similar things in wall-paper designs, which to others—in a normal condition—are simply lovely. It is as Carpenter says, the "way of looking at things." If the frame does not suit them, why do they not fix their attention on the picture? Surely the picture is of more importance than the frame—at least any man in his normal state of health and mind would say so.

The "blunder" made by our President in using the word "appoint" we are told must be ascribed largely to his exceedingly weak state of health."

In this respect I think the Colonel is not alone, if the mis-use of words be a sign of weakness, as we shall see presently. For instance, Mr. Mead speaks of "the present appointment under psychic orders." Now, throughout the whole of his letter, the Colonel never uses the word "orders." These so-called "orders" are first mentioned on page 91 as "certain words of counsel given to me by the Masters." Please remember—'to me,' not to the Society, but 'to me.' No "orders" for anybody, not even the Colonel. Again we read, "I trusted to Those behind the movement to give me *Their advice* (not 'orders') in the matter."

Result :—"They told me to appoint Annie Besant as my suc-

cessor." Surely we must interpret the words "They told me" in the spirit of the context, as "advice," as "words of counsel," and not in newspaper parlance, as "psychic orders from apparitions to Theosophists." Then the Colonel adds, "and I cannot but feel glad that Their decision confirms *the view that I had myself already taken.*" Remember this italicised part is the 'picture;' the one important point; for the Colonel had evidently fixed his mind on her before the Masters recommended her to him.

If Mr. Mead were questioning the *bonâ fides* of our late President, I could understand this topsy-turvy translation of "words of counsel" into "psychic orders," and of such "Sacred Presences" into mere "apparitions," as though the Masters had degenerated into 'empty shells'. However, as he says he is not questioning the *bonâ fides*, I can only conclude that, like the Colonel, he also is suffering from an exceedingly weak state—perhaps of his psychic nature, or else that his 'way of looking at things' is not mine. Mr. Mead says. "I can recognise nothing in these pronouncements that is of the slightest authority for myself or that can be helpful to others"—of course not; there is nothing in the President's letter that says he should, but he and others *imagine that there is*, and it is these vain imaginations that are really "prejudicial to all concerned, and are involving everybody in quite needless turmoil." The President never says nor intimates that these "words of counsel—" not of authority—were given to anybody but himself, and in the first direct message from the Masters Themselves sent through him to the Society as a whole there are no "psychic orders," not the slightest suspicion of a whisper, to "vote straight for Mrs. Besant," but simply an urgent appeal to cease from causing disturbances, turmoil and strife; to work together in harmony, to have faith in the Law, to remember that They are "obliged to use imperfect instruments, and are powerless sometimes to prevent disturbances arising from individual karma."

So where the "psychic tyranny" comes in, in any of these documents, I fail, utterly fail, to see. To my mind the Masters have not tyrannically interfered with the management of the Society, nor with the right of any member to vote which way he chooses.

Second. Who shall be President?

In accordance with our Constitutional Rules, our late President,

let us say, "nominated" Mrs. Besant as his successor. Now let us see what Mr. Mead's objections to this "nomination" are worth?

1. The "appointment" made "under psychic orders."

I have already shown that this word "orders," is quite as objectionable, and illegitimately pressed upon us as the word "appointment."

2. The appointment he seems to grant can be regularised by the Acting President, using the word "nomination" instead.

3. Still the nomination "labours under the accusation of being illegitimately forced" upon us.

I reply, there is nothing in our Constitution which could prevent the President from asking anybody's advice. It is therefore immaterial to us whether he consulted the Shah of Persia, or the Sultan of Turkey. Like an honest man he tells us whom he consulted, but he also adds that their decision confirmed his own. We ought then to regard the nomination *as his own*.

4. "Improper pressure." I ask where? how? I have sought for these "psychic orders" in vain. My preconceptions do not allow me to conceive it possible that the Masters would use "improper pressure, for I believe They hold that there is nothing so sacred as the human will.

5. "Unsuitable temperament." Mr. Mead says: "when last in Europe he (the President) informed myself and others categorically that he did not consider Mrs. Besant as suited by temperament for carrying out the duties of a constitutional President, and that he would not nominate her." Such may have been the President's opinion about Mrs. Besant at that time, and even so recently as December last. Nay more, we are not sure that in the Master's eyes, she is perfectly fitted for the office, for They ask, where can you find us perfect instruments, at this stage of evolution? We are simply told "that taking everything (and I presume this would include temperament) into consideration, They most decidedly considered her the *best fitted* for the office."

Without any inconsistency, then, on the President's part, he may have retained his opinion about Mrs. Besant's temperament, but failing to find anybody with fewer disqualifications, and after consultation with Those whom he loved and trusted as his Teachers, he changed his mind as to his decision given in Europe. "A wise

man changes his mind (especially after consultation with Wiser Ones) but a fool never."

6. Over-riding constitutional procedure.

"Mrs. Besant herself, by her unqualified endorsement of the present attempt to over-ride constitutional procedure by the authority of psychic pronouncements, warns us that we have no guarantee, with her as President, that she will not at any moment force other similar pronouncements upon us and hold them *in terrorem* over the heads of the unknowing and timorous." What a nightmare tale this is! Smithfield! Can you smell the fires? Oh Abraham! give me a drink of water! I thirst, I faint, I die with terror!

I'm better now, but I did not think Mrs. Besant capable of such diabolical actions, nor Mr. Mead capable of imagining such torments in store for us, let alone penning them!

Who are these persons who are planning the present attempt to blow up our constitution? So far as I can gather, these terrible beings are no other than the two "apparitions" and Colonel Olcott, who finally succeeded in getting Mrs. Besant to join him in this diabolical plot against the Kingdom which he has spent 31 years in building up, and over which he wished her to preside! How very inconsistent this was! But he was in a weak state of health. As the "apparitions" are not to be caught, and as the President is dead, Mrs. Besant remains as the sole surviving culprit. With her as President of a Society, whose constitution she has destroyed, we, at any rate, have nothing to fear. We may be amongst the unknowing ones, but we do not share Mr. Mead's "timorousness," for which we are very thankful.

Will Mr. Mead kindly inform us of a single instance in which Mrs. Besant has shown any sign of claiming authority, or of terrorising over any single person, or corporate body? If he cannot do so, why does he attempt to frighten the wits out of us, by drawing such a lurid picture as this, of a coming Inquisition? Mrs. Besant is Co-editor with him of the *Review*; has she ever tried to gag him? He freely expresses his own opinions in it; does she try to stop him, or does he do this in spite of her?

When Mr. Mead produces some substantial evidence--not nightmare stories--of Mrs. Besant's "*in terrorem-ness*" we will give it due consideration.

7. Mrs. Besant's 'forgetfulness,' is the next charge against her. He says that in a letter to himself dated December 6th, 1906, Mrs. Besant declared her intention to persuade the Colonel to nominate somebody, say Mr. X, but when she reached Adyar he says she 'forgot' her intention.

Is Mr. Mead sure of that? for his next sentence is "and after *several* consultations with Colonel Olcott, the pronouncements of the apparitions finally won the day." *Finally won the day.* Who had Mrs. Besant been contending for, previously? For herself or for Mr. X? If she had "forgotten Mr. X's claims, why didn't the apparitions *immediately* win the day," without the necessity of repeated combats? This word "forgot" is more out of place, than the word "appoint"—and here follows another.

8. "Mrs. Besant now *proposes* to undertake the Presidency of the Theosophical Society," instead of "now *consents*" or "*agrees,*" having been previously *proposed* by Colonel Olcott.

9. Multiplicity of Offices. The question is not how many offices does Mrs. Besant hold, but rather does she fulfil, or cause to be fulfilled the several duties demanded by each? If so, should we not regard this fact as a "good character," an "excellent testimonial" of her ability to undertake the Presidency of our Society? Can any instances of negligence be produced against Mrs. Besant? If so, let us hear what they are, and if Mrs. Besant already does more work than we do, is it not because she is less easyful, more orderly, more diligent and more determined? And are these qualifications to be despised in a President? True, we might get one who would devote all his time to the office of Presidency, but would he do as much work and as thoroughly as Mrs. Besant? My experience teaches me that there are various kinds of workers.

10. Mrs. Besant's autocracy, in the E. S. is the next objection raised. At home I am autocratic, but in the T.S. I am democratic. Similarly, and without any inconsistency, cannot Mrs. Besant be autocratic in the E.S. but democratic in the T.S.? I do not see why these two offices should clash, any more than the office of the heart clashes with the function of the lungs. Is it necessary to have two brains for one body? Moreover, Mrs. Besant as President will not have anything like as much power, autocratic power, as our late President had. Mr. Mead seems to 'forget' the First Rule of our

Constitution which reads :—" The General Council which shall be the *governing body* of the Theosophical Society shall consist of its President, &c., &c.," from which it is evident that Mrs. Besant could not rule autocratically even if she wished ; or, if he does not forget this, perhaps he means to imply that in her presence, the other members of the General Council would be dumb or hypnotised ! If our best representatives are no better men than that, then I maintain that an autocratic ruler is absolutely essential for the government of this Society of Children. Instead of claiming any autocratic authority over us, or showing any signs of tyranny or despotism, is it not true that Mrs. Besant has several times warned us not to accept her utterances as authoritative, nor to look upon her with more than ordinary respect,—if we have so much ?

11. The death of our Constitution ! We are told that the ratification of this nomination, "by a two-thirds majority vote means the death of our Constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny." This is absurd, disgracefully absurd ! For, if a two-thirds majority vote will ratify or confirm any other nomination, it must of absolute necessity ratify this one. Surely that is clear. If a two-thirds vote for Mrs. Besant "means the death of our Constitution, so also will a two-thirds vote in favour of Mr. X, likewise mean the death of our Constitution. The sooner such a Constitution dies the better ; it must be rotten already.

What does Mr. Mead mean by " handing over the Society to the mercy of an irresponsible psychic tyranny ? Does he mean that Mrs. Besant is beyond recovery an insane person for life ? Is this the truest friendship that he with others can show her ! Save me from my friends ! Such dear friends ! Or does he refer to the last sentence in the President's letter : " In case she does not find it possible to remain in office the entire term, I beg her not to appoint (nominate) a successor unless They approve of her choice."

In other words, the Colonel wished that whoever was President of this Society, it should be some one of whom the Masters approved and whom They would overshadow, as They had overshadowed him and had promised to do so in the case of Mrs. Besant. Is it this overshadowing by the Masters—apparitions rather—that Mr. Mead refers to as " handing over the Society to the mercy of an irresponsible psychic tyranny ? "

If so, again I ask for instances of past tyranny, exercised by apparitions, during the 31 years of the Society's existence, and then we shall feel justified in taking precautions against a recurrence of it in future. Surely Mrs. Besant, as a member of the General Council, will have the same right as the other members to make a "nomination," according to Rule 11, subject of course to the ratification thereof by "a majority of two-thirds of the recorded votes."

I do not ask anybody to vote either for or against Mrs. Besant, but I do ask everybody not to be blinded by such sand as we have just picked out of our own eyes. If we do this, we shall probably come to the same conclusion as the Masters, namely, that if Mrs. Besant is not perfectly qualified to be the President, she is, *all things considered, the best fitted of any of us.*

The third problem is, Who shall not be members of the Society? As the first object of our Society is, "To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour," it follows that whatever a person's 'creed' may be, it can form no barrier to his entrance into our Society. But when a person teaches doctrines which are only his own opinions, and which moreover are in direct opposition to the moral teachings of every creed, then I think we have the right to say that such a person is acting contrary to universal belief, and is to that extent offending against universal brotherhood, and he should be asked to retire, or be expelled; or, if only applying for membership, should be refused.

J. MIDGLEY.

A SPECIMEN OF OUR FORTHCOMING
UPANIṢAD EDITION.

(THE BEGINNING OF C'ŪLIKĀ UPANIṢAD, CALLED
MANTRIKĀ IN THE SOUTH).

[*Preliminary Notice.* This Upaniṣad edition is intended to be, as far as possible and advisable, an edition of all Upaniṣads not included in the Daśa, because they most urgently demand a critical treatment on account of the generally bad state of their text. The edition will be complete in six volumes containing from fifteen to thirty separate numbers of the "Adyar Library Series" under the following heads: (1) Sannyāsa Upaniṣads, (2) Yoga Upaniṣads, (3) Sāṃkhya-Yoga and S'akti Upaniṣads, (4) Unsectarian Vedānta Upaniṣads, (5) S'iva Upaniṣads, (6) ṽiṣṇu Upaniṣads. The transliteration of Saṃskṛt words is to follow the international system fixed at the Geneva Congress of Orientalists, and the separation of words will be exactly indicated (by the accent) even in the case of vowel Sandhi (*e.g.*, \acute{a} = अ + अ, $\acute{ā}$ = अ + आ, \bar{a} = आ + अ, etc.). Special types now under preparation will enable the printers (The Oriental Publishing Co., Mylapore, Madras) to perform a most perfect work of typography. The *Notes* will, of course, not always be so long as in the following Specimen of one of the most difficult texts, nor will all the three kinds of notes be necessary in every case. The *Critical Notes* mainly bearing on philological questions and destined for scholars, will not interrupt the text (as they do below), but will follow as an appendix at the end of each Upaniṣad.—For this Upaniṣad (belonging to the third Group) seven printed editions (two with various readings), and six MSS., further five quotations, have been compared, but the work of comparison, in this, as most other cases, can be completed only by a journey to the north of India to be undertaken by the editor in the current year.]

अष्टपादं शुचिर्हंस^a त्रिसूत्रं मणिमव्ययम्^b ।

द्विवर्तमानं^c क्षेत्रज्ञो ऽयं^d सर्वं^e पश्यन्न पश्यति^f ॥ १ ॥

(1) The eight-footed ² light-swan,¹ the three-threaded jewel,³ the imperishable one having two paths,⁴— [him] this Knower-of-the-Field,⁵ seeing the All,⁶ does not see.

READINGS.

a. शुचिर्हंस "the bright swan," Mantr. (all), Maitrāy. VI, 35 (all but ग), and mentioned by Nār.; शुचिर्हंस Maitrāy. ग.—b. त्रिसूत्रमणुमव्ययम् "three-threaded, subtle, imperishable," Mantr. (all) and Maitrāy (all).—c. ex conj.; द्विवर्तमानं Cūl. (all); द्विवर्तमानं "having three paths," Mantr. (all); द्विधर्मान्धं (instead of द्विधर्मान्धं) "blind to the two-fold *dharma* (good and bad, Kāth. Up. II, 11)," Maitrāy. (all)—d. ex conj.; तेजसैद्धं (for तेजसेद्धं) "kindled (or shining) by *tejas*, Cūl. (all); तेजसेन्धं "kindling by *tejas*," Maitrāy. save क; तेजसोन्धं "blind for *tejas*," Maitrāy. क; तेजसोऽहं "because of *tejas*, the I," Mantr. save M³; तेजसो हंस M³.—c. Thus Maitrāy. except क; सर्वः "every," Cūl. (all); सर्वतः "everywhere," Mantr., (all); एनं "him," Maitrāy. क.—f. पश्यन्नपश्यति "seeing . . . sees," Maitrāy. save क; पश्यन्न पश्यते "seeing. . . . is not seen," T.

EXPLANATORY NOTES.

This S'loka must be studied in connection with *Maitrāy. Up.* III, 2 where the *ātman* is called "elemental self" (*bhūl'ātman*), *i.e.*, empirical ego, when he "overpowered by the Guṇas of Prakṛti. . . . did (does) not see the mighty, holy ordainer standing in himself, but having fallen into the state of self-conceit, binds himself by himself by conceiving 'I am this, mine is this' (*aham so, mamēdam*);" and with *Mahābh.* XII, 318, 70—77 (theistic *contra* atheistic Sāṃkhya): the Other or Twenty-fifth (*puruṣa* "soul") seeing the Twenty-fourth (*prakṛti* "nature") which cannot see him (because of its unspiritual character), does not see the Twenty-sixth ("highest soul," God) by whom he is seen, and that as long as he mistakes the empirical for the highest self, thinking: 'There is no other (Other) higher than me' (73, also 315, 4).

1. Not the *hamsa* of S'vet. Up. I, 6 is meant (corresponding to

the Knower-of-the-Field of our verse), but the *ātman* in the above sense of the *ṣuruṣṭllama* "highest soul" or *īṣvara* "ruler" of Sāṃkhya-Yoga philosophy. Comp. S'vet. Up. VI, 15 and Kāṭh. Up. V, 2 (*haṃsaḥ śuci-ṣad* "the swan dwelling in the light") where, however, the absolute (Brahman) is understood. The "light-swan" was originally the physical sun, but, owing to the identification of the "sun spirit" with the metaphysical self of man (Taitt. Up. III, 10, 4, etc., comp. the Sandhyāvandana), the image was soon transferred, in Advaita as well as theism, to the higher self which (in Yoga trance) is "seen in the self like the radiant sun, like the fire of the lightning in the sky" (Mahābh. XII, 306, 19). The word *haṃsa* = German *gans* (English *goose*), Greek *chēn*, is said to be derived from a root meaning "to open, yawn, gape" (comp. *vijihīte*, and *māsa* : mo-n-th), but this is evidently also connected with Lith. *z'engiū* "to open the legs, stride," German *gang* "walk," Skt. *janghā* "leg," *jaghana* "pudenda" and the strange *hanti gacchati* of native etymologists.

2. "Earth, water, fire, wind, ether, *manas*, *buddhi*, *ahankāra* : thus my *prakṛti* is divided into eight parts," Bhag. Gītā VII, 4, quoted by Nār. In Mahābh. XII, (210, 27, 28, etc.), *avyakta* ("the unmanifest") stands for *manas*, and so does *mūla-prakṛti* ("root-nature") in Sāṃkhya-kārikā (3) and Tattvasamāsa where, further, the five elements appear as *tanmātrāṇi*. Deussen explains : "irradiating the eight regions of the heavens," and he translates the next word by "bright."

• 3. The divine self is veiled and bound by the three Guṇas (*sattva*, *rajas*, *tamas*) like a precious stone enclosed within the tissue of three threads (or in the net of one threefold thread ? Brahma Up. 2). Comp. the next S'loka ("the Guṇaless in the thicket of the Guṇas") and S'vet. Up. I, 3 ("the self-power of God hidden by His Guṇas,") and *ibid.* III, 1 the "net" of God, further the comparison of the *ātman* to an interred gold-treasure (Chānd. Up. VIII, 3, 2), the ancient simile of the spider, the simile of the silk-worm ("husk-maker") in Sāṃkhya-Sūtra III, 73, and of the crystal, *ibid.* 35, and that one of the cleansing of the diamond in Mahāyāna-S'raddhō't-pāda-S'āstra (p. 116) corresponding exactly to the demand of becoming free from the Guṇas. The word *Guṇa* in its original sense ("strand, string, thread," etc.) is rather frequent also in classical literature.

4. The "two-paths" are, according to Nār., the gross and the subtle body, according to Deussen, the sun-bird visible to everybody and the invisible *ātman*. Comp. Maitrāy. Up. VI, 34 : "The gold-coloured bird having his seat in the heart [and] in the sun (*hydy āditye pratiṣṭhitah*), the diver, the swan, the chief of lights (*tejo-vr̥ṣaḥ*), [him] we worship [thinking that] he is [present] in this fire.' If a passage like this be alluded to, yet our author, being a decided Sāṃkhya-Yogin, most probably understood the "sun" and the "heart" to be a reference to the objective-subjective Prakṛti of Sāṃkhya-Yoga, as, e.g., taught in Bhag. Gītā VII, 4—6 : the eight-fold lower *prakṛti* (see above note 2), and the higher *prakṛti* called *jīva* (life, soul) "by which this universe is upheld," these two being the same as the two Puruṣas in XV, 16, *ibid.* (*sarvāṇi bhūtāni . . . kūṭa-stha*), and coinciding, in S'vet. Up. (I, 8. 10. 12 ; V, 1), with *kṣaram—akṣaram*, *pradhānam—harah*, *bhogyam—bhoktā*, *avidyā—vidyā*. Perhaps, however, we have to think of the "master" (*īśa*) and "non-master" (*an-īśa*), the "wise" (*jñā*) and the "ignorant" (*ajñā*), i.e., the empirical and the highest soul, of S'vet. Up. I, 9. The "three paths" of the southern recension (Mantr.) would be explained by the three states (waking, sleeping, *suṣupti*), or (better) by the "three-fold Brahman" of S'vet. Up. I, 12. [App. says that the *mūlādhāra*, *anāhata*, and *ājñā*, i.e., the first, fourth, and sixth of the six mystical circles (*cakra*) of the Tantra-S'āstra, are referred to].

5. This is the individual soul, as below in the nineteenth S'loka. If, however, we had to read *tejaso'nyaḥ* "because of *tejas*, the Other," the explanation would be as follows: (a) *Tejas* (heat, glow vigour, passion) is attributed to Brahmā, but it is also a synonym of the *rajo-guṇa*. When this *guṇa* predominates in the "I-maker" (*ahaṃ-kāra*), the latter is called *taijaso 'hankāra* (Sāṃkhya-kārikā 25, Suśr. III, 1, Bhāg. Pur. II, 5. 24, etc.), and in this state it is declared (in Sāṃkhya philosophy) to be the (macrocosmic) cause of the ten organs of sense (five organs of perception and five organs of action) and the (microcosmic) cause of all selfish actions. Consequently, "because of *tejas*" would mean as much as "following the senses," "blinded by worldly desires," the opposite being the *sattva-stha* of the following S'loka. (b) The "Other" (*anya*), i.e., that one who is different (*viz.*, from Nature), is a name

for the *puruṣa* of the Sāṃkhyas (Mahābh. XII, 318, 72, etc.). He reaches redemption [according to Nirīśvara-Sāṃkhya, by recognizing himself to be absolutely different from *prakṛti*, but] according to Sāṃkhya-Yoga, when he, "standing in *sattva*," recognizes the "highest *puruṣa*" to be the true "Other," the real self (S'vet. Up. I, 6; V, 1; etc.; comp. Bhag. Gītā XV, 17).

7. "The unmanifest is said to be the All; the Twenty-fifth does not belong to the All" (*sarvam avyaktam ity uktam, asarvaḥ pañcaviṃśakah*), Mahābh. XII, 306, 50. Comp. introductory note, also Bhag. Gītā XV, 16.

CRITICAL NOTES.

I. The correction of the obsolete शुचिर् (preserved in all Cūl. MSS.) to शुचि, like that one of मणिम् to मणुम् (अणु being often found with अव्यय) is intelligible, but hardly the opposite case. That शुचिस् (comp. शोचिस्) must once have been an independent noun (as which it is also understood by Nār.), is proved by the Vedic शुचिश्मन्त् (Rgveda VI, 6, 4.)

II. It is hardly possible to take त्रिसूत्रं मणिम् in the sense of a jewel *through* which a three-fold thread is running (comp. मणिसूत्रं), not even with an appeal to Brahma Up. 2 ("In the heart the goddesses abide . . . and that great threefold thread,") because nothing more is expressed there but a dependence of all things on the *ātman*. But perhaps त्रिसूत्रं and मणिम् need not be combined.

III. तेजसेध्दं would nicely correspond to तेजोवृषं in Maitrāy. Up. VI, 34 (see above, note 4). But I would rather believe it to be a (Viṣṇuitic) correction* *induced* by this verse or S'vet. Up. V, 4, along with the change of सर्वे to सर्वः (and, possibly, of त्रि to द्विवर्तानि), when the passage was already corrupt, than the original reading. The latter might, however, have been तेजसोऽन्धः or, as supposed in note 5, तेजसोऽन्धः.

IV. For अहम् used as a noun with the third person of the verb, no instances are known to me (Piṇḍa Up. 3 of the Calc. ed.

* Comp. also सर्वं पश्यन्पश्यति (Maitrāy. Up. VI, 35) !

being a false reading. Else I should think तेजसोऽहं to be an acceptable reading.

V. Perhaps we have to correct तेजसो to तेजसो. But comp. Sâmkhya- Kârikâ 45 : संसारो भवति राजसाद्रागात्.

भूतसंमोहने काले भिन्ने तमसि वैष्णवे^a ।

अतः^b पश्यति^c सत्त्वस्थो^d निर्गुणं गणगह्वरे^e ॥ २ ॥

2. When [however] the creature-infatuating, black, darkness of the Lord,¹ has [once for all] been torn [by him], then he (the knower-of-the field), firm in *sattva*,² beholds the Guṇa-less in the thicket of the Guṇas.³

READING.

a. चेश्वरे C; वैश्वरे P; (वैश्वरे L¹. (विश्वरे Weber, ex. conj.); वैश्वरे Mantr. save L₂; वैरवे L₂.—b. अन्तः "inside," Cūl. (all), and B.—c. पश्यन्ति "they see," Mantr. (all).—d. thus. L¹; सत्त्वस्थं (Acc. Sgl.) Cūl. save I¹; सत्त्वस्था (Nom. Plur.), Mantr. (all).—e. गुणकोटरे "in the hollow of the Guṇas," C¹; गुणगह्वरे L₂.

EXPLANATORY NOTES.

For the connection of this S'loka with the preceding one compare *Maitrāy. Up.* : . . . *sammūdhatvād ātma-stham prabhum . . . nāpaśyad* (III, 2); . . . *sammoham chitvā . . . tatah śuddhah sattvāntara-stham acalam acyutam dhruvam Viṣṇu-sam-jñitam sarvāparam dhāma . . . paśyati* (VI, 38); and *Bhag. Gitā* VII : *guṇamayair bhāvair . . . mohitam [jagan] nābhijānāti mām . . . (13); dvandva-mohena . . . sarva-bhūtāni sammoham sarge yānti . . . (27); yeṣāṃ tv anta-gatam pāpam, etc., (28); further Kāṭh. Up. II, 1.*

1. God is the sorcerer who blinds the beings by his *māyā*, e.g., in *Mahābh.* III. 30, 32 (*mohayitv'ātma māyayā*) and 36 (*chadma-kṛtvā*). *Vaiṣṇava* is simply "māyāvic," without a sectarian implication, just as in *Garbha Up.* 4 : "touched by the *Vaiṣṇava* wind (*vaiṣṇavena vāyunā*) he (the embryo) loses the remembrance of his births and deaths." Comp. also the wide use of the Vedic : *tad Viṣṇoḥ paramam padam. Vaiṣṇavī māyā* occurs, e.g., in *Kṛṣṇa Up.* 7, of course with reference to *Viṣṇu*.

2. The highest Guṇa, denoting "light, lightness" (obj.) and "purity, harmony" (subj.). Comp. Bhag. Gītā XIV, 17 (*sattvāt samjāyate jñānam*) and 18; II, 45; Maitrāy. Up. VI, 30 (*śuciḥ sattva-sthaḥ sad-adhīyānaḥ sad-vādi*); further *dṛḍha-sattva* (Kathāsar. 88, 49, etc.), and mainly Bhag. Gītā VII, 28 : *te dvandva-mohanirmuktā bhajante mām dṛḍha-vratāḥ*.

3. The highest *puruṣa* is like a precious stone secretly shining in the midst of a thicket or hollow. Comp. note 3 to S'loka 1, and the pattern to this passage : Kāth. Up. II, 12 (*tan durdarśam gūḍham anupraviṣṭam guhāhitam galvare-ṣṭham purānam*) where, however, we have not yet the idea of the hiding Guṇas, but simply that of a secret spot in the body (the heart).

CRITICAL NOTES.

I. *Aṅgāyadīkṣita* explains : *Bhūta-sammohane maraṇa-kāle khare kaṭhine tamasi pūrva-jñāna-baleṇa bhinne sati, ataḥ pratyag-ātma-jñānato nirguṇam brahma paśyati, i.e.,* he refers the passage to the death of the *jīvan-mukta* who enters the "world of Brahman" and there gradually attains *mokṣa* (the *nirguṇa-brahman* of this system being characterized by *sac-chid-ānanda* and therefore considered different from the absolute called *nirguṇātīta-brahman*), and *Weber* (whose only help was *Antequil du Perron*) gives quite a similar explanation, *viz.* : "By the *elements* (*bhūta*) the gross materiality, by their *confusion* its vanishing must be understood. Not before man, free from its bonds (either during his life-time or at death) reaches true being (*sattva*)," etc. Both the Pandit and the German scholar seem to have had before their mind such passages as Kauṣ. Up. IV, 13 : *na purā kālāt sammohan eli*, and they rightly saw that, if death was alluded to, only the death of the *sattva-stha* and *jīvan-mukta* could be meant. But *muk + sam* in the sense of a disappearing never denotes the vanishing (dissolution) of material things (elements), but always that of a consciousness only. So *bhūta* must needs be translated by "beings," as *Deussen* does. Herewith, however, the passage is not yet explained, the author being supposed to speak of the death of the knowing only, not of that of the "beings." *Sammohana*, consequently, cannot be death, but must be explained by "confusion," etc., in the sense of Bhag. Gītā VII, 27 (see above). Thus the temptation arises of understanding "time of the delusion of beings" to be a period of the process of the world (comp. the period of

neikos in Empedokles' poem and that of *pravṛtti* in the Nepalese *svabhāva-vāda*). But this would be a very bold and, I fear, anachronistic interpretation, and besides *bhinne tamasi* could only refer to the *end* of that period so that we should expect *bhūta-prabodhane kāle* or something similar. By all this we are finally led to think that *kāla* cannot have here the meaning of "time" at all, but must be taken in the sense of "black" (with an original *ṛ* preserved, e.g., in the Pāli word) as *Nārāyaṇa* does. The "black darkness" sounds, indeed, a little strange, but comp., e.g., the seventh verse of the famous Bhaktāmara-stotra of the Jains where the awakening of the soul is illustrated by *ali-nīlam . . . sūryāmsu-bhinnam . . . sārvaram andhakāram*.

II. In *वै खरे* (Mantr.) *वै* would be expletive, and so would be *वा*, if we had to read *वैश्वरे*. But both the particles seem to be extremely ill-timed here.

III. *सत्त्वस्थं* is most probably a later correction. For the idea of the Lord standing in *sattva* is not found in any text prior to or contemporary with our Upaniṣad, the last three Prapāthakas of Maitrāy. Up. being decidedly more modern (contra Deussen, see our introduction to Maitrāy. Up.), and is (comp. Maitrāy. Up. V, and *sattva-dhāman* as a surname of Viṣṇu) nothing but a later Viṣṇuitic answer to the objection that the *Īśvara*, if *nirguṇa*, would be unconscious, because unconnected with *prakṛti*. Comp. note 5 to S'loka 1.

DR. OTTO SCHRADER.

PERSONAL BELIEFS IN T.S. MATTERS.

THE publication of some accounts of certain manifestations, that are said to have taken place at Adyar, has recently given rise to differences of opinion in the T.S. One of the strongest objections has reference to the statement of the adept Teachers, that Mrs. Besant, and Mr. Leadbeater (who was found to have given some objectionable teachings) did work together under their guidance on the higher planes. Owing to his psychic constitution Mr. Leadbeater seems to have been made use of by these Teachers for over twenty years, to carry on Their work. Those who have carefully studied the history of the T. S. must have observed that in various instances, both within and without the Society, the Teachers have made use of

persons psychically constituted, as instruments for Their work, in spite of grave defects in the character of such persons. It must not therefore surprise any one, that particular persons, some of whose acts we may have reasons strongly to condemn, may be found suitable, for some other reasons by the Teachers to serve as Their instruments.

The question was asked—"Why C. W. L.'s Master could not have warned him of the danger of his teachings and so have avoided the disastrous consequences," and the reply was—"The Ego must lead and *feel first* that it is doing wrong, then we may help it to overcome; we cannot interfere with Karma individually or collectively." The answer implies that these Teachers would employ a person to do Their work for years, but They would not budge an inch to call the attention of the worker, and warn him, as to any grave error or defect he may be labouring under, although such defect may cause very disastrous consequences to others and to the Society. It was not a case at all of interfering with any accumulated Karma, but simply of giving a warning to prevent the making of new and harmful Karma. What would become of us if we acted on such a strange principle, and refused to point out to our children, our pupils, our friends and fellow-beings, the dangers of any serious and far reaching mistakes they were about to commit? Such however was also the policy of these Teachers in previous instances. Their ideas of withholding help and advice from Their erring pupils, seem to be radically opposed to our ideas of helping, wherever we may find that grave errors were about to be committed.

We can scarcely understand or appreciate the reason given for not putting a stop, in time, to the sad error that a distinguished pupil of Theirs, of many year's standing, was committing under a mistaken idea.

Whatever the morality of their procedure may be, this peculiar explanation ought to serve as a somewhat rude corrective, to a considerable number of over-enthusiastic members, who think that by acting under a blind belief, and always calling upon Them for help, the Masters will come to them to set them right, and push them onwards. These who form imaginary ideas about the ways and methods of their particular Teachers ought to take note of this fact. Very little is really known regarding Them and instead of dogmatizing, or trying to create an ill-founded belief, every lover and investigator of Truth ought to try and collect reliable evidence, such as may throw some further light on this mysterious question.

Just as we have in the Society men with different religions, philosophical and spiritual ideas and beliefs, so there are some who believe in the existence of these Teachers and their connection with the Society. These believers now and again put forward their Masters, and attribute all good done in the Society mostly to Them. The members having real experiences are very few, but the enthusiasts in this matter are comparatively large in number, and more danger is to be expected from them. We shall now and again find some of these

coming forward with messages, hints and ideas from their Masters, concerning matters connected with the Society. We can avoid conflict and bitterness, by saying that we shall consider the proposals made as coming from the members who put them forward, without recognizing any authority whose claims it is not possible to prove and investigate according to our human methods, and our ideas of truth and morality.

Those to whom a manifestation happens, seem mostly to forget that it is a peculiar experience of theirs, which will carry very little conviction to any one else, but will rather raise doubts and suspicions, particularly as all the details and information, necessary to form a correct opinion as to the nature of the manifestation, are almost always wanting, and are not carefully and accurately supplied. Baha Ullah, the new Prophet of Persia, has rejected miracles altogether, on the ground that the evidence as to a miracle can come under the observation of a very limited number of men only, who may have been present at the time, and therefore to the vast majority it will be of little value. The personal beliefs of some members as to the existence of certain Masters and Their connection with the Society cannot be shared alike by the large body of the T.S. members, and it would be wrong directly or indirectly to force this belief by mere assertions and statements.

The Masters are said to be men who have calmed down all desires and ambitions, and it must be distressing to Them to see themselves, spoken of in and out of season, and praises bestowed upon Them, a great part of which praises They would know must justly be attributed to the united efforts of our members in different places. Instead of the members saying they were doing "*Master's work*," their Masters would I think prefer to see our members doing such work as Truth, Duty and Unselfishness would dictate, for such work could easily be understood and would appeal to our conscience.

It is very much to be regretted that an account of these manifestations should have been published at a time when some very important matters, upon which the members of the Society had to give their opinion, were coming up for consideration. Leaving aside these manifestations, we must give our votes regarding the election of the new President according to our personal opinions and free choice. The qualifications of Mrs. Besant are too well known and need not any recommendation.

Mr. G. R. S. Mead in his letter of protest says that "Mrs. Besant is the absolute autocrat of the E.S., and it is highly inadvisable that this autocracy, and the constitutional office of President of the T.S., should be in the hands of one and the same person. All discussion about the E.S.T. is tried to be ignored, on the ground that it is a 'Secret' institution about which nothing can be said. The E.S.T. is an institution which has no official connection with the T.S., and yet it has come to be intimately connected with the latter, large numbers of whose members join in the hope of learning occultism. The outside members of the T.S. know nothing regarding

the E.S.T. The late Mr. Wm. Q. Judge made use of his position as Outer Head of the E. S. T. to wreck the late American Section, and carry away almost the whole of it in his secession. The organization of the E.S.T. is not in accord with the rules and constitution of the T.S.* The former is ruled and carried on according to the ideas of a single person who is responsible to no one. The progress of the T.S. has been retarded somewhat by the presence in its midst of an irresponsible institution which tends to divide the Society. It is very necessary that the members of the T.S. should have a clear idea as to what the E.S.T. is, how it is conducted and whether in spirit and in fact, it is in any way detrimental to the well-being and progress of the T.S. As a matter of principle it is very desirable that one and the same person should not exercise the office of the President of the T.S. and be at the same time the irresponsible Head of the E.S.T. . . .

As one who has been in the Society for the last 26 years, I have faith that if we try to do our duty, with a jealous regard for the rules and constitution of the T.S., and the spirit in which it was founded, we shall be able to help it forward in its onward and proper course, and that Mrs. Besant herself with the weight of the responsibility of the high office of President of the T.S. will be able to guide it safely towards its true goal.

N. D. KHANDALVALA.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

THE British Section is in a very disturbed condition, owing to the extraordinary action of its Executive and the violent electioneering address of Mr. Mead. One of the most respected members of the Executive, Mrs. Hooper, has resigned office, rather than be responsible for the action taken, and has sent in the following letter :

DEAR MISS SPINK,

It is with great regret that I ask you to place in the hands of your committee my resignation from the Executive body of the British Section.

My reasons, briefly, are these :

I have not sufficient confidence in the policy and methods of some of my colleagues to be willing to hold official responsibility.

I have no confidence that I am fully informed as to policy and methods.

This is not a hasty judgment but is the fruit of observation.

* [Being composed of members of the T.S. all of whom are subject to the "rules and constitution" of the T.S., we do not see why there need be any friction between the two.—E.]

I do not feel that I can identify myself with the official procedure of the Society.

Please read this letter to your committee, and announce my resignation from the Executive in next month's *Vāhan*. Print the letter, if your committee wish to do so. My kindly feeling towards all my colleagues is unimpaired.

Yours very sincerely,

I. HOOPER.

The General Secretary of the Dutch Section sends the following to *The Theosophist* :

“ Mr. Mead's circular of March 1907, entitled ‘The coming Election to the Presidency,’ in which he disputes the nomination of ANNIE BESANT as candidate, and also urges the members to vote against it, certainly throws more light on the situation and is the logical sequence of that which preceded it.

To arrive at the conclusions which Mr. MEAD forms we must deny the truth of the interview with the Masters through which the nomination was established. The denial of the truth of these interviews is maintained even after the receipt of a letter from Mrs. BESANT in which she completely corroborates the genuineness of the interviews and manifestations, on the ground of her personal observations, and stakes her word of honour for the truth of it. *This letter has been sent for publication to all the Sections of the Theosophical Society.*

And now Mr. MEAD comes with an open attack on the nomination of Mrs. BESANT ; a personal attack which in all its force is based on the unreliability of the above mentioned facts.

Before the interview took place, writes Mr. MEAD, Colonel OLCOTT did not consider Mrs. BESANT to be the most suitable person. She herself also did not think of herself as a candidate, which is proved by her sayings in confidential letters addressed to Mr. MEAD and his wife (whether it be desirable to use private correspondence against anyone, we leave to the judgment of every man).

In her open letter Mrs. BESANT says : “When friends had mooted the question of my becoming President, previously, I had said that only my own Master's command, addressed to me personally, would induce me to accept it.”

“ On reaching Adyar however,” continues Mr. MEAD, “Mrs. BESANT forgot her intention.”

And justly so, for when she reached Adyar she herself received the command of her Master to accept the nomination and, though contrary to her own wish, she did not hesitate to take the burden upon her.

“ Hallucinations and influences from a wrong quarter,” say her opponents.

And here we come to an important point :—

On one side we have the testimony of the late Colonel OLCOTT and ANNIE BESANT, and on the other side the suppositions and conjectures of Mr. MEAD.

Colonel OLCOTT has, in the long course of years that he ruled the Society, always been in contact with the Masters, by whose orders he, with H.P.B., founded the Society.

In different paragraphs of his *Old Diary Leaves* one finds this fact mentioned, and never has any doubt arisen as to the truth of these statements.

Mrs. BESANT has, through her life, works and writings, proved to be in possession of first hand knowledge about superphysical things.

In opposition to them we find Mr. MEAD, a highly respectable, aye, learned man, an old member of the Society, who however has never shown any possession of higher faculties and never was in contact with the Masters, so far as I know, and who now on his own authority wishes to impress us with the idea that both Mrs. BESANT and Colonel OLCOTT have lost their power of discrimination and are no longer capable to distinguish between their own Master and an "apparition" or an instrument of the dark powers.

And is it not rational that the Masters, who founded and guided the Society, should appear and act at an important crisis ?

It is not for me to defend Mrs. BESANT against the attack of Mr. MEAD on her character, where he accuses her, *viz.*, "that we have no guarantee, with her as President, that she will not at any moment force other similar pronouncements upon us and hold them *in terrorem* over the heads of the unknowing and timorous," and, at the end of his circular, that by ratifying her nomination "the Society will be handed over to the mercy of an irresponsible psychic tyranny."

ANNIE BESANT need not be defended.

Her whole life lies before us as an open book, that life of truth, honesty, and uprightness, on which all efforts to throw suspicion on her will rebound as on solid armour. It is useless to defend her on this point. Whoever has not been convinced of this by Mrs. BESANT's life, will certainly not be convinced by my words.

Furthermore, Mr. MEAD tries all through his circular to belittle Mrs. BESANT. For he mentions a number of posts which Mrs. BESANT occupies at this moment and argues that every one of these posts would occupy "the full time of most of us." But is not exactly this fact that she has occupied all these posts and fulfilled all their obligations in a way far above our praise, that she is not like "the most of us," but stands far above us all ; and does it not follow from this that we can safely leave it to her judgment whether she can also take upon herself the burden of Presidentship of the Society, *besides* these or *in the place* of these ? for who told Mr. MEAD that she will occupy all the posts mentioned, in the future also ? And have not all, who believe in the command of the Master, given

to her to accept this post, the feeling of certainty that she will also get the strength to fulfil the obligations of the post as should be ?

Perhaps the reader may think it a little preposterous that I should write all this, but it must not be forgotten that in the Dutch Section the Theosophical life has run a quieter course than for instance in England and America ; that also the preparations for the presidential nomination, which, according to Mr. MEAD'S letter, has filled for a long time both the heads and hearts of the leaders in England, has passed unnoticed in our Section ; therefore an opinion of one who has the honour to stand at the head of that Section, has more claim to be unprejudiced than the opinion of one of those who had already long beforehand formed a fixed opinion as to the election of the President.

Therefore I have thought it necessary to make my voice heard in this matter, the more so, as I am fully convinced of the truth of the words with which ANNIE BESANT ends up her letter to the members of the Society, " that the members, in their vote, will decide the future fate of the Society, whether it shall continue to be the Servant of its true Founders, who stood behind H. P. B. and Colonel OLCOTT, or shall reject Them as its Masters and Guides."

If the nomination of Mrs. BESANT be rejected, the Society will enter upon a new course, a course of intellect only ; then it may perhaps flourish as so many other societies in the world, but then it will die off spiritually, and the object for which it was founded will be lost ; then all of that, for which H. P. B. and Colonel OLCOTT gave their life, will be undone.

It is against this that I deem it my duty to protest thus strongly.

AMSTERDAM, }
March 13th, 1907. }

W. B. FRICKE."

INDIAN SECTION.

The principal event of the past month has been the memorial meeting to our late President, held in the Town Hall, Benares, on March 27th, when Mrs. Besant gave a most interesting lecture on " Colonel Olcott ; his Life and its Lessons," at which there was a large attendance of members and of the public.

The several Theosophical Federations in India have been holding their usual Easter Sessions. The first session of the Bengal Federation was held in Calcutta, presided over by Mrs. Besant ; the Federation meetings of the Central Provinces were held at Raipur and presided over by Miss Lilian Edger, and Mr. Bertram Keightley presided at the meetings of the Behar Federation.

During Mrs. Besant's visit to Adyar at the beginning of April, she laid the foundation-stone of a Theosophical Hall at Salem ; the number of buildings now in existence belonging to Branches is a most encouraging feature of the work, showing that there is a general feeling of earnestness amongst the members M. J.

An Important Resolution.

We have refrained from publishing the numerous notices sent us from Indian Branches, hailing with joy the nomination of Mrs. Besant as Colonel Olcott's successor—as Branch notices should appear in *Theosophy in India*, the organ of this Section—but, as one of the *Resolutions* adopted by the Bangalore Branch relates to the Adyar Head-quarters we give it space :

Resolved, further, that not only this Branch gives its hearty co-operation in the matter of any all-India Memorial which the Indian Section of the Society may contemplate to adopt for perpetuating the sacred memory of the late President Founder in recognition of his valuable services to India, but also takes steps to found local Memorials as below :—

The establishment of a Panchama School under the designation of "Olcott Free School," in the Civil and Military Station of Bangalore to give elementary education in Tamil to the children of the Panchamas, whose elevation occupied the serious attention of Colonel Olcott in the latter part of his career ; and the construction, in accordance with the long expressed wishes of the President Founder and with the permission of the Authorities, of a Hall over the roof of the "Theosophist" Office, Adyar, for the use of the delegates attending Annual Conventions and of the visitors to Adyar in general. A tablet will be put up to denote that the Hall has been "erected by the Bangalore Cantonment Branch, to the memory of Colonel Olcott."

 ECHOES FROM THE PAST.

IN April, 1883, H.P.B. was at Adyar, and the following letter was written by Damodar to Colonel Olcott, describing a visit paid to her by her Master. At that time, such visits were made fairly frequently, and the dwellers at Head-quarters had the inestimable privilege of thus seeing the Masters from time to time.

PUBLICATION OFFICE OF THE "THEOSOPHIST,"

Adyar, Madras, India,

19th April, 1883.

MY DEAR COLONEL,

Last night was a memorable one. As usual, Narasimhalu Chetty and myself were seated on a chair quite close to Mme. Blavatsky's bed, fanning her and talking together, so as gradually to induce sleep in her. She said, just two hours before she had seen her Reverend Guru, who was displeased with the fact that when, some time ago, He came to your Bungalow, about seven or eight of us had rushed forward on Mme.'s balcony to see Him, as He had gone to your bungalow on business and not to show Himself to any one. Then for a few minutes we were talking about some caves and so on. Suddenly Mme. B. gave a start and exclaimed, "I feel Him." She enjoined on us strictly not to leave our places, nor to get excited, but remain where we were, without moving an inch, one way or the other, and be perfectly calm and quiet. Suddenly she asked for our hands and the right hand of each of us was held by her. Hardly two minutes had elapsed since then, and we saw Him coming from the screen-door of Mme. B.'s bed-room and approaching her. The door is perfectly movable and in an open place, as we ourselves moved

it immediately afterwards for more air. His manner of walking was so gentle that not a footstep, not the slightest sound, was audible ; nor did He appear to move, by His gestures. It was only the change of position that made us see He had come nearer and nearer. He stood exactly opposite Mme. B.—not quite an arm's length from us. We were on this side of the bed ; He on the other. You know I have seen Him often enough to enable me to recognise Him at once. He then bent over the bed, taller than the curtain-rod of which, He was, when standing erect. His usual long white coat, the peculiar Pagri as in the portrait you have, long black hair flowing over the broad shoulders, and long beard—were as usual striking and picturesque. He was standing near a door the shutters of which were open. Through these the lamp-light, and through the windows which were all open, the moonlight, were full upon Him. And we being in the dark, *i.e.*, having no light on our eyes—we being turned against the windows through which the moonlight came—could see distinctly and clearly. He held and put His hands twice over Mme. B.'s head. She then stretched out her hand which passed through His—a fact proving that what we saw was a Mâyâvi Rûpa, although so vivid and clear as to give one the impression of a material physical body. She immediately took the letter from His hands. It crumpled, as it were, and made a sound. He then waved His hands towards us, walked a few steps, inaudibly and imperceptibly as before, and disappeared ! Narasimhalu at once recognised Him, so distinctly and close did he see Him. It appears that in 1874 your venerated Guru was in Madras, and both Subbiah and Narasimhalu saw Him, although they knew nothing more. What made an impression then upon their minds was the fact of His sudden disappearance before their very eyes. Narasimhalu swears that He is the same he had seen in 1874. Mme. B. then handed the letter to me, as it was intended for me. It was addressed, To my revered Master. On the envelope were the words, "Through favour of M," meaning of course that your venerated Guru was kind enough to bring it in person. Inside were instructions from my revered Guru how to answer it. Never shall I forget last night's experience ; So clear, vivid and tangible it was !

Ever Yours,

DAMODAR K. MAVALANKAR.

The following is taken from a valuable book, now out of print, *Hints on Esoteric Philosophy*, pp. 75, 76. The Mr. Ross Scott, whose name is among the signatories, is the Judicial Commissioner of Oudh, who has just retired.

"The undersigned severally certify that, in each other's presence, they recently saw at the Head-quarters of the Theosophical Society, a Brother of the First Section, known to them under a name which they are not at liberty to communicate to the public. The circumstances were of a nature to exclude all idea of trickery or collusion, and were as follows :—

We were sitting together in the moonlight about 9 o'clock upon the balcony which projects from the front of the bungalow. Mr. Scott was sitting facing the house, so as to look through the intervening verandah and the library, and into the room at the further side. This latter apartment was brilliantly lighted.

The library was in partial darkness, thus rendering objects in the farther room more distinct. Mr. Scott suddenly saw the figure of a man step into the space, opposite the door of the library ; he was clad in the white dress of a Râjput, and wore a white turban. Mr. Scott at once recognised him from his resemblance to a portrait in Colonel Olcott's possession. Our attention was then drawn to him, and we all saw him most distinctly. He walked towards a table, and afterwards turning his face towards us, walked back out of our sight. We hurried forward to get a closer view, in the hope that he might also speak ; but when we reached the room, he was gone. We cannot say by what means he departed, but that he did not pass out by the door which leads into the compound we can positively affirm ; for that door was full in our view, and he did not go out by it.

At the side of the room towards which he walked there was no exit, the only door and the two windows in that direction having been boarded and closed up. Upon the table, at the spot where he had been standing, lay a letter addressed to one of our number. The handwriting was identical with that of sundry notes and letters previously received from him in divers ways—such as dropping down from the ceiling, &c. : the signature was the same as that of the other letters received, and

as that upon the portrait above described. His long hair was black and hung down upon his breast ; his features and complexion were those of a Rájput.

Ross Scott, B. C. S.

Minnie J. B. Scott.

H. P. Blavatsky.

H. S. Olcott.

M. Moorad Ali Beg.

Damodar K. Mavalankar.

Bhawani Shankar Ganesh Mullapoorkar."

CORRESPONDENCE.

To The Editor. Why should there be such a flutter in the Theosophical Camp on the nomination of Mrs. Besant ? Is it solely due to the fact that the name of the Masters has been introduced in support of the nomination ? Whether such a mention of their name in this connection has been discreet or indiscreet I do not care to answer. But I think that every branch or every member thereof, for that matter, is fit enough, according to its or his own light, to judge with regard to the selection of the proper President. Is there any member in the Theosophical Society who by reason of his past services can possibly have a stronger claim to the general approval of the members of the Theosophical Society to be its President than Mrs. Annie Besant ? There may be members who may have cherished the desire of being the President, and aspired to that honoured office, by reason of their learning, their character, their position and their influence. Would these be *right* to disregard the President-Founder's last wish ? It is said that Mrs. Besant has too much to do ; that she should not combine the two functions of the outer head of the Esoteric School and of the T.S. For, it is said that such a combination would at once be undesirable and unbecoming. But, I ask, would it be unconstitutional too ? I think not. As for the anxiety that the assumption of the office of President of the T.S. would mean too much work for Mrs. Besant, she ought to be the best judge in the matter. Her willingness to undertake the additional grave responsibility is in itself a guarantee that the work will be satisfactorily discharged and will not be a burden under the weight of which others need fear that she will be crushed. I would counsel greater moderation and more self-restraint on the part of some of the prominent members who have rushed to print and thereby shown a lamentable lack of self-control and unwittingly given a handle to the non-theosophical world against the Society. We, theosophists, who profess and preach toleration, peace, and good-will among mankind, and who are unceasing in propounding the doctrine of the Oneness of self, ought to remember that by thus cavilling at and criticising the action of a brother we make a poor show of ourselves in the eyes of the public in general, and weaken the cause of Theosophy which is so dear to our hearts. If one brother or sister has made a mistake, the others should overlook it and not emphasize it. Theosophy recognises no autocracy or popedom. There is no room in Universal Brotherhood for worldly superiority or inferiority which is the result of Karma and which difference the Theosophical Society is never meant to accentuate. I am grieved at the tone and spirit of some of the printed communica-

tions that their authors have thought fit to circulate to the members of the Theosophical Society. They ought to set a better example to the world in general in all mundane matters than the recent exhibition which some much esteemed persons have made of themselves.

A member of twenty-four years' standing.—

Mr. M. Subramania Iyer, Secretary of the Rangoon Branch, referring to the regular official notice of the President-Founder, *nominating* Mrs. Besant as his successor, says: "No '*spiritualistic phenomena*' or '*psychic tyranny*' and other side issues can in any way alter the fact."

"The letter of the 7th January, the article 'A conversation with the Mahatmas,' and other communications that followed are not official documents They did not appear in the form of an Executive or Special Notice, but as a piece of information for all members and the Theosophical Society as a whole. The Colonel would surely have reserved these experiences for his 'Old Diary Leaves,' had it not been for the fact that he knew he was not to live to do it. If there be any right for members like Mr. G. R. S. Mead, Mr. Bertram Keightley and Babu Upendranath Basu, to canvas a belief among their brethren in the Society, that the whole affair at Adyar is 'a Spiritualistic Seance,' I think I am only giving expression to the thoughts of almost every member when I say that the revered Colonel, as the Founder of the Society, has every right to give out his own experiences for what they are worth. But no sane man would call the communication copied above the notice announcing his "nomination" of Mrs. Besant, unconstitutional and inconsistent with the safeguarding of freedom and sanity of the Theosophical Society. No doubt Mrs. Besant will in herself combine (if her nomination be ratified) both functions, Spiritual and Executive. It is true Mrs. Besant has several duties and it is also true that she has the power to do them. These have no bearing whatever on the question whether her nomination should be ratified or not. Hence, it is incumbent on us, out of respect to our beloved Founder and the interest and well-being of the legacy he has bequeathed us, *that we should at once wipe off from our minds all individual comments and opinions and proceed as desired by Mr. A. P. Sinnett, the Acting President, to ratify the nomination on the appointed date, provided we individually consider Mrs. Besant fit for this responsible post.*"

We take the following from a letter received from an esteemed correspondent :

"It is much to be regretted that a few of our members are doing so much to stir up turmoil, but the great and timely activity of the Masters must naturally be followed by a reaction; it is the Law—positive, negative; good, bad: equal balance must be maintained, and the persons on either side on the physical plane are instruments of that Law.

The reaction from Adyar seems to have fallen hard on our English and American brothers, who appear to be thrown off their balance and are treading under foot the highest ideals of Brotherhood.

Even Mr. Mead's usually strong mentality has had a rude shock, since he says in his article that he rejects Colonel Olcott's "orders"

from his Master to "appoint" Mrs. Besant, as well as refusing to believe that the phenomena were genuine. Why this change in Mr. Mead? He has never before, to my knowledge, refused to accept an order from them when told of it by Colonel Olcott. On the contrary, one reads in the Pamphlet concerning the Judge case the following: "In the September number of *The Theosophist* Colonel Olcott, cancelling his resignation, mentioned that under date of April 20th, Mr. Judge had sent him "a transcript of a message he had also received for me from a Master." This startled the London workers, as it made them think that they had unwittingly acted against the Master's will, and G.R.S. Mead wrote to Colonel Olcott: "The order you quote from is quite sufficient, and if we had had the ghost of an idea of the existence of such an order the resolutions passed would have been different."

In view of the above, one is forced to draw the conclusion (also because his article attacks Mrs. Besant), that the real cause of Mr. Mead's present attitude is Mrs. Besant's nomination, and not the visit of the Masters to Col. Olcott. Because he says at the time referred to above, that if he had had even the ghost of an idea of the existence of an order from the Master it would have been sufficient. Now the recent letter of Colonel Olcott was not expressing a *ghostly* idea, which in itself, according to Mr. Mead's own words, would have sufficed, but a *clear, definite* statement of the Masters, desiring Mrs. Besant to succeed him in office, and also his own wish in the matter; so you must admit, my dear friend, that my above conclusion is correct, and that it is to Mrs. Besant Mr. Mead objects, and he is whipping her over the innocent shoulders of the phenomena.

S. R.

To the Editor, "Theosophist". Surely another crisis in the history of our movement seems impending, seeing how many criticisms have already appeared in the papers, both theosophical and non-theosophical, in respect of the nomination of Mrs. Annie Besant to succeed to the Presidency of the Theosophical Society. Of all of them, the circular letter, dated the 1st March 1907, to the Branches, from the pen of Mr. G. R. S. Mead, is the most instructive and at the same time amusing. Certain misrepresentations of facts therein put forth call for immediate correction. Though most of us are convinced that Mrs. Besant is already "over-burdened with grave responsibilities" and has her hands only too full, we fail to understand why attempts should be made to characterise her nomination by the Colonel as irregular and raise such side issues as are calculated to throw the main points into the background and mislead the reader. Why discredit the election rather than say bluntly, "I am not in favour of her being elected to the Presidency"—which every one of us, I believe, has a right to do—instead of trying to impute motives and make out by specious arguments that her election is not a desirable one? It is a thousand pities that a man of Mr. Mead's reputation and scholarship should have thought fit to circularise the Branches all over the world without making sure whether what he mentions is a fact or not. I shall deal briefly with this communication, para. by para., for convenience of reference.

Firstly :—Colonel Olcott did not officially "appoint" Mrs. Besant

as his successor (as many are trying to make out) as is evident from his letter to the address of the General Secretary of the Indian Section, Theosophical Society, dated, Adyar, January 21st, 1907, wherein he simply says : "As already notified to you, I have, under Rule 9, *nominated* as my successor, Annie Besant. It now becomes your duty, under Rule 11, to submit this nomination to your Section for ratification, &c." The responsible officers of the several Sections have not therefore been called upon to ratify the "appointment" under "psychic orders." If it was an appointment in the real sense of the term, it needed no ratification. An analytical scholar like Mr. Mead should have known better than to confuse an official executive document issued by the late President-Founder above referred to, with another unofficial communication made to the Theosophists in general, setting forth the reasons by which he was guided in his choice.

Secondly :—The reference here made to "improper pressure" by which the election may be achieved, is most ill-advised and an insult to the intelligence of his "dear colleagues." We are not a drove of dumb cattle to be driven at the point of a stick. Mr. Mead should have been more brotherly in his estimate of the character of his colleagues.

Thirdly :—The fact that the Colonel did not while he was last in Europe consider Mrs. Besant "as suited by temperament for carrying out the duties of a constitutional President" is no guarantee that he could not, and would not, have changed his opinion subsequently. The reasons for changing his mind in this respect and for having thought differently of Mrs. Besant at the time of his death, are fully explained in his appeal to the Theosophists, dated January 25th and printed in the *Theosophist* for March 1907, page xxvii (Supplement).

Fourthly :—I cannot see my way to accepting what he has written about Mrs. Besant's attempt "to over-ride constitutional procedure by the authority of psychic pronouncements." She has made matters clear in March *Theosophist*, Supplement, page xxvii.—too clear to admit of any possibility of doubt or misunderstanding on that score—that members are not in the least bound by such "pronouncements" but are quite free to exercise their own judgment and vote for or against her election as they think proper. To say that she would seek to force other "pronouncements" of similar character and thus terrorise "the unknowing and timorous" is, if not libellous, absurd, to say the least of it. It is most uncharitable on his part to have written in such language of one whom he has had greater opportunities of knowing more intimately than ourselves. This is really unworthy of him and must call forth indignant protests. No one who has known her even for a short period can possibly suspect that she is capable of taking unfair advantage of her less informed brethren. It would appear as though a certain feeling to which he could not hitherto give any definite shape—a feeling which he merely sensed—had in his unguarded moments found an expression which is as distasteful to many of us as it is unkind and unbrotherly.

Fifthly :—The paras. in which Mrs. Besant is shown to have acted contrary "to her own declared normal better judgment" betray his ignorance of facts, which is as amazing as it is blameworthy. She did support, as many of us know for a fact, the candidature of—(it is immaterial whether the dash stands for the one whom Mr. Mead has

in his mind or for the one whom she tried her utmost to support). She would not yield to the repeated request of the late President-Founder that she should accept the office of the President. Why then assume that on reaching Adyar, she forgot her intention to do as promised? The inference that by declaring that she had received a psychic message to accept the presidency she got herself "appointed" by the Colonel as his successor, is not warranted by facts. To the very last she refused to yield to the earnest entreaties of her friends to offer herself as a candidate for election. Mr. Mead's strange twisting of facts to suit his purposes is gratuitous. He ought to have been more careful in dealing with facts, which are different from mere conjectures, which he could indulge in to his heart's content when writing about Gnostic Philosophy.

Sixthly :—All of us can afford to sympathise with Mr. Mead when he pathetically enumerates the onerous duties she has already imposed on herself to perform, and would be glad to see that she is not saddled with another. But it should not be forgotten that she knows best how to carry out a thing when she sets her mind on it. It is her business and not ours.

Seventhly :—The allusion made to her being the Outer Head of the E.S.T., and to the "irresponsible psychic tyranny" is quite uncalled for. No one who has not abandoned his reason, would allow himself to be tyrannised by any one, and least of all by a spiritual head, particularly when he is aware that he is at perfect liberty to resign his connection with the E.S.T., and that this will not entail any serious consequence. We are not psychologised babes, and Mr. Mead may rest assured that we will not allow ourselves to be led by the nose. Mrs. Besant's incompetency to hold the office of President should therefore be adjudged on other grounds, if Mr. Mead wishes to do so, than these flimsy ones he has tried to put forward. The Headship of the E.S. and the Presidentship of the Theosophical Society can, it is thought, be combined, in one who is above the average.

Eighthly :—If the absurdity of the rules of the Society relating to the successorship to the Presidency was so manifest as now stated to be, Mr. Mead had ample opportunities, when he was General Secretary of the European Section, to get them rectified. That their absurdity became apparent only after Mrs. Besant's nomination to the Presidency had been made known, speaks volumes of his powers of discernment.

Mr. Mead is quite welcome to his decision to vote against the ratification of her nomination, and so are the other members of the Society whose concurrence he may be able to secure. But he should not have read facts, of his own conjecture, into the occurrences of which he had no personal knowledge, on the authority of the information furnished by an interested party or parties.

Finally, Mr. Mead has done very wisely indeed in rejecting the appointment of the Vice-President of the Theosophical Society, alleged to have been offered him, for he may rest sure that the Indian Branches at least will not confirm the choice made by the unsubstantial airy nothings, "the apparitions." In one word, Mr. Mead, should have thought twice before reducing to writing his comments on the election, which distinctly prove his unfriendly

attitude towards Mrs. Annie Besant, who commands the esteem and reverence of all the Indian Branches and, it is presumed, of those in the West also.

BANGALORE, }
28th March 1907. }

N. P. SUBRAHMANYAM.

REVIEWS : MAGAZINES.

The Theosophical Review, April, opens with sympathetic memorial notices of the late lamented President-Founder of the T.S., by Mrs. Besant and Mr. Mead. A. L. B. Hardcastle contributes a paper on "The Anti-Christ in Tradition and Theory;" L. M. Mead writes on "The Moral Basis of the Theosophical Society, and Arthur A. Wells, on "The New Basis of the Theosophical Society." Mr. A. R. Orage discusses "Theoretical and Real Morality." Mr. G. R. S. Mead, in "De Re Publica," criticises Mrs. Besant's position, and presents his own views concerning Truth and Brotherhood. A. H. Ward endeavors to throw light on certain "Confused Ideas of Brotherhood," and makes a distinction between the 'family type,' and the "community type." "The Obsequies of H. S. Olcott," is reprinted from the *Madras Hindu*. "The Presidential Election" is a compilation of letters and circulars (some of which had been previously printed). 'The Basis of the T. S.,' is a collection of letters, all apparently Anti-Besant in tone, save that of Miss Ward, who pleads for "calm and dispassionate consideration of all evidence that may be laid before the members of the Theosophical Society, and for a wise tolerance and patience in dealing with the exceptionally difficult and trying conditions which have arisen." She also says, "Is it too much to ask members of the Theosophical Society to *be* Theosophical in their attitude, and to refrain from embittering the controversy by electioneering methods which later reflection will condemn?"

Broad Views for March commences with a comprehensive article on "The Meaning of Adeptship." Mr. Mallock continues his serial, and Sir Mancherjee Bhownagree contributes an excellent paper on "The Industrial Development of India." Joseph Bibby's "Study in unemployment" is a thoughtful article. "Lawful and Right," by D. C. Pedder, deals with matters connected with the legal profession. "Seeing is Believing," is an interesting story, by A. Hamam, in which a peculiar psychical experience is narrated. "The Reconstruction of Faith," is a review article treating of Sir Oliver Lodge's new work, "The Substance of Faith," (by Methuen & Co), designed as a 'Catechism for parents and teachers.' The reviewer says, "Sir Oliver continually, consciously or unconsciously, borrows flashes of intelligence from occult teaching. He writes for instance, 'the life eternal, in its fullest sense, must be entered upon here and now . . . Life of a far higher kind than any we yet know is attainable by the human race on this planet.'" "The *Berlin* Disaster Foreseen." This is an account of a siance held in London some thirty hours before the steamer *Berlin* was wrecked, at which the approaching calamity was foreseen and described. This statement is signed by seven witnesses.

(Further Reviews will appear next month).