



THE THEOSOPHIST.

FROM THE EDITOR.

VARIOUS attacks have lately been made on H.P.B., in different European countries, reviving against her the cruel and unjust report on the Coulomb slanders, made by Dr. Hodgson in his unregenerate days, and published by the Society for Psychical Research. At an important meeting of French Pasteurs, this report was brought up, against the Theosophical Society, and no answer was available. The pamphlets published in H.P.B.'s defence have long been out of print, and are only to be found in libraries whereto people will not go to search for them. I have, therefore, thought it well to write a statement substantiating the reality of H.P.B.'s mission and of her relation to the Masters, and giving the facts of the Coulomb conspiracy, taken from the pamphlets published at the time. Every Theosophist can thus have the facts at his fingers' ends, and can defend our great Teacher against unjust attacks. The pamphlet is published as Transaction No. 1 of the H.P.B. Lodge, London, and can be obtained at the Society's book depôts in London, Benares and Adyar. It is entitled: *H. P. Blavatsky and the Masters of the Wisdom*, and is published at 1s. It contains testimonies from those who were privileged to see the Masters in their physical bodies as well as in their astral forms, and were not afraid to say so, in the days before scepticism became the mark of Theosophical orthodoxy.



In the Saxony pine-woods some fairly extensive researches were made into the constitution of chemical atoms, and, with the

assistance of some friendly theosophical artists, some representations have been drawn of these elusive and airy "nothings," which will prove interesting to Theosophists, and perhaps to non-Theosophists also. The first article on the subject, illustrated, will appear, I hope, in the January issue of the THEOSOPHIST for 1908, and will be followed by others. Occult Chemistry throws much light on chemical possibilities, and offers sign-posts pointing in directions in which research might be advantageously carried on. Certain principles came out from the observed details ; when these are put side by side, and as these researches only need a slight intensification of ordinary sight, they should be within the reach of many.

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I would very earnestly press on the attention of the Lodges of the T.S. the value of the papers contributed from all parts of the world to the International Congresses held in Europe. Every Lodge ought to possess in its library a copy of these *Transactions*, and they are most useful for presentation to any person of culture who is beginning to enquire into the nature and scope of Theosophy. Well-to-do Theosophists should present them to public libraries, where they would serve as most valuable propagandist agencies, and would arouse interest in the minds of all educated people who should chance to turn over their pages. The first volume, containing the papers sent to the Congress at Amsterdam, and the second volume, containing those of the Congress at London, are both on sale. The third and fourth volumes, containing the papers of the Congresses at Paris and Munich, are in preparation, and that of the Parisian Congress may now be ordered.

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The Wisdom Religion has not been brought forward so prominently in its garb among our brothers of Islâm, as it has been in other guises, and this deficiency needs to be supplied. An effort is being made in this direction, and we hope to gain much from the Pan-Islâmic Society, one of the Joint Secretaries of which, in London, Mr. H. M. Sheirani, is a scholar and a mystic. The objects of this Society are stated as follows :

1. To promote the religious, social, moral and intellectual advancement of the Mussalmân world.
2. To afford a centre of social reunion to Muslims from all parts of the world.

3. To promote brotherly feelings between Muslims, and to facilitate intercourse between them.
4. To remove misconception prevailing amongst non-Muslims regarding Islâm and Mussalmân.
5. To render legitimate assistance to the best of its ability to any Muslim requiring it in any part of the world.
6. To provide facilities for conducting religious ceremonies in non-Muslim countries.
7. To hold debates and lectures, and to read papers likely to further the interests of Islâm.
8. To collect subscriptions from all parts of the world in order to build a mosque in London and to endow it, and to extend the burial ground for the Muslims in London.

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The President of the Society is Mr. Abdullah-al Mamoon Sobraworthy, M.A., Bar.-at-Law, and its Secretary is Shaik Mushir Hosain Kidwai. The objects, as stated, must win the sympathy of every true Theosophist, and we heartily wish the Society success. We hope to do our part in "removing misconceptions" by publishing some articles on the mystic side of Islâm.

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In order to systematise the work of research outside Europe, I have added a "Department for Oriental Research," to the International Committee under the presidency of Mrs. Cooper-Oakley. This will concern itself especially with matters of research in Eastern religions, Hinduism—including its various branches, such as Jains and Sikhs—Buddhism, Zoroastrianism, and Islâm.

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Indian readers will be glad to hear that our Sâkharâm G. Paṇḍit is doing admirably well in America. He was very badly treated by the T.S. official party in the States, so that many Branches were afraid to invite him to lecture, lest their charters should be cancelled by the autocratic General Secretary; but some showed more courage, and, outside the Branches, he was warmly welcomed. So successful has he been as a lecturer that he has earned enough to cover all expenses, including those of his travelling to America, and he went into residence at Harvard University at the end of September. He proposes to remain there, taking three degrees, until 1912. The courage and ability that he has shown—alone in a strange land, and with difficulties thrown in his way by those to whom he had a right to look for help,

as fellow-members,—are worthy of admiration and respect, and make us all feel proud of him. May he have health and strength to carry out to a successful issue the work so boldly planned, and return home, in due time, to serve, with the authority of knowledge and stainless character, that Theosophical Society to which, while still a boy, he pledged his life.

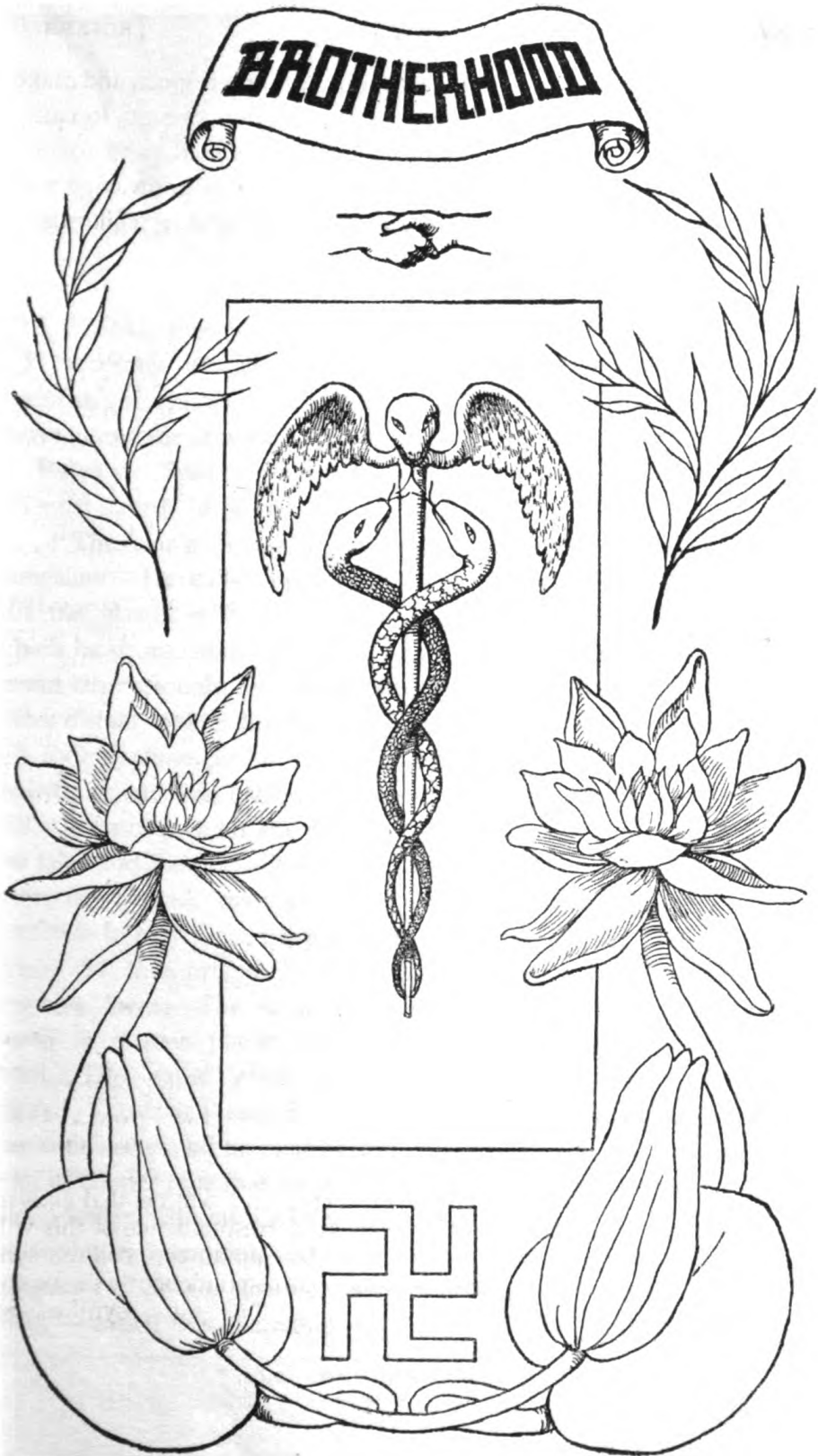
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Here is an interesting story of a child, that was related to me in Europe by a near relative of the little one. She was very truly a "little one," since she was not quite three years of age, and was sitting on a little stool, rocking a doll. Suddenly, she sat straight up, and said, in the pure language of her country and not in the dialect she used in her ordinary baby prattle: "My God, I thank Thee that Thy beautiful sun shines upon me, that once more in this, my newly given life, I am enjoying the lovely spring-time." Her mother was frightened, and on asking the child what she was saying, she answered simply: "I said nothing at all." The child sees at her bedside "men in white," and beautiful winged babies playing on the quilt. She also sees "invisible" people round her during the day, and talks with them, and sees absent friends. Let us hope that these faculties, playing through the childish brain, will not be marred by an unwise sceptical education. As H.P.B. said, these psychic children are the forerunners of the sixth sub-race, and there are more of them being born among us than many people know.

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Students are often puzzled in trying to account for the "twelves" in the cosmos. A correspondent sends the following suggestion: In *A Study in Consciousness*, the three, by an arrangement of internal groupings, show seven groups; these may be represented as ABC, ACB, BCA, BAC, CAB, CBA, and a seventh, a synthesis in which the three are equal. A second six would be represented by (AB) C, C (AB), A (BC), (BC) A, (CA) B, B (AC), the two bracketed being equal, and the third stronger or weaker. The two groups of six, and the group in which the three are equal, would make thirteen. "This thirteen may be arranged as a circle of twelve, with one in the centre. The central one will be synthetic, and will be that class in which all three are equal. The *physical* correspondence of this will be the twelve signs of the Zodiac with the Sun at the centre, synthesising all of them. The spiritual correspondence will be the twelve Creative Orders with the LOGOS at the centre, synthesising all." The arrangement is quite legitimate.

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EASTERN MAGIC AND WESTERN SPIRITUALISM.*

[Concluded from p. 29.]

SEVERAL numbers of the London *Spiritualist* have contained accounts of some of the phenomena witnessed in India by Scientists of European reputation. Of these I select one which shows us a fakir at work. It is by Dr. Maximilian Perty, Professor of Physical Science, and narrates the experiments of a French Scientist named Jaccoliot.

“The fakir performs his feats in daylight, in the courtyard of the bungalow. He calls for seven glasses and some garden mould ; fills the glasses with it ; sticks in each a piece of bamboo, over which he drops some fig-leaves, each perforated with a hole in the centre large enough to admit the stick. The fakir, standing four paces distant, points his hand towards the leaves, remains motionless for sometime, and lo ! the leaves flutter and rise up the sticks, to their tops, and fall back motionless. The atmosphere is perfectly still ; it cannot be an effect of the wind ; Jaccoliot passes between the fakir and the pots—it is not done by fine threads. The phenomenon is repeated, over and over again, the fakir showing entire readiness to vary the experiments in any desired way. Seven clean glasses are then brought and fresh mould, and Jaccoliot himself prepares them. The same result happens. He then has holes bored in a new plank, inserts the sticks, places the leaves over them. The same result again, and so it continued for two hours. The fakir then offered to give him a communication from any deceased friend he might think of. Jaccoliot throws into a bag a lot of copper type that he had with him, and, picking them out one after another, without looking at them, the leaves rise and fall as certain letters come out, and the result is found to be the following sentence : “*Albain Brunier, mort à Bourg-en-Bresse, 3 Janvier, 1856.*”—which was the name and time and place of decease of the

* A Lecture by H. S. Olcott.—1876.

friend of whom he thought. That day, and upon fourteen successive ones, Jaccoliot tested this spirit in every way he could devise ; and he found that, while the arbitrary misspellings of the name which he fixed in his mind would be indicated by the movements of the leaves, as if to humor his fancy, they obstinately continued to spell the place of decease correctly, despite his every effort to mislead the invisible intelligence. Clearly, the case proved that the phenomenon was *not* the effect of his own will or imagination ; and equally clear it was that the fakir demonstrated his control over a physical, occult force sufficient to move the fig-leaves at a distance of several paces. At the last sitting, " the fakir made the empty plate of a scale sink under a peacock's feather, while the other was weighted with 80 kilos (about 200 lbs.) ; by a simple placing of his hands on a wreath of flowers it rose in the air, indistinct voices were heard, and an ethereal hand wrote luminous signs in the air." Says Professor Perty : " In the above material phenomena no deception could be discovered, in spite of the severest testing." M. Jaccoliot, as the result of his Indian experiments, now " believes that in nature and in man, who is but an atom in the world, there exist boundless forces whose laws are as yet unknown, but which will be discovered ; that in the future things will be proved to be realities that are now held to be delusions, and that phenomena will appear which we cannot now so much as imagine."

If there are any present who have read my work entitled *People from the Other World*, they may recall some experiments made by me at Chittenden and at Havana, N.Y., to test this power of the intelligence controlling the occult forces to make a scale-beam sensibly vary with each of a series of weighings of the same spirit, within a few minutes. At Chittenden, Honto's weight varied from 88 to 58, to 58 again, and then to 65 lbs. ; and at Havana, where I had test conditions, the materialized girl-spirit varied from 77 to 59, and then to 52 lbs. In neither case was there more than 10 minutes from the beginning to the end of the experiment. My idea was to test the theory that a spirit could increase or diminish at will the weight of the matter which it condensed to form its own body. I also experimented with the muscular contraction which could be exerted by a detached spirit-hand upon a spring-balance, both in a vertical and a horizontal direction—I holding the medium's own

hands to prevent fraud. In one case, the hand pulled 40 lbs. horizontally ; and in the other 50 lbs. vertically. This fact should be noted, for it goes to show that the pulling was not done by the medium, as was insinuated by certain persons, since, in such case, the horizontal pull would of necessity have been stronger than the other, owing to the position the medium occupied.

The other evening Mrs. Youngs, the piano-lifting medium, was tested before the Theosophical Society, and one of the Committee, who lifted the end of the instrument twice in succession—once while the medium stood back from it and ordered the spirits to make it heavier—declared to us that there was a very great difference in the weight.

Take the Indian experiment of the feather and these of mine together, and they clearly demonstrate that persons in and out of the body can concentrate and direct an invisible force so as to make objects weigh light or heavy as they choose.

And, again, as to Jaccoliot's wreath-experiment—this is exactly similar in principle to the levitation of the human body, which has been so often described by eye-witnesses, and which you may have seen yourselves. The Earl of Dunraven told me that he had seen Mr. Home carried out of a third-story window and in at another, and he has repeated the same statement over his own signature ; as have other noblemen and gentlemen of repute. The Catholic records contain many instances of the same phenomenon ; and in Mr. Upham's *History of Salem Witchcraft* you will find a case where the body of Margaret Rule was so raised, in the presence of several witnesses. The London *Spiritualist* of November 19th, 1875, has a very interesting article entitled "Irdhi-Pada"—a name given to levitation by the Hindus, and meaning the Divine Foot. It has been known for centuries in that wonderful country of India, where what we call *Modern Spiritualism* was familiar to the Brahmins, ages before the Christian era. In the 4th century, Fah-Hian, a Chinese pilgrim whose local and geographical accounts have been confirmed as perfectly accurate, and whose evidence is, therefore, competent as to other matters, says that "the Raháts (or, as we would style them in English, the Adepts) continually fly ;" and again, "the men of that country frequently see persons come flying to the temple (apparently Ellora) ; the religious men

occupying the upper chambers are constantly on the wing." (See *Beal's Travels of Fah-Hian.*)

Oriental magic also gives to its adepts the power to make themselves invisible ; as I can testify from personal experience, it having twice happened to me to witness the phenomenon. They can also extricate their spiritual bodies from their encasement of flesh, and go in them wheresoever they like. This phenomenon, in view of its frequent occurrence in all parts of the world, and establishment by a mass of evidence absolutely irrefutable, will hardly be doubted. Mrs. Hardinge Britten herself has, within the past few weeks, published a full account of her experience in this direction, both in her own person and that of others whom she has known. The most curious part of this affair of the double is the actual power of the spirit-body to exert muscular force, and do the same things with its hands as the physical members could ; as, for instance, the moving of ponderable objects, the shaking of hands, the wrestling or struggling with a person, and even the commission of murder with deadly weapons. I have seen a double myself, in broad daylight, moving through a crowd like any other person, and carrying a parcel in its hand, when, to my certain knowledge, the real man was not in this country.

In the course of my studies, I have given some little attention to this matter of the 'double,' myself, and one night succeeded in obtaining a remarkable practical proof. I had been intensely engaged upon the analysis of a certain philosophical hypothesis until a very late hour of the night. Finally the work was done ; and, leaving the room of my fellow-student, I retired to my own apartments. Before falling asleep, it occurred to me that, by the addition of just two words at the end of the final sentence, the whole train of thought would be much more lucidly presented. I determined to see what my double could do. I fell asleep with this purpose in my mind. The next morning, upon examining the MS., I found, to my gratification, that these two words had been added—one plainly written in my own handwriting, and the other begun but running into a scrawl, as if the power had gradually dissipated. Apparently, my double had passed out of one locked room into another locked room, in a different part of the building, and done what I had willed it to do before I lost my consciousness.

In corroboration of this hypothesis, my fellow-student, before I had had time to mention the fact, told me of my appearance in the room, and my busying myself, in the dark, at the table where the manuscript lay. To say nothing of illustrations of the power of causing written communications to appear without a visible amanuensis, which is common to magicians and mediums, and which, as we have seen, can be done by the human double, as well as by the disembodied human spirit ; or of portraits or other paintings, to which the same remark applies,—I will mention a most curious exhibition of will-power, the like of which I have neither read nor heard among the medium class—I refer to the engraving of letters upon metal or mineral substances, without tools or batteries of any kind. Francescari, the musician, who travelled extensively throughout India, relates the following incident : One day, being in a jeweller's shop in Lahore, he saw a gentleman importuning the proprietor to finish a piece of work on a snuff-box, which he particularly wished finished that day, as it was intended for a birthday gift. The man declared it to be impossible, as he had a number of jobs of engraving to do for other customers, each of whom was in as great a hurry as the gentleman himself. The latter pressed him still more, but in vain. At last a person sitting in a corner of the room quietly approached, and addressing the jeweller in Hindustani, told him to take the order, as the other things should be finished within a quarter of an hour. The jeweller stared, and asked him if he was a magician, to say such things. The stranger simply told him to bring his tray of jewelry ; and, holding each bracelet, ring, box, or brooch in his hand, in turn, to *think* of what thing he had been ordered to do to it. He complied, and Francescari declares that instantly each was done as neatly as the best engraver or goldsmith could have done it.

Again : In a certain European city lived a famous general, who had won renown for himself by his military skill. He devotedly loved his family, but received only base ingratitude in return ; for, upon his dying suddenly, they "shoved him underground" without having the decency to erect even a small stone to mark his grave. His companions in arms were so indignant that they took up a subscription, purchased a marble slab, and had it set up ; but as some differences arose as to the inscription, it

remained for a few days unengraved. One afternoon, however, two persons, of whom one was an adept in magic, strolling through the cemetery, noticed the blank stone ; and, the story being told to the adept, that person laid a hand upon the marble, gazed at it for a few moments without telling the other what was to be done, and as the companion turned away and walked off to examine a neighboring grave, the stone was suddenly covered with a lengthy inscription setting forth the name, age, time of decease, titles and services of the deceased. The letters were cut deep, and were gilded. I have the names of all the parties to this affair, but am under obligation to suppress them for the present, as the family are still living. I have seen only one exhibition of this kind. It occurred last summer in Boston. I was holding in my hand a moss-rose and admiring its beauty and fragrance, when before my eyes there jumped out from its heart a heavy, plain gold ring, which cleared my hand and fell upon the floor. This ring was subsequently given to an editor to examine and satisfy himself that it was without a mark, inside or outside. I examined it also, and found it as I describe. The editor was then told to look at it again ; and, finding it still as plain as before, he closed his hand upon it, held it for a half-minute, and then being requested to inspect it for the third time, he discovered inside, this inscription—*To our Brother*—followed by a triangle, a well-known kabalistic symbol. The letters were cut as clean and sharp as any graver's tool could have made them, and they remain to this day. The editor wears the ring upon his finger, and at the proper time will give his report of the phenomenon.

Let us turn now to another form of manifestation familiar among Oriental magicians, and just becoming known in this country, *viz.* : the apparent passage of a human body through solid walls or doors. In the VIIIth Chapter of Acts, you will find a long account of Simon the Magician, or, as he is commonly called, Simon Magus. According to the *Bible*, he possessed wonderful powers, for, as it is stated, the people of Samaria " all gave heed, from the least to the greatest, saying this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." De Foe, the author of the immortal *Robinson Crusoe*, says in his work entitled, *A System of*

Magic, which appeared in London in 1728, "the meaning is evident, this man has done such great and strange things, showed such miracles, such wonders, that none but the great power of God could enable him to do ; and therefore it is certain that he is aided and assisted by the great power of God." He further refers to the power ascribed to Simon to "fly up in the air." Now it happens that we have the testimony of two of the Fathers of the Christian Church as to the powers enjoyed by this remarkable magician, among which was this very faculty of passing through solid substances. Clemens Romanus, in his *Recognitiones*, (Lib. II., Cap. 9), and Anastasius Sinaita, in his *Quaestio* 20, tell us that : "When and to whom he pleased he made himself invisible ; he created a man out of air ; he passed through rocks and mountains without encountering an obstacle ; he threw himself from a precipice uninjured ; he flew along in the air ; he flung himself in the fire without being burned. Bolts and chains were impotent to detain him. He animated statues, so that they appeared to every beholder to be men and women ; he made all the furniture of the house and the table to change places as required, without a visible mover ; he metamorphosed his countenance and visage into that of another person ; he could make himself into a sheep, or a goat, or a serpent ; he walked through the streets attended with a multitude of strange figures, which he affirmed to be the souls of the departed ; he made trees and branches of trees suddenly to spring up where he pleased ; he set up and deposed kings at will ; he caused a sickle to go into a field of corn, which unassisted would mow twice as fast as the most industrious reaper."

The *Bible* says that he offered the apostles money to teach him their gift of working miracles, but one would be at a loss to understand why one so magnificently gifted should have made such a proposition, unless he chose to believe Clemens, who, in his *Constitutiones Apostolici*, explained it by saying that "in his sorceries he was obliged to employ tedious ceremonies and incantations ; whereas the apostles appeared to effect their wonders by barely speaking a word." This is a neat Patristic puff of the Apostolic magicians ; is it not ?

Let the student of Spiritualism note the multifarious forms of what we have been accustomed to call mediumship, exhibited in this one magician's endowments, and the further fact that neither in the

Bible, nor by the Fathers is he described as a medium. On the contrary, the evidence goes to show that he could do all these things as he chose and when he chose. In fact, I have somewhere seen an extract from his own writings—a letter addressed to an Emperor, whose name has escaped me, in which he claims to exercise these powers at will. How he made his body become so that he could pass through solid rocks and lesser barriers, is for us to discover if we can. We have the opportunity for comparison in the cases of Mrs. Compton of Havana, the Potts boys of Harrisburg, and other mediums of our day. A short time ago, I received a letter from a gentleman in Massachusetts to the effect that his brother, a young man of twenty, had, greatly to his own dissatisfaction as well as that of the whole family, been developed as a most remarkable medium. Every phase of mediumship described in my various published writings had been exemplified in his person, and, among others, this of penetrating through solid substances. The family had bound him securely with tarred ropes and with spool-cotton, sealing every knot with wax; placed him in a chair inside a home-made cabinet of deal boards; screwed the cabinet-door fast; then tied the whole box about with 80 feet of tarred rope, the knots of which were sealed also; and, the room being darkened, in 27 minutes they found the medium *and chair*, outside the cabinet, without a single seal having been broken either on the boy or the cabinet. Each time this experiment was tried, they discovered him in a profound catalepsy, as I found Mrs. Compton, and, to all appearance, dead; but life gradually returned to his frame, and he finally became as animated as ever.

Mrs. Hyzer, the public speaker, tells me that one of the Potts brothers was thus passed through a sealed cabinet, and, after long search, was found buried beneath the mattresses of a bed, in an upper room, in the same profound trance as the others I have described. One curious feature of the case is that neither mattresses nor bed-clothes were in the slightest degree disturbed.

Mrs. Thayer, the flower medium of Boston, has had the same thing happen to her, and you have all read of the alleged transportation of Mrs. Guppy from her own house to the dark seance of the Williams mediums, where, upon hearing a noise and turning up the gas, the company discovered her standing upon the table.

around which they sat, with her shoes off, her dress partly unfastened, and pen and memorandum-book in her hands—as, according to her declaration, she had stood in her own apartment, two miles away, a moment before. Of course, I cannot vouch for this case at all, not having been an eye-witness ; nor would I quote it or any of the others coming within this category, but for the curious corroboration they offer to the story of Simon Magus, and other biblical and profane records of magical power. If I had time I might point you to numerous instances, scattered throughout the *Bible*, of this same power of being taken to pieces, so to speak, and transported from place to place ; but I am compelled to put aside a multitude of facts occurring in ancient and modern epochs, and so must refer you to the work of Dr. Eugene Crowell, which shows the identity between Ancient Christianity and Modern Spiritualism.

It is not the purpose of this lecture to string together a lot of marvellous tales to amuse the fancy or please the ear, but simply to point out the fact that our studies of these modern phenomena have been in the wrong direction. Like our scientists and theologians, we have looked to the right and left, above and below, for explanations of natural law, but forgotten the Past. We have not seemed to imagine that what Hume calls our “ignorant ancestors,” could have known anything worth our while to examine. We have been as silly as the traveller who should attempt to study the language of an unfamiliar country, or its geography, without asking if there were such a thing as a grammar or a dictionary, a vocabulary or a map, in existence. We have been attending circles, week after week, month after month, and year after year, gaping at fresh wonders, swallowing what was put into our mouths, and never turning over old books, nor ransacking old libraries, to see what our progenitors knew about this sort of thing. We have been ever ready to answer the sneers and taunts of our orthodox friends by quoting to them the scores of passages in Scripture which show, not only the appearance of every one of our familiar manifestations, from the raps to ‘materialization’, among the Hebrews, but the important enunciation that these same signs should follow the true “Christian” ever after. Here are two large volumes written by my learned friend Dr. Crowell, to carry out this very idea. But neither he, nor a soul among us dreamed, until very recently, that

what we had heard called Oriental Magic was the self-same thing as American Spiritualism, only better in every respect. Not one of us dreamed that these occult forces of which the scientists, and we ourselves, echoing them, have prated about, could be controlled by the human will-power to produce every manifestation known to us, and scores that we have not yet witnessed.

Observe, please, that I use the collective pronoun, we ; for I take as much blame, and more, to myself than I give to others for this stupid neglect. I became a believer in Spiritualistic phenomena in 1852, and took an active part in aiding the movement, by writing, speaking, and organizing a society to establish the Dodworth Hall meetings. From that time to this, I have never known the moment when my faith weakened one particle, and when my present critics assail me as a renegade, they—well, they talk like most people who write about things of which they are ignorant. No, so far as belief in the reality of spirit intercourse is concerned, I yield to none of you in earnestness. But, as for being satisfied to remain one instant longer, as I had for twenty-odd years, a Spiritualist, by which I mean an unquestioning believer that every genuine *spirit* manifestation is produced by disembodied human spirits, when I had learnt to the contrary, I would not think of it. I would as soon have remained in the Presbyterian Church, in which I was baptized and reared, after reading the *Anacalypsis* of Godfrey Higgins, or Ennemoser's *History of Magic*.

Since I had the misfortune to be thrust into a somewhat conspicuous position in connection with spiritualistic investigations, I have had to pay the penalty in a very large correspondence with persons in many countries. They, one and all, ask me to give them a list of books to read which will acquaint them with this subject of Magic and the Elementary Spirits. To such, I particularly recommend Ennemoser's *History of Magic*, in 2 volumes, translated from the German by William Howitt. Mr. Howitt's own *History of the Supernatural* embodies pretty nearly the same facts. Sir Charles Napier's *Indian Recollections* comprise some particulars about Hindu Magicians ; as Lane's *Modern Egyptians* does much about the magicians of the land of the Pharaohs (some of which stories I have quoted in my *People from the Other World*). Osburne's *Camp and Court of Runjeet Singh*, a very rare book, if my own

experience be considered, tells us how the Hindu Fakirs allow themselves to be buried alive for weeks together, and after the end of, say, 30 to 40 days, resume their vitality upon being exhumed and rubbed, with certain attendant magical ceremonies. Speaking of this, some of you may have recently seen, in the *N.Y. World*, a letter addressed to me by an ex Lieut.-Colonel of the General Staff in India, a brother of the Earl of Ellenboro, testifying to having himself served as one of a Committee selected by the Rajah of Puttiala to superintend a ceremony of this kind, and to the fact that, at the expiration of 30 days, the fakir was dug up and revived.

I have received, through the kindness of a gentleman in Tennessee, a catalogue of nearly 2,000 works in German, which treat of this subject of Magic in all its branches—among which are included Mesmerism and Spiritualism. The French language contains many valuable works also; in some of which I have found evidence of the nature and powers of the Elementary Spirits sufficient to satisfy the most skeptical. By some strange mental blindness, the Catholic clergy have assisted in the production of a series of works each of which is a stick to break their own sectarian heads. I refer to the several volumes of the Chevalier des Mousseaux. The theory of the Vatican was that it was only necessary to show what wonders magic could produce, and then call them all devilish, to have the public run away from the magicians into the arms of Mother Church. To the end that nothing might be lacking to make the record complete, the most secret treasures of the Vatican were spread before the devoted author, and the consequence is, such a collection of facts for us heretics as we can find nowhere else in literature. They show us the clue to every single miracle of the *Bible*, and every phenomenon of Modern Spiritualism, and instead of attracting us to Rome, they make us wish to run away from her to Karnac and Thebes as fast as we can. Read des Mousseaux by the light of Ennemoser, and be wise.

If you would know about the magic of the Greeks and Romans, and their mythological systems, where can you go amiss in the classical authors whose works are all to be had in English translations. Prescott tells you a little about ancient Peruvian magic, and Brosseur de Bourbourg much about that of the Quiches.

So you see, friends, that knowledge of Spiritualism, like know!

edge of things of far less human concern, can be had as the price of hard work. We can't learn how raps are caused, furniture moved, communications written, pictures painted, voices made : how clair-voyants see, flowers and birds are brought into closed rooms, and mediums are carried out of them ; or how the spirits of the dead, and of those not dead, are materialized ; nor how the elementaries approach, influence, control, pervert, and seduce mediums, by reading *Spiritual Scientists, Banners of Light or Religio-Philosophical Journals*, which, however valuable as journals, are of necessity mainly current news : we must study books, and many of them, and the right ones.

If I have been so fortunate as to have commanded your thoughtful attention, you will have perceived the important—the *vital* distinction there is between the relation of the magician and that of the medium, towards the spirit-world. The magician—the *wise*, the *Educated* man—not only knows the subtle potencies of Nature, but also how to employ them to effect his purpose. He not only is familiar with the various races which inhabit the Inner World,—or what the two English Professors, Tait and Balfour Stewart, call the “Unseen Universe”—and with the location, employments and destiny of our ancestors, but by his superb power can make the former do his bidding, as we govern a child or break a horse. He summons the latter to approach and tell him whatever he wishes to know. The true magician has not only knowledge of his powers, but faith to use them—that faith which the Apostle Peter, sinking in the waters, lacked ; and that faith which Jesus, one of the greatest of Kabalists, said would enable its possessor to cause a mountain to be removed to another place. To him there is no accident, no miracle in Nature, but every thing happens in obedience to law ; and, while suffering Nature to perform his wonders for him, he stands beside her and prompts her as to what she shall do.

On the other hand, the medium, instead of being an active ruler of the elements, is their passive victim. Surrounded by the invisible but all potent currents of the Astral Light, saturated by them throughout his sensitive being, he is borne hither and thither, wheresoever their blind impulse leads, or they are directed by the irresponsible beings who people their depths. He is as

incapable of stemming these currents, as is the chip, the river upon whose surface it floats; or the dried leaf, the wind upon which it is borne and tossed about. Before he knows his danger, it has overtaken and subdued him; and nothing but an innate purity capable of withstanding every contamination can save him from the chance of moral perversion and physical exhaustion. If there is a single weak joint in his moral harness, the Elementaries will find it and reach the vital parts of his character; and *this* is what constitutes the danger of mediumship for physical manifestations. Run over in your minds the names of all the people of this class of whose private life you know something definite, and recall how many of them are entirely truthful, pure, temperate, and self-helpful. There are a few—far be it from me to say otherwise. But the greater portion are the reverse. Pity and excuse them as we may, out of love for the Cause, the fact remains that, in too many cases, they *are* objects of pity and require excuse. Does this mean nothing? Is there no cause for such a state of things? Let Spiritualists reflect. It is time. If we mean to hold our own against the Materialists (in and out of the churches), we must fortify our philosophy so that it shall have no weak side. We must make it so that it may be turned about, and inside out, and show no speck or flaw. We cannot expect others to make the same excuses and allowances for the misbehavior of mediums and their patrons; their fanciful theories, and their unsavory social systems, or the contradictions, inconsistencies and absurdities of our communications. We must know *why* all these things are, and discover the remedy. The key and the panacea, I am persuaded, are in Eastern Magic, and, as opportunity offers, I mean to study it. I am urged to this, not merely from a selfish desire to pry into the secrets of Nature, but, also, by the infinite compassion which I feel for the hundreds and thousands of mediums subjected to every misfortune as a consequence of their mediumship. I feel a sincere desire to give what little help I can to the good, the earnest, the blameless people who lean upon Spiritualism as their mainstay and prop; and who trust it to give them that sweetest of all consolations, the assurance of an immortal life beyond the grave, where meeting and parting are known no more.

“ Never here, forever there,
 Where all parting, pain, and care,
 And death, and time shall disappear,—
 Forever there, but never here !
 The horologe of Eternity
 Sayeth this incessantly,—
 ‘ Forever—never !
 Never—forever ! ’ ”

H. S. OLCOTT.

THE VALUE OF HAPPINESS.

THE value of pain is often insisted on by ethical writers, and reasons for the existence of pain and sorrow are given, as though their presence, in a world emanated from Him whose nature is bliss, needed some justification. That happiness should be experienced is regarded as natural; but that pain must be endured arouses demand for explanation. "What have I done to merit this suffering?" is a question often asked. "What have I done that this happiness should come to me?" is a riddle less often propounded. Good fortune is, unconsciously, accepted as natural: ill-fortune imperatively presses for a reason. And the reason given is only held to be satisfactory, if the ill be a necessary stage on the way to a greater good. Suffering is only justified as a means to happiness. Happiness is the natural result of existence.

By a perfectly true instinct does man thus take happiness for granted as his natural birthright. "Brahman is bliss" is an axiomatic fact. The human Self, as part of the One Self, must share its nature, and that the "Self is bliss" in each human being, that he is bliss in his essential nature, grows inevitably out of the fact that the Supreme is bliss. Because our nature is bliss, unhappiness is unnatural to us, and revolt against it, as against an outrage, surges up from the very depths of our being when pain strikes us. That bliss should be is natural; that pain should be requires explanation.

Even the distorted religions which apotheosise suffering make of it the path to an unending bliss, and in saner and more philosophic views of life, happiness is seen as the goal to which all being tends. The definitely stated object of each school of Hindu philosophy is to "put an end to pain," and the way to the "ceasing of sorrow" was part of the message of the Buddha to the world. Every religion is a road to happiness, and pain is but a passing incident during travel.

If we look at nature as it exists outside man, it is its joyousness which strikes us as its most prominent characteristic, and the

more closely we examine into it, the more do we see that pain therein is brief and joy is long. Every one of course is familiar with the famous lines of Tennyson about "Nature red in tooth and claw." It is perfectly true that everywhere in nature the cry of anguish and death is heard. But, on the other hand, those who have studied most the life of the woods and fields tell us that whilst certainly there is death and pain these are sudden and swiftly passing, while the normal life is the life of joy. And that comes out strongly from the observations of the life of wild creatures amongst themselves. It is certainly significant there that we find chase, murder of one by another, but there is an enormous preponderance of joy. Useless killing and torture are very rare. The life of the woodland is a life of joy ; and if suddenly the fox flashes from the woodland and seizes, perhaps, a partridge on its nest, there is a sudden pain, a sudden passing away from life ; but over against that is the life of joy that has preceded it, ended by the start which is death. And so all through. This has come out even more strongly perhaps than before, in those numerous books on the wild life published by careful observers of late years—men who have gone through the woods simply with their eyes to observe the wild creatures in their natural life, and not in the terror of flight or death. These books have brought out very strongly the wonderful joy of the wild things of the jungle, the desert, the forest, and the plain. Again and again you will read of the careful observer who has seen the hunted creature escape, and then, joyful in his own escape and proud of his cunning, sit almost laughing at the baffled pursuer. For, in this nature into which man's will and thought and conflict have not yet entered, we see life in its purely natural expression and see how true is that which one of the deeper writers has said : " Life is not a cry, but a song."

The value of happiness lies in the part it plays in evolution, for the motive power of evolution is the search for happiness, and the enjoyment of happiness gives the opportunity for a fresh inflow of life into the vehicles in course of evolution. It is not only that the reproduction of life is associated with physical pleasure and emotional delight, but also that in the body of the living creature, regularity of vibration—the physical accompaniment of happiness—means increase of life. The rhythmical motion of the particles of

which bodies are composed renders them pervious to the influx of energies, and the sense of pleasure is due to the expansion of power, the moreness of life, consequent on this influx. The state of consciousness which we call happiness is accompanied by the rhythmical vibration of bodily particles, and this, in turn, increases the sense of happiness by increasing the influx of life. Every pleasure, therefore, experienced in consciousness, is of direct service to growth, and increases the vigor of the life ; but it must be remembered that this is only true within limits, for if pleasure be too violent, or too long continued, the strain on the material particles becomes too great, and the texture loses its elasticity. Short of this loss of elasticity is pleasure useful, as increasing the inflow of life, and all living creatures are lured to effort, to exertion, by the resulting pleasures of the sensed increase of life.

On the other hand, where there is irregularity of vibration there is pain. Here arises a very interesting point. The life in everything is divine. There is no life but the One. How should it be then that sometimes the contact of one embodied life with another (the centre of each life being divine) should give rise to pain? Because pain is the result of the relation arising between the forms where the rhythm of the one form is not harmonious with the rhythm of another, and not of the contact of the lives. There is no such thing in natural objects, including man himself, which in itself can be regarded as evil or pain-giving. Only when relations arise between two forms that are inharmonious does pain come into the relation between them, and it is in this irregular relationship, where in the effort of the life to unite with life some law of regularity is contravened, that pain arises. So that it is really true that all things are good in themselves, and that only when some unsuitable twain come into touch with each other can the relation of evil arise between the two.

Let us now look at human evolution, and see how far it is true that happiness is there also the mainspring of evolution. No one can deny that all human beings are continually engaged in the search for happiness. That people seek it mistakenly and blindly, and very often in the seeking meet pain, is obvious. That they willingly accept a certain pain, so far at least as the higher nature is concerned, that also is true ; but then it is always in the

search for a more permanent happiness. No one seeks pain for its own sake, and, even in the forms where it seems most voluntary, it is simply as a road to the greater happiness that pain is undergone.

But how is that continual seeking for happiness turned in the divine economy into evolution? Because in everything the Self is hiding; because all life and all pleasure come only from that one source. Attraction arises between objects that are fully conscious or partially conscious, and the objects around them forming their environment. Each seeks to appropriate an object, and it is by this longing for the desirable object that man is lured to put forth those powers by which his evolution is secured. It does not matter how low we descend in the evolutionary scale, everywhere we find that it is by desires that people are stung or lured into activity. They labour and toil simply in order that they may possess the joy-giving object, and whether that joy-giving object be the loftiest thought of the philosopher or the lowest physical pleasure of the most commonplace man, it is still desire for happiness which is the motive power, although the desirable objects are different. The man who toils simply for money in order that he may enjoy, is developing within his own nature possibilities that otherwise would remain folded within the Self. In order to obtain wealth he is compelled to trample under foot still lower desires—the immediate and transient enjoyments of the body. God, hiding in the desirable objects over which he will gain power by his possession of money, lures him on to the efforts necessary to obtain it, and in that attempt to obtain, he learns many a valuable lesson which makes the body his servant instead of his lord. Thus in that seeking, the man is developing mastery over the animal within him, conquering the lower desire by one that is relatively higher. When he gains his money he has a curious experience; at first delight, pride in success, a feeling of security, that now he is at least safe from the ordinary dangers that menace life. But that pleasure is very short-lived. Habit, which is so strong an element in human life, makes the possession of the wealth commonplace, and no longer capable of giving pleasure. No pleasure connected with materiality persists. We tire of it as soon as it becomes habitual; and although its loss might sting, the possession of it cannot continue to give happiness. Thus, in the midst of great wealth the man discovers that it was the struggle for wealth in which

he found his pleasure, and not the possession; in the midst of it, the possession palling upon him, he has to seek to gain some other object of enjoyment. And that is an experience repeated with everything material on which man sets his heart, everything which he exerts himself to pursue. He struggles for it, believing that it will bring happiness. He gains it; it gives him happiness for a moment, and then crumbles to pieces within his grasp. That is the way in which man evolves—a continual striving for something just within reach but which needs exertion for the gaining; the putting out of his powers; the gaining of the object, the holding of it, and then the rapid wearying of it. But the increased powers remain, though the object has ceased to be desirable.

It is in this way that the divine Self lures its separated selves into exertion. If we look around us at the forces playing for human evolution in the vast majority, we see that it is this mistaken seeking for happiness in the things in which happiness cannot permanently reside, by which evolution is carried on, and by which man develops one power after another. In all the prizes that life offers man, the same thing is repeated—the child ever delighted with a new toy; no experience of the breaking of past toys convinces him that the new one will not give him the bliss that hitherto he has missed, and thus he is lured on from one point to another. One of the ill services sometimes done to little developed people is the putting before them of a philosophy of life which is too high for their state of evolution; by the verbal acceptance of that philosophy they are often deprived of the necessary stimulus to effort, before some higher stimulus can take its place.

It is true, of course, as we read in the *Bhagavad Gītā* that we should be indifferent to the fruits of action, that we should remain calm and indifferent whether success or failure crown our effort; but it is equally true, that that view of life, adopted by the man who has not yet developed his higher nature, is far more likely to land him into a condition of stagnation than to give him a philosophy whereby he can live. Such a renoucal of all ordinary motives is not wise until the man has found some other motive which will keep him in his place in turning the wheel of life. Only those who recognise the one desire: to be in accord with the law that works for evolution, and who find

therein sufficient motive for activity, can safely write upon their hearts the lesson of indifference to the fruits of action. Desire, until it changes into will, must needs be the motive power in life; and will and desire, which are one force under different conditions, both have for their object the making of their owner happy. Desire is but an energy of the Self directed by the attractions and repulsions of outer objects, and will is that same energy directed wholly from within, in perfect accord with the one Law and the One Life. When that is the case, happiness still indeed is sought, but it is realised that the one reality of happiness is union with the perfect life and perfect law. When that takes the place of the motive for individual happiness, then man may safely take that phrase as his guide and become indifferent to the results of action.

Those who have watched the distortion suffered in its own land, of this philosophy of perfection, can readily see how much harm may be wrought by its acceptance in name as an excuse for indolence, before the Self is sufficiently unfolded within the form to realise its oneness with the whole. There the lack of motive power for action has led to sloth, and, to use a wise phrase I once heard: "Men who do not yet understand action try to understand inaction." Now, to understand inaction is far more difficult than to understand action, and it is a blunder where those who do not yet understand right activity fall into the quiescence which comes, not from perfect accord with the divine will, but from lack of motive to exertion. This danger Shrî Kṛṣṇa saw when He said that the wise man must not confuse the ignorant, and bade Arjuna work with Him to render action attractive.

Too many of those wise in words, but not in reality, have proved themselves to be ignorant, and the error has worked out in a rather strange way among some, who have made birth into this world impossible for themselves, long ere they have reached perfection of human evolution, by destroying every flower of desire. The result is—where that has been done by those who understand something of yoga, but do not understand that yoga is "skill in action" as well as indifference to its fruits—that those men, in killing out desire while as yet there is nothing to replace it, simply pass away into sleep, into quiescence, until in some far-off world they can be reborn into some other humanity, to learn there the lessons

which here they have failed to learn. Thus we cannot afford too soon to renounce happiness, which is the motor of evolution, and for us, for the most part, that following of Yoga which is "skill in action" would be wiser. Slowly and gradually, if we would consciously evolve ourselves—and it is really that for which it is worth while studying the law of evolution—we must choose the motives which we will allow to stir us into action. We must choose the best from all that we find acting upon ourselves as motives. Looking carefully over the springs of action—and we can easily find those by watching to see what rules us during our daily life—we must select the motives that are the noblest, the widest, the least narrowly personal. We must use these to eradicate the others, the less noble; and thus by a deliberate self-culture, and not in the indefinite, groping fashion in which most people try to progress, we may learn, step by step, to conquer the lower by the higher, and then, gradually, these in turn by motives higher still. A person, for instance, is moved to seek greater knowledge, a wider, truer, higher life. He tries to make his motive entirely pure; that is, to leave himself entirely out of regard. That may not be done until a very high stage of human progress is reached. The hidden motive, the motive of longing for personal growth may be covered under a veil of words; but it still exists; and it is well that it should exist for a long time to come, so as to give the necessary vigor and persistence to effort. For the wiser plan, instead of saying: "My motive is perfectly unselfish," is to recognise that self does mingle with the motive, and to the longing for growth, to add also the longing that that growth may be useful to others as well as to the separated self—to join humanity with ourselves, long before we try to merge ourselves in humanity. Otherwise we are likely to talk without making any efforts, and to hide by a glittering veil of words the real smallness of the personality that underlies.

Even the phrase "to kill out" is a phrase not wisely chosen. Far better is it to say: "change," "transmute," "transform," using the magic of the old alchemists. Let us consider the astral body. The normal astral body is full of changes of color due to attractions and repulsions from the outer world. All these changes of color—rates of vibration—are accompanied with changes in consciousness, and thus changes in consciousness in the average man or woman

are caused by the attractions and repulsions aroused by external nature. Love and hate, the impulse to self-sacrifice or to devotion, are all stimulated from without, and the change in consciousness which answers to that stimulus again gives rise to sweeping waves of color through the astral aura. To endeavor to stop those directly is futile. To endeavor to change them is practicable. And so, steadily, by working on that astral aura from the mental plane, we may gradually change the forces that play upon it from the stimulus from without, to the stimulus from within. And as gradually the astral ceases to respond to the outer stimuli, as the consciousness no longer answers to these attractions and repulsions that come from outside, the astral body takes on a new aspect. It is seen in quiescence to be well nigh colorless. No longer does the consciousness working through that astral form seek for gratifications or avoid pain from without, but ever remaining indifferent to those, it lives in the next sheath above in the active stage, and the astral colors become only the reflexion of the colors produced on the mental plane. Then it is said, in the ordinary phrase: "So-and-so has destroyed the personality," meaning simply that the consciousness, instead of working through its astral body for its own separate self, is using its astral body as a vehicle for higher purposes, and is ruling it from the mental plane. And that is symbolical of the whole. While in every case happiness is the inevitable ultimate result of accordance with the law, the happiness grows more and more subtle in its nature, more and more refined in its expression, so that at last the man seems to be indifferent to pleasures and pains from without, but is ever more and more keenly sensitive to that union, or cloud upon union, with the Divine, which is the bliss or the woe of the higher planes.

It is worth while in this relation to pause for a moment to consider what is said to be the type of all sorrows and of all changes: death. Because if we can realise what death means in the world, we shall be able also to realise what all the changes, which are really varied forms of death, also signify. Death always means a new outburst of freshly liberated life. As forms are built up; as growth is made; as we shape the organs of our bodies into more and more perfect expression, force vanishes from the world of force and matter. We all know very well that in all questions of

chemical compounds and dissociations there are two definite kinds of work : in building up, force vanishes ; in dissociating, force appears. When some of the subtler compounds are dissociated, an enormous amount of force is liberated ; and calculations have been made as to the force that would be liberated were an atom dissociated, and the force needed for its building and holding together were it set free. Apply that to the idea of death. Death is the dissociation of the living form ; and it is necessary in order the life-force may be set free. Wherever we see death, it only means that a new manifestation of life is preparing, and that without the death, nature cannot provide the force necessary in order that the new form of life may find manifestation in this universe of forms. That is truly what is ever taking place in every change, especially in the change which we call death ; it is true of the seed put into the ground, it being only by the decomposition of the seed that the germ can gather the energy necessary to sprout upwards as stem and downwards as rootlet. And that old simile, familiar to most, from the Christian Testament, is true in every case of death, and of every case of pain. The secret of the use of pain in evolution is that it is a liberation of energy, that that energy set free by pain, by dissociation, is available for the building up of more complex forms, of higher life, of nobler possibilities. Pain is only a way to the new life, to the new activity ; and all that looks most dark and gloomy is transfigured by a keener insight into the methods and working of nature.

Summing it all up, we see that happiness lies at the heart of things ; that it is happiness which impels to action, which guides action into ever higher and higher paths. Continual weariness of success stirs to fresh effort to gain a higher level ; and so we climb onward and onward, until we recognise the one all-compelling Will as the will that works within ourselves, as well as in the universe, and that takes the place of all meaner springs of action, and carries us on towards the end of the manifestation of our world. And when it is seen that even pain, which seems the opposite of happiness, is really a method for making manifest new happiness, then the world takes on a gladder aspect than it had in our more ignorant days ; and this is sure : that the more we know, the more are we satisfied with life and the world as they are. Ignorance is that which makes the worst

sting of pain, and the further our eyes can pierce, the more we find that happiness lies at the very heart of suffering. And although it be also true that those who see the most plainly are those who in this life suffer the most keenly, it is because the inner vision and the inner peace make it possible for them to take into themselves without disruption, more of the jangle of the world than others whose sight is less keen would be able to bear. If, to use the Christian phrase, the cross is the natural place of the Christ while bound in matter, it is also true that that cross is the wellspring of new life and of new joy; those who know most are those who can suffer most without the sting which turns suffering into despair; the heart of all things is peace and happiness, and the Self in man is Joy.

ANNIE BESANT.

THE PURPOSE OF THE THEOSOPHICAL SOCIETY.

THE question on which I offer a few suggestions is: Has the Theosophical Society any implied objects and aims other than those directly expressed in its Constitution? This is surely a question of vital moment to every member, and one which we do well to consider seriously.

Our Society has a very broad platform, but its ostensible operations seem but the prelude to something greater to come.

It would seem that there is always a reason and a purpose for a piece of work beyond the apparent one, and our ability to appreciate this purpose will enable us much more effectively to further the work itself. For example, those who take part in the actual building of a house look upon the finished structure as the end and object of their labour. But the Architect knows that the true purpose of the building is to house the tenant, and without tenants houses would be useless. Now it would seem that all organisations that have proved really beneficent and uplifting agencies in the world have in reality been vehicles for a higher Force or Power to work through.

If they have not been able to establish this link with the Invisible, and keep open the channel of communication therewith, then such societies and organisations have swiftly passed away to make room for other and better forms. Where the work

has been of purely *human* effort, however great, I believe its effect and existence to be only temporary and transitory, but where there has existed this living relation with the invisible Forces, then such work has endured and its power has made itself felt increasingly down the ages.

Thus is it, I believe, with our Theosophical Society. We know that it was inaugurated by greater Beings, by Those whose knowledge of the spiritual needs of mankind and of the possibilities before the race is much more extensive than our own, and who used human men and women to do a certain work in the world.

To me it has always seemed that to endeavor to understand what Their Purpose is, and to be vehicles for the great Ideas which They are seeking to manifest in the world is *the* most important point of membership in the Society. If we doubt Them, if we fail to trust in Their guidance, if we lack the discrimination and intuition to perceive Their ways and whither They seek to guide us, and fall back in self-assurance on our "man-made" ideas and opinions, then I believe we shall become unavailable material for the purpose They have in view, and our Society will become a purely human society which will no doubt do good work in the world, but will miss the great opportunity of being a co-operative agency of the governing Hierarchy of the world.

If asked what I know of any such body as a "governing Hierarchy," I would suggest that it was through its instrumentality that H.P.B. and Col. Olcott founded the Theosophical Society, and if it existed then, it does so now.

Why does our Society pursue certain methods comprised in its objects ; to what end, or to what purpose are these efforts directed ?

Is it not in order that preparation may be made for a greater civilisation in the future ? And before this civilisation can dawn, certain obstacles must be overcome in the existing order of things ; the barriers which are separating man from man and schools of thought from one another must be removed, by the light of knowledge and the recognition of the reality of the Invisible. Pioneer work must be done in preparation for the future, and perchance the true Founders of the Theosophical Society sought in it an organisation which might do such work.

An endeavour to understand what actuated this movement which resulted in the birth of our Society, seems a most important point, and one which will well repay our careful thought.

In this region all suggestions are offered tentatively and with reverence, but whereas such may be regarded by some as unfounded speculations, they represent to the writer convictions which are the outcome of earnest thought and the definite will to understand.

Possibly the time had arrived when the Human Race *as a whole* had reached a stage in its mental and moral development when, in order that more rapid progress might be made, it was necessary that man have greater knowledge as to his own nature and of the possibilities locked up therein, when it was essential that a conception of the vast evolutionary Plan, of which he is a part, should be revealed. To such end, perchance, has been the unfolding of the marvellous and beautiful philosophy of existence which modern theosophical literature contains—the sketching of that long past pilgrimage of the Human Monad—the suggestion of the heights that still lie in front of man in his journey towards Divinity.

And to what end is this further Revelation,—this partial unveiling of the Mysteries ; for what purpose is this Theosophical Movement ?

May it not be in order that having, through the knowledge vouchsafed to him, gained some appreciation of the mighty scheme of which he is a part and of that vast Plan of the world's "becoming,"—man should joyously throw himself into the work of helping to further the Divine Purpose—co-operating in the great scheme ?

The Great Ones, who, some of us believe, have watched over the evolution of humanity ever since that date in the far, far past when some few of Their number formed the nucleus of the Great White Lodge, have guided and assisted human progress and development *unseen and oft unrecognised* down the ages, save by the initiated few and Their disciples.

Now a new method seems to be attempted, a method partly due, perhaps, to the stage of development which the human race has attained.

The Great Ones are now seeking *co-operators* among men in Their stupendous task of guiding the destinies of the world ; They are giving us the opportunity of beginning to intelligently assist in furthering the Great Plan.

And just as within our human experience any piece of work is rendered so much easier where there is loyalty and co-operation among the workers and where there exists an intelligent understanding of what is required, so in the work the Masters are seeking to do in the world Their labour will surely be facilitated by the loyalty of the workers to one another and to Them, by a willingness to learn and be susceptible of guidance, by a readiness to serve regardless of Self. This does not mean that we are to be helpless tools without will or individuality of our own, lacking in self-reliance and initiative. The Masters must surely always find the strong, responsible

individual of more use than the one who always leans on some one else. But while self-development and individuality is not to be abandoned, it is, nevertheless, essential that we should be not so satisfied and self-centred as to be incapable of responding to a higher call when it comes to us. We have heard much in our Society of late years of the need for self-realization and self-expression, and perhaps we have been apt to forget that this is but half of the law of our being, and that self-surrender and self-sacrifice are equally important.

We may truly look to the Logos of our own soul as to our Father-Star, but we sometimes forget that the Logos dwells in all selves, and that the touch that awakens to newness of life very often comes from another in whom that Self is more brightly shining.

We cannot get along up life's pathway without help from those around ; we are using and profiting by such assistance, unconsciously, every moment of our lives, and most of all in the realm of the higher life are we in debt to Those who have travelled farther forward and are ready to show us the route.

If such is a fact, why should we be unwilling to recognise it ? It is the ingratitude of thoughtlessness.

Let us, then, not be afraid to give up our cherished opinions and thought-limitations when a higher note is sounded : let us not fear to trust our intuitions, and let us be very careful lest the self-expression we seek be that of the Lower and not the Higher Self.

It will thus appear from this paper that to the writer the Theosophical Society *has* a deeper significance than the pursuit of its outer object ; that the outer Society should represent a great spiritual movement for the helping of the world, that it should serve as a channel for Divine Ideas and be a link between the wisdom and the world—an instrument which the Great Ones may use for Their work.

It is this thought which to me has brought inspiration and this which is the central idea behind my conception of what our Society is and may become : it is this, I believe, which can give that enthusiasm to our theosophical work which shall carry our movement forward and will enable it to be the Spiritual power in the world which I dream of its becoming.

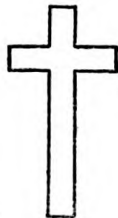
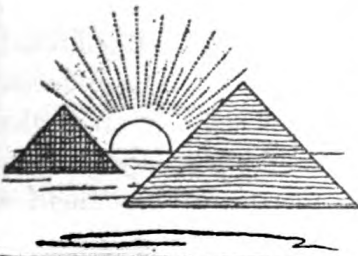
It is the vessel of a holy fire—the vehicle of the Elixir of Life, and it remains for us to keep the vessel pure, and radiant, and make it as perfect as possible, knowing that if we do *our* part the Life will come into it and it will endure and fulfil its part in the world's work.

HILDA HODGSON-SMITH.



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



THE WISDOM-RELIGION IN IRELAND.

IN a former study * we considered the esoteric significance of the ancient Irish myth concerning "The Exile of the Three Sons of Duil Dermait." The method adopted was that of first intuitively apprehending the spiritual meaning of the myth in meditation, and afterwards verifying and checking the result comparatively by the operation of the intellect. By the same method, we shall seek to unfold the verities which are veiled in the tales concerning the successive relationships of Etain (called by Sir John Rhys—*Celtic Heathendom*, p. 145, a dawn-goddess), with Mider of the fairy-mounds ('a man whose kindred and whose lineage is unknown'); with Angus, Son of the Young (the most beautiful and seductive of the Celtic gods); and with Eochaid the Ploughman (high-king of Ireland).

The tales have been translated from several manuscripts in consecutive order under the title of

THE COURTSHIP OF ETAIN,

by Professor Leahy in volume 1 of his *Heroic Romances of Ireland* (Nutt, 1905, 2 vols). From this work, as well as from the works of Rhys and de Jubainville, we make the following summary, omitting detail, to which we shall refer as we proceed :

Fuamnach, wife of Mider, becoming jealous of Mider's other wife, Etain, causes the latter to be changed into the shape of a butterfly, and raises a great wind which blows her from Mider's dwelling. After seven years she is recognised by Angus, who tends her in a bower and nourishes her on the odour and blossom of precious herbs. Fuamnach, jealous of Mider's mourning for Etain, seeks her out and does as before. Etain is blown about for another seven years, until she falls into a cup of milk that is being drunk by a woman of Ulster. Etain is born as her daughter, and the husband of the woman passes as the father of Etain. In the process of time she is chosen by Eochaid the King,

* *Theosophical Review*, March and April 1906.

to be his wife. At the bridal feast she is seen and secretly loved by Ailill, her husband's brother. After a while the king goes on a royal progress through his realm, leaving Ailill, who is sick of his hidden love for Etain, to be cared for by the latter. While attending on Ailill, Etain perceives the cause of his illness, and offers to cure him by giving herself to him. She makes a tryst with him at the break of day, outside the palace ; but instead of Ailill, there comes another in the likeness of Ailill who ultimately discloses himself as Mider, her first husband, and begs her to go away with him. It was he, he says, who had filled the mind of Ailill with love for her, and it was he also who prevented him trysting with her. Etain, however, refuses to go with Mider, and, returning to Ailill, finds him cured of his sickness. Eochaid returns from his royal tour, and is told all that had happened, and he pronounces it as well-pleasing to him. After a year had passed, a strange and beautiful young warrior appears before Eochaid and challenges him to a game of chess. It is Mider. He allows himself to be beaten in order to put Eochaid in his debt, and when he next challenges Eochaid he demands that the stake shall be named by the winner, for he knows that he shall win, and that the stake shall be Etain who has consented to go with him if Eochaid gives her up. Mider wins, but Eochaid postpones the fulfilment of the pledge, until the insistence of Mider causes him to permit the latter to hold Etain in his arms, whereupon they vanish in the form of swans.

The burden of this ancient Mystery-drama is that of the passage of the Soul (Etain) from the state of union with the Spirit (Mider) which state is called by the Vedântists the plane of sâttvic consciousness, through the râjasic—the region of Gods and Daemons—to the plane of manifestation, the tâmasic or gross consciousness, and her return to her original state. The story is one of many Celtic variants of the Redemption-myth. The story of the Three Sons of Duil Dermait is another, and the tale now before us will be found on examination to be no less replete with symbolical detail, and no less charged with spiritual significance.

Of Mider, Etain's first husband, there is comparatively little written. He is called by Etain, when he appears before her on the plane of manifestation, "A man whose kindred and lineage are unknown," for truly, since all things, either in the macrocosmos or the

microcosmos, are but the shadows and vehicles of the one central Light, and all partake of His essence, it is in vain that we set ourselves to fashion for Him "a local habitation and a name." The heaven of heavens cannot contain Him—much less a nation or tribe. He is without kindred, for all are His. With Him is neither Jew nor Greek. He is without lineage, for His is "absolute Be-ness." He looks neither before nor after. He is Sat of Sat.

Little also is written of Fuamnach, Mider's other wife ; but her function is unmistakable. She is the force projecting towards manifestation : the Divine urge towards creation, symbolised as jealousy driving out her rival, from plane to plane. As the centrifugal aspect of the Divine One, she is also the creator of Karma, and Mistress of the kârmic winds (S. D., i. 147)—the Ruach Aleim which as the author of the *Introduction to the Apocalypse* points out (p. 271), "means the Holy Spirit *Herself* . . . the Chri-Om-Ruach of Irish mythology." By the power of Fuamnach, the soul is placed in conditions, as wife of Eochaid, from which she can find no release, until the Great Game between Spirit and Matter has been played to the finish, and Eochaid says the word that sets her free. In this respect Eochaid appears as the instrument of Fuamnach to fulfil the Law. Fuamnach—Karma—does not herself enter the plane of manifestation. She operates through the outer, but she operates from within. She drives E'tain into the circumstances, but she is not herself the circumstances. No circumstances of life can correctly be termed a person's karma : it is the Law *within* the Soul itself that drives it into conditions through which it will acquire the power to rise above the conditional and partial into the only true freedom, the freedom of the Spirit. The condition of the moment is merely the stepping-stone from stage to stage of consciousness : our action in regard to the karmic circumstances of to-day will condition that of to-morrow. Between absolute Spirit and absolute Matter there is no conflict, for they are one, or rather the two in the One. "Every atom of matter," says H.P.B. in a letter to a friend, "before it reached its present aspect, was pure Spirit, its own essence so to speak." The battle-ground of human evolution is in the second stage of her three-fold division of the universe, "half-spirit, half-matter," the mid-region between absolute Spirit and absolute matter which, in this myth, is presided over by Angus of dual parentage,—the

son of the supreme God, Dagda, and of Boann, a goddess of the earth. It was, therefore, under the guidance of the wisdom of the Highest that the Initiate-compilers who handed the Mysteries down through Ireland from the summits of Atlantean illumination to the depths of our age of darkness, caused Fuamnach to be slain by Angus, thus embodying the truth that the victory over Karma is obtained in the mid-region between Spirit and Matter, which we may broadly term the mind. It is this truth which lies behind the practice of concentration which has for its object the overcoming of the gross consciousness through absorption into the spiritual consciousness, thereby obtaining release from karmic rebirth.

As cosmic symbology, we recognise in Mider and Fuamnach dual aspects of Fohat, "the aspect-entirety of the one absolute non-entity which is absolute Be-ness, Sat" (S.D., i. 167). Paraphrasing the character of Fohat as given by H.P.B. (S.D., i. 134), we see in Mider that potential creative Power, the Logos of the Platonists, the *Âtman* of the Vedântins, which becomes the propelling force towards manifestation in Fuamnach, and again is transformed into the gathering and combining force of Mider—the Creator become the Redeemer as in the Christ-Mythos. Fohat centrifugal is called the "Fiery whirlwind;" Fuamnach is the raiser of the Great Wind which sends Etain forth on her journey of seven years, as Fohat runs along the seven principles of *Âkasha*. Fohat centripetal appears, as we shall see, as Angus in the mid-region; and in the region of manifestation though himself outside manifestation, he is Mider, the bearer of the five-pointed spear which stands as the sign and token that his power is not of the terrestrial plane, nor of the astral, but of the five upper planes of consciousness and being, symbolised by the five strides taken by Fohat (S. D., p. 147). In the figure of the five-pointed spear we recognise also the fifth principle of human evolution, *Manas*, the Soul's weapon of offence; as in the *shield* of Mider, studded with the golden gems of spiritual illumination, and bearing in its centre the white boss of absolute knowledge or pure Soul-consciousness, we recognise the only true instrument of defence.

In the love of Angus for Etain, we are reminded of the Greek myth of Eros and Psyche. The parallel appears not only in the broad features of the stories, but even in matters of detail. The frank use, in the more primitive and esoteric Irish myth, of the

complete butterfly symbol, with all its ancient accepted significance of progression, is reflected in the comparatively modern butterfly wings of Psyche ; while the wings and arrows of Eros are combined in the swiftly-flying birds associated with Angus, a symbol which, in Irish mythology, almost invariably accompanies the disclosure of the gods to men ; in other words, spiritual illumination or intuition. A wide field of comparative research is thus opened up. A glance at Note 1 to Book III. of the *Introduction to the Apocalypse* will probably convince the student that the learned author was not far wrong when he declared that "if a man were to pass his whole life in the search after curious secrets of the kind, he would die before he had exhausted the number that he would find." Our best plan will be to follow the advice of the author quoted and seek "the true Theosophy of the ancients," rather than enter a mythologic maze from which there is no egress. In his deepest significance, "primitive Eros is the Divine Will or Desire to manifest through visible creation" (S. D., ii. 69), which is the same thing as saying that Angus (Eros) and Mider are interchangeable terms signifying relative aspects of the One Absolute, one aspect being that side of Mider which operates through Fuamnach outwards, a second aspect that which operates through Angus as the agent for conserving and nurturing the Soul, a third aspect that which operates through Ailill on the plane of manifestation, in order to reveal himself—the Monad—to his shadow in manifestation, for it was he, as he told Etain, who had inspired Ailill with love for her, and thereby had met her at the tryst which she had made with Ailill. The birds of Angus, to which we have already referred as the bearers of spiritual illumination between the region of the gods and men, have their counterpart on the cosmic plane in the three cranes belonging to Mider : with Angus the birds are related to the bringing together of spirit and soul as attributed to Eros : with Mider the birds are related to cosmic ideation which expresses itself through Fuamnach the Wind-raiser, just as the stork in Hindu symbology is related to the Macrocosmos and accompanies Vayu the wind-spirit. In the myth itself this relationship between Mider and Angus is expressed in the latter being foster-son to Mider, though son to Dagda, the Celtic Cronus.

We have spoken of Angus as the aspect of Mider which has to do with the conserving and nurturing of the Soul. This is symbolically

set forth in his placing her in an open bower, nourishing her on odour and bloom, and tending her "by a device of mind" until she became fair of form. Here we have one of several Celtic symbols for the Causal Body. In it the Soul is nurtured on the bloom and fruitage of her incarnations : to and from it she has ingress and egress. The power of Etain, the boat in which Cuchullin went to seek the Sons of Duil Dermait, the golden boat of Osiris, the ark of Siva, the chest of Mexitli, the coffers of the Scarabæus, are all figures for the eternal Matrix from which, cosmically, the universe comes forth, and in which, spiritually, the Mother of the Christ is nourished.

On the plane of manifestation, the link between the Causal Body and the personal consciousness is Ailill, brother to Etain's husband. Here, as in the story of the Three Sons of Duil Dermait, we find the office of the Genius or Illuminator—the vehicle of the Causal Body or receptacle of Buddhi—set forth. At the bridal feast when the Soul, having passed from the stage of evolutionary struggle on the sub-human planes (as daughter of Etar the Warrior), is entering on her period of conscious association through the lower mind—Eochaid—with the world of manifestation, she is seen and desired of him who will draw her first to himself and ultimately to her original and only true union. Her spiritual awakening takes place when the sense-nature is inoperative—when Eochaid is abroad. Then she perceives the desire of Ailill, responds to the drawings of the higher, and in the responding finds her true spiritual centre : not face to face, for she is not yet an "eagle who can soar to the sun and gaze on it with unwinking eyes" ("Some Mystery Sayings," lecture by G. R. S. Mead), hence it is that Mider discloses himself to her in the disguise of Ailill, as the moon reflecting the light of the sun to the earth in darkness. In the teaching of the Kabalah, as in the Christian, man cannot see Supreme Deity face to face : a mediator becomes necessary, and in this necessity we have the principle of vehicles as taught symbolically in all ancient mythologies : Horus and the crocodile, Varuna and Makara, Poseidon and the dolphin ; in the myth before us with astonishing fulness it is set forth in Mider operating through Fuamnach, Angus and Ailill. In Christian theology there is "one mediator between God and men, the man Christ Jesus." Having Himself acquired liberation and Christhood, and being made perfect through

the suffering of evolution, He gives Himself to help others to the same level. He is the type and example of perfect Divine-humanity, as is Vishvakarma in the *Rig-Veda*. As son of the All-Father He is one with ourselves, slain from the foundation of the world yet with us alway even unto the end thereof : in time and space, however, He precedes us in evolution ; He is the Elder Brother of the race. Both these aspects are set forth in the Irish Mythos.

In the myth of the Three Sons of Duil Dermait the Saviour appears as the son of the King of Alban, the offspring of a "foreign" evolution, yet bringing tribute to the one central kingship : in the myth before us, he—together with Eochaid—is son of Finn, who, esoterically, is son of Cumhal, the etymological equivalent (Rhys, *Celtic Heathendom*, 39, 40) of Uranus, or primeval space from which all things proceed. That is his cosmic genealogy : recent writers on the purely archaeological side, such as de Jubainville (*Irish Mythological Cycle*, 178), regard the complicated genealogies attributed to the Irish gods as comparatively late attempts to rationalise the myths. The subject is a large one, and outside the province of this study, but the tracing of the mystic bond between the various personages of the tales and their aspects and variants, is a work which must be undertaken in the future by those to whom is given the glorious privilege of unveiling the western Mythos. In connection with Ailill, however, we may mention one instance by way of indicating the infinite wealth of spiritual knowledge which lies hidden in the manuscript remains of a country which, some scholars tell us, has no literature. Etain, as wife of Mider, was daughter to a certain Ailill, and was then called Etain-of-the-Horses. As wife to Eochaid she is loved by another Ailill, and is sought for by Mider at a gathering and horse-races. It would be a profitable exercise in interpretation—and probably very illuminating in its result—if a few students would turn over in their minds the significance of the winged horse in Greek mythology, and with it as a key, apprehend the relationship between Ailill who was father to Etain, and the Ailill who was her lover. But to return to the story. In his evolutionary genealogy in time and space, Ailill belongs to the Fomorians, the horned gods from beneath or behind the world of waters : that is to say, he is sub-intellectual or intuitional, crowned with the moon-symbol of reflection from the spiritual sun, and he takes upon him his office of "Lover of the Soul" at her bridal feast which occupies a lunar month. In this connection, the symbolical bi-sexual nature attributed

to the moon, relates to the character of the Genius as male or female, according to the form assumed by the personal consciousness, the Genius being sexually the complement of the person. This is the deeper significance behind ancient moon-worship, as well as behind modern cults which seek union with the spiritual bride or bridegroom. Further, in the mystical sonship of Buddha to the moon, we have an embodiment of the truth that that which the Genius seeks to impart to the personal consciousness is the gathered and assimilated soul-consciousness or illumination—Buddhi—to which it is the rightful heir. Lastly, as regards the doctrine of the Genius taught symbolically in this myth (which should be read side by side with our former study), we find the connection of the Genius with the work of building up the edifice of the Soul, signified in the fact (a fact which should be of considerable interest to exoteric students of comparative mythology, but which is not noted by the authorities at my command), that while in the *Rig-Veda*, Vishvakarma—to whom we have already referred, which see—is called “the Carpenter of the gods,” Jesus is himself a carpenter (Mark, VI., 3) as well as the son of a carpenter, and Ailill in our myth is married to the daughter of Luchta which is the name of the carpenter to the Irish gods.

Scholars are undecided as to whether the game of chess, which figures in this and other Irish myth-tales, is the same as the game of Persian origin. But whether historically they are identical in detail or not, the game in the myth is none other than the eternal combat between the “pairs of opposites,” in which the stake is forever the Woman, the symbol of all that is gained interiorly through exterior conflict. In so far as the game goes in favour of the lower element—Eochaid—it is by the will of the higher—Mider. He could have won from the beginning, he says, even as Jesus said he had power to lay down his life and to take it up again. But the higher becomes subject to the lower in order that it may serve the purpose of the evolution of matter, and at the same time pave the way to demanding the Great Prize, the pearl of great price, the Soul. Yet, even when the prize is won, when the Soul has turned toward the Spirit, the consummation of the Divine Marriage cannot be celebrated until the cycle has fulfilled itself, and Eochaid himself speaks the word of release whereby Mider and Etain are reunited. In relation to the game of chess itself, tradition connects it with the game of cards, and both with the Mysteries. A consideration of the esoteric side of both games would afford much spiritual profit, and will we hope be undertaken by some student. It is not within the scope of these studies at present, nevertheless we cannot resist the temptation to observe the significant assignment of similar pieces to both the masculine and feminine sides of the protagonists in the game of chess, such pieces being arranged in an order expressive of the planes mental, astral, and physical.

JAMES H. COUSINS.

SYMBOLISM OF GANAPATHY.

FROM Cashmere to the Cape, wherever we go in India, we meet with Ganesha or Ganapathy, in Śiva or Vishnu Temples, on the roadsides, on the tank bunds, at the foot of trees, Banyan, Asvatha, even Tamarind. There is no village without the image of this deity, carved in granite, gneiss, or made of brick and mortar. Every ceremony should be begun by the Hinḍus with invocation and worship of this deity. This deity is called *Vigneswara*—the remover or conqueror of all obstacles or evils that may stand in the way of our business. So universal and compulsory is the worship of this *Deva*, that when the regular image of the deity cannot be had, any improvised cone of sandal-paste, saffron powder, or even cow-dung, is made to serve as the object of worship. He is called the son of Śhiva and Parāshakti; rather, as one *Purana* says, Śhiva and Parāshakti looked at their images in a mirror, and when the two images coincided which each other, this mighty *Deva*, Ganesha, appeared *at the point of junction*. This deity is peculiar to the *Indo-Aryan-Race*.

There is a big *Upa Purana* about the exploits of this *Deva*; which also recites how *Upasakas*—worshippers of this *Deva*—acquired *Siddhīs* (psychic powers) and also attained *Moksha* or *Nirvāna*. Every writer of note, in Sanskrit, Tamil, Malayālam and Telugu used to begin his work with a stanza or two in praise of this deity. Unlike in the Tamil provinces, in the Malayālam country, boys begin their alphabet with “Om Ganeshaya namah.”

Is there any occult truth intended to be conveyed by this deity—in regard to the peculiar form, half man and half beast (elephant’s head and trunk placed upon a human body), and in regard to the compulsory nature of the worship of this deity throughout *Hinḍu* India?

The following suggestion or suggestions towards unveiling the great ideas hidden in this symbol are here put forward as mere feelers to test how far advanced occultists and knowers of truth may accept them. The writer of this article invites criticism or correction from readers of his article.

First as regards the form—the trunk of the elephant serves as the

face of this deity and the body is human. In our religious literature *Manas* is compared to the elephant's proboscis—in the peculiarity of *restlessness*. The Gîtâ (Chap. 6, Sloka 34), says : " For *Manas* is verily restless, O Krishna. It is impetuous, strong and difficult to bend. I deem it has hard to curb as the wind." *Manas* is the separative principle in man, always moving from one object to another and making differences. The vehicle of *Manas* is the cerebro-spinal nervous system, in the human body. The greater the development of this nervous system, the greater is the manifestation of mental powers—intellect. We generally associate high intellectual powers with the large development of the head. The *Indo-Aryan* forms the first sub-race of the 5th root race. It is in him that the intellect—rather *Manas*—began to develop itself to a great extent. The cerebro-spinal nervous system in man is in its shape like the elephant's head and trunk. Naturally therefore the *Indo-Aryan* race symbolised the cerebro-spinal nervous system—the physical instrument and index of *Manas*—as the elephant's head and trunk ; or it may be that the R̥shis saw in their inner vision the prototype, *i.e.*, thought form, of the cerebro-spinal system in the form of the symbol of the deity. This became the chief characteristic of the race—as the development of the sympathetic nervous system was the peculiarity of the 4th Race—the Atlantean. This characteristic became an object to be sought for, then an object of worship. *Ganapathy* it is called because it is the *Pati*, *i.e.*, lord of *Ganas*—*i.e.*, names and forms. It is by *Manas* that *names and forms* (*Nama Rupa Prapancham*, *i.e.*, the world of names and forms) are produced. In the location of the several *chakras* or whorls in the human constitution, *Ganapathy* is placed at the lower end of the cerebro-spinal nervous system—called the *muladhara*. The force or energy or life of the cerebro-spinal nervous system is focussed there ; control of this centre, or conquest of this centre as it is called, enables one to go to the highest state of bliss ; *i.e.*, if *Manas* be conquered, you attain the *summum bonum* of life. It may be here noted that the flag-staff called *Dwajasthamba* in a Hindu Temple (which itself is only a huge symbology of the Microcosm and Macrocosm) represents the spinal column. The three-coloured yarn (red, white and black) wound round the flag-staff, especially during the *Mahôtsavam*—the big festival—represents the *three-fold vital airs of Kûndalini shakti* which are made to rise

through the hollow of the spinal cord by yogic process. At the foot of the flag-staff, you have the image of Ganapathy marked.

He is called the *Vigneswara*—remover of obstacles in the way of any work or business. By worshipping this deity and getting his grace, you are enabled to obtain your wishes. His subtle form is *Pranāva*. You must practise *Pranāva Upasana*. *Pranāva* is the life potential of the manifested and manifesting universe. What it is and what it signifies is explained in the Mandūkya Upaniṣad. By this *Upasana* you transcend the form side of nature—you transcend the three lokas—*Bhu*, *Bhuvar* and *Swarga*. If you succeed in this, you become the Lord of *Manas*—whatever you think, whatever you wish, every *Sankalpa*, every thought or every desire, becomes transmuted into action, reality on the physical plane.

We are now led to the consideration of the necessity and compelling character of the worship of this deity on all occasions. The *Indo-Aryan* knew the power of *Manas* or thought. What we think, so we become—says the Chandogya Upaniṣad. To the same effect are the famous twin verses of the Dhammapada :

“All that we are is the result of what we have thought.

It is founded on our thoughts, it is made up of our thoughts.”

Therefore a Brahmin should begin every ceremony with a *Sankalpa*, *i.e.*, with will to do a thing in a particular manner for a particular object in view. This is preceded by *Prānāyāma*, *i.e.*, restraint of breath. The object of *Prānāyāma* is to still the restless mind and to bring it to quietude. The view of the Raja Yogis is, “Where mind is, there *Pranā* or breath is.” Conversely it is held by Hatha Yogis, “Where the *prāna* or breath is, there the mind is.” Therefore it is enjoined on the worshipper on the physical plane that he should restrain the *prānic* current and thereby still or calm down the agitations of the mind. Yoga is *Chitta Virthi nirodham*, *i.e.*, Yoga is inhibition of the agitations of *Chitta*—*Manas*. When this is attained, *i.e.*, when *Manas* attains calmness, its power is at its height and hence its *Sankalpas*, *i.e.*, wishes, become easy of realisation. When your *Manas* is reduced to quietude then if you invoke the *devas* for any help or for any object to be gained, you promptly succeed. When the *Manas* is subjugated by *Prānāyāma*, the favor of the deity presiding over *Manas* is said to be assured. Ganapathy therefore is the deity to be worshipped on all occasions.

Therefore it is said for yogis also, that unless the *Mūlādhāra* centre is conquered, and thereby the good will and grace of Ganesha are obtained, it is not possible to make any real progress in yoga method. That is the secret of the worship of Ganesha by the *Devas* in the allegories of Tirupura Dahana and by Subramania himself in *Sura Padmāsura Vadham*. In the *Advaita Vedānta* also, in the analysis of things and reduction of all to mere names and forms, the endeavor is to destroy the illusion of the form side and to acquire clearness of understanding and to acquire the "dry light of the intellect," and then to realise the oneness of Life—pervading the whole of the universe.

There is a very interesting image of Ganapathy in some of our Temples—*viz.*—the deity with a vessel at the folded end of the trunk and a beautiful female by his side, sometimes on the lap of the deity. The vessel is the *Amrita Kalasa*—pot of immortality; the beautiful female by the side is an aspect of *Śakṭi*, *i.e.*, *Kūṇḍalini Śakṭi* which is located near the *Mūlādhāra Chakra* in the human body. The pot of Immortality is the bundle of interminable potentialities of names and forms which form the *bijam* or seed of the manifested and manifesting worlds.

The image of the deity is frequently found at the foot of the *Asvatha* tree along with the serpent symbol. This is a frequent meaning. The *Asvatha* tree represents the stream of *Samsāra*. The deity is the fountain, the source of the form side of nature. The serpent represents the serpentine *Kūṇḍalini*.

I pray to Ganesha and invoke his blessings, that agitations may cease and harmony may prevail throughout the Theosophical Society.

P. NARAYANA IYER.



BUDDHIST RULES FOR THE LAITY.

PART III.

Vyaggapajja Sutta.

Thus I (Ānanda) heard :—

Once the Blessed One was residing among the Kōliyan at Kakkarapattam, a village in the territory of the Kōliyan King.

Now at that time a Kōliyan named Dhîgajānu (Longshanks) went to where the Blessed One was, and having paid due obeisance to Him, sat down on one side. Being thus seated the Kōliyan named Dhigajānu addressed the Blessed One thus :

“ Venerable Lord, as laymen we pass our days enjoying the five sensual pleasures ; and on account of the maintenance of our wives and children we do not find sufficient time to devote to the performance of meritorious deeds. We perfume our bodies with sandalwood grown in the country called Kāsī and with different other odours. We adorn our bodies with garlands of beautiful and fragrant flowers of different varieties. We anoint our bodies with sweet scented unguents. We possess gold and silver, and we enrich our bodies with ornaments made of gold and embossed with pearls and jewels.”

“ Venerable Lord, if there be a doctrine which will be of use to us as laymen and which will conduce to our welfare in this world, and for our happiness in the world to come, pray declare unto us that doctrine.”

The Lord spoke and said : “ Vyaggapajja, by the observation of these four doctrines the laymen will be enabled to lead a virtuous life in this world, and in the life hereafter enjoy a happy life. What are these four ? They are—

- (1) Perseverance.
- (2) Protection of wealth.
- (3) True friendship.
- (4) Frugality.

What, O Vyaggapajja, is perseverance ? In this world, Vyaggapajja, whatever profession a layman may pursue for his sustenance,

be it either agriculture or commerce, or cattle-farming, or fencing, or statesmanship, or any other profession, such as smithy and pottery, and gain his livelihood by being efficient in these arts, and unremitting in his endeavours, and if he watch the right time to do a piece of work and do it at the proper time or, without being lazy, if he cause the work to be done at the proper time and supervise over it, he judges and acts wisely. Acquisition of wealth or achievement of success, O Vyaggapajja, by persistent effort and unremitting energy in this manner, is called perseverance.

What, O Vyaggapajja, is protection of wealth? Vyaggapajja, a layman may have wealth acquired by constant diligence, by the strength of his limbs, by the sweat of the brow, by well-concerted plans, and by right means of livelihood. One shall then consider:—this wealth acquired by me I shall protect it from burglars, protect it from danger arising by fire, protect it from inundations, protect it from danger arising from authorities, and protect it from disagreeable and jealous relatives. The taking care of the wealth acquired with difficulty in this manner, Vyaggapajja, is called protection.

What, O Vyaggapajja, is true friendship? In this world, Vyaggapajja, if a householder, living in a village or hamlet, find there a householder or his son, who is a strict observer of the precepts (Dhamma), has cultivated his intellect, has spiritually developed, is firm in faith, performs duties devolving on laymen, is liberally disposed towards others, has a profound acquaintance with different sciences, and associates with the householder or his son as above described, discusses with him, converses with him, that householder will become a strict observer of the precepts, cultivate his intellect, develop spiritually, be firm in faith, perform duties devolving on laymen, be liberally disposed towards others, acquire a profound knowledge of the sciences, do all that is good, and refrain from all that is bad. This, Vyaggapajja, is called true friendship.

What, O Vyaggapajja, is frugality? In this world, Vyaggapajja, if a householder, considering wisely and realising the difficulty of acquiring wealth and the manner in which the wealth so acquired should be spent, be moderate in his expenses, that is, earn twice as much as is spent, and pass his days and do not spend too much, do not spend too little, then the wealth so acquired will not be wasted, but be preserved.

Vyaggapajja, as a trader or his subordinate uses a balance and perceives that when a weight is introduced to a scale-pan one side is lowered owing to excess of weight, while the other is raised owing to the want of an equal weight as that of the other ; in like manner the householder should understand well the extent of his income and spend proportionate to his means, considering the difficulty of acquiring wealth and the impropriety of spending it lavishly. He should spend economically according to his means and sustain himself. In this manner a householder should refrain from extravagance, and be economical in his expenses. Then his earnings will not be wasted but be preserved.

Vyaggapajja, a householder, who earns little but spends beyond his means as he passes his days, is compared unto a man who, desirous of eating woodapple, climbs up a tree, shakes the branches letting both the ripe and unripe fruits to fall down, collects them, eats the ripe fruits and throws aside the unripe ones. People will readily deprecate such wastage.

Vyaggapajja, if a householder be miserly without making proper use of his earnings, and dies, he will be subjected to blame, in not having spent them during his lifetime for what was deserving.

Vyaggapajja, in this manner a householder should wisely consider over the difficulty of acquiring wealth and the impropriety of spending beyond means the wealth acquired by persistent efforts, He should consider in this wise : "this wealth acquired by me I shall not spend lavishly, but spend it economically and solely for my wants." The spending of wealth in this manner, Vyaggapajja, is called frugality.

Vyaggapajja, there are four ways in which the wealth lawfully acquired by indefatigable energy is liable to be destroyed. What are these four ways ? They are—

- (1) Indulgence in unlawful sexual intercourse.
- (2) Indulgence in the use of intoxicating liquors
- (3) Indulgence in gambling.
- (4) Indulgence in associating with unrighteous friends.

Vyaggapajja, if a lake, well fortified by embankments, has four feeding streams, and four outlets ; and if the four inlets be blocked, and the passage of the four outlets be cleared up by the removal of silt to facilitate the outflow of water, and if there be no currents of

air to obstruct the movement of water, water in the lake will gradually flow out and the lake will be emptied. In like manner, Vyaggapajja, will the wealth of a man be destroyed, who indulges in unlawful sexual intercourse, indulges in the use of intoxicating liquors, indulges in gambling, and indulges in the association of unrighteous friends, such as joining vicious men in the time of their prosperity and moving in their society.

Vyaggapajja, there are four ways in which the wealth acquired by persistent efforts may be increased and saved. What are these four? They are (1) refraining from the indulgence in unlawful sexual intercourse, (2) refraining from the indulgence in the use of intoxicating liquors, (3) refraining from the indulgence in gambling, (4) the association with righteous men. These are the four ways tending to the increase of wealth.

Vyaggapajja, if a lake, well fortified by embankments, has four feeding streams and four outlets, and if the four outlets be blocked up, and the passage of the four inlets be cleared up by the removal of silt to facilitate the influx of water, and if there be no current of air to obstruct the inward flow of water, the water of the lake will not be diminished but be gradually increased, and consequently the lake will be full.

In the same manner, Vyaggapajja, will the wealth of a man be increased who refrains from indulgence in unlawful sexual intercourse, indulgence in the use of intoxicating liquors, indulgence in gambling, indulgence in associating with unrighteous men. Vyaggapajja, by the observation of these four principles will the laymen be enabled to lead a virtuous life in this world, and be happy in the world to come.

Vyaggapajja, adherence to the following four principles will enable a layman to attain a good birth in the world to come and enjoy heavenly bliss. What are these four? They are (1) Faith, (2) Observance of the precepts, (3) Liberality, (4) Prudence.

What, O Vyaggapajja, is faith? If in this world, Vyaggapajja, a layman have faith, he will repose confidence in the sublime wisdom of Lord Buddha. Thinking in this manner will he repose confidence:—'Lord Buddha has overcome all sins. He has by self-exertion fully comprehended the cause of all things. He has kind words for all and His actions are actuated by infinite love towards mankind. He understands all about the world. He causes men to refrain from sin and sets them on the right path. He is the adviser of the Dévas and all mankind. He discovered the four Noble Truths and expounded those doctrines to others. He has subjugated all kinds of passions and killed desire.' Reposing confidence in this manner on the sublime wisdom of Lord Buddha, Vyaggapajja, is called faith.

What, O Vyaggapajja, is meant by the observance of the precepts ? If in this world, Vyaggapajja, a layman refrain from destroying life, refrain from taking that which is not given, refrain from unlawful sexual intercourse, refrain from uttering any kind of untruth, refrain from the use of intoxicating liquors, this is called the observance of the precepts.

What, O Vyaggapajja, is liberality ? If in this world a layman would, by insatiate desire and selfishness, envy others' wealth and consider, 'May this wealth of mine not pass away unto others,' that is not liberality. But if he have a compassionate heart towards others and be ready to give unto others proportionate to his means, and if he give unto others when demanded and make others to partake of his riches, that Vyaggapajja, is called liberality.

What, O Vyaggapajja, is prudence ? If in this world, Vyaggapajja, a layman dispels ignorance, which stands in the way of one's spiritual development, or the achievement of success in this world, and acquire enlightenment, and ponder over the dissolution of the Skandhas, by the conjunction of which man is constituted, and the subjection of everything in this world to impermanence, this, Vyaggapajja, is called prudence.

Vyaggapajja, by the observation of these four principles, will laymen be enabled to attain a good birth in the world to come and enjoy heavenly bliss."

After the Blessed One had preached unto Vyaggapajja in this manner, treating about the principles, the observance of which will tend to bring happiness in this world and in the world to come, he again uttered the following, concisely, in verses (Gâthâs) :

"If a layman without being lazy observe punctuality in the performance of his various duties, be industrious in perseverance, be careful in the protection of wealth, be frugal, have faith, adhere to the precepts, be liberal and be prudent, then sinful thoughts will not arise in him."

The Blessed One declared these doctrines for laymen who pass their days enjoying the sensual pleasures, and who do not find sufficient time for the performance of meritorious deeds, on account of the maintenance of their wives and children. This discourse to Vyaggapajja by the Blessed One is called the Vyaggapajja Sutta and is recorded in the Anguttara Nikâya of the Sutta Pitaka. The doctrines embodied therein, when observed, will conduce to the welfare of laymen in this world and in the world to come.

D. J. SUBASINHA,

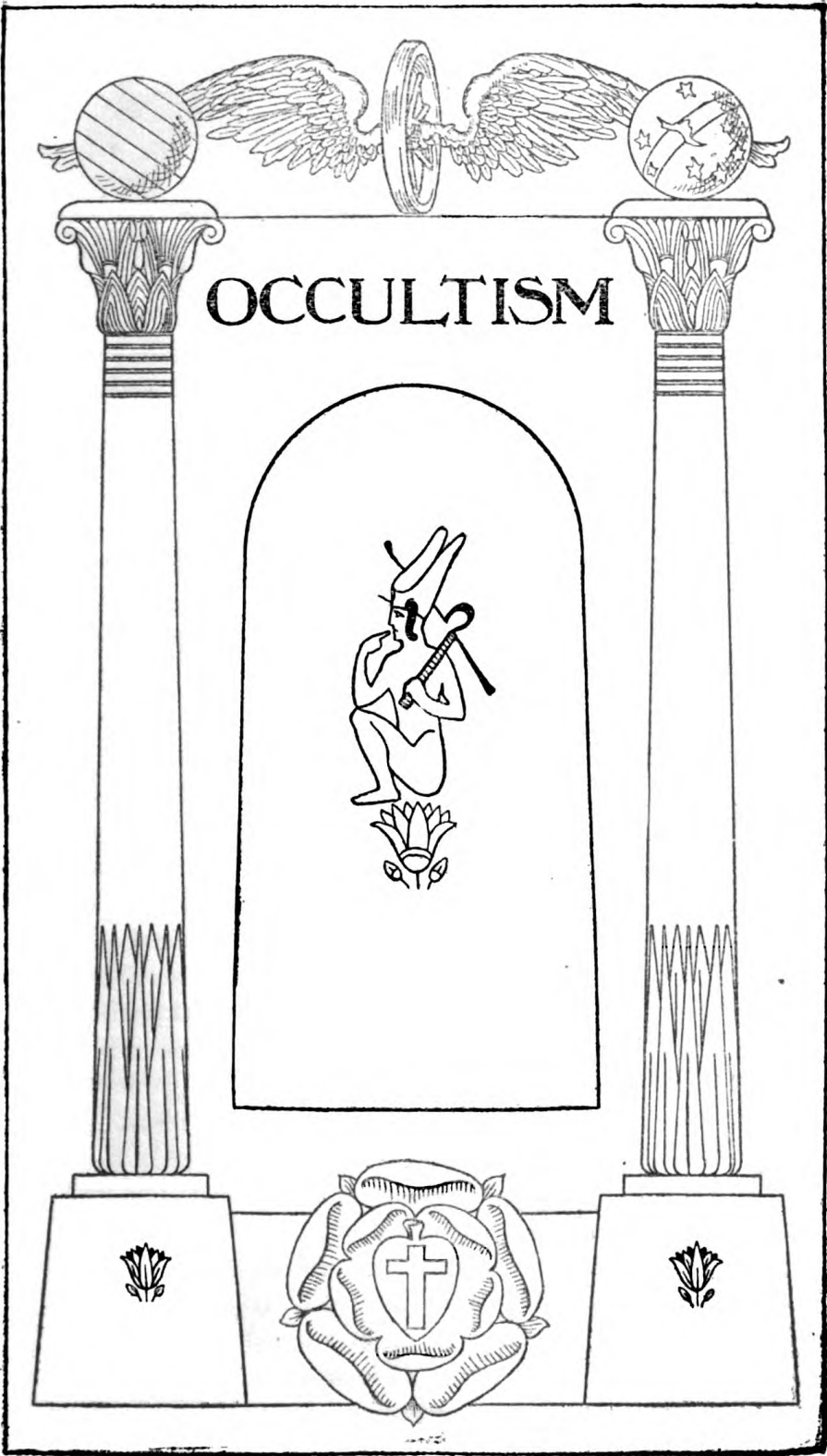
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THE ELIMINATION OF THE UNFIT.

This subject is being much discussed in Europe, and science bids fair to become a stern master over western nations, and, in the name of public good and national physical welfare, to impose a yoke heavier than religions have ever placed upon the necks of men. It may be that when appeals of conscience are disregarded, the sharp whips wherewith Nature drives the brute and the savage will need to be again applied in a new form to civilised nations ; but there is a danger lest, in so applying it, the gentler and more human qualities, gradually unfolded and unfolding in humanity, may be checked in their growth. The western nations are becoming involved in social difficulties, and are being forced into barbarous remedies, because they have utterly forgotten the orderly policy outlined by the Manu ; the heavy rules of duty imposed on the higher classes—the life led under them making the “ ideal life ” for the community—have been cast aside, and self-indulgence, harmless and suitable only for the less evolved, has become the law of the wealthy and the highly-placed. The sex-instinct has been encouraged until it has broken all bounds, and has become a social danger, and until the generation of the “ unfit ” is threatening the very fabric of society. The Institutes of Manu laid down hygienic rules for marriage and barred out the thoroughly undesirable, as parents ; thus the physique of the race was preserved. Now unbridled license has produced such a state of things that scientists are proposing to turn the unfit into eunuchs, to “ sterilise the unfit.” In the International Congress lately held in London, this subject was much discussed. It was argued that the sexual errors of children were the most widely-spread causes of later troubles, that they should in the schools be taught the facts of sex and its dangers ; it was declared, in one paper, that “ the duty of the future is to promote the breeding of healthy people and to prevent the breeding of the undesirable ; ” that the marriage of the diseased, and of undesirables, degenerates and paupers should be made illegal, and that it should be legal to sterilise the undesirables and degenerates. To such a pass has Society been brought by the lack of religiously sanctioned control of the sexual instinct. It is necessary that Theosophists should specially uphold and re-iterate the high ideal of sexual self-control, and should train up the young in that ideal ; so that these brutal methods, advocated by science, may not be necessary for the very existence of Society.

A. B.



THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

HOW CAN ONE ATTAIN KNOWLEDGE OF THE HIGHER WORLDS ?

II.

I N every man there are latent faculties by means of which he can acquire for himself knowledge of the higher worlds. The Mystic, Theosophist, or Gnostic speaks of a soul-world and a spirit-world which are, for him, just as real as the world which we see with our physical eyes, or touch with our physical hands. At every moment his listener may say to himself : " What he speaks about I too can learn, when I have developed within myself certain powers which to-day lie slumbering within me." There remains only the question as to how one has to commence in order to develop within oneself such faculties. For this only those can give advice who have already developed such powers within themselves. As long as the human race has existed, there have always been schools in which those who possessed these higher faculties gave instruction to those who were in search of them. Such are called the occult schools, and the instruction which is imparted therein is called Esoteric Science or occult teaching. Such a designation naturally awakens misunderstanding. He who hears it may be very easily misled into the belief that those who work in these schools desire to represent a special privileged class, which arbitrarily withholds its knowledge from its fellow-creatures. Indeed, he may even think that perhaps there is nothing really important behind such knowledge. For he is tempted to think that, if it were a true knowledge, there would then be no need to make a secret about it : one might then communicate it publicly and open up its advantages to all men.

Those who have been initiated into the nature of the occult knowledge are not in the least surprised that the uninitiated should so think. Only he who has to a certain degree experienced this initiation into the higher secrets of being can understand the secret of that initiation. But it may be asked : " How then shall the uninitiated, considering the circumstances, develop any interest at all

in this so-called occult knowledge? How and why ought they to search for something of whose nature they can form no idea?" But such a question is based upon an entirely erroneous conception of the real nature of occult knowledge.

There is, in truth, no difference between "occult knowledge" and all the rest of man's knowledge and capacity. This occult knowledge is no more of a secret for the average man than writing is a secret to him who has never learned to read. And just as every one who chooses the correct method may learn to write, so too can every one who searches after the right way become a disciple, and even a teacher. In only one respect are the conditions here different from those that apply to external thought-activities. The possibility of acquiring the art of writing may be withheld from some one through poverty; or through the state of civilisation into which he has been born; but for the attainment of knowledge in the higher worlds there is no obstacle for him who sincerely searches for it.

Many believe that one has to find, here or there, the Masters of the higher knowledge, in order to receive enlightenment from them. In the first place, he who strives earnestly after the higher knowledge need not be afraid of any difficulty or obstacle in his search for an Initiate who shall be able to lead him into the profounder secrets of the world. Every one, on the contrary, may be certain that an Initiate will find him out, under any circumstances, if there is in him an earnest and worthy endeavor to attain this knowledge. For there is a strict law amongst all Initiates by which they are obliged to withhold from no man the knowledge that is due to him. But there is an equally strict law which insists that no one shall receive any occult knowledge until he is worthy. And the more strictly he observes these two laws, the more perfect is an Initiate. The order which embraces all Initiates is surrounded, as it were, by a wall, and the two laws, here mentioned, form two strong principles by which the constituents of this wall are held together. You may live in close friendship with an Initiate, yet this wall will separate him from you just as long as you have not become an Initiate yourself. You may enjoy in the fullest sense the heart, the love of an Initiate, yet he will only impart to you his secret when you yourself are ready for it. You may flatter him: you may torture him: nothing will induce him to divulge to you anything which he

knows ought not to be disclosed, inasmuch as you, at the present stage of your evolution, do not understand how rightly to receive the secret into your soul.

The ways which prepare a man for the reception of a secret are clearly prescribed. They are indicated by the unfading, everlasting letters within the temples where the Initiates guard the higher secrets. In ancient times, anterior to "history," these temples were outwardly visible; to-day, because our lives have become so unspiritual, they are mostly quite invisible to external sight. Yet they are present everywhere, and all who seek may find them.

Only within his soul may a man discover the means which will open for him the lips of the Initiate. To a certain high degree he must develop within himself especial faculties and then the greatest treasures of the Spirit become his own.

He must begin with a certain fundamental attitude of the soul: the student of Occultism calls it the Path of Devotion, of Veneration. Only he who maintains this attitude can, in Occultism, become a disciple. And he who has experience in these things is able to perceive even in the child the signs of approaching discipleship. There are children who look up with religious awe to those they venerate. For such people they have a respect which forbids them to let rise even in the innermost sanctuary of the heart any thought of criticism or opposition. Such children grow up into young men and maidens who feel happy when they are able to look up to anything venerable. From the ranks of such children are recruited many disciples.

Have you ever paused outside the door of some venerated man, and have you, on this your first visit, felt a religious awe as you pressed the handle, in order to enter the room which for you is a holy place? Then there has been manifested in you an emotion which may be the germ of your future discipleship. It is a blessing for every developing person to have such emotions upon which to build. Only it must not be thought that such qualities are the germ of submissiveness and slavery. Experience teaches us that those can best hold their heads erect who have learnt to venerate where veneration is due. And veneration is always in its place when it rises from the depths of the heart.

If we do not develop within ourselves this deep-rooted feeling

that there is something higher than ourselves, we shall never find enough strength to evolve to something higher. The Initiate has only acquired the power of lifting his intellect to the heights of knowledge by guiding his heart into the depths of veneration and devotion. The heights of the Spirit can only be reached by passing through the portals of humility. You can only acquire right knowledge when you have learnt to esteem it. Man has certainly the right to gaze upon the Reality, but he must first acquire this right. There are laws in the spiritual life, as in the physical life. Rub a glass rod with an appropriate material and it will become electric, that is to say, it will receive the power of attracting small bodies. This exemplifies natural law. And if one has learnt a little of physics one knows of this. Similarly, if one is acquainted with the first principles of Occultism, one knows that every feeling of true devotion which opens out in the soul, develops a power which can, sooner or later, lead to the Path of Knowledge.

He who possesses within himself this feeling of devotion, or who is fortunate enough to receive it from his education, brings a great deal along with him, when, later in life, he seeks an entrance to the higher knowledge. But he who brings no such preparation will find himself confronted with difficulties even upon the first step of the Path of Knowledge, unless he undertakes, by rigorous self-education, to create the devotional mood within himself. In our time it is especially important that full attention be given to this point. Our civilisation tends much more toward criticism, the giving of judgments, and so forth, than toward devotion, and a selfless veneration. Our children criticise far more than they worship. But every judgment in the line of carping criticism frustrates the powers of the soul for the attainment of the higher knowledge, in the same measure that all heartfelt devotion develops them. In this we do not wish to say anything against our civilisation. It is in no way a question of passing a criticism upon it. It is just to this critical faculty, this self-conscious human judgment, this "prove all things and hold to the good" that we owe the greatness of our civilisation. We could never have attained to the science, the commerce, the industry, the law of our time had we not exercised our critical faculty everywhere, had we not everywhere applied the standard of our judgment. But what we have thereby gained in external

culture we have had to pay for with a corresponding loss of the higher knowledge of the spiritual life.

Now the one thing that every one must clearly understand is that for him who is right in the centre of the objective civilisation of our time, it is very difficult to advance to the knowledge of the higher worlds. He can only do so if he work energetically within himself. At a time when the conditions of outward life were simpler, spiritual exaltation was easier of attainment. The conditions of life were such, that that which ought to be venerated, that which ought to be kept holy, was more easily perceived. In a period of criticism these ideals are lowered; other emotions take the place of veneration, respect, prayer, and wonder. Our own age continually pushes these emotions further and further back, so that in the daily life of the people they play but a very small part.

He who seeks for higher knowledge must himself instil it into his soul. It cannot be done by study: it can only be done through life. He who wishes to become a disciple must assiduously cultivate the devotional mood. Everywhere in his environment he must look for that which demands of him admiration and homage. Whenever his duties or circumstances permit, he should try to renounce entirely all criticism or judgment. If I meet a man and blame him for his weakness, I rob myself of power to win the higher knowledge; but if I try to enter lovingly into his merits I then gather such power. The disciple must continually try to follow out this advice. Experienced occultists are aware of how much they owe to the continual searching for the good in all things, and the withholding of all carping criticism. This must not remain only as an external rule of life; rather must it take possession of the innermost part of our souls. We have it in our power to perfect ourselves, and by and by to transform ourselves completely. But this transformation must take place in the innermost self, in the mental life. It is not enough that I show respect only in my outward bearing toward a person; I must have this respect in my thought. The disciple must begin by drawing this devotion into his thought-life. He must altogether banish from his consciousness all thoughts of disrespect, of criticism, and he must endeavor straightway to cultivate thoughts of devotion.

Every moment in which we set ourselves to banish from our

consciousness whatever remains in it of disparaging, suspicious judgment of our fellow-men, every such moment brings us nearer to the knowledge of higher things. And we rise rapidly when, in such moments, we fill our consciousness only with thoughts that evoke in us admiration, respect and veneration for men and things. He who has experience in these matters will know that in every such moment powers are awakened in man which otherwise remain dormant. In this way the spiritual eyes of a man are opened. He begins to see things around him which hitherto he was unable to see. He begins to understand that hitherto he had only seen a part of the world around him. The man with whom he comes in contact now shows him quite a different aspect from what he showed before. Of course, he will not yet, through this rule of life alone, be able to see what has elsewhere been described as the human aura, because for that a still higher training is necessary. But he can rise to this higher training if he has previously gone through a thorough training in devotion.

Noiseless and unnoticed by the outer world is the treading of the "Path of Discipleship." It is not necessary that anyone should notice a change in the disciple. He does his duties as hitherto; he attends to his business as before. The transformation goes on only in the inner part of the soul, hidden from outward sight. At first the entire soul-life of a man is flooded by this fundamental mood of devotion for everything which is truly venerable. His entire soul-life finds in this fundamental flood its pivot. Just as the sun, through its rays, will vivify everything living, so in the life of the disciple this reverence vivifies all the perceptions of the soul.

At first it is not easy for people to believe that feelings like reverence, respect, and so forth, have anything to do with their perceptions. This comes from the fact that one is inclined to think of perception as a faculty quite by itself, one that stands in no relation to what otherwise happens in the soul. In so thinking, we do not remember that it is the soul which perceives. And feelings are for the soul what food is for the body. If we give the body stones in place of bread its activity will cease. It is similarly with the soul. Veneration, homage, devotion, are as nutriment which makes it healthy and strong, and especially strong for the activity of perception. Disrespect, antipathy, and under-estimation, bring about

the starvation and withering of this activity. For the occultist this fact is visible in the aura. A soul which harbours the feelings of devotion and reverence, brings about a change in its aura. Certain yellowish-red or brown-red tints will vanish, and tints of bluish-red will replace them. And then the organ of perception opens. It receives information of facts in its neighborhood of which hitherto it had no knowledge. Reverence awakens a sympathetic power in the soul, and through this we attract similar qualities in the beings which surround us, which would otherwise remain hidden. More effective still is that power which can be obtained by devotion when another feeling is added. One learns to give oneself up less and less to the impressions of the outer world, and to develop in its place a vivid inward life. He who darts from one impression of the outer world to another, who constantly seeks dissipations, cannot find the way to Occultism. The disciple must not blunt himself to the outer world ; but his rich inner life will point out the direction in which he ought to lend himself to its impressions. When passing through a beautiful mountain district, the man with depth of soul and richness of emotion has different experiences from the man with few emotions. Only what we experience within ourselves opens up the beauties of the outer world. One man sails across the ocean and only a few inward experiences pass through his soul : but another will then hear the eternal language of the World-Spirit, and for him are unveiled the mysteries of creation.

One must have learnt to control one's own feelings and ideas if one wishes to develop any intimate relationship with the outer world. Every phenomenon in that outer world is full of divine splendor, but one must have felt the Divine within oneself before one can hope to discover it without.

The disciple is told to set apart certain moments of his daily life during which to withdraw into himself, quietly and alone. But at such times he ought not to occupy himself with his own personal affairs, for that would bring about the contrary of what he is aiming at. During these moments he ought rather to listen in complete silence to the echoes of what he has experienced, of what the outward world has told him. Then, in these periods of quiet, every flower, every animal, every action will unveil to him secrets undreamed of, and thus will he prepare himself to receive new

impressions of the external world as if he viewed it with different eyes. For he who merely desires to enjoy impression after impression, only stultifies the perceptive faculty, while he who lets the enjoyment afterwards reveal something to him, thus enlarges and educates it. But he must be careful not merely to let the enjoyment reverberate, as it were ; but renouncing any further enjoyment, rather to work upon his pleasurable experiences with an inward activity. The danger at this point is very great. Instead of working within oneself it is easy to fall into the opposite habit of afterwards trying to completely exhaust the enjoyment. Let us not undervalue the unforeseen sources of error which here confront the disciple. He must of necessity pass through a host of temptations, each of which tends only to harden his Ego and to imprison it within itself. He ought to open it wide for the whole world. It is necessary that he should seek enjoyment, for in this way only can the outward world get at him ; and if he blunts himself to enjoyment he becomes as a plant which cannot any longer draw nourishment from its environment. Yet, if he stops at the enjoyment, he is then shut up within himself, and will only be something to himself and nothing to the world. However much he may live within himself however intensely he may cultivate his Ego, the world will exclude him. He is dead to the world. But the disciple considers enjoyment only as a means of ennobling himself for the world. Pleasure is to him as a scout who informs him concerning the world, and after having been taught by pleasure he passes on to work. He does not learn in order that he may accumulate learning as his own treasure, but in order that he may put his learning at the service of the world.

In all forms of Occultism there is a fundamental principle which cannot be transgressed, if any goal at all is to be reached. Every occult teacher must impress it upon his pupils, and it runs as follows : Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path : but all knowledge which you seek working in the service of humanity and for the uplifting of the world, brings you a step forward. This law must be rigidly observed, nor is one a disciple until he has adopted it as the guide for his whole life. In many occult schools this truth is expressed in the following short sentence : Every idea which does not become an ideal for you, slays a power in your soul : every idea which becomes an ideal creates within you living powers.

RUDOLF STEINER.

[To be continued.]

NATURE-SPIRITS.

FAIRY LIFE AND DEATH.

[Continued from p. 73.]

THE life-periods of the different sub-divisions vary greatly, some being quite short, others much longer than our human lifetime. The universal principle of reincarnation obtains in their existence also, though the conditions naturally make its working slightly different. They have no phenomena corresponding to what we mean by birth and growth ; a fairy appears in his world full-sized, as an insect does. He lives his life, short or long, without any appearance of fatigue or need of rest, and without any perceptible signs of age as the years pass. But at last there comes a time when his energy seems to have exhausted itself, when he becomes as it were tired of life ; and when that happens his body grows more and more diaphanous until he is left as an astral entity to live for a time upon that plane among the air-spirits who represent the next stage of development for him. Through that astral life he fades back into his group-soul, in which he may have (if sufficiently advanced) a certain amount of conscious existence before the cyclic law acts upon him once more by arousing in him the desire for separation. When this happens, its pressure turns the stream of his energy outward once more, and that desire, acting upon the plastic astral and etheric matter, materializes for him a body of his type, such as is suitable to be an expression of his development.

It will be seen, therefore, that birth and death are much simpler for the nature-spirit than for us, and death is for him quite free from all thought of sorrow. Indeed, his whole life seems simpler—a joyous irresponsible kind of existence, much such as a party of happy children might lead among exceptionally favourable physical surroundings. There is no sex among nature-spirits, there is no disease, and there is no struggle for existence, so that they are exempt from the most fertile causes of human suffering. They have keen affections and are capable of forming close and lasting

friendships, from which they derive profound and never-failing joy. Jealousy and anger are possible to them, but seem quickly to fade before the overwhelming delight in all the operations of nature, which is their most prominent characteristic.

THEIR PLEASURES.

They glory in the light and glow of the sunshine, but they dance with equal pleasure in the moonlight ; they share and rejoice in the satisfaction of the thirsty earth and the flowers and the trees when they feel the level lances of the rain, but they play just as happily with the falling flakes of snow ; they are content to float idly in the calm of a summer afternoon, yet they revel in the rushing of the wind. Not only do they admire with an intensity that few of us can understand, the beauty of a flower or a tree, the delicacy of its colour or the grace of its form, but they take ardent interest and deep delight in all the processes of nature, in the flowing of sap, in the opening of buds, in the formation and falling of leaves. Naturally this characteristic is utilized by the Great Ones in charge of evolution, and nature-spirits are employed to assist in the blending of colours and the arrangement of variations. They pay much attention, too, to bird and insect life, to the hatching of the egg and to the opening of the chrysalis, and they watch with jocund eye the play of lambs and fawns, of leverets and squirrels.

Another inestimable advantage that an etheric evolution possesses over one which touches the denser physical is that the necessity of eating is avoided. The body of the fairy absorbs such nourishment as it needs without trouble and without stint from the ether which of necessity always surrounds it ; or rather, it is not strictly speaking that nourishment is absorbed, but rather that a change of particles is constantly taking place, those which have been drained of their vitality being cast out and others which are full of it being drawn in to replace them. Though they do not eat, nature-spirits obtain from the fragrance of flowers a pleasure analogous to that which men derive from the taste of food. The aroma is more to them than a mere question of smell or taste, for they bathe themselves in it so that it interpenetrates their bodies and reaches every particle simultaneously. What takes for them the place of a nervous system is far more delicate than ours, and sensitive to many vibrations which pass all unperceived by our

grosser sense, and so they find what corresponds to a scent in many plants and minerals that have no odour for us.

Their bodies have no more internal structure than a wreath of mist, so that they cannot be torn asunder or injured, and neither heat nor cold has any painful effect upon them. Indeed, there is one type whose members seem to enjoy above all things to bathe themselves in fire; they rush from all sides to any great conflagration and fly upward with the flame again and again in wild delight, just as a boy rushes again and again down a toboggan-slide. These are the spirits of the fire, the salamanders of mediæval literature. Bodily pain can come to the nature-spirit only from an unpleasant or inharmonious emanation or vibration, and his power of rapid locomotion enables him easily to avoid these. So far as can be observed he is entirely free from the curse of fear, which plays so serious a part in the animal life which along our line of evolution corresponds to the level of the fairies.

THE ROMANCES OF FAIRYLAND.

The fairy has an enviably fertile imagination, and it is a great part of his daily play with his fellows to construct for them by its means all kinds of impossible surroundings and romantic situations. He is like a child telling stories to his playmates, but with this advantage over the child, that since the playmates can see both etheric and lower astral matter, the forms built by his vivid thought are plainly visible to them as his tale proceeds.

No doubt many of his narrations would to us seem childish and oddly limited in scope, because such intelligence as the elf possesses works in directions so different from our own, but to him they are intensely real and a source of never-ending delight. The fairy who develops unusual talent in fiction wins great affection and honour from the rest, and gathers round him a permanent audience or following. When some human being chances to catch a glimpse of such a group, he usually imports into his account of it preconceptions derived from his own conditions, and takes the leader for a fairy king or queen, according to the form which that leader may for the moment happen to prefer. In reality the realm of nature-spirits needs no kind of government except the general supervision which is exercised over it, probably unconsciously to all but its higher members, by the Deva-rajās and their subordinates.

THEIR ATTITUDE TOWARDS MAN.

The great majority of nature-spirits dislike and avoid mankind, and we cannot wonder at it. To them man appears a ravaging demon, destroying and spoiling wherever he goes. He wantonly kills, often with awful tortures, all the beautiful creatures that they love to watch ; he cuts down the trees, he tramples the grass, he plucks the flowers and casts them carelessly aside to die ; he replaces all the lovely wild life of nature with his hideous bricks and mortar, and the fragrance of the flowers with the mephitic vapours of his chemicals and the all-polluting smoke of his factories. Can we think it strange that the fairies should regard us with horror, and shrink away from us as we shrink from a poisonous reptile ? Not only do we thus bring devastation to all that they hold most dear, but most of our habits and emanations are distasteful to them ; we poison the sweet air for them (some of us) with loathsome fumes of alcohol and tobacco ; our restless ill-regulated desires and passions set up a constant rush of astral currents which disturbs and annoys them, and gives them the same feeling of disgust which we should have if a bucket of filthy water were emptied over us. For them to be near the average man is to live in a perpetual hurricane—a hurricane that has blown over a cess-pool. They are not great angels, with the perfect knowledge that brings perfect patience ; they are just happy and, on the whole, well-disposed children—hardly even that, many of them, but more like exceptionally intelligent kittens ; again, I say, can we wonder, when we thus habitually outrage their best and highest feelings, that they should dislike us, distrust us and avoid us ?

There are instances on record where by some more than ordinarily unwarranted intrusion or annoyance on the part of man they have been provoked into direct retaliation and have shown distinct malice. It speaks well for their kingdom as a whole that even under unendurable provocation such cases are rare, and their more usual method of trying to repel an intruder is by playing tricks upon him, childish and mischievous often, but not seriously harmful. They take an impish delight in misleading or deceiving him, in causing him to lose his way across a moor, in keeping him walking round and round in a circle all night when he believes he is going straight on, or in making him think that he sees palaces and castles where no such structures really exist. Many a story illustrative of

this curious characteristic of the fairies may be found among the village gossip of the peasantry in almost any lonely mountainous district.

GLAMOUR.

They are greatly assisted in their tricks by the wonderful power which they possess of casting a glamour over those who yield themselves to their influence, so that such victims, for the time, see and hear only what these fairies impress upon them, exactly as the mesmerised subject sees, hears, feels and believes whatever the magnetizer wishes. The nature-spirits, however, have not the mesmerist's power of dominating the human will, except in the case of quite unusually weak-minded people, or of those who allow themselves to fall into such a condition of helpless terror that their will is temporarily in abeyance. The fairies cannot go beyond deception of the senses, but of that they are undoubted masters, and cases are not wanting in which they cast their glamour over a considerable number of people at once. It is by invoking their aid in the exercise of this peculiar power that some of the most marvellous feats of the Indian jugglers are performed, such as the celebrated basket-trick, or that other in which a rope is thrown up towards the sky and remains rigid without support while the juggler climbs up it and disappears. The entire audience is in fact hallucinated and the people are made to imagine that they see and hear a whole series of events which have not really occurred at all.

The power of glamour is simply that of making a clear, strong mental image and then projecting that into the mind of another. To most men this would seem well-nigh impossible, because they have never made any such attempt in their lives, and have no notion how to set about it. The mind of the fairy has not the width or the range of the man's, but it is thoroughly well accustomed to this work of making images and impressing them on others, since it is one of the principal occupations of the creature's daily life. It is not remarkable that with such constant practice, he should become expert at the business, and it is still further simplified for him when, as in the case of the Indian tricks, exactly the same image has to be produced over and over again hundreds of times, until every detail shapes itself without effort, as the result of unconscious habit. In trying to understand exactly

how this is done, we must bear in mind that a mental image is a very real thing—a definite construction in mental matter, as has been explained in *Thought forms* (p. 37) ; and we must also remember that the line of communication between the mind and the dense physical brain passes through the astral and etheric counterparts of that brain, and that the line may be tapped and an impression introduced at any of these points.

Certain of the nature-spirits not infrequently exercise their talent for memory and mischief by appearing at spiritualistic seances held for physical phenomena. Any one who has been in the habit of attending on such occasions will recollect instances of practical joking and silly though usually good-natured horse-play ; these almost always indicate the presence of some of these impish creatures, though they are sometimes due to the arrival of dead men who were senseless enough during earth-life to consider such inanities amusing, and have not learnt wisdom since their death.

INSTANCES OF FRIENDSHIP.

On the other hand there are instances in which some nature-spirits have as it were made friends with individual human beings and offered them such assistance as lay in their power, as in the well-known stories told of Scotch brownies or of the fire-lighting fairies of spiritualistic literature ; and it is on record that on rare occasions certain favoured men have been admitted to witness fairy revels and share for a time the fairy life. It is said that wild animals will approach with confidence some Indian yogis, recognising them as friends to all living creatures ; similarly the elves will gather round one who has entered upon the Path of Holiness, finding his emanations less stormy and more agreeable than those of the man whose mind is still fixed upon worldly matters. Occasionally fairies have been known to attach themselves to little children, and develop a very strong attachment for them, especially for such as are dreamy and imaginative, since they are able to see and delight in the thought-forms with which such a child surrounds himself. There have even been cases in which such creatures took a fancy to some unusually attractive baby, and made an attempt to carry it away into their own haunts—their intention being to save it from what seems to them the horrible fate of growing up into the average human being ! Vague traditions of such attempts account for part of the folk-lore stories about changelings, though there is also another reason for them, to which we shall refer later.

There have been times—more often in the past than in the present—when a certain class of these entities, roughly corresponding to humanity in size and appearance, made it a practice frequently to materialize, to make for themselves temporary but very definite physical bodies, and by that means to enter into undesirable relations with such men and women as chose to put themselves in their way. From this fact, perhaps, come some of the stories of fauns and satyrs in the classical period.

THE WATER-SPIRITS.

We have been describing all this time the fairies of the earth's surface, but we must not forget that, abundant as they are, almost anywhere away from the haunts of man, they are far outnumbered by the water-spirits—the fairies of the surface of the sea. There is just as much variety here as on land. The nature-spirits of the Pacific differ from those of the Atlantic, and those of the Mediterranean are quite distinct from either; the types that revel in the indescribably glorious blue of tropical oceans are far apart from those that dash through the foam of our cold grey northern seas. Dissimilar again are the spirits of the lake, the river and the waterfall, for they have many more points in common with the land fairies than have the nereids of the open sea.

These, like their brothers of the land, are of all shapes, but perhaps most frequently imitating the human. Broadly speaking they tend to take larger forms than the elves of the woods and the hills; the majority of the latter are diminutive, while the sea-spirit who copies man usually adopts his size as well as his shape. In order to avoid misunderstanding, it is necessary constantly to insist upon the Protean character of all these forms; any of these creatures, whether of land or sea or air, can make himself temporarily larger or smaller at will or can assume whatever shape he chooses. There is theoretically no restriction upon this power, but in practice it has its limits, though they are wide. A fairy who is naturally twelve inches in height can expand himself to the proportions of a man of six feet, but the effort would be a considerable strain, and could not be maintained for more than a few minutes. In order to take a form other than his own, he must be able to conceive it clearly, and he can hold the shape only while his mind is fixed upon it; as soon as his thought wanders he will at once begin to resume his natural appearance.

Though etheric matter can readily be moulded by the power of thought, it naturally does not obey it as instantaneously as does astral matter; we might say that mental matter changes actually *with* the thought, and astral matter so quickly after it that the ordinary observer could scarcely note any difference; but with etheric matter one's vision can follow the growth or diminution without difficulty. A sylph, whose body is of astral matter, *flashes* from one shape into another; a fairy, who is etheric, swells or decreases quickly but *not* instantaneously.

Few of the land-spirits are gigantic in size, while such stature seems quite common out at sea. The creatures of the land frequently weave from their fancies scraps of human clothing, and show themselves with quaint caps or baldrics or jerkins; but I have never seen any such appearance among the inhabitants of the sea. Nearly all these surface water-spirits seem to possess the power of raising themselves out of their proper element and floating in or

flying through the air for a short distance ; they delight in playing amidst the dashing foam or riding in upon the breakers. They are less pronounced in their avoidance of man than their brethren on land—perhaps because man has so much less opportunity of interfering with them. They do not descend to any great depth below the surface—never, at any rate, beyond the reach of light ; so that there is always a considerable space between their realm and the domain of the far less evolved creatures of the middle deeps.

FRESH-WATER FAIRIES.

Some very beautiful species inhabit inland waters where man has not yet rendered the conditions impossible for them. Naturally enough, the filth and the chemicals with which water is polluted near any large town are disgusting to them ; but they have apparently no objection to the water-wheel in a quiet country nook, for they may sometimes be seen disporting themselves in a mill-race. They seem specially to delight in falling water, just as their brothers of the sea revel in the breaking of foam ; for the pleasure which it gives them they will sometimes even dare a nearer approach than usual to the hated presence of man. At Niagara, for example, there are almost always some still to be seen in the summer, though they generally keep well out towards the centre of the Falls and the Rapids. Like birds of passage, in winter they abandon those northern waters which are frozen over for many months and seek a temporary home in more genial climes. A short frost they do not seem to mind ; the mere cold has apparently little or no effect upon them, but they dislike the disturbance of their ordinary conditions. Some of those who commonly inhabit rivers transfer themselves to the sea when their rivers freeze ; to others salt water seems distasteful, and they prefer to migrate considerable distances rather than take refuge in the ocean.

An interesting variety of the fairies of the water are the cloud-spirits—entities whose life is spent almost entirely among those “waters which be above the firmament.” They should perhaps be classified as intermediate between the spirits of the water and those of the air : their bodies are of etheric matter, as are the former, but they are capable of remaining away from the water for comparatively long periods. Their forms are often huge and loosely knit ; they seem near of kin to some of the fresh-water types, yet they are quite willing to dip for a time into the sea when the clouds which are their favourite habitat disappear. They dwell in the luminous silence of cloudland, and their favourite pastime is to mould their clouds into strange fantastic shapes or to arrange them in serried ranks such as what we call a mackerel sky.

C. W. LEADBEATER.

[*To be concluded.*]



ECHOES FROM THE PAST.

THE T. S.

The Master K. H. wrote :

“ SPHERES of influence can be found everywhere. The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist,—‘not for himself but for the world he lives.’ This, and philosophy, the right comprehension of life and its mysteries, will give the ‘necessary basis’ and show the right path to pursue. Yet the best ‘sphere of influence’ for the applicant is now in [his own land].”

“My reference to ‘philanthropy’ was meant in its broadest sense, and to draw attention to the absolute need of the ‘doctrine of the heart’ as opposed to that which is merely ‘of the eye.’ And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. ‘He that hath ears to hear, let him hear.’ ”

K. H.

The Master M. wrote :

“You have still to learn that so long as there are three men worthy of our Lord’s blessing in the T.S., it can never be destroyed.” Without the Masters, there is no success for the T.S.

Says H. P. B. :

“I do not believe in the success of your *Âryan* T.S. unless you assimilate MASTER or myself ; unless you work with me and THEM hand in hand, heart in heart, and never suspect, . . . yes ; let *him* who ‘offers himself to Master as a Chelâ unreservedly’, . . . do what he can if he would ever see Them—he who ever doubted *me* and Olcott and others, but not *the* Masters. Oh irony! . . .

These things were done *because I alone was responsible for the issues*, I alone had to bear karma in case of failure, and *no reward*

in case of success. I saw *the T.S. would be smashed*, or that *I had to offer myself as the scapegoat for atonement*. It is the latter I did. The T.S. lives—I am KILLED, killed in my honour, fame, name, in everything H.P.B. held near and dear, for the body is MINE, and I feel acutely through it . . . False? *No one of us was false* . . . I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future rewards, and taking karma upon this unfortunate appearance, to serve THEM, without being permitted to have some voice in the matter. H.P.B. is *not* infallible. H.P.B. is an old rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow *the path I show*—the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body then will you know the whole truth. Then will you know that I have *never*, NEVER been false to any one, nor have I *deceived* any one; but had many a time to allow them to deceive themselves, for I had no right to interfere with *their* karma. What else do you want to know? I have no secrets from you, except those that you seem to be unable to understand though I do not conceal them from you. Oh ye, fools and blind moles all of you. Who of you is *able* to offer himself in sacrifice as I did!" Again: "Do, do remain true to the Masters, and *Their* Theosophy." "There are traitors, conscious and unconscious. There is falsity and there is injudiciousness. Pray do not imagine that because I hold my tongue, as bound by my oath and duty, I do not know who is who . . . But as the ranks thin around us, and, one after the other, our best intellectual forces depart, to turn into bitter enemies, I say: Blessed are the pure-hearted, who have only intuition, for intuition is better than intellect."

Under date February 23rd, 1887, she writes: "Allow me to quote a verse from a very esoterically wise and exoterically silly book, the work and production of some old and ancient friends and foes: "There is more joy in the kingdom of heaven for one repentant sinner than for 99 saints." So much for my writing to . . . and asking you to try and be *friends* with him. He may breathe *lies*—so much the worse for himself. What business is it of ours? He has tried to do good to the T.S. to the best of his perverted judgment; I have tried to stop him, you have: we failed. The fact remains that

he has infused LIFE into what was a *corpse* before he stepped in. The few remnants even that still exist in the T.S. are due to him. Let us be just and give to Cæsar what is Cæsar's, however imperfect, even vicious, Cæsar may be. "Blessed be the peace-makers," said another old Adept, of 1074 B.C., and the saying is alive and kicks to the present day amongst the MASTERS." . . . There is *falsity* and there's such a thing as "judiciousness." The latter was in view when you were asked to "mind with Mrs." Why and in what way is it "against all rules of Masters?" On the other hand what you (and all of you) *do*, namely to live like cats and dogs in the T.S. is *positively* against *all rules and wishes of the Masters*, is against our "Brotherhood" so-called, and T.S. and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord, if you could only see it, as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . .

My dear fellow—what you say of my desire "to push on the cause and concentrate all my karma" is right and yet it is wrong. Add to this that I wanted and still want to concentrate all *its* as well as *my own* karma, and you will be right. I alone can do it and only so long as I live. I am the *mother* and the creator of the Society, it has my magnetic fluid, and the child has inherited of all its parent's physical, psychical, and spiritual attributes—faults and virtues—if any. Therefore, I alone, and to a degree, Olcott, can serve as a lightning conductor of karma for it. Had I not done it—the Society would have gone to smash three years ago. But I was asked whether I was willing, when on the point of dying, and—I said yes, for it was the only means to save it. Therefore I consented to live—which in my own case means to suffer physically during the twelve hours of the day—mentally during the twelve hours of night when I get rid of the physical shell. You are *the first one* to whom I tell it, because you force me into the confession. What is the use saying it to any one else? No one will believe it, and it will only help to make an additional lump of mud to be thrown at me. Now you know. Whether you will understand the thing correctly, is another thing. And it is true about this Kali Yuga. Once that I have offered myself as the goat of atonement—the Kali Yuga recognises its own, whereas any other would shrink from such a thing as I am—doomed and overburdened in this life worse than a poor weak donkey, full of

sores, made to drag uphill a cartload of heavy rocks. That's all. Now what can I say more ?

How to succeed ? Through WILL-POWER. You have that, but you have also diffidence. You doubt *yourself* more than you doubt any other man or woman. This is not the way. Go to bed *alone* and if possible in a place, if even a clothes *closet* and no bigger, but one in which there is no magnetism except your own, and *will TO SEE*. And believe me, my son, "my spirit will be upon you and your vision"—metaphorically, of course, not that of old H.P.B.—though you may see the old thing occasionally, also, as the vehicle of the *spirit*. It is a question of limited time only. Once you have forced your spirit to talk with the spirit of A., B. or C., you will need no solitary nook. At the beginning it is *imperatively* necessary. I have said.

"Get no direction !" Have a large Society, the more the better—all that is chaff and husk is bound to fall away in time ; all that is grain will remain. But the *seed* is in the bad and the evil men as much as in the good ones—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance. And even some of the half-rotten seeds come to life when thrown into good soil. *Be that soil*. Do not be squeamish about things. Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of, represents a "mistake" of mine. Hence, if you fail only "9 times out of 10 in your selections"—you are successful 1 time out of 10—and that's more than many other Theosophists can say.

INDIA AND THE T.S.

Few, either in East or West, realise how closely the fate of the Theosophical Society was interwoven by karma with that of India. It was created to re-spiritualise the world by re-opening the long-closed wells of Âryan thought, and it was necessary for the T.S. that India should revive ; for India, that the T.S. should live. Only by new life in India could new life come to the world, and hence the insistence by the Masters on the importance of India and Indian revival. H.P.B., writing, in 1890, to Colonel Olcott on his wish to resign, speaks with solemn emphasis : " If you refuse, and persist in your

resignation, when you *must know* that there is no one to take your place *now*, then you will have doomed all India to the fate it cannot escape, if the present cycle (5000 years of Kaliyuga, closing between 1897 and 1898), ends on the ruins of the T.S. in India. Let the karma of it fall upon you alone, and do not say you were true to the Masters, whose chief concern is *India*; for you will have proved a traitor to them and to every unfortunate Indian. No more selfish act could be committed by you than such as you contemplate. You will be free *only at the end of the cycle*, for it is only then (seven years hence) that fate, and the Hindus themselves, will have decided whether their nationality and the true wisdom of the R̥shis is still alive, or whether the whole of India finds itself in 1925 transformed into Eurasians, their religion dead, and their philosophies serving only as manure for the followers of Herbert Spencer and his like. Olcott, I tell this to you seriously and solemnly. It is no speculative theory, no superstition, no invented threat—but sober fact. Do this, resign, and the karma for the ruin of a whole nation will fall on you.” The Colonel faithfully kept his trust, and the T.S. passed on into the new era. A flood of new life swept through India, and, in the new cycle, she is on the upward instead of on the downward arc.

THE MASTERS.

These words from *Isis Unveiled* are important now: “It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the Sages of the Orient. To Their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man’s spirit may be demonstrated like a problem of Euclid In our studies, mysteries were shown to be no mysteries . . . and science, theology, every human hypothesis and conception born of imperfect knowledge, lost for ever their authoritative character in our sight. The one living God had spoken through his oracle, man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.”

ADYAR MANIFESTATIONS.

H.P.B. wrote to Bâbu Pârvaṭi Charan Roy :

"MADRAS, ADYAR,

November 7, 1883.

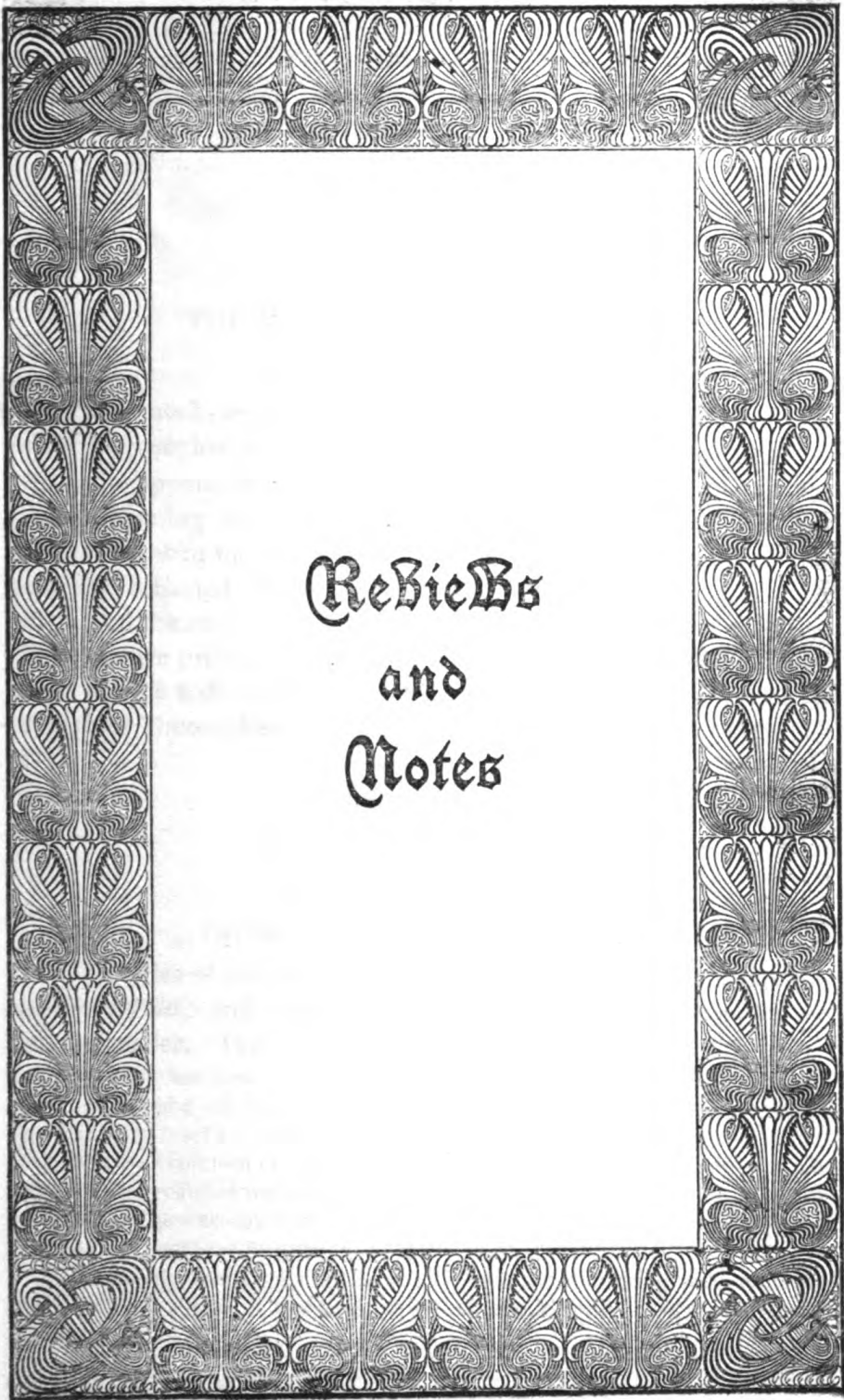
My dear Brother,—I have just returned from Bombay, and therefore just had your letter, to which I answer.

I am glad to find you in such a state of mind, but how can I assure you of that which it is not in my power to accomplish? All I can say to you is, *no one, no Theosophist, who ever came here, went away without having had some phenomenal proof or other of the existence of the Mahâtmas.* Whether, after having had such proofs, you will be convinced or not, is not in my power to vouch for; all I know is, that he who does not believe (and I know of no such case) after seeing what takes place here, must be wrong in his brains. And I am too well acquainted with your *Europeanised* and *Anglicised* remarkable intellect, to have any such fear. But, perhaps, after all, your scepticism will be proof even against facts. I hope not. At any rate COME. I do most sincerely beg of you to come and pass with us a week or two. Only this can cure you of your congenital scepticism and soul-blindness. I had an affection for you from the first, and I do feel a regard for your future moral welfare. I hope to cure and to *convince* you. Therefore come and try. *Au revoir.* My love to Kânṭi Bâbu.

Yours,

H. P. BLAVATSKY."





Reviews
and
Notes

REVIEWS.
H. P. BLAVATSKY

AND

THE MASTERS OF THE WISDOM.*

BY ANNIE BESANT, P. T. S.

This much-needed pamphlet will be found very useful for every Theosophist to have at hand to clear away misconceptions which the opponents of Theosophy, or even its friends, may entertain concerning the character and mission of H.P.B., and her connection with the Masters whose humble and faithful servant she was not ashamed to be. The Coulomb affair is here thoroughly sifted, and the charges of fraud which were brought against Madame Blavatsky are proved to have been wholly groundless. The appearance of this well-executed brochure of 57 pp. will be welcomed by all earnest Theosophists.

W. A. E.

SELF-CULTURE
 OR
THE YOGA OF PATANJALI. †

BY RAMA PRASAD, M.A.,

(*Author of "Nature's Finer Forces."*)

The series of essays contained in this volume first appeared in the *Theosophist*, and is now available in the present form, for the general reader. The author says (see pp. 223-224) :—

My object has been in this series to show how grand and how far-reaching is the philosophy of Patanjali. I have selected some of the aphorisms of Patanjali, and tried to show on what lines, according to this great seer of antiquity, the evolution of the human race proceeds. I have tried to explain how we must regulate our society and our individual lives, in order to secure greatness and power and final happiness for ourselves and our race. What has been said will perhaps be enough to show to the reader that this grand view of evolution—the philosophy of Patanjali—is a most interesting and instructive study for the whole of mankind, while to the Hindus it is of paramount importance.

* Issued as a Transaction of the H.P.B. Lodge, London—Theosophical Publishing Society. Price 12 annas—1s.

† The *Theosophist* Office, Adyar, Madras. Price Re. 1-8-0.

This volume will appeal especially to those who have been interested in the author's previous work, *Nature's Finer Forces*.

W. A. E.

LAST DAYS OF THE PRESIDENT-FOUNDER ;

AND

Mrs. BESANT'S PRESIDENTIAL ADDRESS.

The pamphlet before us contains a compilation of articles relating to the closing of the busy life of our late President—mainly reprinted from *The Theosophist*—to which is added Mrs. Besant's Presidential Address which was delivered in London last July, also reprinted from *The Theosophist*. These papers are now available to the public, in convenient form for reference, in this pamphlet, with portraits of Colonel Olcott and Mrs. Besant. Price 6 Annas.

W. A. E.

INAUGURAL ADDRESS

OF THE PRESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY.

The above is also now available in pamphlet form (reprinted from *The Theosophist*). This address was delivered on Nov. 17th, 1875, in New York. The price is two annas.

"TRANSACTIONS OF THE SECOND ANNUAL CONGRESS
OF THE FEDERATION OF EUROPEAN SECTIONS
HELD IN LONDON IN 1905."

We beg to offer an apology to the Editor of this magnificent volume for a somewhat belated notice of the same. The papers embodied in the book are all veritable mines of intellectual and spiritual wealth and no analysis of them, of any kind, can do justice to their excellence. There are over forty valuable contributions in it, brimful of profound and highly suggestive thoughts, written by writers of admitted greatness. Mrs. Besant's "The Conditions of Occult Research," Mr. Mead's "The Gnosis of the Past and Theosophy of the Present," Rev. Dr. Cobb's "Christian Doctrine as seen by the Mystic," Mr. Cook's "Philosophy of Spiritualism," Mr. H. Bayley's "Francis Bacon and the new Atlantis," Mr. E. Spencer's "Gilds, Old and New," are typical of Great Britain's contributions to the colossal work. Dr. Steiner and Frau von Ulrich, of Germany,

have adorned not a little the refreshing pages of the volume by their "The Occult Basis of Goethe's Work," and "Religion of Our Forefathers." Eight substantial papers are from the facile pens of well-known French writers, such as M. Bernard, E. Maryon, and Mme. Gedalge, two of them being on the Musical Art. Mr. P. N. Sinha, a well-known Indian student of Philosophy, contributes "That Thou Art," being a lucid account of the different Indian schools of philosophy. Space forbids our mentioning every paper in detail, but we must acknowledge that Mrs. Lauda's "The Education of Children," Mr. Alan Leo's "Astrology," Miss Browne's "British Mystics" and Mr. Waddington's "Guilds, Visible and Invisible," are of very great interest.

The issue of the volume must have cost not a little and it is but proper that every Theosophic Lodge should possess a copy of this grand book. The price is 10s. *net*, and the book may be had in India from the Manager of the *Theosophist* Office, Adyar, Madras.

S. V. R.

OCCULT EXPERIENCES.*

BY WILLY REICHEL.†

The author's experiences have been previously printed in German, and also in French, and now appear revised and reprinted, in a volume of 76 pages, in English, containing a portrait of the author, and of Mr. C. V. Miller, formerly of Los Angeles, California, through whose agency many most remarkable materialisations occurred, particulars of which are herein recorded. As the author says, "The Academic science of to-day still disputes the basis, the very existence of these phenomena, but every little contribution adds to the great structure of truth."

W. A. E.

MAGAZINES.

The Theosophical Review, October. The opening article, "Blood is a quite Peculiar Fluid," is one of Dr. Rudolf Steiner's recent lectures, which has been summarised and translated from the German, by B. K. The title is taken from Goethe's *Faust*. When the compact between Faust and Mephistopheles was about to be signed, the latter insisted that the former should sign it with his own blood, using

* Office of *Light*, London.—Price one shilling (12 annas).

† *Professeur honoraire à la Faculté des Sciences Magnétiques de Paris.*

the words here translated to form the title of this article. The author says :

Thus from the occult standpoint, that which we find given us in the sense-world can only be rightly understood when we know 'the above,' the spiritual archetype, the spiritual root-being, from whom it has come forth. So it is that which lies hidden behind the appearance known to us as blood ; . . . with which we are now specially concerned.

Following this is "The Nibelungen Ring," by Caroline Cust ; the first instalment of a story, "Too Horrible to be True," by D. E. T. Watts ; and a highly important paper on "The place of Emotion in Spiritual Development," by H. S. Abbarus. The writer says (at the bottom of p. 138) :

I know well that it is customary, even among some members of the Theosophical Society, to speak slightly of ideals, because these beautiful stars are not within their angle of vision. These 'practical' people unduly emphasise the merit of actions, while they criticise the idealist because he does not realise, as they claim, his soul-ideal in life.—As if this was as easily done as to draw up an account or build a house ! The ideal always travels ahead of us, but it has an irresistible force to draw us upward.

"The Heroic Life" is an interesting contribution by the Editor, Mr. Mead. Next we have "The Loosing of the Bound," by Michael Wood ; "How I descended into the Bowels of the Earth," by E. R. Innes ; and "The *Sacro Catino* of Genoa," by Dr. I. Gennadius. Other short papers are, "The Heart of the Greek Church," by A Russian ; an interesting "Experience of Colour in Music," by Julia Dupuis ; and "Moods do not Matter," by W. E. Marsh.

Theosophy in Australasia, for October, after considerable matter in 'The Outlook' which is gratifying to the mental palate, reproduces from an Australian newspaper a resumé of an important article by Sir Oliver Lodge which appeared in the *Homiletic Review*, referring to the work which science will have to take up in the near future in considering superphysical phenomena. Following this is a short editorial on similar lines, dealing with "Science and Theosophy." "Jacob the Healer," is an interesting account of the methods employed by this remarkable man (as adapted from the French by Myrtillus). "On Self-denial," is a thoughtful contribution by Ernest Hawthorne. "Art, Music and Manners" is a portion of the opening address given by Mrs. Besant at the Second Congress of European Sections, which well repays perusal. "Astrology and the Horoscope" is a very moderate presentation of some of the advantages which may accrue from a knowledge of astrology. Questions and Answers are well handled.

The New Zealand Theosophical Magazine, September, opens with Mrs. Besant's "Presidential Address." Next, "The Church of the Future," by Fred. H. Clarke, contains some excellent ideas and ideals. 'The Stranger's Page' treats of "Theosophy and Christianity." "The Goal of Humanity," by W. T. Raymond, is interesting and suggestive. "The Calf Path," by Sam Walter Foss, is a humorous

allegorical poem. Though by no means new, it will bear reading again and again. The Children's Department is a very good feature.

The Revue Théosophique for September contains the conclusion of Mrs. Besant's "Brotherhood of Religions," and the continuation of "Consciousness," by Dr. Th. Pascal. This gives some very interesting information about somnambulism and the divining rod. Then comes an able article on "Spirituality," by P. T. Srinivas Iyengar, which is followed by "The First Parliament of Religions," a pleasant, far-off echo from the Chicago World's Fair, by Pierre Duvart; "Questions and Answers;" "Echoes from the Theosophical World;" and "Reviews." The continuation from the *Secret Doctrine*, as usual, closes the number.

Theosophy and New Thought. The Editor of this magazine commemorates the 60th birthday of Mrs. Annie Besant by dedicating the issue of his periodical on October 1st to her, and styling it the Besant number. The frontispiece is the most speaking portrait (if we may so designate it), of Mrs. Besant, that we have seen; the eyes being remarkably clear and lifelike. There are several other portraits of our new President (one representing her as a Mason), and one of Shanti Kunja, her Benares residence. There is also a portrait of the first lady Mason, and of the first 'Indian Lady Masons;' one of Miss Maud MacCarthy, the celebrated violinist who has laid aside her violin for Theosophy; of Bruno, who sacrificed his life on the altar of Truth; and a representation of "The temple of Art and Beauty, the Delphic Tripod of Poetic Inspiration" (where Hypatia preached). The articles in this issue of the magazine, almost all relate to Mrs. Besant, and, naturally, are quite eulogistic in tone.

Theosophy in India. The October number contains notes of a lecture by Babu Hirendra Nath Dutt, on "The Value of the Gîtâ;" the conclusion of a valuable paper on "First Steps to the Higher Life," by Isis H. B. Preston; the "Address of the President of the T.S., to the Convention of its American Section, September, 1907," and a variety of other matter chiefly relating to the Indian Section.

Sophia, La Verddd, Theosophiâ, Le Gulden Kelen, The Lotus Journal, The Vâhan, The Theosophical Messenger, Ultra and Teosofisk Tidskrift are acknowledged with thanks.

Modern Astrology for October is a specially interesting number, to Theosophists, for it compares "the horoscope of the Society with that of Mrs. Annie Besant." The Editor says, "it is a good augury for that movement that the place of the Moon and Jupiter in Mrs. Besant's horoscope is upon the ascendant of the Society's horoscope. Again, the positions of the Sun, Venus and Mercury at her birth fall in the fourth house of the Society's horoscope." But there are also unfavourable influences, of a destructive "or, rather, perhaps, re-constructive character, and the reforming spirit will indeed be applied in no half-hearted manner through the medium of this new President. The question arises: Will the Society be able to withstand the pruning that will be applied by the strenuous earnestness of its new President? For she will bring elements into the Society of such a rousing nature as to stir the whole of it to its very depths,

out of which must either arise a new order in the Society, or forces which will undoubtedly make for its dissolution. In fact, it may be said that with the advent of Mrs. Besant as its second President, the Society is passing out of the old order into one in which the occult tendencies will be more manifest than hitherto." The Editor thinks that the transits of Uranus and Neptune will "tend to retard a great deal of the beneficial work that Mrs. Besant would bring to bear on the Society's activities during the immediate future. The effects of these transits are likely to be severely felt during the summer of 1908, and again throughout the whole of the year 1909. This year safely passed, the Society will then have a remarkable future, so far as the planetary conditions in Mrs. Besant's horoscope are concerned. For her Sun will then arrive at the conjunction of the planet Venus in the horoscope of the Society, and pass not only to the trine of Uranus in her own horoscope, but also to that of the Society's, by which influence the Society is insured against any further disruption. And from this there is every reason to hope that the torch it carries will never be extinguished."

"Mrs. Besant's loyalty to the cause she has espoused is undeniable and probably unchallenged, and this is astrologically proved by the ascendant of the Society's horoscope coming between the Moon and Jupiter in her nativity. In this respect her power will be felt more throughout the whole of the Society, than the former President's. It may be quite safely said that without her influence the Theosophical Society might have died with its President-Founder, for the ruler of its horoscope, the Moon, was placed in Scorpio in the horoscope of Colonel Olcott. That the late President-Founder's influence upon the Society was beneficial and of the preservative order, can be seen from the fact that Jupiter at his birth was upon the meridian of the Society's horoscope : an influence totally different in its nature from that brought by the late W. Q. Judge, who had Mars there, and, by thus placing it upon the Society's mid-heaven, caused a secession during 1895."

"Despite the afflictions in Mrs. Besant's own nativity, the very strong position of her Moon-conjunction-Jupiter, upon the ascendant of the Society's nativity, is likely to bring to the latter a considerable amount of benefit, and a much more peaceful period. For as Jupiter is exalted in the sign Cancer, the occult and mystical side of the Theosophical ideal is now likely to be firmly established, and, with its present President as a centre through which the spiritual forces behind this movement may flow, the Society has nothing to fear."

We also acknowledge the receipt of the following, with thanks ; two reports (pamphlets) of the fourth and fifth sittings of the "Behar Theosophical Federation," which were held in 1906—the former at Purnia, in April, and the latter at Bhagalpur in November ; *Indian National Odes, with Apology of Poesy*,* a book of 105 pages, by J. Mangiah ; *The Mysore Review, The Dawn, Christian College Magazine, The Light of Reason, The Harbinger of Light*, and numerous small magazines in different vernaculars.

* For sale at the *Theosophist* Office : Price Re 1.



THEOSOPHY IN MANY LANDS.

THE CONVENTION OF THE AMERICAN SECTION.

Ed. Note :—We delayed the issue of the *Theosophist* a week, hoping to receive particulars of the Convention of the American Section T. S., but as nothing official has reached us, we conclude that a package must have gone astray in the mails. However, the following, which we clip from one of our American non-Theosophical exchanges shows that Mrs. Besant's supporters were distinctly in the majority. We hope to present something more definite concerning this Convention in our December issue.

“Annie Besant, President of the Theosophical Society, against whom there have been mutterings of dissatisfaction, was vindicated and indorsed by the American branch of the Society last Sunday, when a motion embodying the principles of her opponents was tabled and four members friendly to herself were elected to the Executive Committee. The schism which has penetrated deeply into the Society in America and which separated a number of Theosophists from Mrs. Besant, was on the question of introducing into the Society a moral code carrying penalties for its infraction. It was believed by some that the lack of any rule or law by which persons could be expelled was a weakness and laid the body open to criticisms and dangers from without. The question had been raised before the election of Mrs. Besant and she won on the platform of “no set code.” She declared that any code is a penal code. It was raised again when a resolution calling for the establishment of a code specifying certain things for which members could be expelled was introduced by the faction opposing the President. Mrs. Besant's friends rallied about her and the resolution was speedily laid on the table by a large majority and immediately afterward four friends of the President were elected to the Executive Committee, and another friend, Dr. Weller van Hook, who is her host in Chicago, was elected General Secretary.”

The Truth Seeker.

GREAT BRITAIN.

One is sometimes inclined to wonder whether as members of the Theosophical Society, *en masse*, we are not somewhat prone to the danger of confining our reading too closely to the literature issued under the aegis of the T. P. S., or, perhaps, more accurately, to certain somewhat narrow lines of study wherein we find support for the philosophy which is so precious to us. It may not be unnatural that many of us, who have found in Theosophy the clue to the unravelling of many of life's tangles, should be inclined to gather about us all that we can of the thing wherein we have found good ; nor is it to be wondered at that some, more especially the middle aged, or elder of us, should remember the intellectual Egypt out of which we struggled through the desert places into this land of promise, as a place of great darkness and mental bondage. We look back through the intervening years and remember it in the gloom from which we escaped with more or less of pain and difficulty, and we tend to forget that it is no longer the Egypt of our remembrance, to overlook the fact that if it has not precisely followed us into our intellectual Canaan, it has at least opened its windows to a freer air and widely admitted the light of a fuller day. To drop the metaphor—do we sufficiently realise that the Christianity, the science, the philosophy of the year 1907 is *not* the Christianity from whose darker dogmas we hurried away, the physical science we learned at the feet of Huxley, or the philosophy we imbibed from Mill and Spencer ? I am inclined to think that we do not. I observe a tendency to talk and write (but especially to talk) as though the Christian thought of to-day was exactly as we left it perhaps twenty or five and twenty years ago, and we draw comparisons unfavourable to the understanding of our Christian brethren. Then suddenly the Press beats the big drum of the New Theology and we say "How theosophical is Mr. Campbell !" and regard him as a daring pioneer, whereas, had we been a little less absorbed in the astral, or some other plane, we might possibly have discovered that throughout the length and breadth of this land a new theology has been preached this many a year. Not from *every* pulpit of course, but a great current of life-giving thought has been penetrating in rills and streamlets widely spread in every branch of the Christian Church. Now I am moved to say that I think, as Theosophists, we have been

less alive to the fact of the extent and depth of the change than we ought to have been. I plead guilty to having been somewhat recently awakened myself from my dream of Christianity as it was and is not, by a remark made to me by the daughter of a well-known divine: "Yes, but what you are talking about is not Christianity." I could only reply it was the Christianity I had been taught, but I saw that my conceptions were deemed antediluvian and entirely erroneous. It almost made one feel as though one had been caught referring to Hindu idolatry! Of course, no member of the T. S. is so uninstructed as to do *that*, or to speak of Buddhism as atheistical, but it may be even the less excusable to betray ignorance of the facts of the faith of one's own people.

The incident I have referred to is emphasized on glancing at a work which has just fallen into my hands. It was published four years ago and is entitled. *The Larger Faith : Some Aspects of the New Theology*—and is by a well-known congregational minister—the Rev. K. C. Anderson. I cull a few sentences from its opening pages: "That there is a new spirit in the world interpreting afresh the great doctrines of the Christian faith must be evident to the most unobserving It is making its presence felt in the most conservative strongholds of theology What should be our attitude towards this new spirit? Our first duty is to understand it It is so all-pervasive that it is impossible to escape it The new spirit is no mere eddy of thought; it is the main stream of modern life It represents all that is highest and most characteristic of the age in which we live It recognises that the great doctrines of religion have their roots deep in human nature. Behind every belief it sees a fact of human experience, and behind every error, too, it sees a truth which has been wrongly read, and which needs not rejection nor destruction, but a fresh and truer interpretation. Faith and not doubt, is the normal and vital attitude of the soul towards the great realities of life and religion None of the dogmas of the past are false. Nothing that is wholly false can sway the minds of men for centuries as they have done Men are not obstinate in behalf of something that is not good for them, and are more at one than they know. The new spirit will seek to get at this unity by emphasizing the human and moral ground of all dogmas that have held the human mind

and heart Errors that have been long and largely held always have a truth misunderstood behind them. To find that truth and show it is ever the true way to break down the error " all of which might have been written by our most theosophical Theosophist ! Mr. Anderson finds the fundamental difference between the so-called new and the old theology to be very much the same as that between the early Greek theology and that of the Latin, or Western Church. That is, the one teaches the immanence of God, the unity of God and man and nature, while Roman and Protestant dogmatism alike insist on a dualism, a separation of man from God who rules the world from without and communicates with man by formal and external messengers. It is of great interest to find this essential unity of the divine and human nature forming so prominent a feature in the newer religious thought, and to me it seems that the line of work laid down before members of the T.S. in the West is becoming more and more clear. To get into touch with the pioneers of the new life in *every* branch of the Christian Church, to join hands in personal association and exchange views on the vital points of human experience, is surely what we need no less than those to whom we may suppose we have something to give.

I have just received a copy of the new Syllabus of the West London Lodge and find that an attempt is being made along precisely these lines. The relation of Theosophy and Christianity and a discussion of the fundamental Christian doctrines claim almost every meeting for the ensuing quarter, and I see that among the exponents of Christian faith are two Christian teachers, one a minister of one of the free churches, the other the Rev. A. Lilley, whose broad-minded interest in Theosophy came into strong contrast with the narrowness of his bishop on the occasion of Mrs. Besant's lecture on " Reincarnation " some four years ago.

I had intended to suggest that the current Theosophical attitude towards physical science might also need reconsideration, but my space is filled, so that may keep.

E.

A correspondent who has attended the Congress of the Church of England, lately held at Great Yarmouth, writes to the following effect :

It may be of interest to members of the Theosophical Society, both in India and in England, to know how widely in advance of the views usually put forward by Church of England clergy were those to which the majority of the speakers at the Congress gave utterance. From the opening address by the Bishop of Norwich, to the close of the meetings, two notes were predominant; namely, a deep desire for wider tolerance on the part of Church people; and a real comprehension of the great Ideal of Unity. Professor Margoliouth—Oxford Professor of Arabic—in a remarkable paper on “The Moslem World—a Challenge to Christianity,” pleaded for a pause in missionary effort in Egypt; urging that the attempt now being made *to reform Mūhammadanism from within* was of such a nature that it could scarcely fail to suffice for the restoration of the ancient ideals, existing in the religion of the Prophet though long lost sight of by its followers. He claimed that these were, in the opinion of the Reformers, all that was needed for the uplifting of Moslem peoples, and added that, were it proved to be otherwise, he believed the Moslems would themselves turn to Christianity for help in the regeneration of their race. It is a fact, significant to students of Theosophy, that while Prof. Margoliouth placed the date of the Islāmic Reformation at about 1898, another speaker told of “the Neo-Buddhist movement dating from some ten years back.” Again, another speaker urged that Christians generally should seek to emphasize *only* those points upon which they were in agreement, and leave temporarily in the background all those upon which they differed! The latter speaker laid great stress on the fact that only so could anything like a Body be formed by means of which the Spirit could work; and pointed out that diversity of opinion was quite compatible with unanimity of purpose and objective. Truly to the Theosophic listener, trained in the habit of seeking the Unity of the Spirit in the diversity of manifestation, and accustomed to bolder heights and vaster sweeps of thought than the orthodox adherent of any one Faith, the whole tone of the Congress and the deep earnestness and at times, lofty spirituality of the speakers, sounded a note to which the heart went out in very real response. The work of regeneration has begun in our own land, with its Faith, well nigh two thousand years of age, and beneath all human limitations and cramping forms

it was not difficult to discern the consecrating Presence of the Master of Christendom Himself.

M.

GERMANY.

The anniversary of Mrs. Besant's 60th Birthday, and her first as President of the Theosophical Society, was doubly celebrated by the German Section, first in Hannover where Dr. Steiner was giving a course of lectures, and later, at the opening of the winter's session in the Besant Lodge in Berlin.

The name of Dr. Rudolf Steiner, President of the German Section, is becoming widely known and its significance the more deeply felt as his message to the world is more studied and understood. Although he and Mrs. Besant differ materially in the way they present certain aspects of Theosophy relating to planetary evolution and Christianity, their loyalty to the great work they have in view, and their mutual confidence and esteem, are a constant source of inspiration to those who have had opportunities of observing their harmonious and spiritual working together—a co-operation which extends to more planes than one and to other lands as well as Germany.

The object in view in celebrating the day was not, Dr. Steiner said, to arouse beautiful emotions in ourselves, but merely to state facts and to call up before our minds the way in which Mrs. Besant lived out her life. The dominant note of it had been frequently expressed by her, both in her works and in speech, but nowhere more clearly than in one sentence in a published letter written before her election. In this she said that the one call of her Master's to the Presidentship was of more worth to her than the votes of all the members of the Theosophical Society. There spoke the true occultist, and in these days it is not often that one finds such.

Although Mrs. Besant had been elected by a large majority in England, there had been as was well known great opposition to her since her election. At a meeting at the last Convention in London, called to discuss business, attacks were made upon her, and it was noticeable not only that Mrs. Besant did not defend herself but that not one of her friends raised a voice in her defence. This will appear strange until one knows that Mrs. Besant had asked her friends to say nothing in her defence. There again spoke the true

occultist. Mrs. Besant knows what the developed occultist only sees more and more clearly, that it is better to let false conceptions show themselves clearly and work out on to the physical plane. Then only can they be faced. Otherwise they continue to live and do harm.

In these days we hear, on all sides, of the Brotherhood of man. Many societies exist on its basis and to further this ideal. The study of ancient religions is also generally recognised by all who are not fanatics, as useful, and on all sides one hears talk of peace and of toleration. Wherein then lies the peculiar quality or element which the Theosophical Society is giving to the world, and without which it must cease to justify its existence? It is not necessary merely to work for the above great ends, but to do so on true grounds. It is not a question of whether a society is striving to establish the Brotherhood of man, but of *how* it strives to do so. The Theosophical Society is the only one able to do it on true grounds. Other societies, associations, or individuals, cannot, because they have not the proper means. Occultism is the only true means. Only by making men acquainted with the higher facts of the spiritual worlds can they be made to know their actual unity, their actual brotherhood.

The Theosophical Society is founded on the spiritual investigation and knowledge of the occult facts of the spiritual world. These facts stood at the cradle of the Theosophical Society. It lives by means of the great occult spiritual stream flowing through it, and only by means of occultism can human beings fit themselves to be channels for this stream. The aim of the Society and of humanity is not to realise abstract ideals, however noble, but to realise the facts of the occult life, and by means of them, see more and more clearly the full significance and true worth and goal of humanity. Thus there will be realised not merely a noble ideal, but a noble humanity.

Dr. Steiner remarked that it was always better not to criticise people, but to recognise their aim, their goal. Whatever might be the opinion of different people regarding what preceded the elections, all who could see Mrs. Besant's self-sacrifice, and the way she offered up her very being to the living out of her ideals, could only regard her with appreciation and honour. The attainment of

her stage of development was the result of still greater strivings and activity in the past. Any one who undertakes the Presidentship of the Society in the spirit of true occultism as does Mrs. Besant, takes on her shoulders a heavy burden in an age as averse from the true occultism as is this one. Although troubles will be caused by those opposed to it, this must be more and more the conscious feeling of the Society. Great courage is required for this, but without great courage, no one can be an occultist. Only in so far as this is the feeling in the Society can it do its work in the world. To this end all will have to work. Much more important is what we have to bring forth than what we have to fight. On this ground Mrs. Besant stands.

Dr. Steiner in conclusion mentioned that it was a great source of satisfaction that only twenty votes were recorded against Mrs. Besant's Presidentship in Germany. He hoped that from that anniversary of her Birthday the members would form the habit of thinking helpfully of her, and he said in conclusion, "If we take this occultism as a fact and order our lives according to it, we will have thoughts and feelings in our hearts which will in themselves help Mrs. Besant in her work, and through her the great Theosophical current in the world."

E. D. S.

FRANCE.

A perceptible reaction from the crude materialism of the 19th century is becoming more and more apparent in France. This reaction has taken place unconsciously in the scientific world; it is beginning to show forth consciously in literature.

Materialism is now hardly predominant anywhere, except in politics and free-masonry. Its tenets have been characteristically expressed by a well-known minister who from the tribune itself declared that heaven is a void, and that mankind has extinguished the divine light.

The outlook, however, is not wholly gloomy, for even in politics where the anti-religious tendency is most pronounced, the spirit of imitation works for progress. The "sheep of Panurge" are legion, but it only needs that leaders should come forward, men of marked spiritual tendency, influential, and of eloquent speech, and

it will be seen how many professors of the materialistic faith will rally to their banner. There exists still in France the old foundations of sentiment, generosity and enthusiasm, and the past may again awaken from its frozen slumber.

Among the "sheep of Panurge" (an expression peculiar to Rabelais) are free-thinkers who have never thought, men who have for the most part adopted materialism as a watchword, without even understanding what it is, and often among free thinkers is found the greatest intolerance and the blindest faith . . . or rather the blindest negation, for they do not seem to realise that denial at first sight is quite as unscientific as belief under the same conditions.

It is of interest at the present moment to draw a few parallels between the free thought at the time of the revolution and the free thought of to-day.

That of the present is often nothing but the blind negation of the divine origin of all. It is a mistaken idea that our fathers of the French revolution were atheists, unbelievers, infidels, though this has been the belief inculcated in the people, but the documentary evidence is against it, and I copy here some extracts from the Republican Catechism printed in 1795—a work intended to be put into the hands of the young.

-
- I. Who are you ?
 A Frenchman free, and a republican by choice,
 Born to serve my country and to love my brother,
 To live by my work, or by my industry,
 To abhor slavery and to submit to law.
- II. Who has created you ?
 That which has created all, in every place,
 The heavens, the elements, animals and men,
 The stars, the light, the earth on which we live.
 In my belief and admiration for all this I call it God.
- III. What is this God ?
 I know not what He is but see His works.
 All the wonders of nature proclaim His greatness.
 My limited mind can form no image of Him,
 Who eludes my senses but speaks to my heart.

IV. How should God be honoured ?

The order of the universe attests His powers ;
 In everything man may see either a marvel or a benefit.
 In gratitude and in reverence should His worship be shown.
 The best expression of homage is the good we can do.

V. What is death ?

Rest from suffering, the threshold of another life,
 A moment, dreaded only by the coward or ill-doer,
 Desirable, when it brings deliverance from reproach or
 fetters,
 Glorious, when it is of service to the country.

VI. What is the soul ?

Of that I know nothing. I know that I feel and think,
 That I will, and act, and recollect,
 That I am conscious of an in-dwelling spirit,
 A higher and better self,
 But I know not whence I come or whither I go.

VII. Is the soul immortal ?

We know that though everything changes, nothing
 Can be destroyed : therefore the soul must be immortal.
 It does not perish when the body is destroyed.
 This desire for future life I feel—would God delude me ?

VIII. What fate awaits us after death ?

Reward for virtue, penalty for crime,
 This is the check on evil-doers, the hope of the miserable,
 The consolation of the unjustly oppressed.
 Let us be hopeful through times of doubt and remain
 virtuous.

Surely the materialistic politicians of to-day should be above the illusions to which our fathers of the revolution were subjected ; for the rest it is sufficient to recall a celebrated saying of those times : " If God did not exist it would become necessary to invent Him.

A.

ITALY.

The Italian Section has suffered a great loss in the withdrawal of Mrs. Cooper-Oakley as a guiding influence in its activities.

In a letter directed to the Executive Committee in the Sep-

tember number of the *Bollettino*, Mrs. Cooper-Oakley announces that she is compelled by her Doctor to give up all active work, as the serious state of her health requires immediate care and nursing, and absolute rest in a Sanatorium for chest complaints.

All who know the history of the genesis and development of the Italian Section, will understand what a debt of gratitude is owed to Mrs. Oakley for all she has done in the building up of it into a fully-fledged Section of the T.S., both by her powers of initiative, her untiring and self-sacrificing efforts, as by her constant and loyal devotion to the aims of the Society and the service of those behind it.

It rests now with this young Section to realise the loss, and, seeking for strength from within, to develop further in usefulness and unity the T.S. movement ; thus trying to compensate in some measure, by its fruits, the toil expended by the tillers of the soil.

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Preparations are being made in this Section for the visit of Mrs. Besant, already announced in a previous letter to the *Theosophist*, and it is confidently hoped that the rapid tour through the principal centres in this country by our President will infuse new vitality and fresh enthusiasm into its organism.

Mrs. Besant expects to sail from Genoa about the 6th November for India.

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Much excitement has prevailed in Italy, and, indeed, all over the world, in circles interested in philosophical and religious matters, by the publication of the Pope's now famous Encyclical of 8th September, which was issued first in the Latin text in the *Osservatore Romano* of the 18th September, and is directed against the doctrines of the so-called "Modernists."

Attention has been already drawn in these columns to this important movement on the part of the more intellectual and liberal-minded Catholics, in and out of the Church, against the rigid conservative attitude of the Vatican circles which refuse to recognise the widening tendencies of modern thought, and in upholding the Form, vainly attempt to withhold the ever-changing currents of Spiritual Life and its expression.

To students of the history and evolution of religions a careful

study of the Encyclical itself, to which great publicity has been given and which is obtainable in most European languages, as well as to the several criticisms and articles written with regard to it, will well repay the time and trouble expended.

It marks an epoch in the history of the Roman Catholic Church in one of its phases ; and many of the points under special discussion and dispute with regard to this document have a peculiar and immediate interest for the student of Theosophy.

W. H. K.

INDIAN SECTION.

A considerable number of members have visited Head-quarters during the Durga Puja holidays. Towards the end of September Bro. K. Narayanaswami Iyer, Provincial Secretary for Madras, paid a visit to Benares, and during his stay there gave two lectures in the Section Hall. In addition to the meetings of the Central Districts Theosophical Federation, noticed last month, the Behar Federation held its seventh session at the beginning of September, on which occasion Mr. Bertram Keightley delivered two public lectures ; and during the first week in October the Bengal Federation met at Barnipûr, when Bro. K. L. Mukherjî gave two lectures on "The Theosophical Conception of the Self." All these meetings were very successful, tending much towards the production of harmonious relations between the Branches, and drawing them closer together in the common work towards a common end. The Gujerati and Kathiawar Federation is to meet towards the end of October ; Miss Edger is expected to be present, after which she is to visit several of the Branches in the Bombay District, returning to Benares in time for the Convention at Christmas.

Mrs. Besant's 60th birthday was celebrated at the Central Hindu College by a public meeting, at which the chair was taken by Babu Upendra Nath Basu, Vice-Chairman of the Managing Committee ; the students of both College and School were granted a holiday on the occasion. On September 16th we had the pleasure of welcoming home Mr. and Miss Arundale from their six months' trip to Europe ; they received a most enthusiastic reception from the boys, and a cordial welcome from all the residents at the Head-quarters.

Bro. D. K. Bisvas, who has for so many years filled the post of Assistant Secretary of the Indian Section T.S., has just resigned his office, the duties of which are being temporarily discharged by Bro. S. Raghavendra Rao ; we are, however, glad to know that he is remaining in Benares, and that we are not losing him altogether.

M. J.