



THE THEOSOPHIST.

FROM THE EDITOR.

THE conscience of the British public has of late years become more and more alive to the duty of all citizens to work against the abuses that disfigure western civilisation. This is especially marked as regards the duty of the stronger to the weaker members of the national family—children and animals. When I was in London last year I was invited to speak at a great public meeting, held to strengthen the hands of the members of Parliament, who are trying to shut little children out of gin-palaces and public-houses ; noblemen, bishops, doctors, labor representatives, all met together to plead for the protection of the children. Now a crusade is being carried for “ The saving of infant life ” by teaching ignorant mothers the alphabet of maternal duties, and by improving the condition of the homes of the poor. Another crusade is in defence of animals from torture, and a vigorous attempt is being made to expose the horrors of scientific torture-chambers, and to arouse the public conscience to check the insidious advance of these cruel and dangerous methods. The human body—built up during æons of time for the expression, through its brain and nervous system, of the noblest thoughts and the most exquisite and delicate feelings—is now being insidiously, but none the surely, degraded to a coarser type by the foul injections drawn from animal bodies, turned into culture-grounds for diseases of all kinds, or semi-slaughtered to yield their vital juices for the stimulation of exhausted human organs. None pauses to think of the slow animalisation of the human body induced by these devices, Middle-Ages black magic

revived in more scientific forms. Then, such proceedings were frankly recognised as diabolic, as belonging to the dark side of nature ; now they masquerade in the fair guise of the rescuers of man from disease. Apart from this, men ignore the danger of throwing directly into the blood the life-fluid of the whole system, these crude materials, unprepared by digestion for human assimilation. But these reasons for opposing these methods fade into insignificance before the trampling under foot of all compassion, pity, and tenderness, in the deliberate subjecting of the helpless brute to the awful tortures described by the torturers themselves. This is verily the road back, by swift descent, into the savagery from which man has slowly climbed. None may disregard the law of human evolution and escape the retribution of reversion to the lower type. The fifth race is beginning its descent towards savagery in these modern methods of combating the diseases brought on by dirt and disregard of the laws of health.

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The Indian Humanitarian Committee of the London Humanitarian League has sent a memorial to the Secretary of State for India, who has answered that he has been in communication with the Government of India, and has directed the enforcement of the principles of the English Act—a poor thing enough, but better than unrestricted license to torture—in Indian laboratories and institutes. The memorial protests against the multiplication of Pasteur Institutes, and urges :

not only the injustice of forcing on India the acceptance of these detested places of torture, but also the grave danger, when so much disaffection exists, of thus outraging the feelings and wishes of Indian citizens in a matter where, in the opinion of many Englishmen, they have right and reason on their side.

We most earnestly hope that you will see your way to putting some check on the establishment of these Institutes, and so of lessening both the large sum of animal suffering and the increasing apprehension felt by all humane persons at the claims of the dominant school of physiologists to pursue their experimental fancies at the expense of every consideration of humanity or discretion.

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It is very encouraging to see on all sides the increasing life-impulse in the Theosophical Society, and to note the signs of its healthy growth. From New York I have letters of the useful work

done in starting classes for the study of Theosophy ; out of these one Lodge has already grown, and another is nearly ready to be chartered. From France, the Joint Secretary reports the much increased interest in Paris, and the greater activity in the provincial Lodges and in Switzerland. Our readers will notice, in "Theosophy in Many Lands," how universal is the wave of life. Here, in India, the power of Theosophy is growing, and it numbers among its adherents the natural leaders of the people. A notice of the honor paid to our Vice-President by the Governor and citizens of Madras will be found in another column. The *Madras Mail* records the annual meeting of the Trivandrum Lodge, of which the Chief Justice of Travancore is President, and notes the admirable work done in holding religious classes for boys, religious meetings for their elders, etc., saying that much enthusiasm has been aroused by its useful activities. The article in our present issue, "Food and the Man," is from the pen of the Editor of the *Indian Daily Telegraph*, the most influential organ of Musalmân opinion in Northern India. H. E. the Governor of Madras has approved of Lady Lawley presenting the Gold Medal for Religious Knowledge, awarded by the Central Hindû College, to the successful candidate, who is a student in the K. Sundaram High School, Tanjore, visited by their Excellencies. All these are signs of the changed position of Theosophy in India.

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All Theosophists, who know the zeal and self-sacrifice with which Ethel M. Mallet and Herbert Whyte have conducted our admirable little contemporary, *The Lotus Journal*, during the last five years, will rejoice that it has surmounted its financial difficulties, and goes forward on its career of usefulness unhampered by debt. May it grow and flourish !

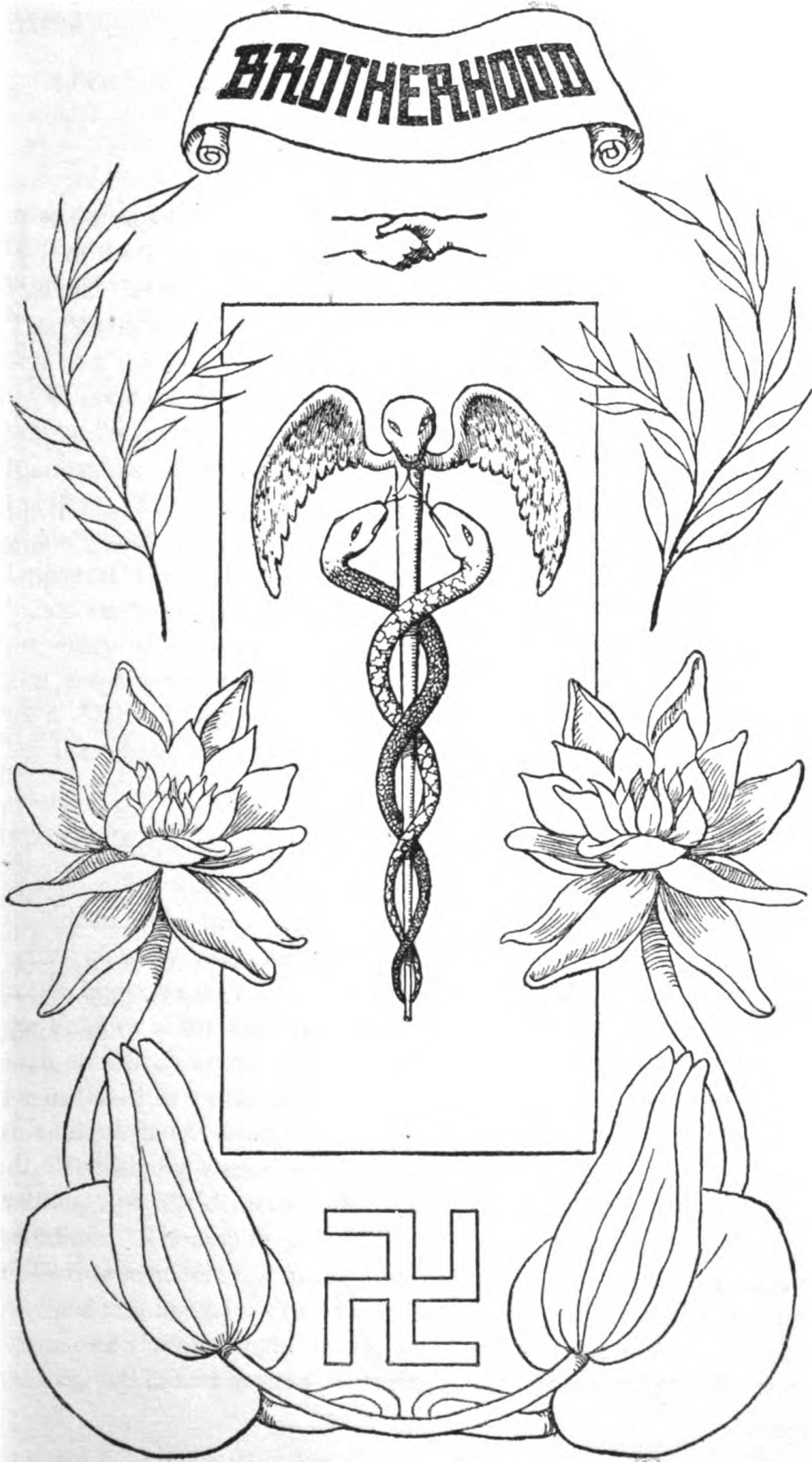
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I would draw the special attention of our Theosophical readers to the article entitled "The T. S. Order of Service" on p. 487, and the notice in the 'Supplement,' of the Leagues already started under it. These are, of course, adapted to Indian needs, and in each country such Leagues should be modelled according to the special wants that should be supplied, or the special abuses that should be abolished. In Ceylon and in India the T. S. has long led the vanguard of educational reform, and good Theosophists have sacrificed themselves as officers of colleges and schools of the new

type. Now, schools and colleges of this type are springing up throughout the country, and the demand for self-sacrificing Theosophists to lead them is greater than we are able to meet. "The harvest truly is ready, but the laborers are few." Something has been done, by four years of labor, towards receiving back into caste 'foreign-returned students,' and the public reception of a returned Brâhmaṇa by Shrî Shankarâchârya of the Shringeri Maṭh—the head of southern Hindûism—crowned with success the three years of work directed to this crucial case. A band of thoughtful Hindû Theosophists has also been pledged against child-parentage during these years, and they have carried out their vow in their own families, against all social pressure. The time has now come to enlarge these movements, patiently and silently worked at by devoted men, and to give them their rightful place, so that this 'divine philosophy,' having searched for and found truths in some at least of the departments "of nature, moral and physical," may "be unflinchingly applied to daily life."

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Ere long it will be possible to invite serious men and women, who desire to be of service in this and in other lands, to come to reside for two years or so, on some newly acquired land, adjoining the Headquarters, in order to devote themselves to study, religious, metaphysical, philosophical and ethical. For Rs. 60 a month (£4) they will be able to have board and lodging, and the use of the Library, which is becoming one of the finest Oriental libraries in the world, and has also a valuable and growing western section. Theosophical classes will be held, and facilities given for research. Only serious students, who intend to use the results of their study for literary, teaching, or allied useful purposes will be admissible, and they must already have enjoyed the benefits of a good education, so as to be fitted for the higher work. The number will be limited, as quiet surroundings are absolutely necessary for the attainment of the object in view. For such work, Aḍyar is an ideal place—to the north a river, to the east the sea, to the south and west the country, thick with palms, banyan trees, and other products of a bountiful nature. Happy the men and women whose karma permits them to benefit by the opportunity.



THE T. S. ORDER OF SERVICE.

IN the Supplement of the last issue of the *Theosophist*, the foundation of the T. S. Order of Service was notified. The inspiration of this may be found in the following article, written by a Master of THE WISDOM, and printed by H. P. B. in an early number of *Lucifer*. It is as a trumpet call, summoning the Theosophical Society to take up its great rôle as the pioneer of the Religion of Humanity, which will be the mother of a new civilisation, and to prepare to lay the foundations of that civilisation in a way worthy of future master-builders. Those who aspire to return, life after life, to share in this gigantic work of rearing a civilisation based on the spiritual idea of Universal Brotherhood, should now begin to try their 'prentice hands on hewing into shape the rough stones that lie around them on every side ; so shall they gradually become expert craftsmen, and prepare for the higher work of the future. Let us listen to a Master's idea of what the Theosophical Society should be, as a whole, in its Lodges and in individual members.

SOME WORDS ON DAILY LIFE.

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomised in theoretical dissertations. Theosophy *must be made practical* ; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society,

will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbour's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true Self, as it is verily that God itself*, called the Higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention, expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge, whose sentence is the only one without appeal, since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those

who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in turn by another idol. Your western society can no more live without its Khalif of an hour, than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image which it has created by its own foul fancy and endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouth piece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother,

whether within or outside of the Association ; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are : first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men ; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself, and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. You are the free volunteer workers on the field of Truth, and as such you must leave no obstruction on the paths leading to that field. . . .

The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated, the shorter the distance between the student and the Master.

Thus has the Master spoken. It is for us to answer His call. The T. S. Order of Service aims at making Theosophy practical in order that the sum of human misery, within and around the areas of every branch of our Society may be visibly diminished. It will seek to model the conceptions arrived at by theosophical study, for their adaptation into useful forms of daily life, thus obeying the Master's precept, and it offers a common work to all who are willing to act on these principles.

Only those members who feel that the time has come for such an effort will, naturally, join the Order. Its Leagues will be animated by a common spirit—the effort to adapt Theosophy to the daily life of men, and to supply methods for co-operation among like-minded people—but they will be diverse in methods and in opinions. Those who agree in an aim, a method, a line of work, will form a League; another may be formed with the same aim, but different in method and in line of work. To take an obvious example: sincere Individualists and sincere Socialists have a common aim, the improvement of society, but they differ widely in their methods and lines of work. In the T. S. we have members of both kinds; both should work in their different ways, in different Leagues, with those like-minded with themselves.

Two important points should be noted in the tentative constitution: I. The Central and National Councils are formed of F. T. S. only; the Provincial and Local Councils must have two-thirds of their members F. T. S., but may have one-third non-members. The object is to keep the whole movement permeated by theosophical ideals, but also to permeate the outside world with the same ideals. II. A blending of the autocratic and democratic ideas will be sought in the future civilisation; the results of the lessons learned along both lines by humanity will be utilised. As an experiment in such blending, each group will elect its Local Council; the Chairman of the Council will be appointed by the Provincial Council from among the elected members. And so on, all the way up.

A third point may be added: it would be better to have no subscription in money, but subscription in definite work should be a *sine quâ non*. Good work attracts money to carry it on, and the Order may trust to this law.

To begin the work in any place, a Fellow should call a meeting,

for a defined object, of those who sympathise in one way of working for the object. Those who are willing should pledge themselves to work ; they should then elect a Local Council. The Local Council will elect its Chairman—there being as yet no Provincial Council—will frame bye-laws, determine the form of pledge—if such form be necessary—submit the bye-laws and pledge to a general meeting of the group, and, when they are approved of, forward them for ratification to the Central Council at Aḍyar. Thus the first unit is formed.

Some further details will be found in the Supplement as to Leagues already sketched out.

ANNIE BESANT.

THE DISCIPLE.

CHAPTER VII.

[Continued from p. 402.]

IT was Beryl's birthday ; she was seventeen. She had a little bible which her mother gave her, in which the day of the birth had been written, and when Prince Georges asked her if she was sure of her age and the date on which she was born, she showed him this. It seemed to affect him strangely, and after looking at it for some time he gave it back to her and begged her to take it to her own room, and keep it carefully always. Later in the day he drew from a secret drawer in his writing table two or three notes written in that same handwriting, glanced them over, and put them back. From that time Beryl's birthday was always kept and made a fête-day at the château. She received no letters on that day, as most girls do, for indeed she received no letters on any day. Her life was entirely centred in the place she dwelt in. The one friend she had outside it, Mrs. White, had never ventured to write to her during all these years, feeling that what she was to know she would in due time be told.

Therefore a letter which lay on her plate at the breakfast table caused her great surprise. She took it up and gazed at it with great curiosity.

It was a large square white envelope, bearing the English post-mark as well as others, and it was addressed in the English manner,

in a fine, rather small, writing, to Miss Beryl Delvil, care of Prince Georges Ghyka, the Ghyka Château, near Jassy, Roumania.

"A letter from England!" she cried in her joyous voice. "Oh, dear Prince Georges, it is the first letter I have ever had in my life! It must be from Mrs. White. I have wondered sometimes if she had quite forgotten me."

"She has not forgotten you," said the Prince; "but I do not think that letter is from her."

There was a note of pain in his voice, and Beryl dropped the letter and went to him.

"Dear Prince, are you ill?" she said, looking anxiously at him. He was very pale, and very quiet.

"No, dear little girl, I am not ill. I am anxious about the contents of that letter."

Beryl glanced at it as it lay on the table, in surprise.

"Why, what can there be in it to make you anxious?" she asked.

"I do not know the handwriting," said Prince Georges, "but there is a mark on the envelope which is a warning of danger. Do you see that thick blue pencil mark in the shape of a cross upon it?"

"Yes," she said. "Is it made by the postman?"

"No," he answered. "I took the letter out of the letter bag and looked at it closely; for the first letter ever brought to you by the post naturally interested me very much. The mark was not on it then. I laid it down on the table and took the other letters out of the bag, chiefly in order to see if there was one for me from England which might explain the one to you. But there is not. And when I looked again at your letter this mark was upon it—made then and there by a hand I had not seen."

Beryl looked at him in awe and with concern, for he spoke like one in trouble.

"I have only seen it once before in my life," he went on, after a moment. "It is the warning of a great ordeal, given that strength may be sought and found to go through with it. I have told you before you open the letter that you may understand how to read it. You must seek within for light. Your path will be difficult. Open it, dear."

He sat down in his place and began to open his own letters,

the usual quantity which he received every morning—notes from friends and relations, communications from tradesmen and business agents, letters from scientific men and students. He was known to many, in many lands, though he lived so quietly now in his own place. He opened all the letters, glanced them through, and laid them down in separate heaps according to their contents. When he had finished he looked up to see Beryl standing quite close to him, quite still, her letter open in her hand. All the rose-color had gone from her face ; she was white as ashes.

“What is it ?” he said. “Oh, child, is it so bad ?”

Her eyes had a strange, set look in them.

“My dear mother, when she knew she was to die and leave me, told me that she hoped I should never meet my father, from whom she had hidden me. This letter is from him. He claims me. Has he the power to do this ? Can he take me from you ?”

Prince Georges hesitated a moment before he answered. Then he said : “I do not know.”

Beryl uttered a faint cry of dismay and terror.

“You do not know !” she said. “You are not sure ! Oh, then, he will take me. He is implacable. My mother said so.”

She dropped the letter and sank into her chair beside the table. Bouquets stood beside her place, some from the gardeners, some from the peasants ; there were presents lying beside it wrapped in silver paper. She looked at none of them. She sat there like a statue, like one from whom all life and warmth had been withdrawn. Prince Georges was half afraid to speak to her ; and, moreover, he knew not what to say. At last he said : “May I read the letter ?”

She took it up and gave it to him.

It was a brief, business-like, simple letter, one which would not seem to be of the kind to cause so much dismay.

MANCHESTER SQUARE, LONDON.

My dear BERYL,—I have had a great deal of trouble to trace you, but I have succeeded in doing so at last. My wife took you away from me, and, when she died, Prince Georges Ghyka, who I presume was a friend of hers, carried you off to Roumania. Neither of them had any right to do what they did. Prince Georges Ghyka cannot possibly compensate for the trouble, annoyance, and expense he has caused me by taking this entirely illegal action. I shall

therefore expect nothing from him except to bring you to Budapesth to meet me. I shall be there in a few days. I will let you know later at which hotel I shall be staying.

Your affectionate father,

VICTOR DELVIL.

Prince Georges read it through twice, folded it up, put it in the envelope, and looked earnestly at the blue cross. Then he laid it down.

"The way is dark before me," he said, in an uncertain voice. "I have no light. I know not what to do."

Some of the servants came to the door with their birthday offerings, and children from the village began to sing outside the open window a song which Beryl had taught them. At this hour the Prince and the young girl had always finished breakfast, and were ready to attend to the crowd of retainers and their numerous demands, so that all felt sure they were safe in coming now to offer their birthday good wishes. But the breakfast stood untouched upon the table, and neither of them moved nor spoke, but sat as though stunned into a dreadful silence.

"Something has happened," whispered one of the old servants. "The Prince has some bad news! Let us take the children away."

Then Beryl roused herself. "No, no," she said. "They will be so disappointed," and springing up she ran to the window and greeted all the little ones and received their little offerings. The Prince meantime spoke to the servants.

"Yes, there is bad news," he said. "I am afraid our beloved young lady may be compelled to leave us and go back to her relations in England. I will tell you more about it when I know more."

They went quietly away and a great gloom and sadness fell upon the château. Beryl found that the children had prepared something for her out in the park, and they were eager for her to come with them at once. She yielded without any hesitation. Her own deep unhappiness made her the more loth for any other to suffer even the least disappointment. So she went away through the garden, surrounded by a dancing, singing bevy of little ones. Prince Georges found himself alone. He knew his steward would not come to him, nor make any claim upon his time this morning; it was a fête day. He gathered up his letters, put them into a drawer, and left the

room. Very quietly he went up the great staircase. The servants had all gone away to their own distant quarters to chatter among themselves as to what they had heard and to speculate as to what it might mean. No one was about, to notice the Prince, who went up the stairs along the corridor which ended in a baize door, unlocked it, and locked it behind him, and then went down the stone staircase, which became completely dark before it ended. He had to strike a light to unlock the baize door here ; this he did, went in, and locked it behind him. And then he stood in utter, absolute darkness and silence. He advanced no step, he made no movement ; he stood perfectly still in the stillness. And he prayed as men pray who ask for life. He knew not what words formed themselves in his mind, or came in confused whispering from his lips. His whole being was an inarticulate entreaty—that she might not be taken from him. He knew not how long he stood like this, whether it was hours or minutes—it seemed like a century ; and then suddenly his attention was arrested by a light appearing in the darkness—a light like a small flame. A moment later, and a luminous shape stood before him, like light at first and then like a white cloudlike form ; and then with all the appearance of a solid human figure, so real that even the strangeness of its being illuminated from within vanished from the consciousness of the one who saw it. The Prince stood in silence and awe ; he had not seen this shape since he had seen it in the death-chamber of Beryl's mother. At last he spoke in a very low voice : “ Greeting, Master ! ”

The piercing eyes had been fixed on him from the first moment that they were visible, searching him through and through, reading heart and brain and soul. As they stood there they seemed like men of the same age, of equal strength, contemporaries, possibly colleagues. But the one who had come there down stone steps in his physical body was stumbling upon the threshold of occultism ; while the other—who had come upon an ethereal pathway to this place and conquered all the laws of nature which are accepted by science, in order to do so and to temporarily create a physical body therein for his use—this one stood so high upon the ladder of life that it was natural for him to be addressed as Master. His right to it was of the same nature as that by which the professors in the schools are called masters by their students ; the only difference

being that his school was the school of life itself, and his laboratory the workshop of nature.

"You have failed," he said. "The test applied to you shows that you cannot yet advance beyond the level of human nature."

"Failed!" cried Prince Georges in a voice of awful despair and dismay.

"Yes, you have failed. You have begun to love this disciple placed in your charge more than you ever loved her mother. The thought is unuttered, even but dimly formed, but the passion is there. You love her as a woman; you would live out your life in bliss with her at your side. You would take her and keep her for yourself as your very own. You might as well try to take the flower from my table, the pen from my hand. She became a member of the White Brotherhood in her last incarnation, and she belongs to it and to it only; she has its work to do; for that is she born. She is beyond human passion, protected from it by invisible forces. You have to let her go, to give her up to her father."

"Have mercy upon me!" cried Prince Georges. "I cannot part with her. It is worse than death."

"You have to do so," was the quiet answer. "Make no difficulty about it. You have no right over her, and you must surrender her. In another year or two you might have essayed to make her your wife and hold her by right, and then you would have been stricken by an awful punishment. You have been saved from that, and her father has been allowed to find her before you make too great a mistake for pardon."

"What is to become of me?" demanded the Prince.

"You will be given a task to accomplish, which you must approach unflinchingly, and persevere in, despite all discouragements. If you do this, your next incarnation will again bring you to the step over which you have stumbled this time."

"And if I do not?"

"You will be flung back to the lowest step of all, to begin there afresh."

The Prince raised his hand to press upon his eyes—something, which he scarcely recognised as sudden scalding tears, burned the lids. When he looked up again he was alone and in complete darkness.

MABEL COLLINS.

(To be continued.)

INDIA'S HOPE.

[Continued from p. 410.]

TO go a little step further : the inhibition against re-marriage of the Hindu widow rests on a higher spiritual basis than is ordinarily supposed, and the sacred scriptures are not to be blamed when they teach that those who are united in body are also necessarily united in spirit, and that the death of the husband, with a view to the spiritual union of the pair in coming incarnations, warranted that the surviving wife should consider herself dead to the ephemeral joys of the lower animality. But the ideal of the divine, laid down in the Shâstras was, so far as common-sense can judge, intended solely for those perfect types of evolving monads, who by kârmic affinities, in heaven and on earth, were indissolubly common partners of the Divine Life, by identity of interests and idiosyncrasies of character. When society was in a state of disruption, and when the spirituality of the ancient Aryâvarta was on the decline, that which was at first meant for the intellectual and moral growth of two souls became, in fact, a source of degrading mimicry when India began to fall in the scale of nations, when she commenced living the letter, but not the spirit of religion, when her brilliant exterior had nothing to respond to it within. Domestic affairs, by reason of the Procrustes bed she made for her daughters, became quite deplorable and gloomy. Every girl was then to play the rôle of a Sâvitrî or a Jânakî, without the necessary preliminaries of the past lives of the latter.

The rage of imitating the past glories, without the heroic sacrifice, or mighty struggles to overcome the flesh, became the order of the day, and, sad to say, the merest fulfilment of the laws of evolution, *viz.*, to have the seed prior to the tree, was ignored ; and the hands of India's spiritual clock were set centuries back. Study India from any side you like, her present downfall is due to her overdoing of religious forms. Saturated with religious ideas, she forgot to follow the high ideals of the religious life. When deprived, at the age of two or three, of her anticipated companion in life, a mere child, with its mother's milk hardly dry on its lips, was told to eke out a

most disconsolate life of girlhood and womanhood, which had no justification at the bar of human reason, but was simply enjoined to parade the ancient holiness of the renowned heroines of India. In those degenerate days, when there was a dearth of self-sacrificing brilliant monads incarnating in India, and when those that did come had not a past commensurate to living the wonderful ideals of the nation's past; a pale, lustreless imitation failed to revive the former glories of the children of the soil. Evolution cannot proceed by compulsion or by extraneous force. When the ground is not well ploughed and manured, perfect seeds shoot into stunted and sterile trees. All growth, in the human kingdom as in the vegetable one, must come from within ; a child cannot be a man, nor a sapling a tree, by the mere force of pulling. In fine, India's artificiality and her semblance of religion heralded her ruin.

So deeply is religion ingrained in her heart, that hardly a generation passes, when she has not some stir in her inmost life, in this direction. When things seem to be very gloomy for her spiritual progress, when matters are not what they should be for the sole aim of her life, then suddenly appears a Chaitanya, a Nânak, a Kabir, a Tulsi-dâs, a Mirâbai, a Dâdu, a Blavatsky, an Olcott, to infuse new blood into her exhausted system. Religious revivals are not matters of chance here ; they are periodical, oft-recurring, and seem to be the cyclic phenomena of her constitution, inseparable from climatic and atavic surroundings, quite unknown and undreamt of in any other country on the face of the globe. What politics and patriotism are to the West, religion is to India. There were countries which were extremely vivacious with religion, at a certain stage of their existence, but are not so now ; but there never was a time when India could afford to be without religion.

She is really and literally the seat and home of the Gods, though they may not now take an active part, as of old, in her well-being ; but they are ever ready to help her in her needs. India has to be taught one most important lesson, in which her material and moral salvation mainly lies, and that lesson can never be told her too often. She must learn to be human first, and then to be divine ; instead of divine first and human afterwards. The process of growth should be of nature, natural ; she should grow in the slow march of evolution. At her door, there should not be swarms of *soi-disant* Sannyâsis ;

her Gr̥has̥thas would be better Sannyāsis in course of time ; then her Sannyāsis would be Saviors. Let us be natural, let us be men first, before we dream of being Gods. To face the bald, stern matter-of-fact realities is wisdom of the highest order ; to shun them in one incarnation is to court a host of them in the next. Conquer earth before entering the golden gate of Heaven. Then, when Heaven is gained, earth will seem of no significance, but never, never before.

Enough has been said, with much pain of heart, and with unpleasant frankness, of this glorious country ; for I prefer to be of India even in her obscurity, rather than to be a citizen of the West, in its wanton *nonchalant* materialism, under the sway of a restless civilisation, to peace unknown, and from mental calm divorced.

How shall we, under the present circumstances, wean India from her abject situation ? Is it possible to rebuild her into her former spiritual stateliness, into her pristine greatness ? Do what you will, say what you like, there is no hope for the spiritual salvation of the human race elsewhere than in India, where religion for humanity exists in a more vital and realisable form, than in any other part of this globe ; where occultism lives to save mankind from dogmatism, stiff-necked atheism, and sickening scepticism ; where the mysteries about the invisible God and the *rationale* of His invisibility are facts solid and hard for man's intellect and faith. To snatch India from her present hopeless and helpless condition will be a task of tasks for those few who can spell out the secrets of human evolution by bringing forth, before the eye of the world, those ineffable truths of the higher life which alone can regenerate the "lost, weak, and bound." Let light be shed into the material darkness of India, and she is quite ready to drive away the spiritual myopy of the world. Let the cry of the Sage, in the depths of earth's wilderness, be heard in the cave of the human heart ; and there shall swell the symphonies of peace and goodwill to man. The West has joined hands with the East, in the infinite wisdom of Providence, which promises a harmonious wedding of the go-ahead intellect of the former with the saving spirit of the latter. When India is able to stand on her own legs once more, she will have the power and capacity to spiritualise humanity for centuries to come.

After a long spell of waiting, a gleam of hope has dawned upon her hitherto dark horizon, which is promiseful of greater and brighter

light, which will glow with time, and will prove of efficient service at home. To me it seems that in the Benares Central Hindû College, and in similar institutions, which aim at developing the formative faculties of the head and the heart, which combine the shrewd mentality of the West with the devotional enthusiasm of the East, lies the future salvation of India. Now is the time, when a fair beginning is made, to din into her ears the cry : " Awake, awake to thy strength ! " In the college lie the germs of India's future rise ; it is the cradle where sleeps the babe of Mother East and Father West ; in the best of everything that is useful to man in the product of his intellect is fused the noblest of everything of the heart that uplifts him nearer to the Throne of his Maker. By the attainment of the sciences, which have done so much for the material comfort and well-being of the human race, and by the development of the mystic insight into the unseen universe, more real and more valuable than the seen, there will come a day when the children of India will begin to appreciate how the struggles, moral and mental, are intended to widen the horizon of their vision, on the different stages of evolution. The great Sages of India, who taught her the " Tattvam asi, " will be objects of heartfelt veneration and love when she comes to learn its practical utility by her independent and self-denying efforts. Her religion will be then wedded to science, and her science, far from the path of atheism, will be the eldest born of religion.

Anxious as India is to shed spiritual light on the West, she must be also able to imbibe some of the man-making virtues of the latter, her powers of organisation, her indomitable perseverance, and her intractable masterfulness to see a thing through, when once taken in hand. It is the glorious privilege of the Theosophical Society that it aims at accomplishing an unheard-of revolution in human thought, by transplanting the best of the West into the East, and the undying wisdom of the East into the West ; to perpetuate the memory of the Aryan race, so monumental in its intellectual achievements, for the guidance of generations to come. In a civilisation in which the West will worship spirit in matter, and the East will realise the value of matter in spirit, humanity will wear the crown of immortality, which no earthly King has worn, nor have the coffers of royalty ever bought. What holds up the Benares College as India's hope, as her future savior, as her guide and comfort-giver, is the harmonious

welding there of the scientific education of the West with the pure devotion of the East. Had there been no encouragement within its four walls for the deep spiritual insight of the Hindû, its existence would have had little justification; and, at the same time, had the healthy secular education of the West not been allowed to take its root side by side with a praiseworthy physical training, the college would have remained but a mummy, a mere figure-head, a thing to be admired for its uniqueness, but not of any practical use. Even in western countries institutions like this college are rare indeed, and at the very door of the East, where spiritual knowledge is made so much of at the sacrifice of material requirements, it is rarer still to see them; and it is no exaggeration to say that it is the first attempt in the right direction, which will bring forth the latent energies of the children of India in a forceful manner, for the good of those who will call themselves the makers of India.

It is a well-known fact, that in western colleges religious education is not ignored; but there is a vast difference between religious education and what is known as the spiritual one; for the former may give to a boy a great adherence to the faith in which he is born, it trains him up in his mature years to be its ardent admirer, but the latter is primarily meant to teach one the essence of things as they exist; it not only makes him a lover of his own religion, but of humanity at large, by reason of the identity of all men in their highest essence. India is a religious country, but she is *par excellence* a spiritual one, and she is therefore the one teacher in the whole world which can impart the divine precepts of the spirit to the children of humanity. She is ever known in history to conquer her conquerors by the vast treasures of her mystic knowledge, no less than by her material wealth. Though ruled over, she rules the hearts of men. Her time-honored Vedânta is revered as the most rational solution of the sphinx of human life, and her *Song Celestial* is yet unsurpassed in the spiritual works of the human race. How many savants and sages of Europe have found and do still find the solace of their life in the Upaniṣaṭs, the legacy of the Āryan race, an Ariadne's clue to thread the labyrinth of human evolution! They were not written in India for the Indians alone, but they were written for men of all ages and all temperaments, for all the pilgrims

of the Infinite on this globe who are in search of their Home. They preceded Jesus and Plato by thousands of years, and (who knows) may have served as a source of inspiration to these great Initiates, in whose wisdom we glory, and whom we hold dear as the common possession of humanity.

SPEKER.

[*To be concluded.*]

FOOD AND THE MAN.

THE present is an age of 'food-reform.' No one can mistake the signs of the times ; they are writ large everywhere. On all sides there is a cry against the old custom of eating and drinking to repletion everything pleasing to the taste, of pandering to the appetite on all occasions. The ancient idea that man needs pounds of solid food per diem in order to maintain his strength is being exploded, and attention is being turned to food chemistry ; diet is being regarded from a scientific point of view, and gradually the rule is coming to be recognised that we should eat to live, that we should not live to eat ; that great thinkers are small eaters ; that fasting is preferable to feasting ; and that those who choose their food carefully and eat sparingly are free from many of the ills the flesh is generally considered heir to.

Naturally, the question is being asked now more freely than ever : "What attitude does Theosophy adopt towards food-reform ?" An answer must be forthcoming, and it should be one which thoroughly indicates the position of Theosophy in the matter, a position it is by no means easy to define to the "man in the street," but one regarding which there should be no doubt whatsoever in the minds of theosophical students. For if Theosophists are to maintain their reputation as advanced thinkers, they must shun no questions of the day, and least of all a question which affects the health and well-being of the nation.

It must be borne in mind that Theosophy does not dogmatise ; it does not possess a code of beliefs upon all questions for Theosophists to hang, framed and glazed, in some conspicuous place upon a wall, to serve as a constant mentor, and to remind all and sundry who gaze thereon that the owner is an immaculate object, who

would be better preserved from the cares and wiles of this wicked world were he stuffed and placed in a glass case ! Tolerance towards the beliefs of all is the key-note of Theosophy, and therefore it is impossible to identify it wholly with some small sub-division of religion, ethics, or morals, in fact with a division of anything, since it is in itself the fundamental essence of good—the whole. Further, it recognises the truth of the Great Law, that compulsion is powerless to effect reform, that since the standard of right and wrong differs with every inhabitant of this planet, the most one can do is to teach and to lead—and to love ; hence Theosophy could not say to any one of its followers : “ Your line of conduct shall be that of your brother.” But it does bid you help your brother, and it bids your brother help you, in every way possible, and it teaches you that this may be more speedily and worthily effected by each purifying himself physically, morally and mentally, that he may become an instrument better fitted for the working of the Divine Law, that he may become a broader and deeper channel for the diffusion of the Universal Love ; and herein lies the solution of the attitude of Theosophy to the question of food-reform.

And so with regard to food-reform we have to ask ourselves two questions : “ Shall we by aiding this work of reform encourage the spread of Theosophy and help to fulfil the Divine purpose ? Shall we, by reforming our own diet, derive physical, moral, and mental benefit ? ” And before we commit ourselves to an answer, we shall do well to study and to discuss the subject thoroughly, that light may be thrown thereon in every aspect, that we may not be accused of hasty judgment.

Taking the term food-reform in a general sense, it will be found that would-be food-reformers urge abstinence from a diet wherein fish, flesh, fowl, alcoholic liquors, adulterants and preservatives of all kinds figure. Likewise far greater restriction in eating and drinking than that exercised at present, regularity in food-taking and a return to a simple method of living, following, as closely as possible, a natural method. It is impossible to enter into details regarding every plan suggested ; one must accept food-reform, or rather the definition given, *en bloc*, for purpose of argument, otherwise one might write essays thereon *ad infinitum* and with little effect.

Now, suppose we accept the dictum of the food-reformers

and abstain from the items mentioned on their black-list, how are we likely to fare from a physical point of view? Heredity and environment are to be taken into consideration certainly; but we will skip these essential factors for the present, and endeavor to note the general result likely to accrue. Those who are opposed to food-reform maintain that fish, flesh and fowl are necessary articles of diet for mankind, in these latitudes at any rate. They claim that strength is not forthcoming without them, and they endeavor to support their argument by stating that man was created a carnivorous being. On the other hand, food-reformers vouch for innumerable instances where life has been supported on non-flesh diet for years, for a life-time, with none but the most beneficial results, and they contend that flesh-eating and intoxicant-drinking are responsible for many of the terrible diseases prevalent among humanity of the present day.

What have the authorities on diet to say? Since food-reformers claim—and it does seem that their contention is supported by facts—that food-reform enables one to do without the aid of medicine and medical treatment, one cannot expect to find the medical profession as a whole in favor of a reformed diet; but there are many physicians, conscientious men, who recognise its value and who have not hesitated to declare their opinion in its favor.* The advice once given by old Dr. Abernethy is now proverbial: "Live on six-pence a day, and earn it." Lord Playfair has said that "animal diet is not essential to man." Sir Henry Thompson, in a paper entitled "Diet in Relation to Age and Activity," writes: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. . . It must be admitted that some persons are stronger and more healthy who live on that food." Addressing the Congress on Public Health a few years ago, Sir Benjamin W. Richardson said: "I sincerely hope that before the close of the nineteenth century, not only will slaughter-houses be abolished, but that the use of animal flesh as food will be absolutely abandoned." Dr. G. Sims Woodhead has not the slightest hesitation in saying that men may and often do live in full health and vigor on a *carefully selected*

* This seems rather unfair to the doctors, the vast majority of whom labor to abolish their own profession.—ED.

dietary from which flesh food is excluded ; and Dr. Haig contends that his researches prove that not only is it possible to sustain life on the products of the vegetable kingdom, but that it is infinitely preferable in every way and produces superior powers both of mind and body. And from the point of view of comparative anatomy, Baron Cuvier declares that man resembles no carnivorous animal, and that the orang-outang, the most anthropomorphous of the ape tribe, is strictly frugivorous, this view being confirmed by Professor William Lawrence, Dr. F. A. Pouchet, Professor Sir Charles Bell, Professor Sir Richard Owen, Professor John Ray, and Pierre Gassendi, in writing to his friend Van Helmont.

Here we have the weight of authority in support of the contention of the food-reformers, that the result of food-reform is increased health and vitality, and that man is not a carnivorous creature by creation, that his flesh-feeding is only an aberration—a phase of human evolution, if one may put it so. And apart from Theosophy, everyone must be influenced somewhat by such high testimony in favor of food-reform. And now to take a look at the other side, still from a physical point of view, that of the evil arising from meat-eating, or that which it is claimed arises from meat-eating.

It is one of the strongest arguments in favor of food-reform, that where people subsist largely on flesh foods they run very grave risks of obtaining a tainted supply. It is exceedingly difficult to detect the presence of disease in meat, and when one bears in mind that in few cities in this country is there any proper system of meat inspection, and even in London there is only a cursory examination, no microscopical search, such as there should be, the risk one runs by including meat in one's diet can be readily perceived. On the other hand, it is quite apparent that there are no such risks with a vegetable diet, including fruit and nuts thereunder. An unsound apple, pear, potato or cabbage can be detected by the veriest tyro, and supplies can always be obtained almost first-hand, whilst there is little chance of artifice being resorted to, to disguise unsound articles, such as there is in "dressing unsound meat" and, for the matter of that, fish. Take the scourge of this country, consumption. In 1895, the Royal Commission on tuberculosis reported that numerous experiments had been performed upon the possibility of the tubercular virus entering the body through the alimentary canal, and that in

those experiments the apparently healthy flesh of tuberculous cattle (not the manifestly diseased organs) had been swallowed by various animals, with the effect that the disease had in many cases fatally followed the injection of such infected material. Since it is stated that fifty per cent of the cattle slaughtered for human consumption are tuberculous, also that the bacilli of tubercle can withstand the temperature of boiling water for ten or fifteen minutes, and that the interior of a large joint does not reach boiling point at all, the danger one runs of contracting consumption from meat-eating is apparent. Then with regard to cancer—the deaths from which have doubled in the last twenty years, alongside a corresponding increase in the consumption of meat—Dr. Alex. Marsden, Chairman of the Cancer Hospital, London, in a letter to the *Standard* five years ago, said that the first step urgently required to be taken as a precautionary measure, with a view to arresting the increase of cancer then going on, was to stop the sale of diseased meat and other foods of an injurious and pernicious nature ; and he added that he was informed that it was a very common practice with farmers, the moment they discovered disease in sheep or cattle, to at once kill and prepare them for market ; and so skilfully could this be done that animals suffering from anthrax, foot-and-mouth disease, tuberculosis, etc., were dressed up so that experienced butchers and experts were deceived, and the same thing was said to be going on in New Zealand and Australia, and other food-producing countries !

It has been ascertained that in countries where the inhabitants abstain from flesh-feeding, they are immune from cancer and other fearful diseases common to flesh-eaters. Of 19,529 deaths among natives in Cairo during 1891, only 19 were returned as due to cancer ; in England during the same year the proportion of cancer deaths was 1 in 29. And in Tunis, Algeria and Morocco, all countries where the inhabitants subsist largely on cereals and vegetables, cancer is almost as rare as in Egypt. The only cancer deaths occurring in those countries are amongst the Arabs and Copts, who have become Europeanised, so to speak, and have adopted a meat diet; never do they occur amongst the Berberines and the Soudanese. Add to this startling fact that many almost wonderful cancer cures by means of vegetarian diet are vouched for by well-known physicians, and one can scarcely escape the conclusion that flesh-eating

favors the propagation of that dread disease. Then we have appendicitis, a complaint which seems to arise from gluttony and rapid eating, but which is never found among vegetarians. Dr. Victor Pouchet, an authority on the malady, says he has never discovered a case of appendicitis amongst those who have never eaten meat ; and he adds that statistics prove that the frequency of this lesion is proportional to the importance given to flesh-foods in the dietaries of different peoples. And lastly, maladies caused by uric acid. These are to be enumerated by the score, and most prominent amongst them are rheumatism, paralysis, hysteria, dyspepsia, Bright's disease, dropsy and diabetes. An excess of uric acid in the system gives rise to them ; that is not disputed. How does the excess get there ? A pound of beefsteak contains fourteen grains of uric acid, a pound of liver nineteen grains, and a pound of sweet-bread seventy grains, and from three to four grains only can be taken and eliminated daily ! The inference is obvious. Chicken, fish, oysters and other flesh-foods contain uric acid in about the same proportion as beefsteak ; but the proportion per pound amongst vegetables is about three or four grains only, slightly higher in the case of such pulses as lentils, broad beans, etc.

EDWARD E. LONG.

(To be concluded.)

Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop off like autumn leaves.

JOHN MUIR.

The best things are nearest ; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

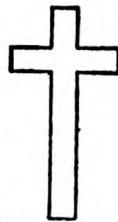
Hath man no second life ? Pitch this one high !
Sits there no judge in heaven our sin to see ?
More strictly, then, the inward judge obey !
Was Christ a man like us ? Ah, let us try
If we then, too, can be such men as he.

MATTHEW ARNOLD.



COMPARATIVE
•• RELIGION ••

PHILOSOPHY & SCIENCE



LETTERS FROM A SUFÎ TEACHER.

(Continued from p. 374.)

IV.

LETTER 6.

On the qualifications of a Teacher.

BROADLY speaking there are five qualifications :

(1) Devotion to God : one cannot be devoted, unless he is free from servility to all save Him.

(2) Capacity to receive truths direct from God without any intermediary : one cannot unfold this capacity without completely getting rid of the lower human nature.

(3) Nearness to God : one cannot approach God unless he is equipped with the Divine character, and his Spirit reflects the light of the Divine attributes.

(4) Acquisition of knowledge from God without any intermediary : for this the heart should be cleansed of all impressions, sensual and intellectual.

(5) Being an Elect of the Heart Doctrine, which relates to the knowledge of the Divine Essence, the Divine qualities, and the Divine works : one cannot attain to this stage without a second birth. " One born of the mother's womb sees this world ; one born of the Self (*i.e.*, quitting the lower human nature) sees the super-sensuous world."

Nevertheless it is said that the qualifications of a Teacher are indescribable and innumerable. A Teacher is not the body, the head, or the beard, visible to man : He is in reality the inner being by the side of God, in the region of Truth, clothed in Divine mercy and glory . . . Here is a query : How can a beginner find out such a Teacher and Guide, know and follow Him ? It is not meet for a beginner to weigh Divine Men with the balance of his little intellect and to look at Them with his limited vision. Nor is it meet to follow one on his mere assertion. Then how to know if such a one is a genuine Teacher or a mere pretender ?

Answer : Each seeker is furnished with materials appropriate to his lot. He cannot transcend them, . . . nor can anything hinder him from using them.

Query : Is there any sign whereby to distinguish a pretender from a true Teacher, the worthy from the unworthy ?

Answer : There are many signs, but it is impossible to describe and fix them. For all that, there is no sign or mood, the presence or absence of which *alone* would mark a Teacher or a pretender. In short, one blessed with the Divine Grace should set his feet on the path, turn away from sensual pleasures and passional gratifications, and fix his attention on God : then the glance of some Perfect Teacher will shine in the mirror of the heart . . . When a true disciple catches such a glance, he instantly contracts a love for the Beauty of His Godly Strength, becomes restless and uneasy, and comes to the Path. This uneasiness forbodes fortune and success. Perfect discipleship consists in perfect love for the beauty of the Teacher's Godly Strength. A disciple should follow the wishes of his Teacher and not his own wishes . . . In each locality there is a Teacher who protects men living in that area. The King of the time is only one, but there is an ordinary teacher in each town. According to tradition there are always 365 Friends of God, who are the props of the world and the channels of the transmission of blessing and mercy from heaven to earth . . . O brother, know it for certain that this work has been before thee and me (*i.e.*, in bygone ages), and that each man has already reached a stage. No one has begun this work for the first time. Everything is according to Divine dispensation. Do you suppose 100,024 prophets to have ushered any new work into the world ? By no means. They stirred up what lay already in the bosom and led man to what was ordained for him by God . . .

V. (a).

LETTER 7.

Discipleship.

Desire is a craving in the heart for a certain object ; the craving produces a stir in the heart, the stir arouses a tendency to seek for the object. The nobler the object, the purer the desire. . .

Desires are three-fold :—

(1) The desire for the world. It consists in the absorption of a man in the seeking of worldly objects : such a desire is a downright danger. When it clouds the heart of a neophyte, it keeps him back from all virtues, and lures him to failure. A life spent in the gratification of such a desire deprives one of eternal happiness after resurrection.

(2) Desire for heaven. The soul transcends the previous stage, longs for the heavenly state and permanent happiness, and practises life-long asceticism, so that he may attain his object on the day of resurrection. The desire for heaven is nobler than the desire for the world . . .

(3) The desire for God. A man (at this stage) unfolds the inner sight, aspires to transcend the created universe, and considers it disgraceful to seize anything contained in that area—so that he develops a longing for the Creator Himself and is respected in heaven as well as on earth. When a disciple ceases to hanker after the world and heaven, and regards everything save his object as a hindrance to his (onward) march, he should heartily endeavor to seek God, come manfully to the Path, and resort to a compassionate Teacher, so that the latter may help him in treading the Path, and tell him of its dangers, to secure him a safe journey without any break or failure.

The Teacher cannot turn an unruly candidate into an earnest disciple . . . If the spirit of the Path lies latent in a candidate, it will unfold by His company and service. The Divine Law works in this way.

V. (b)

VARIOUS LETTERS.

On Discipleship.

When a man calls himself a disciple, he ought to justify the title to the fullest extent and firmly tread the straight Path. He should constantly use the collyrium of turning back (*Taubân*), put on the robe of detachment from connexions and from self, taste the wine of seeking out of the cup of Purity, draw the sword of Magnanimity from the Sheath of Religion, dismiss the cravings of the infidel Desire, practise absorption, and not care for the higher

or the lower worlds. When he has become proficient in the truths of discipleship and the subtleties of seeking, has gathered the fruits of purification and asceticism, begun to tread the Path and passed through several stages of the journey—then, if asked whether he is a disciple, he may say: “I may be one, God helping.” Thus is discipleship justified and pretension avoided.

This is the way of those endowed with insight and divine Wisdom: not to look to personality at any stage, nor to depend upon its possessions. Many saints with a life-long devotion have slipped down from dizzy heights . . . A disciple who concentrates in himself the purity of all the angels and the piety of all men is self-conceited and sure to fall, if he knows himself better than a dog . . . The beginner has a tongue, the proficient scholar is silent (*Letter 54*).

A disciple is a worshipper of his Teacher. If his rest and movements are in accordance with His commands, he is a disciple; if he follows his own desires, he is a follower of his desires, not of his Teacher. A disciple is he who loses himself in the Teacher. He shakes off his desires, as a serpent casts its slough. If he has even a *minimum* of desire left in him, and doubts and protests find room in his heart, he is a worshipper of himself, not of the Teacher . . . A disciple should be a worshipper of the Teacher, so that he may become a worshipper of God. One who obeys the Messenger verily obeys God (*Fawâed-i-Ruknî*).

God has concealed precious gifts under the difficulties He has imposed upon these men (*i.e.*, the disciples). A disciple should manfully discharge his duties without fail, in spite of the hardships and trials of the path. God does not work in one way only, and it is difficult to know which way will lead the disciple to Him—joy or sorrow, gift or privation. There is a divine secret underneath all sufferings and enjoyments in the world (*The series of 28 Letters—Letter 1*).

“A long journey is needed to ripen the raw.” As a fruit requires both sunshine and shadow for its maturity, so a pilgrim requires the dual experience—joy and sorrow, union and separation, presence and absence, for his perfection (*Ibid*, *Letter 5*).

There is no bar to the reception of the Divine Light. If there is any, it is due to lack of capacity. How can an unpolished mirror

reflect an image? . . . The pilgrim needs patience and endurance, not hurry and unrest. God knows each man as he is, and sheds the Light when he deserves it (*Ibid, Letter 4*).

Contentment is a *sine quâ non* : one without it should abandon occultism and go to the market.

The performance of duties to the best of one's abilities cannot be dispensed with, as it is necessary for the safe passage of the pilgrim. While sane, he should follow truth : truth in words and conduct is ever beneficial, never harmful (*Ibid, Letter 15*).

VI (a).

The Friend of God—(The Walce).

The *Walce* (or the Friend of God) is one who constantly receives the favors of the Deity, which consist in his being guarded against all troubles, the hardest of which is the commission of sins. As a Prophet must be sinless, so a Friend must be protected. The distinction between the two is this : the one is beyond the commission of a sin ; the other is liable to commit a sin on rare occasions, but does not persist therein . . . The Friend is endowed with all possible virtues . . . Again, it is said, the Friend is he who does not fail in his duties to God and the universe. He does not serve through hope and fear of agreeable and disagreeable consequences. He does not set any value on his individuality . . .

A Friend may be either known or unknown to the people. If he is unknown, he is not affected by the evils of fame . . .

A Friend is he who does not long for the world or for Heaven, forsakes himself for the Divine friendship and turns his heart to the True One . . . The Friends are the special objects of the love of God. Owing to their devotion, they have been chosen as the Governors of His kingdom, the channels of His activities, receive special powers, and are liberated from the bondage of the desire-nature. They do not desire anything save Him, nor feel attachment to anything save Him. They have been before us, are in these days, and will be till the end of the world . . .

They are to-day the appointed Agents of God to serve as channels for the propagation of the messages of the ancient Prophets, and to govern the world—so that the rain may pour from heaven by their

blessings, that plants may grow from the earth by Their purity, and that the faithful may prevail over the faithless by Their strength.

Superhuman powers are a kind of idols in this world. If a saint is content with their possession, he stops his onward progress. If he turns away from them, he advances the cause of his union with God. Here is a subtle mystery and it is this : true Friendship consists in the rejection of all save the Beloved. But attention to superhuman powers and reliance upon them means the rejection of the Beloved, and satisfaction with something other than Himself.

BAIJNĀTH SINGH, *Translator.*

(*To be continued.*)

STUDIES IN COMPARATIVE SCIENCE.

III.

HAVING shown, in previous papers, that the latest embryological researches into the origin of germ-cells fully confirm the teachings of Occult Science, I pass on to consider some of the consequences which flow out of this confirmation of ancient Eastern teachings by recent researches in modern western Science.

In the first place, seeing that the teachings of H. P. B. about the physical germinal cell are now demonstrated by western scientists to have been correct, it is reasonable to accept also as correct the rest of her statement, namely, that there exists an "inner soul" or "spiritual potency" in the physical cell, which "guides the development of the embryo" and is "the cause of the hereditary transmission of faculties, and all the inherent qualities in man."* Other passages in the *Secret Doctrine* throw further light on this subject. Thus, we learn that the ultimate *source* of this "Spiritual Potency" is the "Fourth Order of Celestial Beings," "the highest Group among the Rûpas" (atomic Forms), "the nursery of the human, conscious, spiritual Souls," the "Imperishable Jîvas;" and that, in its ultimate *constitution* it is "the Germ that will fall into generation."* In its ultimate *composition*, the "spiritual potency" or "inner soul" of the physical cell is "the fluid that contains the

* *Secret Doctrine*, I., 288.

five lower principles of the six-principled Dhyânî," "the five virtues [the fluid of, or the emanation from, the principles] of the six-fold Heavenly Man."* In its ultimate *nature*, it is the Jîva for "between the Moneron of Haeckel and the Sarîrpa of Manu, there lies an impossible chasm in the shape of the Jîva; for the 'human' Monad, whether 'inmetalised' in the stone-atom, or 'invegetalised' in the plant, or 'inanimalised' in the animal, is still ever a divine, hence also a *human* Monad. It ceases to be human only when it becomes *absolutely divine*. The terms 'mineral,' 'vegetable,' and 'animal' Monad are intended to create a superficial distinction; there is no such thing as a Monad (Jîva) other than divine, and consequently having once been, or having in the future to become, human," its *functions* "on this Earth are of a five-fold character. In the mineral atom, it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyânîs); in the vegetable particle, with their second—the Prâṇa (Life); in the animal, with all these, *plus* the third and the fourth; in man, the germ must receive the fruitage of all the five. Otherwise he will be born no higher than an animal,—namely, a congenital idiot."† "Thus in man alone the Jîva is complete"; ‡ "for though the lower animals, from the amoeba to man, received *their* Monads, in which all the higher qualities are potential, these qualities have to remain dormant till the animal reaches its human form, before which stage Manas (mind) has no development in them. In the animals every principle is paralysed, and in a foetus-like state, save the second, the Vital, and the third, the Astral, and the rudiments of the fourth, Kâma, which is desire, instinct—whose intensity and development varies and changes with the species."§ "As to his physical body, it is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution."|| "Nor, when examined from the physical side alone, is there any essential difference in the matter composing the body or physical form of the Mineral, Vegetable, Animal and Man, for the cell-germinating substance, the cytoblas-

* *Secret Doctrine* I., 244.

† *Secret Doctrine*, I., 244, 245.

‡ *Secret Doctrine*, I., 245.

§ *Secret Doctrine*, II., 266.

|| *Secret Doctrine*, I., 245.

tema, and the mother-life from which crystals originate, are one and the same essence, save in differentiation for certain purposes."*

To sum up, then, it may be said that the material potentialities of the Mineral, Vegetable, Animal and Man are regarded as residing in and dependent upon the physical germ out of which they develop; but their spiritual potentialities reside in and are dependent upon the Jîva or spiritual germ that dominates the physical germ. Moreover, the physical germ "cannot germinate unless it has been fructified by" the spiritual germ.† Such are the occult teachings and facts.

In the second place, let us look for some facts in modern science, which confirm the occult teachings. Here, at the outset, we meet with a difficulty—that of classification. The western scientist, examining nature from without, classifies its objects under three kingdoms: the Mineral, Vegetable and Animal, and he includes man in the latter. The eastern scientist, examining Nature from within, and seeing the Jîva which is functioning in the physical form and the degree of development of that Jîva or of its qualities, makes of man a separate kingdom, the 'Human Kingdom,' because in man alone is the Jîva seen to be complete and individualised. When the Jîva has become disconnected from its physical form or body, then the physical form disintegrates and returns to the elements which composed it, whether plant, animal, or human body, and, as every scientist knows, these elements are used up again to form other new forms. So in the Bible of the Christians we read: "All are of the dust, and all turn to dust again."‡

In this connexion it is interesting to note that the Hindû system of disposing of the dead body by cremation is strictly in conformity with scientific principles and in harmonious relation with Nature's work, and that it is far better at the present day than the Parsî system of exposure of the dead body to the air to be eaten by birds or the western system of burial in coffins. By fire the dead body is quickly disintegrated and returned, purified, to the elements, in accordance with Nature's law—and the work of the Devas is thereby aided. By exposure to air, or by burial in coffins, this natural

* *Secret Doctrine*, II., 267.

† *Secret Doctrine*, I., 244.

‡ *Eccl.* III., 20.

process is retarded, and when—as so often happens to-day,—physical death is the result of disease rather than of the natural withdrawal of the vital force of the Jīva from its physical tenement, then the birds which eat the diseased flesh, or the coffin that contains it, become fresh centres or new foci of infection, which spread disease to animals and to man, and, by obstructing the processes of Nature, hinder the work of the Devas. But, sooner or later, according to the method used, the dead bodies of vegetable, animal and of man are reduced to their elements, and this material is used up again for the building of new bodies—vegetable, animal, and human. “The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man.”* “But the occult doctrine is far more explicit. It says : “Not only the chemical compounds are the same, but the same infinitesimal *invisible* lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—*is a life.*”* Here, again, we have the teaching of the omnipresence of the universal Jīva,—and hence that each particle—if viewed from within—is a life. Putting this statement side by side with the statement previously quoted, as to the physical body being shaped by the “lowest terrestrial lives, through physical, chemical and physiological evolution,”† it follows that we ought to be able to establish, not only a physical and chemical identity between the matter which composes the several bodies, but also a physiological identity between Mineral, Vegetable, Animal, and Man. This has been done through the valuable scientific researches of Professor Jagadīsh Chandra Bose, of the Presidency College, Calcutta ; and to his two works, *Response in the Living and Non-Living* (published in 1902), and *Plant Response as a Means of Physiological Investigation*, published in (1906), I would refer the student for details. In his first work Professor Bose demonstrates the similarity of Responsive Phenomena in inorganic and in organic matter. He obtained response-curves from metals, which are similar to the response-curves obtained from

* *Secret Doctrine*, I., 281.

† *Secret Doctrine*, I., 245.

organic tissues by means of records traced on a revolving cylinder, and these tracings show that metals as well as organic tissues evince signs of fatigue under continuous stimulations, and signs of being affected by poisons and signs of recovery from such effects. Illustrations are given in his book, that show the effect of fatigue in muscle, in platinum, in tin ; also a 'staircase' response in muscle and in metal ; the depressing effect of potassium bromide on tin ; the abolition of response in metals by poison, and so on. He writes : " Just as the response of animal tissue is exalted by stimulants, lowered by depressants, and abolished by poisons, so also we have found the response in plants and metals undergoing similar exaltation, depression, or abolition . . . Just as animal tissues pass from a state of responsiveness while living, to a state of irresponsiveness when killed by poisons, so also we find metals transformed from a responsive to an irresponsible condition by the action of similar 'poisonous' reagents. The parallel is the more striking since it has long been known with regard to animal tissues that the same drug, administered in large or small doses, might have opposite effects, and in preceding chapters we have seen that the same statement holds good of plants and metals also. . . . Thus living response in all its diverse manifestations is found to be only a repetition of responses seen in the inorganic."*

LOUISE C. APPEL, B.Sc., M.B., B.S.

Then, welcome each rebuff
 That turns earth's smoothness rough,
 Each sting that bids nor sit, nor stand, but go !
 Be our joys three parts pain !
 Strive, and hold cheap the strain ;
 Learn, nor account the pang ;
 Dare, never grudge the throe !

ROBERT BROWNING.

* Bose's *Response in the Living and Non-Living*, pp. 188-189.

THE DATE OF THE BHAGAVAD-GĪTĀ.

THERE is a good deal of conflict of opinion as to the date of the Divine Song. Some western scholars have placed it even after the Christian Bible, in the first, second or third centuries of the Christian era ! This would bring the date of the *Bhagavad-Gītā* to a time when Buddhism was being preached in India ; for the Lord Buddha was born 623 years B. C. and died 80 years later. It appears to me that if the Brâhmaṇas of those days had been capable of offering such elevated teaching as that of the *Bhagavad-Gītā*, Buddhism would have been unnecessary. Be that, however, as it may, a deep study of Hindû thought seems to leave no doubt whatever that the attempt to bring the dates of Hindû books as near as possible to the birth of Christ is quite vain, and that the date of the *Bhagavad-Gītā* must be placed very much earlier than the 4th century B. C. If we take a comprehensive view of Hindû thought, we must come to the conclusion that the *Bhagavad-Gītā* was preached on the battlefield of the Mahâbhârata, before the beginning of the Kaliyuga, that it was afterwards thrown into the present form by Kṛṣṇaḍvaipâyana Veḍa Vyâsa, who is said to be the Rṣhi of the *Bhagavad-Gītā*, and that it was recited by Vaishmapâyana in the presence of King Janamejaya of the Pândava family, the grandson of Arjuna.

There is a month in the Hindû calendar known as Mârgashîrsha. The months are named after the lunar mansions. Thus the month of Mârgashîrsha is that in which the full-moon day begins in the constellation of Mṛgashirah, or ends in it. Similarly the month of Chaitra is that in which the full-moon day falls in the constellation of Chitrâ ; and so on.

It will perhaps be useful to some of my readers if I give here a table of the lunar mansions, comparing them with the more modern division of the ecliptic into twelve signs ; at the same time showing the different months connected with the different asterisms.

Thus we have—

<i>Months.</i>	<i>Asterisms.</i>	<i>Signs.</i>
Āshwina	1. Ashwinî.	Aries (Mesha).
	2. Bharanî	
	3. Kriṭṭikā $\frac{1}{4}$	
Kārtika	3 (a). Kriṭṭikā $\frac{3}{4}$	Taurus (Vṛsha).
	4. Rohinî	
	5. Mṛgashirah $\frac{1}{2}$	
Mārgashîrsha	5 (a). Mṛgashirah $\frac{1}{2}$	Gemini (Miṭhuna).
	6. Ārdṛā	
	7. Punarvasu $\frac{2}{3}$	
Pausha	7 (a). Punarvasu $\frac{1}{3}$	Cancer (Karka).
	8. Pushya	
	9. Ashlesha.	
Māgha	10. Maghā.	Leo (Sinha).
	11. Purvāphālguni	
	12. Uṭṭarāphālguni $\frac{1}{4}$	
Phālguṇa	12 (a). Uṭṭarāphālguni $\frac{3}{4}$	Virgo (Kanyā).
	13. Haṣṭa	
	14. Chiṭṛā $\frac{1}{2}$	
Chaiṭra	14 (a). Chiṭṛā $\frac{1}{2}$	Libra (Tulā).
	15. Svāṭi	
	16. Vishākhā $\frac{2}{3}$	
Vaishākhā	16 (a). Vishākhā $\frac{1}{3}$	Scorpio (Vṛshchika).
	17. Anurāḍhā	
	18. Jyeshthā.	
Jyeshtha	19. Mula.	Sagittarius (Dhana).
	20. Purvāshāḍhā	
	21. Uṭṭarāshāḍhā $\frac{1}{4}$	
Ashaḍha	21 (a). Uṭṭarāshāḍhā $\frac{3}{4}$	Capricornus (Makara).
	22. Shravana	
	23. Dhanishthā $\frac{1}{2}$	
Shrāvaṇa	23 (a). Dhanishthā $\frac{1}{2}$	Aquarius (Kumbha).
	24. Shatabhiṣā	
	25. Pûrvābhāḍrapaḍā $\frac{2}{3}$	
Bhāḍrapaḍa	25 (a). Pûrvābhāḍrapaḍā $\frac{1}{3}$	Pisces (Mîna).
	26. Uṭṭarabhaḍrapaḍa	
	27. Revāṭi	

These are the names of the twenty-seven divisions of the ancient Hindû Zodiac (Bhagaṇa). Each asterism is equal to 13° 20'. Each sign is equal to nine quarters of the asterisms. Thus the above shows that four quarters of the first, four of the second, and one of the third asterism make up the sign of Aries (Mesha).

Now as to the months. If the full-moon day falls in the beginning, or the end, or at any other point of the first mansion, Ashwinî, the month will be called Āshwina. If the end of the full-moon day falls in the beginning of the constellation, the full-moon day will have begun in the constellation of Revati. If, however, the beginning of the full-moon day falls in the end of Ashwinî, the moon will really become full about the end of the constellation of Bharani. But the month in either case will be called Āshwina. Similarly is it the case with the other months, whose names have been put in the above table by the side of the appropriate constellations.

These are the twelve months of the Hindû calendar. There are only twelve *nakṣhatras*, which give names to the months.

(1) Ashwinî ; (2) Krittikâ ; (3) Mṛgashirah ; (4) Pushya ; (5) Maghâ ; (6) Phâlguni ; (7) Chitrâ ; (8) Vishâkhâ ; (9) Jyeshthâ ; (10) Ashâdâ ; (11) Shravana ; (12) Bhâdrapadâ.

It is found that the full-moon day either begins or ends in one of these mansions in the appropriate months. The other asterisms do not give names to the months, although it is seen that the full-moon day begins and ends sometimes in other months also. Thus at a time when the moon becomes full in the beginning of the constellation of Ashwinî, the full-moon day must have begun in the constellation of Revati ; but the month is not called after Revati. And this happens in the case of every month. The reason for this is that the months had been named originally on the rough principle of the full-moon taking place in these asterisms, before deeper calculations and observations showed that the full-moon day really began sometimes in other constellations also besides those which had been selected to name the months.

So far as to the nomenclature of months. In the present discussion we have chiefly to do with the month of Mârgashîrsha ; for the Lord Shrî Kṛṣṇa says in the *Bhagavad-Gîtâ* (X. 35) :

“Of the months, I am Mârgashîrsha.”

It appears to me that this statement helps us to establish the date of the *Bhagavad-Gîtâ* conclusively as falling very much earlier than the fourth century B.C., to say nothing of the first, second, and third centuries A.D.

The constellation of Mṛgashirah, which gives name to the month of Mârgashîrsha is also called in Samskr̥t, Agrahâyaṇa, which radically

means *the first of the year*. And because the name is given to the constellation, the month of Mârgashîrsha also is called *Âgrahâyana*, that which is related to *the first of the year*. The month is also briefly called *Âgrahâyana*, which means the same thing. In the Samskr̥t language we do not find any other constellation or month being called *the first of the year*. It is the constellation of Mṛgashirah and the month of Mârgashîrsha only that bear that descriptive name.

Now the question arises : When was it that the constellation of Mṛgashirah was called *the first of the year* (*Âgrahâyana*) ? It must have been at a time when the constellation of Mṛgashirah stood at the entrance of the sun into the northern hemisphere ; or, in other words, when the spring equinoctial point was under that constellation.

The Hinḍûs begin the solar year with the *vernal equinox*. The lunar year is always made to fit in with that. The first month of the Hinḍû calendar in these days is the month of Chaitra. The last Chaitra began on the 11th March, 1906. The *vernal equinox* fell as usual on the 21st of March. The spring has always been connected by the whole of mankind with the ideas of freshness and beginning. It is for this reason that the solar year is made to begin with the *vernal equinox*. Further, as the day begins with the entrance of the sun into our part of the world, it is but natural that the year should begin with the entrance of that luminary into our hemisphere, the northern.

There can be no doubt whatever that the Hinḍûs must have made very great progress in the science of Astronomy, when it became possible to give one of the constellations the descriptive name of *Âgrahâyana*, *the first of the year*. And no wonder. For all the religious ceremonies of the Hinḍûs depend, for their performance, upon the sun.

No astronomical event of any importance takes place in the present month of Mârgashîrsha, or under the constellation of Mṛgashirah. The *vernal equinox* now falls at about the 7th degree of Pisces, in the constellation of Uṭtarâbhâḍrapaḍâ, *i.e.*, when the full-moon day begins in the sign of Virgo and ends in the constellation of Chitrâ, the month of Chaitra. The winter solstice falls in the sign of Sagittarius about 8° 8'; that is when the full-moon takes place in the sign of Gemini in the constellation of Ârḍrâ ;

thus the full-moon day ends somewhere in the constellation of Pushya, the month of Pausha, the one after Mārgashîrsha.

No other reason is conceivable to account for the constellation of Mṛgashirah being called *the first of the year*. There can be no doubt whatever that the constellation of Mṛgashirah was named *the first of the year*, when the vernal equinox, the beginning of the solar year, was under that constellation. And now to calculate how many years since it was that this event took place. As the table shows, the constellation begins at 1 : 23°20' ; *i.e.*, at 2 : 3°20' of the sign of Taurus. At present the *vernal equinox* is about seven degrees, zero minutes, 30·75 seconds of the sign of Pisces. Now, from 23 degrees 20 minutes of Taurus to 7 degrees of Pisces, calculating backwards, we find that 23°20' plus 30° plus 23°, *i.e.*, 76 degrees and 20 minutes have passed. It has been calculated that the *vernal equinoctial* point travels 360 degrees in 25,791 years. We find, therefore, that the *vernal equinoctial* point entered the constellation of Mṛgashirah at 2 : 6° 40', *i.e.*, 6° degrees and 40 minutes of the sign of Gemini. Thus, 89 degrees and 40 minutes have since been travelled over. This gives us 6,423 years and a fraction. And it passed over, out of that constellation, into the next before, 5,468 odd years ago. It was thus under the constellation of Mṛgashirah for about 955 years. It must therefore have been between 6,423 and 5,468 years ago that the constellation of Mṛgashirah was given the name of *Āgrahāyana*, the first of the year. It must have been at least 8,562 years before the birth of Christ, and at the earliest 4,517 years before that event.

Now I shall proceed to show that the first constellation of the year, in which the *vernal equinox* fell and the full-moon day also fell, was of special importance to the Hinḍûs.

It is a well-known fact that the solar night and day are known to Hinḍû Philosophy as Prajâpaṭis, or Lords of Creation. Thus we have in the *Prashnopaniṣhaṭ* :

“With a thousand rays appearing in a hundred ways rises this sun, this life (*prāṇa*) of living beings. Him they knew, the form of all, with his rays of light, as one from whom knowledge has arisen ; as the support of all ; as the one light for all eyes ; as the heat-giver of all. . . . 8.

“ The year certainly is a lord of creation. It has two parts (*ayanas*), the southern and northern. . . . 9.

“ The knowers of time say, he has five feet ; he is the father ; he has twelve distinct appearances ; he is possessed of water in the *anṭarīksha* portion of the heavens.

“ Others again speak of the Wise One as set in a sevenfold wheel with six spokes. . . . 11.

“ The month is certainly a lord of the creation. Of this the black is the *rayi* ; the white is the *praṇa*. . . . 12.

“ The Day-and-Night is a lord of creation. Of this the Day is the *praṇa*, the Night is the *rayi* . . . 13.”

The sun is here described as the *praṇa*, the source of the life of the Earth. It is further stated that in the course of one solar year the sun puts forth at first two forces. In his northward march (the *Uṭṭarāyana*) he manifests the positive forces of life called *praṇa* ; in the southward march, he manifests the negative forces of life, the *rayi*. The former is the father side of the creative energy, the latter the mother side. The *rayi* is in reality nothing different from the *praṇa*. It is actually the same, and differs only in intensity. The *rayi* is only an output of the *praṇa*, the real life of the Earth. It is in the northern *ayana* that the *praṇa* is the strongest. The spring equinoctial point is the middle point of the northern *ayana*. The manifestation of the powers of *praṇa* is the highest at this point, and the *Samvatsara Prajāpati* (father-year) is in the zenith of his youth. The spring equinoctial point represents the morning of the year, as the summer solstice represents the noon, the autumnal equinox the evening, and the winter solstice the midnight of the year. All the powers of nature are the freshest, the pleasantest, and in their true element in the morning. Besides the *vernal equinoctial* point is the highest of the ecliptic (the *bhagana*). Whenever, therefore, the sun or moon is at this point, he or she is in the zenith of his or her power.

The moon also is a lord of the creation. The moon also has been recognised by the Hindû religion as exercising a very large influence upon the life of the Earth. This creative force is a secondary one, as borrowed from the sun ; and this, too, is twofold like its type. The bright fortnight represents the *praṇa* side of the force of creation, and the dark fortnight the *rayi* side of that force. There

are twelve such minor *prajāpati*s in a year. All of them exercise creative influence ; but when the full moon is in the constellation of the vernal equinox, her position is the highest in the ecliptic, and therefore her influence is the strongest. The influence of luni-solar energy on the Earth is therefore the strongest, when the full-moon day coincides with the constellation in which the *vernal equinoctial* point may for the time being be. The tides would be the highest at this time. The Hindûs, at any rate, believed this, and this is all that we are concerned with at present. We have seen that the constellation of Mṛgashirah was at one time called the first of the year. The full-moon day of the month of Mārgashīrsha is called the *āgrahāyani*, that which is related to the beginning of the year, through the constellation which stands at the head of the year ; and the *āgrahāyani* sacrifices are of the highest purificatory influence.

Now let us turn to the *Bhagavad-Gītā* : —

“ Of the months I am the month of Mārgashīrsha. ”

In the commentary of the *Bhagavad-Gītā*, named *Paramārthaprapñā* (the explainer of real meaning), by Paṇḍit Daivajna-sūrya, we find the following :

“ I am Mārgashīrsha out of the twelve months. The months exist by lunar measure and bear the names of the asterisms of the moon. Thus that month is called Chaitra of which the full-moon day is in the asterism of Chitra. Similarly Vaishākha, etc., take their names from Vishākhā, etc. In the text the month is Mārgashīrsha, because it is related to the constellation of Mṛgashirah. The moon is the deity of this constellation. Also because it has been said that the deities of the months are the same as the deities of the asterisms of the same name, she is also the deity of the month of Mārgashīrsha. And she is the deity of the full-moon day too. The full-moon day of this month is thus the most purifying, on account of the deity of the month, the constellation and the day being the same. Hence is the month my highest manifestation. Or, to put it in another way : the asterism of Mṛgashirah is called the beginning of the year, in connexion with its full-moon day, because the name of *āgrahāyana* (that which is related to the first of the year) is given to it on that account. That is *āgrahāyant* in which the full-moon falls in the first constellation of the year. And

for this reason the month of Mārgashîrsha is called Āgrahāyaṇika, because it is related to the first constellation of the year (through its full-moon day). For this reason, the month having become foremost in importance (*mukhya*) is a *vibhuṭi* (the highest manifestation of energy.”

We learn from this extract that the moon is the deity of the constellation of Mṛgashirah. Why? The only possible reason can be that the highest manifestation of her energy takes place in that constellation. And it must have been at the time when the *vernal equinoctial* point was in the constellation of Mṛgashirah that the moon was installed as the deity of the constellation, because the highest expression of the lunar energy takes place only when she is at the highest point of the zodiac, directly overhead. It is in the same spirit that the moon is installed as the deity of the full-moon day, as of all the days of the fortnight she is the strongest when full. Thus it is really the same thing, whether we say that the highest manifestation of lunar energy takes place on the full-moon day of the month of Mārgashîrsha, because the moon is the deity of the constellation, the month and the day; or, that the constellation of Mṛgashirah is the first of the year, and that, therefore, the full-moon day that falls in that constellation is the most important, and therefore, also, the month in which the full-moon day falls in that constellation.

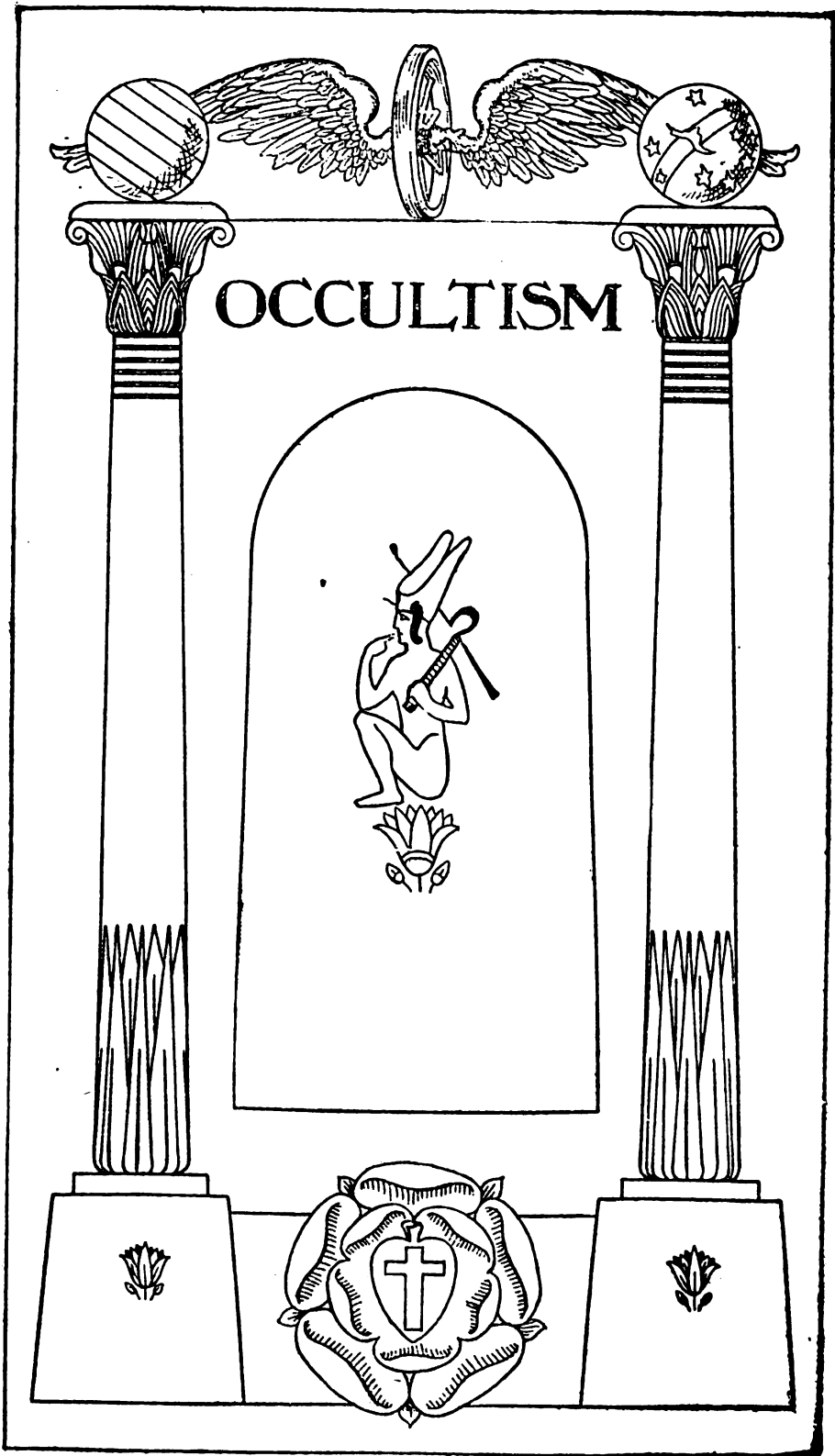
RAMA PRASAD.

[*To be concluded.*]

“A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life. This might be the state which St. Paul describes, “whether in the body I cannot tell, or whether out of the body I cannot tell.” . . .

I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of “sanity” I am ready to fight for ‘mein liebes Ich,’ and hold that it will last for æons of æons.

‡TENNYSON.



OCCULT CHEMISTRY.

III.

WE now pass from the consideration of the outer forms of the chemical elements to a study of their internal structure, the arrangement within the element of more or less complicated groups—proto-elements—capable of separate, independent, existence; these are susceptible of further dissociation into simpler groups—meta-proto-elements—equally capable of separate, independent, existence; these, once more, may be dissociated into yet simpler groups—hyper-meta-proto-elements—also capable of separate, independent existence, and resolvable into single ultimate physical atoms, the irreducible substratum of the physical world (see *ante*, pp. 354–356).

We shall have to study the general internal structure, and then the breaking up of each element, and the admirable diagrams, patiently worked out by Mr. Jinarājaçāsa, will make the study comparatively easy to carry on.

The diagrams, of course, can only give a very general idea of the facts they represent; they give groupings and show relations, but much effort of the imagination is needed to transform the two-dimensional diagram into the three-dimensional object. The wise student will try to visualise the figure from the diagram. Thus the two triangles of hydrogen are not in one plane; the circles are spheres, and the atoms within them, while preserving to each other their relative positions, are in swift movement in three-dimensional space. Where five atoms are seen, as in bromine and iodine, they are generally arranged with the central atom above the four, and their motion indicates lines which erect four plane triangles—meeting at their apices—on a square base, forming a square-based four-sided pyramid. Each dot represents a single ultimate atom. The enclosing lines indicate the impression of form made on the observer, and the groupings of the atoms; the groups will divide along these lines, when the element is broken up, so that the lines have significance, but they do not exist as stable walls or enclosing films, but rather mark limits,

not lines, of vibrations. It should be noted that it is not possible to show five of the prisms in the five intersecting tetrahedra of prisms, and 30 atoms must, therefore, be added in counting.

The diagrams are not drawn to scale, as such drawing would be impossible; the dot representing the atom is enormously too large compared with the enclosures, which are absurdly too small; a scale drawing would mean an almost invisible dot on a sheet of many yards square.

The use of the words 'positive' and 'negative' needs to be guarded by the following paragraphs from the article on 'Chemistry' in the *Encyclopædia Britannica*. We use the words in their ordinary text-book meaning, and have not, so far, detected any characteristics whereby an element can be declared, at sight, to be either positive or negative:

"When binary compounds, or compounds of two elements, are decomposed by an electric current, the two elements make their appearance at opposite poles. Those elements which are disengaged at the negative pole are termed electro-positive or positive or basylous elements, while those disengaged at the positive pole are termed electro-negative or negative or chlorous elements. But the difference between these two classes of elements is one of degree only, and they gradually merge into each other; moreover the electric relations of elements are not absolute, but vary according to the state of combination in which they exist, so that it is just as impossible to divide the elements into two classes according to this property as it is to separate them into two distinct classes of metals and non-metals."

We follow here the grouping according to external forms, and the student should compare it with the groups marked in the lemniscate arrangement shown in Article II. (p. 377, properly p. 437, February), reading the group by the disks that fall below each other; thus the first group is H, Cl, Br, I, (hydrogen, chlorine, bromine, iodine) and a blank for an undiscovered element. The elements grow denser in descending order; thus hydrogen is an invisible gas; chlorine a denser gas visible by its color; bromine is a liquid; iodine is a solid—all, of course, when temperature and pressure are normal. By the lowering of temperature and the increase of pressure, an element which is normally gaseous becomes

a liquid, and then a solid. Solid, liquid, gaseous, are three interchangeable states of matter, and an element does not alter its constitution by changing its state. So far as a chemical 'atom' is concerned, it matters not whether it be drawn for investigation from a solid, a liquid, or a gas; but the internal arrangements of the 'atoms' become much more complicated as they become denser and denser, as is seen by the complex arrangements necessitated by the presence of the 3546 ultimate atoms contained in the chemical 'atom' of gold, as compared with the simple arrangement of the 18 ultimate atoms of hydrogen.

According to the lemniscate arrangement, we should commence with hydrogen as the head of the first negative group, but as it differs wholly from those placed with it, it is better to take it by itself. Hydrogen is the lightest of the known elements, and is therefore taken as 1 in ordinary chemistry, and all atomic weights are multiples of this. We take it as 18, because it contains eighteen ultimate atoms, the smallest number we have found in a chemical element. So our 'number weights' are obtained by dividing the total number of atoms in an element by 18 (see p. 349, January).

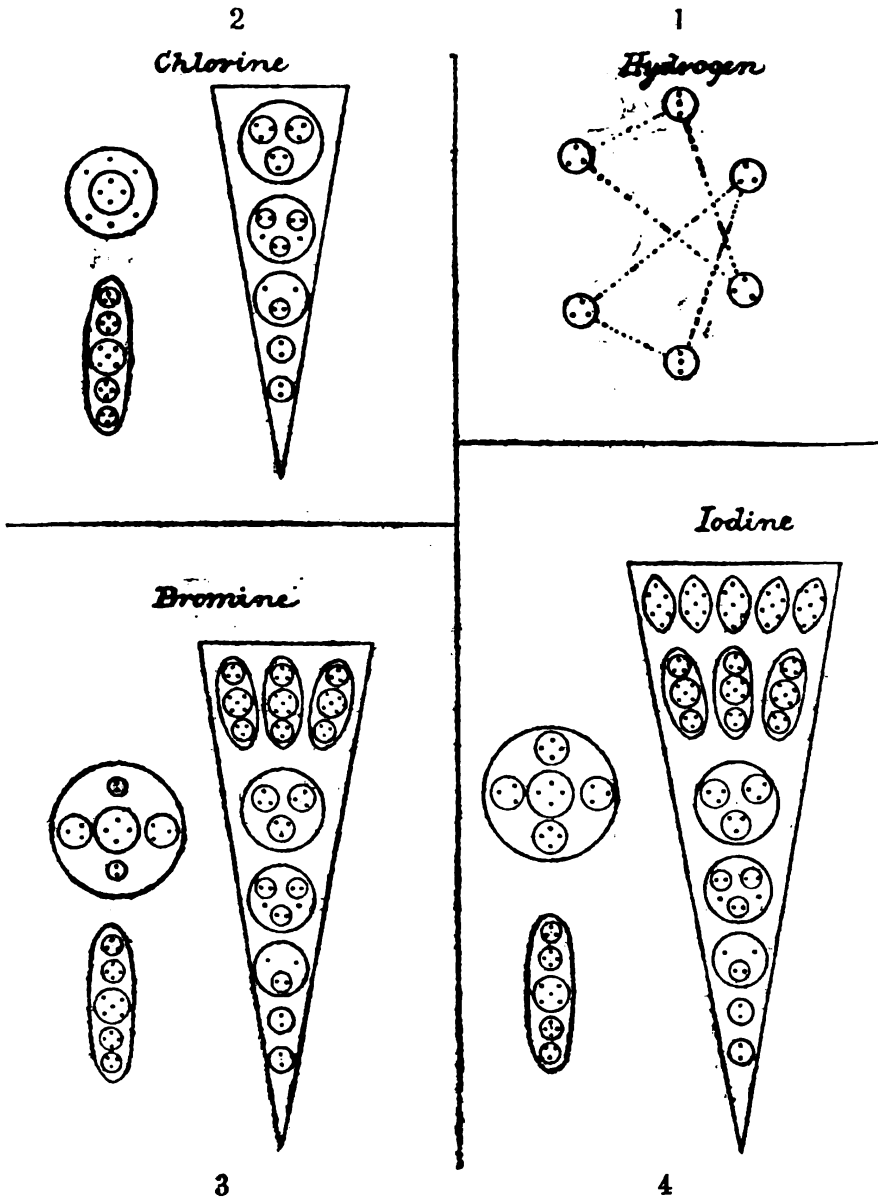
Hydrogen (Plate V., 1). Hydrogen not only stands apart from its reputed group by not having the characteristic dumb-bell shape, well shown in sodium (Plate I opposite p. 349, January), but it also stands apart in being positive, serving as a base, not as a chlorous, or acid, radical, thus "playing the part of a metal," as in hydrogen chloride (hydrochloric acid), hydrogen sulphate (sulphuric acid), etc.

It is most curious that hydrogen, oxygen and nitrogen, the most widely spread gases, all differ fundamentally in form from the groups they reputedly head.* Hydrogen was the first chemical

* Since writing the above, I have noticed, in the *London Edinburgh and Dublin Philosophical Magazine and Journal of Science*, conducted by Dr. John Joly and Mr. William Francis, in an article entitled "Evolution and Devolution of the Elements," the statement that it is probable that in "the nebulous state of matter there are four substances, the first two being unknown upon earth, the third being hydrogen and the fourth . . . helium. It also seems probable that . . . hydrogen, the two unknown elements, and helium are the four original elements from which all the other elements form. To distinguish them from the others we will term them protons." This is suggestive as regards hydrogen, but does not help us with regard to oxygen and nitrogen.

element examined by us, nearly thirteen years ago, and I reproduce here the substance of what I wrote in November, 1895, for we have nothing to add to nor amend in it.

PLATE V.



Hydrogen consists of six small bodies, contained in an egg-like form (the outer forms are not given in the diagrams). The six little bodies are arranged in two sets of three, forming two triangles

which are not interchangeable, but are related to each other as object and image. The six bodies are not all alike; they each contain three ultimate physical atoms, but in four of the bodies the three atoms are arranged in a triangle, and in the remaining two in a line.

HYDROGEN :	6 bodies of 3	...	18
	Atomic Weight	...	1
	Number Weight $\frac{1}{8}$	...	1

I. THE DUMB-BELL GROUP.

1a. This group consists of Cl, Br, and I, (chlorine, bromine and iodine); they are monads, diamagnetic and negative.

CHLORINE (Plate V., 2).—As already said, the general form is that of the dumb-bell, the lower and upper parts each consisting of twelve funnels, six sloping upwards and six downwards, the funnels radiating outwards from a central globe, and these two parts being united by a connecting rod (see, again, sodium, Plate I).

The funnel (shown flat as an isosceles triangle, standing on its apex) is a somewhat complicated structure, of the same type as that in sodium (Plate VI., 2), the difference consisting in the addition of one more globe, containing nine additional atoms. The central globe is the same as in sodium, but the connecting rod differs. We have here a regular arrangement of five globes, containing three, four, five, four, three atoms respectively, whereas sodium has only three bodies, containing four, six, four. But copper and silver, its congeners, have their connecting rods of exactly the same pattern as the chlorine rod, and the chlorine rod reappears in both bromine and iodine. These close similarities point to some real relation between these groups of elements, which are placed, in the lemniscates, equi-distant from the central line, though one is on the swing which is going towards that line and the other is on the swing away from it.

CHLORINE :	Upper Part	{ 12 funnels of 25 atoms	...	300
			{ Central Globe	...	10
	Lower Part	Same	...	310
	Connecting Rod		...	19
			Total ..	<u>639</u>
	Atomic Weight		...	35.473
	Number Weight	$\frac{639}{18}$	...	85.50

(The Atomic Weights are mostly from Erdmann, and the Number Weights are those ascertained by us by counting the atoms as described on p. 349, January, and dividing by 18. Prof. T. W. Richards, in *Nature*, July 18, 1907, gives 35.473.)

BROMINE (Plate V., 3).—In bromine, each funnel has three additional bodies, ovoid in shape, an addition of 33 atoms being thus made without any disturbance of form; two pairs of atoms are added to the central globe, and a rearrangement of the atoms is effected by drawing together and lessening the swing of the pair of triplets, thus making symmetrical room for the new-comers. The connecting rod remains unchanged. The total number of atoms is thus raised from the 639 of chlorine to 1439. Over and over again, in these investigations, were we reminded of Tyndall's fascinating description of crystal building, and his fancy of the tiny ingenious builders busied therein. Truly are there such builders, and the ingenuity and effectiveness of their devices are delightful to see.*

BROMINE : Upper Part	{ 12 funnels of 58 atoms	...	696
	{ Central Globe	...	14
Lower Part	Same	...	710
Connecting Rod		...	19
		Total ...	<u>1439</u>
	Atomic Weight	...	79.953
	Number Weight $\frac{1439}{18}$	...	79.944

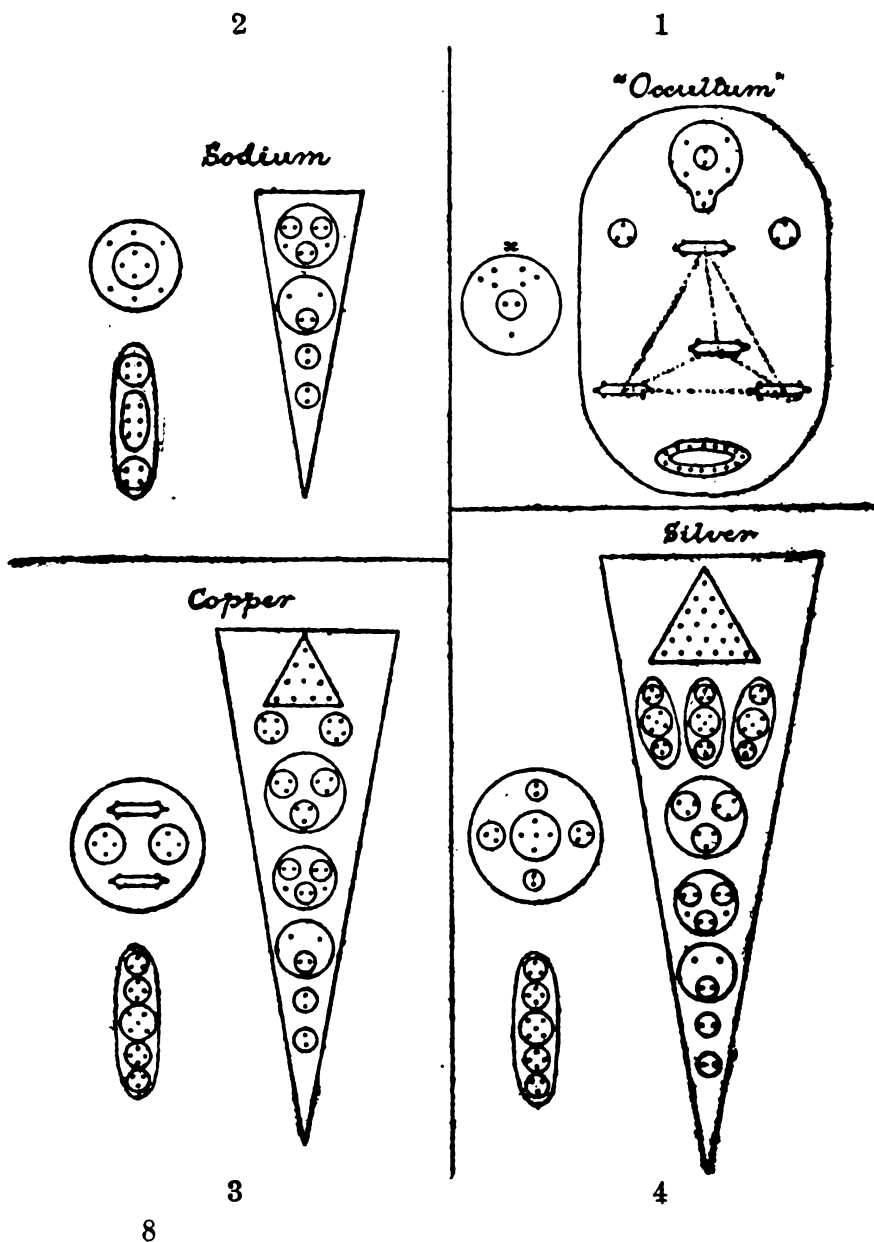
IODINE (Plate V., 4).—We find herein that the central globe gains 4 atoms, the two pairs becoming 2 quartets; the connecting rod exactly reproduces the rods of chlorine and bromine; the funnel is also that of bromine, except that five bodies, containing 35 atoms, are added to it. The 1439 atoms of bromine are thus raised to 2887.

IODINE : Upper Part	{ 12 funnels of 93 atoms	...	1116
	{ Central Globe	...	18
Lower Part	Same	...	1184
Connecting Rod		...	19
		Total ...	<u>2287</u>
	Atomic Weight	...	126.01
	Number Weight $\frac{2287}{18}$	...	127.055

* Theosophists call them Nature-Spirits, and often use the mediæval term Elementals. Beings concerned with the elements truly are they, even with chemical elements.

The plan underlying the building up of groups is here clearly shown ; a figure is built up on a certain plan, in this case a dumb-bell ; in the succeeding members of the group additional atoms are symmetrically introduced, modifying the appearance, but following the general idea ; in this case the connecting rod remains unaltered, while the two ends become larger and larger, more and more

PLATE VI.



overshadowing it, and causing it to become shorter and thicker. Thus a group is gradually formed by additional symmetrical additions. In the undiscovered remaining member of the group we may suppose that the rod will have become still more egg-like, as in the case of gold.

I (b). The corresponding positive group to that which we have been considering consists of Na, Cu, Ag, and Au (sodium, copper, silver and gold), with an empty disk between silver and gold, showing where an element ought to be. These four elements are monads, diamagnetic, and positive, and they show the dumb-bell arrangement, although it is much modified in gold; we may presume that the undiscovered element between silver and gold would form a link between them.

SODIUM (Plate VI., 2) has been already described (p. 349, January), as a type of the group, so we need only refer to its internal arrangement in order to note that it is the simplest of the dumb-bell group. Its twelve funnels show only four enclosed bodies, the same as we see in chlorine, bromine, iodine, copper and silver, and which is very little modified in gold. Its central globe is the simplest of all, as is its connecting rod. We may therefore take it that sodium is the ground-plan of the whole group.

SODIUM :	Upper Part	{ 12 funnels of 16 each	...	192
			Central Globe	...	10
	Lower Part	Same	...	202
	Connecting Rod		...	14
			Total ...	418
	Atomic Weight		...	23.88
	Number Weight	$\frac{418}{17}$	...	23.22

COPPER (Plate VI., 3) introduces an addition in the funnel, that we shall find elsewhere, *e.g.*, in silver, gold, iron, platinum, zinc, tin, the triangular arrangement near the mouth of the funnel, and adds to the ten atoms in this nineteen more in three additional enclosed bodies, thus raising the number of atoms in a funnel from the sixteen of sodium to forty-five. The number in the central globe is doubled, and we meet for the first time the peculiar cigar or prism-shaped six-atomed arrangement, that is one

of the most common of atomic groups. It ought to imply some definite quality, with its continual recurrence. The central column is the three, four, five, four, three, arrangement already noted.

COPPER :	Upper Part { 12 funnels of 45 atoms	...	540
	Central Globe	...	20
	Lower Part Same	...	560
	Connecting Rod	...	19
			1139
	Atomic Weight	...	63.12
	Number Weight $1\frac{1}{8}^9$	...	63.277

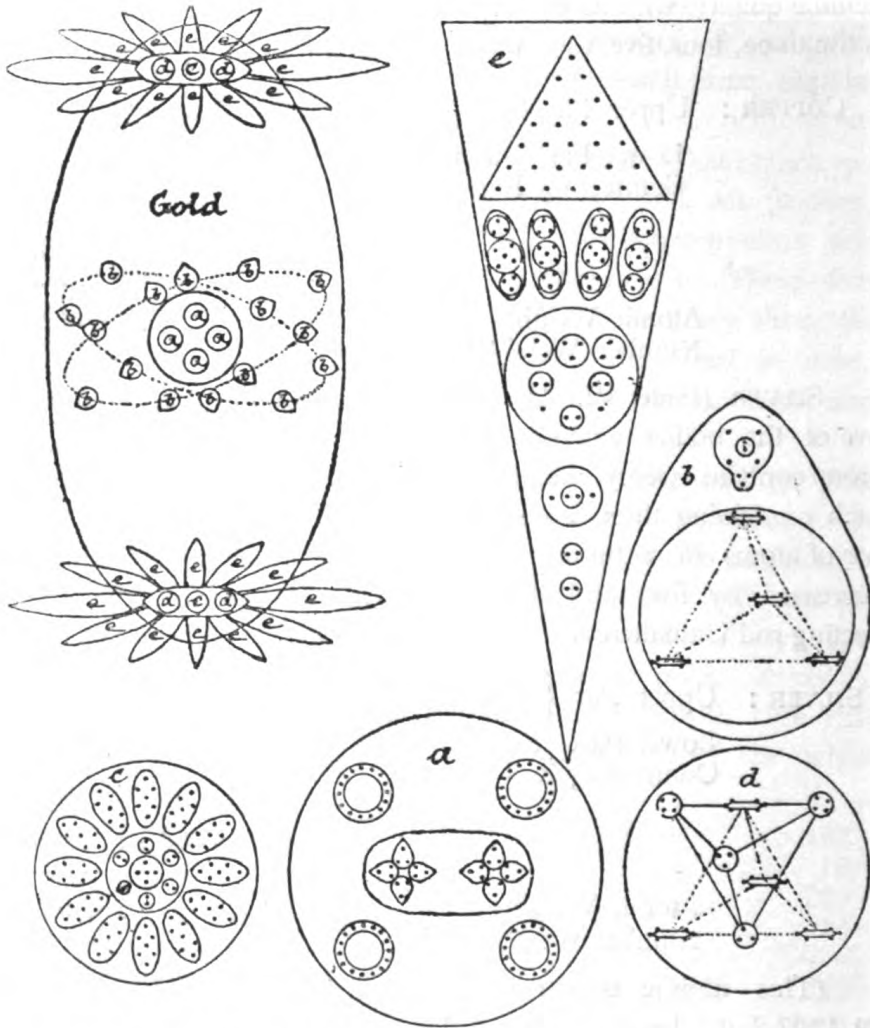
SILVER (Plate VI., 4) follows copper in the constitution of five of the bodies enclosed in the funnels. But the triangular group contains twenty-one atoms as against ten, and three ovoids, each containing three bodies with eleven atoms, raise the number of atoms in a funnel to seventy-nine. The central globe is decreased by five, and the prisms have disappeared. The connecting rod is unaltered.

SILVER :	Upper Part { 12 funnels of 79 atoms	...	489
	Central Globe	...	15
	Lower Part Same	...	963
	Connecting Rod	...	19
			1945
	Atomic Weight	...	107.93
	Number Weight $\frac{1945}{18}$	...	108.055

(This atomic weight is given by Stas, in *Nature*, August 29, 1907, but it has been argued later that the weight should not be above 107.833.)

GOLD (Plate VII.) is so complicated that it demands a whole plate to itself. It is difficult to recognise the familiar dumb-bell in this elongated egg, but when we come to examine it, the characteristic groupings appear. The egg is the enormously swollen connecting rod, and the upper and lower parts with their central globes are the almond-like projections above and below, with the central ovoid. Round each almond is a shadowy funnel (not drawn in the diagram), and within the almond is the collection of bodies shown in *e*, wherein the two

PLATE VII.



lowest bodies are the same as in every other member of the negative and positive groups ; the third, ascending, is a very slight modification of the other thirds ; the fourth is a union and re-arrangement of the fourth and fifth ; the fifth, of four ovoids, adds one to the three ovoids of bromine, iodine and silver ; the triangular group is like that in copper and silver, though with 28 atoms instead of 10 or 21, and it may be noted that the cone in iron has also 28. The central body in the ovoid is very complicated, and is shown in *c*. The bodies on each side, *d*, are each made up of two tetrahedra, one with four six-atomed prisms at its angles, and the other with four

spheres, a pair with four atoms and a pair with three. We then come to the connecting rod. One of the four similar groups in the centre is enlarged in *a*, and one of the sixteen circling groups is enlarged in *b*. These groups are arranged in two planes inclined to one another.

GOLD: Upper Part	{ 12 funnels of 97 atoms ... 1164 { Central ovoid { <i>c</i> ... 101 { 2 <i>d</i> , 39 ... 76	
Lower Part	Same ... 1341	
Connecting Rod	{ 4 <i>a</i> 84 ... 336 { 16 <i>b</i> 33 ... 528	
<hr style="width: 100%;"/>		
Total ...		3546
<hr style="width: 100%;"/>		
Atomic Weight		... 195.74
Number Weight $\frac{3546}{18}$		... 197

It may be noted that the connecting rod is made up of exactly sixteen atoms of occultum, and that sixteen such atoms contain 864 ultimate atoms, the exact member of atoms in titanium.

We must leave occultum and the breaking up of the members of these groups till next month.

ANNIE BESANT.

(To be continued.)

“The man of perfect virtue in repose has no thoughts, in action no anxiety. He recognises no right, nor wrong, nor good, nor bad. Within the Four Seas, when all profit—that is his pleasure; when all share—that is his repose. Men cling to him as children who have lost their mothers; they rally round him as wayfarers who have missed their road. He has wealth and to spare, but he knows not whence it comes. He has food and drink more than sufficient, but knows not who provides it. Such is a man of virtue.”—P. 151, Chap XII.

CHAUNG Tzô.

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 450.]

HE who is in search of the paths to occult knowledge, by the means which have been indicated in the foregoing chapters, must fortify himself throughout the whole course of his efforts by a certain thought. He must ever bear in mind that after persevering for some time he may have made very real progress without becoming conscious of it in the precise way which he had expected. He who does not remember this is likely to lose heart, and in a short while to abandon his efforts altogether. The mental powers and faculties about to be developed are at the first of the most delicate kind, and their nature differs entirely from the conceptions of them which are formed in the student's mind. The latter was accustomed to occupy himself with the physical world alone. The mental and astral worlds eluded his gaze, and baffled his conceptions. It is therefore not remarkable if, at first, he fails to realise the new forces, mental and astral, which are developing in his own being. This is why it is dangerous to enter the path leading to occult knowledge without experienced guidance. The teacher sees the progress made by the pupil long before the latter becomes conscious of it himself. He sees the delicate organs of spiritual vision beginning to form themselves before the pupil is aware of their existence, and a great part of the duties of the teacher consists in perpetual watchfulness lest the disciple lose confidence, patience and perseverance before he becomes conscious of his own progress. The teacher, as we know, can confer upon the student no powers which are not already latent within him, and his sole function is to assist in the awakening of slumbering faculties. But he may be a pillar of strength to him who strives to penetrate from darkness into the light.

There are many who leave the occult path soon after setting foot upon it, because they are not immediately conscious of their own progress. And even when higher experiences first begin to dawn upon the seeker, he is apt to regard them as illusions, because he had anticipated them quite differently. He loses courage,

either because he regards these first experiences as of no value, or because they appear so insignificant that he has no hope of their leading to any appreciable results within a measurable time. Courage and self-confidence are the two lamps which must never be allowed to burn themselves out on the pathway to the occult. He who cannot patiently repeat an exercise which has failed for an apparently unlimited number of times will never travel far.

Far sooner than a distinct perception of progress, comes an inarticulate mental impression that the right road has been found. This is a feeling to be welcomed, and to be encouraged, since it may develop into a trustworthy guide. Above all it is imperative to extirpate the idea that any fantastic, mysterious practices are required for attainment of higher experiences. It must be clearly realised that ordinary everyday human feelings and thoughts must form the basis from which the start is to be made, and that it is only needful to give these thoughts and feelings a new direction. Everyone must say to himself : in my own sphere of thoughts and sensations the deepest mysteries lie enfolded, but hitherto I have not been able to perceive them. In the end it all resolves itself into the fact that man, ordinarily, carries body, soul and spirit about with him, yet is conscious only of the body, not of the soul and spirit, and that the student attains to a similar consciousness of soul and spirit also.

Hence it is of high importance to give the proper direction to thoughts and feelings, in order that one may develop the perception of that which is invisible in ordinary life. One of the ways by which this development may be carried out will now be indicated. Again, like almost everything else we have explained so far, it is quite a simple matter. Yet the results are of the greatest consequence, if the experiment is carried out with perseverance, and in the right frame of mind.

Put in front of you the small seed of a plant. It is then necessary, while contemplating this insignificant object, to create with intensity the right kind of thoughts, and through these thoughts to develop certain feelings. In the first place let the student clearly grasp what is really presented to his vision. Let him give himself an account of the shape, color, and all other qualities of the grain of seed. Then let his mind dwell upon the following train of thought : This grain of seed, if planted in the soil, will

grow into a plant of complex structure. Let him clearly picture this plant to himself. Let him build it up in his imagination. And then let him reflect that the object now existing only in his imagination will presently be brought into actual physical existence by the forces of the earth and of light. If the thing contemplated by him were an artificially-made object, though such a close imitation of nature that no external difference could be detected by human eyesight, no forces inherent in the earth or light could avail to produce from it a plant. He who thoroughly grasps this thought and inwardly assimilates it will also be able to form the following idea with the right feeling. He will say to himself : " That which is ultimately to grow out of this seed is already as a force now secretly enfolded within it. The artificial duplicate of the seed contains no such force. And yet both appear to be alike to my eyes. The real seed, therefore, contains something invisible which is not present in the imitation." It is this invisible something on which thought and feeling are now to be concentrated.*

Let the student fully realise that this invisible something will later on translate itself into a visible plant, perceptible by him in shape and color. Let him dwell upon the thought : " The invisible will become visible. If I could not think, then I could not realise, already, that which will only become visible later on." Particular stress must be laid on the importance of *feeling* with intensity that which one thinks. In calmness of mind a single thought must be vitally experienced within oneself to the exclusion of all disturbing influences. Sufficient time must be taken to allow the thought, and the state of feeling connected therewith, to become, as it were, imbedded in the soul. If that is accomplished in the right way—possibly not until after numerous attempts—an inward force will make itself felt. And this force will create new powers of perception. The grain of seed will appear as if enclosed in a small luminous cloud. The spiritualised vision of the student perceives it as a kind of flame. This flame is of a lilac color in the centre, blue at the edges. Then appears that which one could not

* Anyone who might object that a microscopical examination would reveal the difference between the two would only show that he has failed to grasp the intention of the experiment. The intention is not to investigate the physical structure of the object, but to use it as a means for the development of psychic force.

see before, and which was created by the power of thought and feeling brought into life within oneself. That which was physically invisible (the plant which will not become visible until later on) has there revealed itself to the spiritual eye.

It is pardonable if, to many men, all this appears to be mere illusion. Many will say : " What is the value of such visions or such hallucinations ? " And many will thus fall away, and no longer continue to tread the path. But this is precisely the important point—not to confuse, at this difficult stage of human evolution, spiritual reality with the mere creations of phantasy, and to have the courage to press manfully onward, instead of growing timorous and faint-hearted. On the other hand, however, it is necessary to insist on the necessity of maintaining unimpaired, and of perpetually cultivating, the healthy attitude of mind which is required for the distinguishing of truth from illusion. Never during all these exercises must the student surrender the fully conscious control of himself. He must continue to think as soundly and sanely in these conditions as he does with regard to the things and occurrences of ordinary life. It would be a bad thing if he lapsed into reveries. He must at every moment be clear-headed and sober-minded, and the greatest mistake would be if the student, through such practices, lost his mental equilibrium, or if he were prevented from judging as sanely and clearly as upon the matters of work-a-day life. The disciple should, therefore, examine himself again and again to find out whether he has remained unaltered in relation to the circumstances among which he lives, or whether perchance he has lost his mental balance. He must ever maintain a calm repose within his own individuality, and an open mind for everything, being careful at the same time not to drift into vague reveries or to experiment with all sorts of exercises.

The lines for development here indicated belong to those which have been followed, and whose efficacy has been demonstrated in the schools of occultism from the earliest ages, and none but such will here be given. Anyone attempting to employ methods of meditation devised by himself, or which he may have come across in the course of promiscuous reading, will inevitably be led astray and will lose himself in a boundless morass of incoherent fantasies.

A further exercise which may succeed the one described above,

is the following : Let the disciple place himself in front of a plant which has attained the stage of full development. Now let his mind be absorbed by the reflection that a time is at hand when this plant will wither and die. "Nothing," he should say to himself, "nothing of what I now see before me will endure. But this plant will have evolved seeds which in their turn will grow into new plants. I become again aware that in what I see something lies concealed which I cannot see. I will fill my mind wholly with the thought that this plant-form with its colors will cease to be. But the reflection that the plant has produced seeds teaches me that it will not disappear into nothing. That which will prevent this disappearance, I can at present no more see with my eyes than I could originally discern the plant in the grain of seed. The plant, therefore, contains something which my eyes are unable to see. If this thought fully lives in me, and combines with the corresponding state of feeling, then, in due time, there will again develop a force in my soul which will ripen into a new kind of perception." Out of the plant there once more grows a flame-like appearance, which is, of course, correspondingly larger than that which was previously described. This flame is greenish at the centre, and has a yellow hue at the outer edge.

He who has won this vision has gained greatly, inasmuch as he sees things not only in their present state of being, but also in their development and decay. He begins to see in all things the spirit, of which the bodily organs of sight have no perception. And he has thus taken the initial steps on that road, which will gradually enable him to solve, by direct vision, the secret of birth and death. To the outer senses a being begins to exist at its birth, and ceases to exist at its death. This, however, only appears to be so, because these senses are unable to apprehend the concealed spirit. Birth and death are only, for this spirit, transformations, just as the unfolding of the flower from the bud is a transformation enacted before our physical eyes. But if one desires to attain to direct perception of these facts, one must first awaken the spiritual vision by the means here indicated.

In order to meet, at once, an objection which may be raised by certain people already possessed of some psychical experience, let it be admitted immediately that there are shorter and simpler ways than this, and that there are persons who have direct perception of

the actualities of birth and death, without having had to pass through all the stages of discipline here set forth. There are human beings endowed with high psychical faculties to whom only a slight impulse is necessary for the developing of these powers. But they are exceptional, and the methods described above are safer, and are capable of general application. Similarly it is possible to gain some knowledge of chemistry by particular methods, but in order to make safer the science of chemistry, the recognised reliable course must be followed.

An error fraught with serious consequences would result from the assumption that the goal could be reached more simply by allowing the mind to dwell merely on an imaginary plant or a grain of seed. It may be possible by such means to evoke a force which would enable the soul to attain the inner vision. But this vision will be, in most cases, a mere figment of the imagination, for the main object is not to create arbitrarily a mental vision, but to allow the veritable nature of things to form an image within one's mind. The truth must well up from the depth of one's own soul, but the necromancer who shall call up the truth must not be one's ordinary self, but rather must the objects of one's perception themselves exercise their magical power, if one is to perceive their inner reality.

After the disciple has evolved, by such means, the rudiments of spiritual vision, he may proceed to the contemplation of human nature itself. Simple appearances of ordinary life must be chosen first. But before making any attempts in this direction it is imperative for the student to strive after an absolute sincerity of moral character. He must banish all thoughts of ever using the insight to be attained in these ways for his own personal benefit. He must be absolutely decided that under no circumstances will he avail himself, in an evil sense, of any power which he may gain over his fellow-creatures. This is the reason why everyone who desires to gain direct insight into the secrets of human nature must follow the golden rule of true occultism. And the golden rule is this : For every one step that you take in the pursuit of the hidden knowledge take three steps in the perfecting of your own character. He who obeys this rule can perform such exercises as that which is now to be explained.

Begin by observing a person filled with a desire for some object. Direct your attention to this desire. It is best to choose a time when this desire is at its height, and when it is not yet certain whether the object of the desire will be attained or not. Then surrender yourself entirely to the contemplation of that which you observe, but maintain the utmost inner tranquillity of soul. Make every endeavor to be deaf and blind to everything that may be going on around you at the same time, and bear in mind particularly that this contemplation is to evoke a state of feeling in your soul. Allow this state of feeling to arise in your soul, like a cloud rising on an otherwise cloudless horizon. It is to be expected, of course, that your observation will be interrupted, because the person at whom it is directed will not remain in this particular state of mind for a sufficient length of time. Presumably you will fail in your experiment hundreds and hundreds of times. It is simply a question of not losing patience. After many attempts you will ultimately realise the state of feeling spoken of above as fast as the corresponding mental phenomena pass through the soul of the person under observation. After a time you will begin to notice that this feeling in your own soul is evoking the power of spiritual vision into the psychical condition of the other. A luminous image will appear in your field of vision. And this luminous image is the so-called astral manifestation evoked by the desire-state when under observation. Again we may describe this image as flamelike in appearance. It is yellowish red in the centre and reddish blue or lilac at the edges. Much depends upon treating such experiences of the inner vision with great delicacy. It will be best for you at first to talk of them to nobody except your teacher, if you have one. The attempt to describe such appearances in appropriate words usually only leads to gross self-deception. One employs ordinary terms not applicable to such purposes and, therefore, much too gross and clumsy. The consequence is that one's own attempt to clothe this vision in words unconsciously leads one to blend the actual experience with an alloy of imaginary details. It is, therefore, another important law for the occult enquirer that he should know how to observe silence concerning his inner visions. Observe silence even towards yourself. Do not endeavor to express in words that which you see, or to fathom it with reasoning faculties that are inadequate. Freely surrender yourself to these spiritual

impressions without any mental reservations, and without disturbing them by thinking about them too much. For you must remember that your reasoning faculties were, at first, by no means equal to your faculties of observation. You have acquired these reasoning faculties through experiences hitherto confined exclusively to the world as apprehended by your physical senses, and the faculties you are now acquiring transcend these experiences. Do not, therefore, try to measure your new and higher perceptions by the old standard. Only he who has gained already some certainty in his observation of inner experiences ought to speak about them with the idea of thereby stimulating his fellow-beings.

As a supplementary exercise the following may be set forth. Direct your observation in the same way upon a fellow-being to whom the fulfilment of some wish, the gratification of some desire has just been granted. If the same rules and precautions are adopted as in the previous instance, you will once more attain to spiritual perception. You will distinguish a flame-like appearance which is yellow in the centre and greenish at the edges. By such observations of one's fellow-creatures one may easily be led into a moral fault—one may become uncharitable. All conceivable means must be taken to fight against this tendency. Anyone exercising such powers of observation should have risen to the level on which one is absolutely convinced that thoughts are actual things. He may then no longer allow himself to admit thoughts incompatible with the highest reverence for the dignity of human life and of human liberty. Nor for one moment must he entertain the idea of regarding a human being as a mere object for observation. It must be the aim of self-education to see that the faculties for a psychic observation of human nature go hand in hand with a full recognition of the rights of each individual. That which dwells in each human being must be regarded as something holy, and to be held inviolate by us even in our thoughts and feelings. We must be possessed by a feeling of reverential awe for all that is human.

For the present only these two examples can be given as to the methods by which an insight into human nature may be achieved, but they will at least serve to point out the way which must be followed. He who has gained the inner tranquillity and repose which are indispensable for such observations will already, by so doing, have

undergone a great transformation. This will soon reach the point at which the increase of his spiritual worth will manifest itself in the confidence and composure of his outward demeanor. Again, this alteration in his demeanor will react favorably on his inner condition, and thus he will be able to help himself further along the road. He will find ways and means of penetrating more and more into the secrets of human nature, hidden from our external senses, and he will then also become ripe for a deeper insight into the mysterious correlations between the nature of man, and of all else that exists in the universe. By following this path the disciple will approach closer and closer to the day on which he will be deemed worthy of taking the primal steps of initiation, but before these can be taken one thing more is necessary. At first it may not be at all apparent to the student why it should be necessary, but he cannot fail to be convinced of it in the end. The quality which is indispensable to him who would be initiated is a certain measure of courage and fearlessness. He must absolutely go out of his way to find opportunities for developing these virtues. In the occult schools they are cultivated quite systematically, but life is itself in these respects an excellent school of occultism, nay, possibly the best. To face danger calmly, to try to overcome difficulties unswervingly, this is what the student must learn to do ; for instance, in the presence of some peril, he must rise at once to the conception that fears are altogether useless, and ought not to be entertained for one moment, but that the mind ought simply to be concentrated on what is to be done. He must arrive at a point where it has become impossible for him ever again to feel afraid or to lose his courage. By self-discipline in this direction he will develop within himself quite distinct qualities which he needs if he is to be initiated into the higher mysteries. Just as man in his physical being requires nervous force in order to use his physical senses, so also, in his psychic nature, he requires the force which is only produced in the courageous and the fearless. For in penetrating to the higher mysteries he will see things which are concealed from ordinary humanity by the illusions of the senses. The latter, by hiding the higher varieties from our gaze, are in reality our benefactors, since they prevent us from perceiving that which, if realised without due preparation, would throw us into unutterable consternation, things which we could not bear to behold. The disciple must be

able to endure this sight. He loses certain supports in the outer world which were owed to the very illusions that encompassed him. It is truly and literally as if his attentions were suddenly drawn to a certain danger by which for some time he had already been threatened unconsciously. He was not afraid hitherto, but now that he sees his peril, he is overcome by terror, although the danger has not been rendered any greater by his knowledge thereof.

The forces at work in the world are destructive and creative. The destiny of manifested beings is birth and death. The initiate is to behold this march of destiny. The veil which in the ordinary course of life clouds the spiritual eyes is then to be uplifted. The man is himself, however, interwoven with these forces, with this destiny. His own nature contains destructive and creative powers. As undisguisedly as the other objects of his vision are revealed to the eye of the seer, his own soul is bared to his gaze. In the face of this self-knowledge the disciple must not suffer himself to droop, and in this he will only succeed if he has brought with him an excess of the necessary strength. In order that this may be the case he must learn to maintain inner calm and confidence in the most difficult circumstances; he must nourish within himself a firm faith in the beneficent forces of existence. He must be prepared to find that many motives which have actuated him hitherto will actuate him no longer. He must needs perceive that he has hitherto often thought or acted in a certain manner because he was still in the toils of ignorance. Reasons like those which he had before will now disappear. He has done many things out of personal vanity; he will now perceive how utterly futile all such vanity is in the eyes of the initiate. He has done much from the motives of avarice; he will now be aware of the destructive effect of all avariciousness. He will have to develop entirely new springs for his thought and action, and it is for this that courage and fearlessness are required.

It is a matter especially of cultivating this courage and this fearlessness in the inmost depths of the mental life. The disciple must learn never to despair. He must always be equal to the thought: I will forget that I have again failed in this matter. I will try once more as though nothing at all had happened. Thus he will fight his way on to the firm conviction that the universe contains inexhaustible fountains of strength from which he may drink. He

must aspire again and again to the divine which will uplift him and support him, however feeble and impotent the mortal part of his being may prove. He must be capable of pressing on towards the future, undismayed by any experiences of the past. Every teacher of occultism will carefully enquire how far the disciple, aspiring to initiation into the higher mysteries, has advanced on the road of spiritual preparation. If he fulfil these conditions to a certain point he is then worthy to hear uttered those Names of things which form the key that unlocks the higher knowledge. For initiation consists in this very act of learning to know the things of the universe by those Names which they bear in the spirit of their Divine Author. And the mystery of things lies in these Names. Therefore is it that the Initiate speaks another language than that of the uninitiate, for the former knows the Names by which things were called into existence. So far as the subject of Initiation itself can be treated in a journal, this shall be done in our next article.

DR. RUDOLF STEINER.

(*To be continued.*)

Heaven lieth at the feet of mothers.

He who knoweth his own Self, knoweth God.

Death is a bridge that uniteth friend with friend.

Sayings of Muhammad the Prophet.

Work for the Mind. If you will be refined in your Spirits, refined in your Morals, if you will be more than *vulgus hominum*, you must set yourself in the ways of Reading, Meditation, Conference, and Self-reflection, and awaken your Intellectuals, else you shall come to nothing.

Reverence God in *Thyself* ; God is more in the *Mind of Man* than in any part of this world beside.

The Laws of God are not *Impositions* of Will, or Power, or Pleasure ; but the *Resolutions* of Truth, Reason, and Justice.

It is better for us that there should be difference of judgment if we keep charity ; but it is unmanly to quarrel because we differ.

The grossest errors are abuses of noble truths.

From *The Sayings of a Christian Mystic*, B. Whichcote (17th Century).

SHIVA-SŪTRA-VIMARSHINĪ.

WITH THE BHĀṢHYA OF KṢHEMARĀJĀ.

[The text of this in Samskr̥t makes four solid pages, and I have thought it better to give here only the text of the Sūtras themselves, and reserve the text of the Bhāṣhya for separate publication.—Ed.]

AUM.

ADORATION to Paramashiva, the Guru. Now the Shiva-sūtra-vimarshinī is taken up for consideration.

Whence the hosts of Kṣhetrajñas veiled (in ignorance) rise, where they obtain rest, what is Truth, whose vibrations constitute this universe, by whom all this is filled, the Principle of Spanda, * which rises self-determined and full of Bliss, is immortal and unsurpassed, that Consciousness of Shaṅkara (which becomes) differentiated into two by cognition of relativity, is Supreme.

Seeing that the (existing) commentaries have been vitiated by ignorance of tradition, I now comment correctly on the Shiva-sūtras. There lived on Mahāḍevagiri (Kailāsa?), the teacher, by name, Vasugupta, a great Māheshvara, † who rejected the teachings of Nāgaboḍhi ‡ and other teachers of inferior Darshanas; for, by the grace of Shiva's Shakṭi, he possessed great devotion to Maheshvara and (always) worshipped Shiva; and his heart was purified by (following) the holy paths of the many Yoginīs § and Siddhas of Parameshvara. Once, in a dream, he was illuminated with right knowledge by the favour of Paramashiva, of Supreme Grace, who desired that the secret path should not be lost to the world of men (Jīva-loka), filled with cognition of relativity, and revealed to him: "On a huge slab on this

* Spanda is the ultimate principle of the universe, according to this system. It is otherwise Shiva, the universal Pure Ego, which becomes differentiated into the knower and the known, cognition and vibration when veiled by ignorance.

† Māheshvara is the name given to the followers of the schools which accept the Shaivāgamas as revelation, and worship Shiva as the Supreme Deity.

‡ A popular teacher of Buddhism, possibly of Buddhism as modified by Tāntric practices. *Vide* Hall, *Catalogue*, 196.

§ The Yoginīs are troops of Devis, whose chief function, among other things, is to preside over the seven chakras.

mountain, the secret is (engraved). Take it and make it known to those that are fit for Grace." On awaking, he searched for the stone, and found one that turned over (upside down) as soon as he touched it ; he, thereupon, identified it with the one he saw in his dream. The dream was verified and thence he got these Shiva-sûtras, which are the *epitome* of the Shivopaniṣhat.* Having obtained them [copied the Sûtras], he published them to Bhatta Kallata and others of his disciples. He also embodied (the same teachings) in his *Spandakârikâ*.† The Spanda Sûtras thus traditionally handed down have been explained by us in the *Spandanirṇaya*.‡ [Here] the Shiva-sûtras are explained.

By the first Sûtra, it is taught that consciousness is, in reality, but Shiva, the Ātmâ of all (Vishva), in opposition to the theory that man and Ishvara are different beings.

चेतन्यमात्मा ॥ १ ॥

I. Consciousness (chaitanya) is Ātmâ.

Since what is not cognised has no existence (Satṭva), the common characteristic of all beings is that of being manifested by consciousness (chiti-kriyâ). Chetana (conscious being) is he who makes manifest (chetayate). He is the Master of all cognitive activity (Jñâna-kriyâ). His nature is chaitanya, which is thus the name of complete Independence § with reference to cognitive activity. Such Independence exists only in the Bhagavân Paramashiva ; for the activities of all beings down to those that do not seek Him depend upon Him. Though He possesses endless characteristics, Niṭyaṭva (Eternality), Omnipresence, Formlessness, etc., yet Niṭyaṭva and the rest belong also to other objects ; hence, Independence, which (alone) is not found in others, has to be spoken of

* Shivopaniṣhat may mean either an Upaniṣhat of that name of which we know nothing, or merely Shiva's secret teaching.

† Published with the commentary called *Spandapradîpikâ* of Uṭpalâchârya, by Paṇḍit Vâman Shâstrî Islâmpurkar, vol. xvi. of *The Vizianagaram Samskrî Series*. It is noteworthy that in different recensions, as also by different commentators, this work is ascribed both to Vasugupta and to Kallatâ.

‡ No. 511 of the MSS. purchased by Buhler in Kashmir, p. xxxiii, *Tour in Search of Sanskrit MSS., etc.*

§ This school regards chaitanya (consciousness) and svâtantrya (independence, self-determinedness) as inseparably bound together ; this combination is indicated by the word Spanda.

as His special characteristic. Hence this (Independence) is described, to the exclusion of other characteristics, by the abstract noun * *chaitanya*. This is *Ātmā*; not any other (category) accepted by individualists (*bhedāvāḍī*s) as possessing a differentiated nature. † If this (differentiated nature that is predicated of the individual by the *bhedāvāḍī*) be other than *chaitanya*, it would be (marked by) unconsciousness and hence cannot be *Ātmā*. If it is of the nature of consciousness, it cannot be endowed with differentiation, for (one) consciousness cannot be cognised as separate from (another) consciousness by (differences of) Space, Time or Form. (Moreover), though the ignorant do cognise (such difference), wise men cannot accept differentiation (of consciousness). As the *Ātmā* is thus pure consciousness, multiplicity cannot be ascribed to it. Differentiation cannot be predicated even when the *Malas* (defects), which we are going to describe and which are opposed (in nature to the *Ātmā*), attach themselves to it. Though at first the *Malas* exist, they are extinguished on the attainment of *Mukṭi*, and hence the doctrine of the multiplicity of *Ātmās* cannot be maintained; for if the potentiality of *Mala* (continue to) exist then, or if there is the least deterioration in the liberated *Shivas* ‡ from the state of the beginningless *Shiva*, they would still be *samsārī*s (unliberated). Thus it has been pointed out that *chaitanya* alone is the *Ātmā* as said in the *Sūtra*) and that the theory of the multiplicity of *Ātmās* is untenable.

[Another explanation of the *Sūtra*]. For teaching those disciples who desire to enquire what is the *Ātmā*, (he says) the *Ātmā* is not what the *Laukika Chārvāka*, the *Vaiḍika*, the *Yogāchāra*, the

* *Bhāva* praṭyaya—the postposition, *ya* added to *chaitanya* makes *chaitanya*, which thus means the chief characteristic of *chaitanya*, which has been proved to be *Svātantrya*, Independence.

† *Bhedāvāḍī* is usually translated dualist. It means one that recognises each *Puruṣha* to be an individual unit differentiated (*bhinna*) from the Supreme and from other *Puruṣhas*. Hence the name individualist is preferable. 'Separatist' is the nearest English equivalent, but cannot be used on account of the other associations bound up with the word. The nature of such an individual unit of the cosmos is *bhinna bhinna svabhāva*—being marked off as separate from every other individual, capable of being cognised as different from everything else possessing specific characteristic marks.

‡ In the *Shaiva Schools*, all individuals are called *Shivas*. On reaching liberation they are *Mukṭa Shivas* and identical with the *Anāḍī Shiva*. Otherwise they are *Shivas* in *Samsāra*.

Mâdhyamika and other (schools) respectively describe it as, *viz.*, Body, Prâṇa, * Buđđhi, Shûnya (void), but it is consciousness, as said (in the Sûtra).

For even in the state when he falsely conceives himself to be body, etc., that (conception) is illuminated by the true conception—the consciousness of 'I.' † Says the *Mṛtyujid-bhaktâraka* : " It is taught in all the Shâsṭras, the essential nature of Paramâtmâ is devoid of all limiting conditions (Upâdhis) ; (such) consciousness is the nature of Ātmâ." Also in *Vijñânabhairava* : " Consciousness (is) in all bodies, not special anywhere. Hence a man should conceive all beings as filled with it and (thus become) victor of Samsâra." This same (teaching) is contained in the two *Kârikâs* of the *Spaṇḍa*, beginning with : " From whence this group of organs " ‡ and taught by the Teacher (Vasugupta) to his disciples with reference to this Sûtra.

[Third explanation.] What is called *chaitanya* (consciousness), that is Ātmâ, that is, Svabhâva, nature ; and, as no adjective is used (restricting the word Ātmâ in the Sûtra, the nature) of the Universe, consisting of real and unreal forms (is referred to by the word Ātmâ). No nature of any thing can exist (if) uncognised at any time. What is known is identical with the *chit* that is self-luminous ; hence *chaitanya* is the same as Ātmâ. It is said in the *Shuṣhmabhairava* : " So long as these knowers do not exist, how can there be the known, O dear one ? The known and the knower are one *taṭṭva* (principle). Hence there is nothing impure [matter does not exist as a separate principle]." This same (teaching) is contained in the two *Kârikas*

* It is noteworthy that Kṣhemarâjâ defines the Vedântic conception of the Ātmâ to be identical with the Prâṇa. Later Vedânta, which is a jumble of Sâmkhya, Āgama and Aupaniṣhaḍa teachings, ascribes to the Ātmâ the characteristics of Puruṣha, Chaitanya and Prâṇa.

† A datum of consciousness is an ultimate fact that has to be accepted. The Chârṇvâka argues : " The Ātmâ is the body, because I am conscious that I am my body." The Shaiva replies : " When I am conscious I am my body, the consciousness of I is the validating factor whose presence gives a semblance of truth to what the Chârṇvâka takes as an ultimate fact. The real datum of consciousness is the consciousness of I (aham-vimarsha) and not the identification of 'I' with the body, the Prâṇa, etc. This aham-vimarsha can be extended to many more objects than the body, the Prâṇa, Buđđhi, etc."

‡ Wherever possible, the commentator quotes the shlokas from *Spaṇḍa Kârikâ* corresponding to the Sûtra which he comments on. The *Kârikâs* here referred to are those marked 6, 7.

beginning with : " Because the Jīva is the all " (*Sp. Kār.* 28, 29). As *chaitanya* is the nature (*Svabhāva*) of all (beings), proofs, etc., are miserably unfit for establishing it, for they themselves have to be proved by self-luminous consciousness, and consciousness cannot be skilfully disproved (*lit.* concealed) by any one as it is always shining. It is said in the *Trikahṛdaya* : " Just as when one desires to jump with his feet off the shadow of his head, his head cannot (continue to) be where his foot is (arrived), similarly this ray of the moon."*

With the same view, in the important shlokas of the *Spaṇḍa*, starting with : " Where established " up to " That is truly " (*Sp. Kār.* 2-5), it is proved that consciousness, the principle of *Spaṇḍa*, which is the nature of *Shaṅkara*, always self-luminous, is the Supreme Truth.

[Introduction to *Sūtra* 2.]

If the *Svabhāva* (nature) of the world, consisting of conscious (Jīva) and unconscious (Jaḍa) beings, be the *chaitanya* (consciousness) of the form of *Paramashiva*, how can bondage arise ?

To answer this question, he makes a *sūtra* which is susceptible of two readings, according as ' a ' is prefixed or not, as it is joined (to the previous *Sūtra*) or not : †

ज्ञानं बन्धः ॥ २ ।

II. Knowledge is bondage.

Now, as already said, there exists nothing different from the light of consciousness ; then how can *mala* (defect) exist, or how can its suppression be possible ? Thus the individual-

* When a man tries to jump, so as to get his feet where the shadow of his head lies, the shadow of his head moves off before the feet alight there ; so when a man tries to disprove the existence of consciousness, or as it is called here, " the ray of the moon," it asserts itself in the very attempt to disprove it. In other words, such ultimate facts cannot be disproved by the most skilful sophist. That consciousness is everywhere continuous and beginningless and endless is a question of fact and not of argument—a point forgotten by most *Āchāryas* when they begin to write their *Bhāṣhyas* !

† *Sūtras* 1 and 2 run together as follows : " *Chaitanyam-ātmajñānam bandhah.*" This may be broken up in two ways :—(1) *chaitanyam-ātmā ; jñānam bandhah* ; (2) *chaitanyam ātmā ; ajñānam bandhah.* The *sūtra* is so commented on that the readings *ajñāna* and *jñāna* are both woven into it ; this is indicated by these words being italicised when they occur, in the translation. This double reading has also been utilised to refer to the two kinds of *Āṇava mala*, leading to two forms of bondage, explained later.

ists question. To answer which, it is said in the *Málinī-vijaya* : "Mala is said to be Ajñāna (ignorance) which is the cause of the sprouting of Saṃsāra ;" and in the *Sarvāchāra* : "From ignorance the world is bound ; thence creation and destruction." As said (in these quotations), there is caused by Parameshvara, in His own Self, which is (all-pervasive) like the Ākāsha, a limitation (which extends to all beings), from those that have not sought refuge in Him to those who have known Mâyā, and which conceals His nature illuminated by His Independence. That (limitation) is the ignorance (*Ajñāna*) due to the absence of consciousness of identity with Shiva. It is the same as the Āṇava Mala*, which makes one think : " I am finite," the bondage whose nature is limited knowledge (*Jñāna*). That no other can be accepted (as bondage) is discussed fully by us in the *Svachchhandogyōṭa*,† at the end of the fifth chapter in the discussion of *Shrīḍḍiksha* (Initiation). The meaning of this Sūtra is referred to in the part of the *Kārika* : " To him who has lost his independence by his own impurity " (*Sp. Kār.* 9). Now, this *jñāna*, consciousness (of limitation), of the nature of *Ajñāna* characterized by Akhyāṭi (want of true perception), and consisting of the attribution of materiality (anātmā) to the Ātmā, is not alone bondage ; but the *ajñāna* which consists in the ascription of the characteristics of Ātmā (ātmā) to what is Anātmā, viz., body, etc., is the root-ignorance and is also bondage.‡ This is referred to in the *Kārikā* beginning with : " The loss of the supreme essence of immortality " (*Sp. Kār.* 46). Thus have been described by means of this Sūtra the two kinds of Āṇava-mala :

- (1) What has been called *chaitanya* is characterised by Independence ; and though a conscious being, he does not

* *Āṇava Mala*, lit. atomic defect, (āṇava from aṇu, atom), is the consciousness of being an atom. While consciousness is a category which it is not possible to qualify by space or time, the man imagines his I-consciousness to be confined to one limited locality. This is called Āṇava Mala.

† No. 521 in Bühler's list, p. xxxiv, clxviii, *Tour*, etc.

‡ Wrong knowledge is of two kinds, one negative, the other positive, called Akhyāṭi, and Anyathākhyāṭi. Akhyāṭi (non-knowledge) is ignorance---not cognizing the real nature of Ātmā and the consequent inability to distinguish it from Anātmā. Anyathākhyāṭi is false knowledge, the mistaking Anātmā for Ātmā. Hence the two forms of mala (defect) which prevent one from cognizing the Ātmā are (1) ascription to it of what does not characterize it ; (2) mistaking of something else for the Ātmā, the latter being the more serious defect.

exercise his Independence and hence loses his wisdom and thinks : " I am finite." [*Īñāna*.]

- (2) Though characterised by Independence, yet, while in the body, etc., he conceives the Anātmā to be Ātmā. This is (the mala) of *Ajñāna*. It is said in the *Pratyabhijñā* : " The loss of Independence by the knower, and the loss of knowledge by the Independent Being, this is the double form of Āṇava mala, from the suppression of his real nature."

[*To be continued.*]

P. T. SRINIVASA IYENGAR, *Translator.*

FAILURE.

What is failure ? Who can say ?
 A weary soul at the close of day
 Sometimes says : " I have failed,"
 " Failed to reach the goal I sought,
 Failed to learn the lesson taught."
 Nay, fellow travellers, think,
 How can effort wholly fail ?
 Earnest strife must here avail,
 Something you have gained.
 The laurel leaves will fade and die,
 But struggle lifts the spirit high,
 When earth has passed away.
 What though the prize another claims,
 And yours are but the hopes and aims ;
 You have not wholly failed.
 Endurance grows from earnest strife,
 Your power to strive has added life
 With every effort made.
 Evil alone can ever fail,
 For God is good and must prevail,
 We suffer for a time,
 Only to learn the lesson well ;
 Learn how to live : there is no hell
 And sin will merely die.
 Good is of God and lives for aye,
 Evil of earth and cannot stay
 When only God remains.

E. L. WARBURTON.



REVIEWS.

HOW TO CONTROL AND STRENGTHEN THE MIND.*

This is a collection of three separate books issued by the author previously, entitled :—

- (1) *Memory : How to make and Keep it Good.*
- (2) *How to acquire an effective Will.*
- (3) *How to be Healthy, Wealthy, and Wise.*

In the first two, the author has endeavored to show how the intellect and will may best be brought under control, and be made efficient instruments for the discharging of their respective functions. In the third it is shown how one can become healthy, wise, and even wealthy, by properly and intelligently controlling one's whole nature. The object of the book is, briefly stated, to teach how to acquire complete control over oneself. Of late years very much literature has been given to the world from various sources, containing instructions from different standpoints, on how to control the mind, and of the paramount value of such control. Man is essentially a thinking animal, we are told. To think consecutively and efficiently and to achieve much with little expenditure of energy is what we ought to know. Mind is like steam : uncontrolled mind is like unregulated steam. "Steam allowed to expand in the free air does not move a midge out of its path ; but along a pipe the same steam would drive a piston." Thus a concentrated mind is a real power with its owner. Hence the great value of any book on the subject.

The author has divided the book into convenient chapters, and has presented his instruction in a lucid manner. Some very valuable advice is given to those who wish to avoid bad memory. Referring to the careless man he says : "When he reads he gallops over pages, giving the subject he is reading about very little attention, and then he is surprised that his memory is not retentive. There are two ways in which such a person may improve his memory. One is to read only about that in which he is strongly interested ; the other is not to read only but to think. When you have read a paragraph or a page, stop, and not merely recall what you have read, vaguely in your mind, but put the thoughts expressed into words in your own way." Again, the author draws attention to the evil of carelessly skimming over newspapers and magazines, for thus unconsciously they "are diligently cultivating a habit of careless reading hard to break." Again, the reading of trashy novels for pastime has its condemnation. Dealing fully on all such important points, the author, in an attractive style, places before the public his valuable manual on thought-control. The book merits recommendation.

A. K. S.

* By ALFRED T. STORY. L. N. Fowler & Co., London.

MAGAZINES.

The Theosophical Review, February. In the 'watch tower' items we notice an extract from *The Westminster Gazette*, in which the writer emphasises the idea that the ruling power should "try to understand India," and quotes General Gordon's words, as recently reproduced by Mr. Morley in his 'Budget Speech': "To government there is but one way, and it is eternal truth. Get into their skins; try to realise their feelings. That is the true secret of government." Those who really wish to understand the people of India, might profit by a perusal of this item. Rev. Geo. St. Clair gives us the first part of an important article on "Gerald Massey as Egyptologist." Leonard Henslowe presents quite an unprejudiced and very interesting historical sketch on "The Mormons in Reality." "Thoughts on Meditation," by Th. E. Sieve, contains some valuable ideas. The Editor, in his article on "The Self-taught," says:

All men are in touch with Ātman, just as we are all in contact with the Sun. But only those who have perfected themselves by right thought, right action, and by unselfishly using their powers for humanity, and not for individuality, can possibly have created a vehicle of perception capable of correctly translating cosmic language into the language and ideas of mortal men; because that is the only way such a vehicle is produced."

H. M. Howsin, in a valuable paper on "Stability and Plasticity," most truly says:

"Freedom is a necessary condition of spiritual discernment, and to fetter, deliberately, our minds with the theories of another, however true, is to preclude the possibility of their future assimilation. Not only is growth arrested, but the whole mentality is weakened, a gradual decay, of the perceptive and discriminating faculties ensues, and the disciple is rendered useless for either service or research."

Among a number of other articles we notice one by Michael Wood, on "The Land of Violets."

Theosophy in Australasia, February, opens with the remaining portion of Mrs. Besant's lecture delivered at City Temple, London, on "Spiritual Life for the Man of the World." "The Religion of the Future" is a short paper by Wynyard Battye, containing an extract from *The Perfect Way*, with comments thereon, relating to 'Christianity plus Buddhism.' "The Samurai Order and its Establishment in England," is a summary (from different sources) by C. Vidler. "Agra—City of the Kings," is an interesting description of a visit to that marvellous structure, the Tâj Mahal. Other articles are, "About Sun Worship," by J. W., and "The Three Objects of the T. S.," by Z.

Revue Generale de Sciences Psychiques. December. This monthly is not an unwelcome addition to a science which is still in its infancy and for the present has to depend more on ocular observations than on inner knowledge.

In the first article, on "Human Responsibility," these important words appear:

"In fact, the most of the unhappy criminals sentenced to death should have received moral instruction, should be guided back to the straight road they have left, to the good way out of which they often went in consequence of a badly organised society that creates criminals although her mission is, on the contrary, to create honest men and

women, people fit for society; that is to say, who ought to live fraternally towards their co-citizens, and not in a continual state of hatred of which anarchy is the result instead of *synarchy*." The Article on the Nâdis is interesting, especially for those who have read some of the *Upaniṣhats* or the *Veḍas*.

Revue Théosophique for December contains the second part of Mrs. Besant's Address to the Convention of the American Section, on the Moral Code and the T. S.; "Love (the only Master, and the only Creator)" by a Theosophist; "Something More about Mantras," and "A word on Astrology."

Theosophical echoes from different parts of the world consist chiefly of reports of Mrs. Besant's tour through different European countries and her return to India.

There is the usual continued translation of a portion of *The Secret Doctrine*.

The Russian *Theosophical Review* has reached us, and is a very creditable production in size, paper and printing. We notice among the contents—kindly sent to us, we being innocent of Russian—that there are articles from the pen of our own Editor, of Dr. Steiner and Mabel Collins, and also from Alba (our earnest co-worker) Dr. Stranden and K. Kudriawtgeff. May it live long to carry the light.

The Collection of Essays, "the first fruits of the work of the group H. P. B. in Petersburg"—as runs the inscription to our Editor—comprises no less than 18 articles, original and translated. H. P. B. would have been proud that a group named after her should send out this first theosophical knight-errant in her native land. That it can be published openly shows how changed are the Russian conditions. But never let us forget, in the days of widened freedom, the labors of those who, in the time of darkness, perilled their fortunes and their liberty for the dear sake of Truth.

Theosophy in India, February, opens with the second part of the notes of Mrs. Besant's Lecture to the Benares Branch, on "The Work of the T.S." Next we note an article on "The Holy City of Kâsi," and, following this, the continuation of the article on "Karma," by U. Venkata Row. Sectional matters, etc., occupy the remaining pages.

The Vâhan, February, has an excellent article on "Knowledge, False and True," by A. H. Ward, from which we copy the following paragraphs:

For me the central fountain of the water of Amrta in theosophic teaching can be defined as this deathless truth, "I am an eternal pilgrim, heir of my past, father of my future; and I am here now to see the truth and spread it; love the good and do it; imagine the perfect and become it." Impartially review the facts of your life, as an eternal pilgrim, here for these three great ends alone; put away what all the people say, all your past opinions, all your fond delusions, and face life steadily; then you will begin to knead your flour with the water of eternity indeed. It is not easy; the fuller your lower mind is of facts observed from the personal one-life standpoint, the longer it will take you to make all the new mental adjustments required, to fit your conceptions of life to the eternal standpoint. But it can be done with patience, reflection, and continual modification of your ideas of things.

For instance, take the standpoint, "I am the eternal pilgrim," and from there review all the matters which are agitating our Society to-day. How small they all appear, how evanescent, how illusory. To a band of pilgrims of eternity can it

really matter who is President or who Vice-President ? So long as those chosen are doing their best in their own way, need we agitate ourselves ? If our Society is under the care of the Masters, They will not let it go far wrong ; if it is not, then it does not matter how far wrong it goes. The pilgrims will still be on their way if the Society breaks up because its work is done : they can always go on in the same and work if necessary in other ways ; it is really all one to them.

So we can each face our personal future with courage, in the light of our root principle. I am the eternal one, all that can come is the Karma. I have to work through and so learn the truth ; good or bad, I can always make the best of it. If it is my fate to die in the work-house, I can endure it with dignity. If I am to lose those dear to me, it is because their time of release has come, we shall meet over the way quite soon. I must miss them here willingly for their own sakes, and get used to it. If my friend goes wrong—well he has to learn by experience, so alone can man progress. I can help him to pull himself together, when he has had his lesson ; and in future lives he will not make that mistake again ; so I can wait with patience for the prodigal to return.

Do I lose money ? Then I must cut my coat accordingly, and seek the more the things without money, and beyond price. If I can no longer enjoy the pleasures of the past, I am all the more free to follow after the things that really matter. As a pilgrim one can face everything that can possibly happen, unmoved. Life is a continual flux, all changes, all passes ; I learn from all, I help all, life after life, and I must inevitably attain perfection in the end.

Neue Lotus Blüthen. We accept with pleasure the greetings of Dr. Franz Hartmann in his new monthly whose *renaissance* was heralded by a little explanatory leaflet stating its past history and its future aspirations. The original magazine was started in 1892 with the intention of assisting the spread of theosophic ideas in the West—especially in Germany. After a short life of eight years, because of conflicts and turbulent times, it ceased to exist, as was natural, since we know the Lotus blooms can only blow where the still waters of the lagoon are unruffled and harmonious.

Dr. Hartmann, we are happy to say, has recently rejoined the Society, and has once more determined to help the spread of theosophical ideas by the rebirth of *Lotus Blüthen*. The present number contains some very interesting articles : “ The religious ceremonies of the Tibetan Lamas and Buddhist Monks ” draws an instructive comparison between the ceremonies of the Tibetan, Buddhist and Roman Catholic worship. “ Occult Science and Culture ” shows what a tremendous advantage it would be if that Science were generally accepted and what a great light it would throw on all the complex questions of the day. In an article entitled, “ Out of my Life,” Dr. Hartmann tells some of his personal experiences, and how he was finally led to meet Colonel Olcott and Madame Blavatsky.

We extend to the *Neue Lotus Blüthen* our hearty good wishes.

Tietäjä is the new name of the Finnish magazine (formerly *Omalunto*), but the contents are still unintelligible to us.

Acknowledged with thanks : *The Theosophic Messenger*, *Sophia*, *La Verdad*, *Teosofisk Tidskrift*, *Theosofische Bewegung*, *Revista Teosofica*, *De Gulden Kelen*, *Modern Astrology*, *Light*, *The Brahmavadin*, *The Brahmacharin*, *The Gurukula Magazine*, *The Zoroastrian*, *Phrenological Journal*, *Notes and Queries*, *The Dawn*, *The Indian Review*, *The Indian Journal of Education*, *Sri Vani Vilasini*, *The Light of Reason*, *Siddhanta Deepika*.



THEOSOPHY IN MANY LANDS. GREAT BRITAIN.

January has brought a general renewal of Theosophical activities throughout the Section and the lecture season is again in full swing.

There is much discussion of proposed new rules in the air, and no doubt the combined wisdom of the Rules Committee and the Section in Convention will eventually produce some useful amendments. But the constitution of the T.S. is a thing of growth and evolution—like the constitution of the British Empire—and it is not to be supposed that it can be made *perfect* even with drastic alterations. If it is to remain alive it must remain plastic and be adaptable to the needs of a *living* organism.

The brethren of the new Hungarian Section are truly taking time by the forelock! Already we have received an elegantly printed circular asking for suggestions and promises of papers for the Congress of European Sections in 1909, which is to be held in Budapest. Such prompt energy certainly deserves success, while the two suggestions which are made for furthering theosophical propaganda, *viz.*, a polyglot periodical and a training school for teachers are certainly calculated to set the whole Society agog with discussion and provide endless topics for debate at the Congress.

The Samurai Press has first published a sixpenny edition of a brochure which it originally issued at 2s. It is entitled *Proposals for a Voluntary Nobility*, and sketches a delightful ideal for a voluntary union of those who are willing "to imagine their best and strive for it." Bushido, the chivalry of Japan, suggested the outline of the proposed movement, and much of the rule of life is calculated to appeal strongly to the theosophist. It seems, too, eminently sane, and one could heartily wish to see it take root among us. The bodily and mental discipline is excellent, though judging by past experience, one fears it would be called too rigid in our ranks—flesh, alcohol, tobacco are all forbidden; study and meditation are prescribed; and an occupation, not inconsistent with Samurai ideals, is insisted on. The West is badly in need of such an order of chivalry, and I imagine it might well take root in India which is now, in so many ways, being stirred by the example of Japan.

Twice during the past month the work of our President and of the T.S. generally in India has been most favorably commented upon by Sir Charles Eliot in articles in the *Westminster Gazette*. Of the Hindu College and the educational work generally he wrote very highly, and this kind of recognition is a satisfactory testimony to the solid work which has been done. May the recognition grow more general and never be less deserved.

One of the principal topics to the fore just now, in the daily press and on the political platform, is Socialism. It is a somewhat sudden

revival due to a variety of immediate causes, and no doubt the socialist organisations will take full advantage of the flood-tide to disseminate a more general knowledge of their policy and aims. But although the under-current of sympathy and the uneasy conviction that all is not well with the civilisation in which we live, are fundamentally concerned with this revival, and although the existence of such feeling and such awakening is in its way good and makes for future betterment, the theosophist can but realise that the crudity of the remedies proposed will foredoom them to failure, and he will be thrown back on his philosophy to find at once a deeper seated cause and a more far-reaching remedy.

E.

ITALY.

I am persuaded that in Italy the spreading of Theosophical ideas is going on steadily, but direct propaganda cannot be done in this country as in England and the U.S.A. ; instead much can be done indirectly by stimulating and helping the various analogous movements that are all tending towards idealism and spirituality, and to freedom from the cramping dogma of Rome. That Rome is alive to the dangers of all this movement of ideas is clear from the vigor with which they are anathematising priests, magazines and books showing anti-papal tendencies—or rather anti-orthodox views. A priest has published a book in Bologna showing how at the *root* of all these evils (modernism, spiritism, occultism, neo-philosophy) is the poison of Theosophy ! and he mixes everything up so ably as to utterly confuse the casual reader, who probably simply determines to have nothing to do with anything of the kind. It would certainly be well if we had more able speakers and writers in our Section, but far from thinking, on looking back over recent years, that little propaganda has been done, I think that, considering the country and the domination of the priests, much has been done, and has been done before it was generally realised how thoroughly has awakened in people the wish to externalise and exchange their ideas on the deep questions of life which have been for so long suffocated by the prohibitions of the priesthood. Libraries have been started, Spiritualism encouraged in its investigations, magazines have been instituted, writers have been stimulated here and there, books have been translated and published, and a Theosophical Manual in Italian is in circulation in the well-known Hoepto Series of Scientific and popular works. All this has been the work of theosophists in Italy since 1900, and quite especially since 1904-5. The results are not seen in this Section, and probably are unlikely to ever be seen in the shape of a large external Section in this country ; but the results are nevertheless there, and are growing continually in the great ferment of thought that is taking place inside and outside of the Church—in social questions, in scientific questions, and in philosophic and ethical problems. Indirectly Theosophy is the cause—has stirred the pie with its finger and keeps the finger there. When these partial growths have reached a certain point, and old barriers have been beaten down, then, and only then, I think, will a far greater number come in search of the big mines of spiritual truths in Theosophy and not be frightened at the name. At present it must be kicks for one's pains ; and, tired as one sometimes is, one labors on because one must,

W.

INDIAN SECTION: BENARES.

The President's lecture on Education, given in the Town Hall on January 19th, was very successful, attracting a large audience, including several Europeans. Mrs. Besant's views on the subject are well known, and she put them forward in a forcible and impressive way, which could not fail to influence her hearers, showing to how large an extent the future of the country lies in the hands of those who are now engaged in the education of its future citizens.

On January 28th, Mrs. Besant left for Madras, and since her departure everything has gone on in its usual quiet and uneventful way, all those who are engaged in working amongst the branches having left for their respective spheres of labor. Last month we spoke of Mr. Varley, one of the oldest London members, as having taken up work in the Central Hindu College. Through some slight alteration in his plans, however, he has left Benares for a time for work elsewhere in connection with his art. Dr. Schröder, Director of the Adyar Library, has been staying at the Headquarters during the past month, being engaged in the study of some of the Samskr̥t MSS. in the two College Libraries.

The Central Provinces' Federation has held its meetings this month at Amraoti, on February 11th, 12th and 13th; the report is not yet to hand, but we learn from Miss Edger, who attended the Federation, and who has also been travelling in these provinces, that the work there is being carried on in a very whole-hearted way, many of the members being very earnest and devoted, not only with regard to Theosophic work proper, but in giving all possible help to the spread of religious teaching amongst students, and also in the formation of groups for the relief of the famine-stricken population, and for the civilisation and instruction of the outcastes. From the report of the Gujerati Federation, which held its first annual session in October last, we find that in the Kathiawar District also the branches are doing much good work in similar directions, thus helping to make Theosophy a great power for good in this country.

M. J.

CEYLON.

During the middle of last month the Buddhists of Galle witnessed a most interesting ceremony; it was, the foundation stone-laying of our Society's Mahinda College at Galle. The site was given by a few Sinhalese ladies of Galle, chiefly due to the instrumentality of an old pupil of the Musaeus Girls' School, who is now in a position to appreciate the value of education. Sufficient funds to make a start being in the hands of Mr. Woodward, he called the Buddhist clergy and the laity together and, amidst much rejoicings, the corner stone was laid by him. The priests recited the Pirith (Blessings and Beatitudes), and addresses were made by others and the noble foundation of a noble work was inaugurated—thanks to the untiring devotion and self-sacrifice of Mr. F. L. Woodward, the principal of the Mahinda College, and his colleagues.

On his return from India, Mr. John, the General Secretary of Australia, spent a week in Colombo, prior to his departure for Sydney. During the time he was here, he visited our two principal educational establishments of Colombo—the Musaeus Girls' School and Ananda College, and he met the workers of the Society, with whom he had many an interesting talk. Before he sailed, he delivered a public address at the Ananda College, when he bore testimony to the excellent work done by

the T.S. in all the parts of the world which he had visited. His address was also an eloquent testimony to the Buddhist work initiated by our loved Colonel Olcott in this island. Mr. John's sympathetic address was much appreciated by the audience.

Our good Mr. Schwarz is leaving us on the 14th instant, and he is now saying good-bye to friends in Colombo, but his fellow members of the Hope Lodge T.S. will only say "*au revoir*" to him. We can't think of the Hope Lodge without associating the name of Mr. Schwarz with it. The Ceylon *Morning Leader* of January 24th had the following announcement, and it will be read with interest by his many friends :

A special telegram in these columns some months ago announced the rather disquieting news that Mr. Schwarz, the highly respected head of Messrs. Volkart Bros., Colombo, was resigning from that position to be Treasurer of the Theosophical Society. Considering the position he has held in the mercantile community of Colombo for the last ten years, and remembering also that he has conducted the business of his firm in Karachi, Cochin and several other places in India, his severance must appeal to all who know him in the light of a renunciation. Particularly of a retiring disposition, he tried to live in the world yet out of it. He is very largely a recluse and a very hard student, is a linguist and has read deep into Sinhalese and Hindustani literature and is a musician of parts. Those in the Orchestral Society know his capabilities as a violinist. He has been of great service to the Theosophical Society and was an ardent friend of the late Colonel Olcott. He is also the author of several pamphlets on theosophical subjects. No reference to him would be complete without mention of his liberality to the deserving poor of Colombo, and many there are who can look back to his kindly assistance for re-start in life. He leaves Ceylon most likely at the end of this month.

The Christian Literature Society for India held its Annual General Meeting at Colombo, with His Lordship the Bishop of Colombo in the chair. The Secretary submitted his report for the year, and in that important document, this excellent certificate has been given to the Educational work done by the Theosophical Society : " Education has, during the last ten or fifteen years, gone forward with great rapidity. The Buddhist awakening has partly contributed to this increase. The Buddhists began to perceive that Christian missions were exercising a great influence in favour of Christianity upon the youth of the country, so they formed a Buddhist Educational Association and established many schools and colleges." H.

CEYLON.

The first anniversary of Colonel Olcott's passing away was observed generally in the Island, and the schools of the Buddhist Theosophical Society were all closed. The students of the Ananda College, Colombo, marched in procession, clad in white, to the nearest temple, and offered flowers, and a memorial address was delivered to them on their return. The girls of the Musaeus school performed a similar ceremony in their own shrine.

FEBRUARY 17TH, AT ADYAR.

The household gathered in front of the statues of the Founders soon after 7 A.M. on the 17th February, and, after a few words from the President, each one, from the President to the sweepers, made a little offering of flowers. Then the Adyar staff adjourned to the Damodar School, built by the Municipality for the Olcott Pañchama Free Schools Trust, and after an exhibition of exercises by the children, the President unveiled a bust of Colonel Olcott and delivered a suitable address. Truly these schools are a noble memorial to him.

HONOR

TO THE VICE-PRESIDENT OF THE T.S.

A public meeting of the citizens of Madras, convened by the Sheriff, was held on January 15th, 1908, to concert measures to commemorate the distinguished career as a citizen and as a judge of the High Court, of Sir S. Subramania Iyer, K.C.I.E. His Excellency the Governor, in taking the chair, said :

"GENTLEMEN,—I beg to thank you for having signified your wish that I should take the chair on this occasion ; and I can assure you that I accept your invitation to do so with the greatest possible pleasure, the occasion being what it is. I will, if I may, read to you two letters which I received to-day, the first from Lady White, telling me that unfortunately the Chief Justice is unwell and unable to take part in a public meeting. Lady White writes : " Will you ask His Excellency if he will kindly say how more than sorry my husband is that he is prevented from attending the meeting, especially as he is very much personally interested in Sir Subramania Iyer and has the greatest regard for him." The other letter is from Sir Ralph Benson, dated Bangalore, the 12th instant. Sir Ralph writes : " As I understand that you have kindly consented to take the chair at the meeting on the 15th to consider the question of a memorial to Sir S. Subramania Iyer, I write to express my regret that I shall not be able to be present at the meeting, but I need hardly add that I am heartily in favor of the movement. It is perhaps well that memorials of the kind should, as a rule, be reserved for those who are no longer among us ; but if there is one man in Southern India in whose favour the rule may properly be relaxed, both on account of his public services and private virtues, that man is Sir Subramania Iyer."

If you will allow me, gentlemen, before calling upon the mover of the first Resolution, I should like to say only a few words. Sir Ralph Benson in his letter has alluded to the fact that there is something rather unusual about this movement ; and if that is so, I for one am glad that it should be so. I come here this afternoon in my capacity as the head of this Government, and I hope that I may aid in doing unusual honor to a man of unusual quality. Other speakers will, no doubt, tell you of Sir Subramania Iyer's profound learning, of his hard work, of his devotion to duty, of his intellectual acumen, of his power of so expounding the law that the lucidity and clearness with which he did so were not otherwise than very remarkable. They will tell you, I doubt not, of his independence and his courage in judgment, and, indeed, it has been hard to know which of the qualities to admire most—the brilliancy of his intellect, the profundity

of his knowledge, the fearlessness of his courage or the independence of his judgment. From the point of view of the Government, we have regarded him as an adornment to the bench of the High Court, and it is not an exaggerated phrase that I use when I say that I regard his retirement as a public calamity. Others will no doubt speak to you of Sir Subramania Iyer as a citizen, as an Indian, the leader of the Hindû community. Well, in that capacity he will be better known to them than he is to me. All I can say is this, that it has forcibly been borne in upon me, whether as a private citizen or whether as a distinguished judge, his name is venerated and beloved by all sorts and conditions of men ; and therefore, gentlemen, I can assure you that I am very glad and very grateful indeed to be privileged to take part in this ceremony this afternoon, whereby we are seeking to express our high appreciation of those splendid services which he has rendered to his Government and his country. With these few remarks, gentlemen, I beg to call upon the Honorable the Advocate-General, Mr. P. S. Sivasawmy Iyer, to move the first Resolution."

Mr. P. S. Sivasawmy Iyer, in proposing the raising of a suitable memorial, after a brief *résumé* of Sir Subramania's distinguished career and his great qualities as a judge, concluded :—

" In all those cases in which as a judge he had practically to make the law, he made it with that warm-hearted sympathy with all classes of people and with true perception of what was really required in the interests of the people. As a judge, the quickness of his comprehension, the vast learning that he displayed and his patience, his desire that every litigant should feel that his case had been fully heard, could not fail to be appreciated by any one who appeared before him.

In his other capacities also, Sir Subramania Iyer commanded the love and respect of all those who came in contact with him. He was one of those men whom to know was to love. A more amiable man, a more genuine and tender-hearted man, it is impossible to find in our community. He always delighted in doing good—doing good in an unostentatious and silent manner. He always blushed to find that his good works became known. Of him it may be said that his right hand did not know what his left hand gave. His philanthropy, his generosity and his sympathy with all classes of people have made him universally loved and respected. I am sure that even in his retirement his vast experience and sober good sense will be of the greatest possible help both to Government and to ourselves. Perhaps at no time more than at the present juncture is the guidance of such a man as Sir Subramania Iyer more urgently required. It is only fitting that the services of one so distinguished, of one so universally loved and respected, should be commemorated in a suitable manner. I therefore beg to commend this proposition for your acceptance."

Many others spoke, and, among them, Mr. A. T. Yorke laid stress on his wide-hearted nature : " In my opinion the harmonious

co-operation of Indian and European inhabitants of this country is essentially necessary for its prosperity, peace and happiness for many years to come. I therefore feel that we all owe a special debt of gratitude to one whose life and example command respect and admiration, whether looked at by eastern or western eyes. The resulting sympathy goes to form a bond which will never gall, but—like the rope with which mountaineers link themselves together—will conduce to mutual safety and advancement in climbing and leading the country ever upwards towards unknown heights.”

Another, a Musalmān, Mir Sultan Mohiddin, supported the motion, and said that Sir Subramania Iyer was not merely known as an able man, but a very good man, and was liked equally by Hindûs, Europeans, and Muhammadans. He was eminently a peacemaker, and was exceedingly civil and kind to everyone with whom he came in contact, and his retirement was a loss not only to the Government but to the public. He was never known to take sides on behalf of any one particular section, but was thoroughly impartial.

From the *Madras Mail*.

The *Allahabad Law Journal*, after remarking on his “immense store of legal knowledge,” points out that “he was called upon to act as the Chief Justice of the Madras High Court on three occasions, and it is universally admitted that he proved as capable an officer and as accomplished a lawyer as the best of his European predecessors.”

Such is the man who has been nominated and elected as Vice-President of the Theosophical Society.

SCIENTIFIC NOTES.

A marked feature of scientific thought at the present time is the increased respect with which it is beginning to regard the opinion of the Ancients as to the causes of physical phenomena. An instance of this occurs in the *Proceedings of the American Philosophical Society*, 1907, where Prof. T. J. See, M.A., a well-known physicist and mathematician, gives a dissertation on the Temperature, Secular Cooling, and contraction of the Earth, and on the theory of earthquakes held by the Ancients. “The second part consists mainly in a discussion of the theories of the Ancient Philosophers—in particular, Plato, Aristotle, Strabo and Pliny, regarding the cause of earthquake. These authorities all held that water and air penetrate into the earth through hollows, fissures and crevices, thus developing vapor in the heated interior, a part of which is expelled from volcanoes; and they also held that earthquakes are due to the pressure of elastic vapors seeking to diffuse themselves into the atmosphere, whether these vapors break through and form eruptions or remain hidden in the earth. Professor See’s conclusions point to the general inference that these ancient theories are, in their main substance, in complete accord with the results of modern scientific investigation.”

Instances such as the above, which are beginning to multiply in scientific literature, will I think gladden the heart of H. P. B.

Another article which will interest Theosophists appears in the *Philosophical Magazine* for January 1908, on the Evolution and Devolution of elements. The theory therein developed requires the existence of two undiscovered elements having at once weights between Hydrogen and Helium, which the writers name Proto-baryllium and Proto-boron. The suggested atomic weights are 1.33 and 2 respectively, so that neither of them agree with the one named by Mrs. Besant "Occultum," whose atomic weight is 3. However, in the table of elements given by them there is a blank space where Occultum might be placed, and a glance at this table rather suggests that another name for Occultum might be Proto-Carbon, in which case it would, as it were, form the base of all organic compounds, or those compounds which are the seat of animal and vegetable vitality.

Another indication of a change of attitude in the scientific world is a review by *Nature*, of the *Transactions of the Theosophical Congress* for 1907, in its issue of January 23rd, 1908 (page 280). The journal *Nature* has the same standing in the world of science as the *London Times* has in the newspaper world, and when such a journal gravely reviews our transactions as matters of scientific interest, it marks a great advance over the scientific attitude of a few years ago.

In *Nature*, of January 30 (p. 291), there is a review of a book by Mr. J. F. Hewett, on *The Primitive History and Chronology of India* which should be of interest to Theosophists. It is published by James Parker & Co., London, and appears to be a serious study of esoteric chronology as given in the *Secret Doctrine*. It is a most voluminous work consisting of more than a thousand pages.

The review in question is an unfavourable one, because Mr. Hewett regards the Avatars of the Buddha as historical personages, and states that Zoroaster lived about 10700 B.C. But, in all probability, the very things that are objectionable to the sceptical reviewer will be those that specially recommend it to the theosophical student. He concludes by saying we have heard such history from Indian and theosophical lips before, and we do not believe a word of it. To which we may reply, quite so, but the next generation of scientific students will believe it, for the old nineteenth century scientist is now rapidly vanishing, and the one of the twentieth century is beginning to show his colors. The signs of the times clearly show that the following prophecy of H.P.B. (*S. D.*, Vol. I, p. 21) is on the eve of fulfilment: "No one styling himself a 'scholar,' in whatever department of exact science, will permit himself to regard these teachings seriously. They will be divided and rejected *à priori* in this century [the nineteenth] but only in this one. For in the twentieth century of our era, scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined."

As an illustration of the way things are tending, I may mention that quite a flutter has been recently caused in scientific circles by a well-known astronomer, Mr. Arthur Mee, publicly announcing his belief in Astrology. Mr. Mee first lectured on Astrology before two English astronomical societies, and then published his lecture in pamphlet form. But what is, perhaps, more remarkable than the publication of the pamphlet is its favourable reception by astronomers in general

One very eminent astronomer, whose name is not disclosed, writes to say that he is disposed to think there may be something in Astrology, but not to the extent believed in by its followers. The *English Mechanic*, which is the popular journal of English astronomers, both professional and amateur, has opened its columns to a discussion of astrology, and numerous letters have appeared therein, almost all of which are favourable to belief in this ancient science. Mr. Hollis of the Greenwich Observatory, who is one of the editors of the official organ of astronomy, actually undertakes to test astrology on his own account, and Mr. Barley, the sub-editor of *Modern Astrology*, has taken advantage of this favorable phase of scientific opinion to write to the *English Mechanic* and make definite proposals for a public test of the science.

G. E. SUTCLIFFE.

A RACE OF GODS.

The wave of higher thought is affecting all classes of thinkers. Dr. Martine, Medical Officer of Health in Gorton, England, lately addressed the members of the Manchester Physical Society. He spoke on evolution, forecasting a time when men would occupy the position and wield the powers of Gods. Senses which are now lying dormant would unfold, and new worlds would open up to man. A power of vision analogous to, but more powerful than, X-rays, telepathy in its perfection, and a sense of hearing beyond the conception of to-day would be some of the ordinary faculties of this new race. The knowledge of the finer, and at present unknown forces of nature would be vast, and such problems as those of sex would no longer be amongst the mysteries of nature. Pre-destined sex of offspring would be one of the general triumphs of knowledge. Moreover, a third sex would evolve, a race of Godlike beings, in whom these powers would show their highest development.

All this is a mere re-statement of Theosophical teachings, and we are glad to see them taken up so thoroughly outside our own ranks. As these facts become more generally recognised, we may hope that the forerunners of the new race, the Occultists of to-day, may be looked on with less suspicion, for all developments in nature are gradual, and scattered individuals show characteristics which slowly become general. The Occultist merely forces powers which at present lie latent in all.

Paṇḍiṭ Rāmasharan Baturie Sharma has issued the tenth report of his temperance work in Tehri Garhwal State, where he is being much aided by H. H. the Rājā Sahab. The Paṇḍiṭ carries on his work among students, and makes a special crusade against tobacco, which, he rightly says, is most harmful during the period of youth. The Japanese, German and French Governments, he says, have prohibited

the use of tobacco by any under the age of 20. All lovers of India must wish the Paṇḍit success in his noble work

A "Buddhist Society of Great Britain and Ireland" has been started in London, with its offices at 14, Bury Street, W.C. The Bhikkhu Ānanda Meṭṭeyya (Allan Bennett McGregor) will arrive in London during April, and will deliver lectures and addresses both in London and in the Provinces. The Bhikkhu is known as a very able man, and should receive a warm welcome from all who are interested in Buddhist teachings—and what intelligent man or woman is not interested therein?

The President's Convention Lectures, *An Introduction to Yoga*, are in the press, and will be published early in April. They form the 14th, and last, volume of the series of Convention Lectures delivered by her. For as now, at the Annual Conventions, she must deliver a Presidential Address, a speech at the public meeting, and preside over all the gatherings, she thinks it better that the Convention Lectures should pass into other hands. The volume may be ordered, as usual, from the *Theosophist* Office, Aḍyar, the T. P. S., Benares City, and the T. P. S., London.

We are glad to see that a Glass Manufacturing Company, Ltd., is forming at Benares, with the practical aid of Bābu Saligram Sinha, an "Old Boy" of the C. H. C. College, Benares, who has lately returned from Japan after receiving there a thorough training in this branch of industry. The Company starts with 2,000 shares, at Rs. 100 each, and the meeting to appoint the first Board of Directors is to be held at the Advocate Library Hall, Lucknow, on the 7th March, 1908.

The Universal Co-operator. We are in receipt of the first number of this "official journal of the Universal Co-operative Brotherhood," its headquarters being at 2207, Market St., San Francisco, California. This is a legally incorporated "beneficiary, fraternal co-operative society" which aims "to assist in carrying out plans in aid of the final accomplishment of the Brotherhood of Humanity." It proposes to establish Lodges of the Society throughout the world, and also to found a nucleus in S. America on a tract of 1,500,000 acres of land "set aside by the Argentine Republic for that purpose, where they will establish a Colony to be called *Esperanza Colony*," thus furnishing "a living example to the world of what may be accomplished by intelligent co-operation." This movement has our best wishes.

CORRESPONDENCE.

 MR. SINNETT AND THE VICE-PRESIDENCY.

To

THE EDITOR OF THE *Theosophist*.

I have only just obtained a copy of the *Theosophist* for January containing a report of your references to myself in the course of your Presidential address to the Convention at Benares. In this address you have (doubtless unintentionally) misrepresented my actions and opinions so strangely that I trust you will give this explanation a place in the pages of the *Theosophist*.

I did not, as Acting President, "upset Colonel's arrangements" or take away authority from you. After Colonel Olcott's death an embarrassing state of things appeared to exist at Adyar, owing to a division of opinion among the officials there concerning the authenticity of the manifestations that took place about the time of Colonel Olcott's death. You cabled to me on the 22nd of February last:—"Cable me the following. Act at Adyar my deputy till election.—BESANT." It seemed to me improper to comply with this request, as it would have been a departure from the impartial attitude I wished to maintain as between opposing views then represented on the Council. I was asked by one correspondent to appoint Mr. Keightley as my deputy. This also seemed to me an improper course; but as it was clearly desirable that some one on the spot should be invested with my temporary authority, I cabled to the then Treasurer, Mr. Davidson, asking him to act for me. Mr. Davidson appeared to me the nearest approach to a neutral representative whom I could find.

You describe my article on the "Vicissitudes of Theosophy" as "an astonishing pronouncement," a change of view and so on, and contrive to twist some of its passages so as to give them a meaning they were not intended to bear. Of course the influence of the Masters has been the mainspring of the mighty wave of regenerating thought to which I refer, but the external shaping of the Society was *not* dictated by them, and for its manifold blunderings they are not responsible. It is a complete misapprehension of the whole movement to suppose that they "sent out" Madame Blavatsky to do that

which has actually been done. Madame Blavatsky used positively to assure me that when she was in Tibet with the Masters, they gave her the choice, whether she would stay on permanently in Tibet as an occult pupil or return to the world. Because of her affection for her relatives, she chose to return. When, much later, she went to America, any one who reads Colonel Olcott's *Diary Leaves* will see that the steps taken there to form a Society bore no promise of what ultimately came into existence. Nor even, when she came to India and got into touch with myself, was the Society, as started in Bombay, a forecast of the riper movement that followed. That, as far as the western world was concerned, was built up entirely on the basis of teaching the Masters gave out through the books I was enabled to write. When the letters of instruction were in process of coming, Madame Blavatsky studied them with as much interest as I did, and declared to me over and over again that their contents were as new to her as they were to me. When I left India in 1883 she told me she meant to remain for the rest of her life at Adyar, that she did not believe in the possibility of establishing Theosophy in the West. She only changed her mind and came to this country when the London Lodge was well established, and a considerable number of people over here were showing serious interest in the new teaching.

The whole drift of your public utterances and writings about the beginnings of the movement are at variance with these facts, as also with the attitude of the Masters towards those of their followers who may work in the outer world in their service. In the same *Theosophist* that contains your address, you publish a letter to Mr. Leadbeater over the signature "K. H." I do not believe in the verbal authenticity of that letter, but it conveys one idea which is quite in harmony with the principles of the Adept world, and curiously so with the views I am now putting forward. The Master declines to give specific directions to his correspondent because that would make him "responsible for every effect that might flow from the step, and you would acquire but a secondary merit." That is the clue to the mystery by which so many people have been puzzled as to why the Masters left Madame B. and Col. O. to flounder along as they did in the beginning and make so many mistakes. Nothing I have said is at variance with the belief I fully entertain, that when Madame Blavatsky returned to the world and was eager to do something, the Masters took advantage of that opportunity to test the readiness of the present generation for the reception of teaching concerning the Path and the

principles of human evolution. Eventually the experiment proved successful. If it had failed, no doubt the Masters would have started some wholly different scheme. Their purpose would ultimately have been fulfilled beyond question, but some other group of persons would then have been identified as having been "chosen" for the work.

You came into this movement many years after I had been concerned with its beginnings, and have built upon impressions gathered at a late stage of its progress, a body of ideas which I have described as "mythological." Because I have objected to the twist you give to the facts, you venture to speak of me as denying that "this great wave of spiritual life is the product of the Masters." That is a misapprehension of my views so gross as to be almost absurd, in presence of my writings during the last five and twenty years. In asking me to resign the Vice-Presidency you cannot have been prompted by any doubt as to my loyalty to the Masters, because you have been too intimate with me to make such a mistake. It is not worth while for me now to attempt to analyse your motives, but to guard against further misconception let me repudiate the idea that in resisting your mythology I am hostile to the memory of Madame Blavatsky. It is a deplorable mistake to identify the great revelation of knowledge that has been poured into the world by the Masters through various channels during the last five and twenty years with any of the visible personalities concerned. To regard Madame Blavatsky as their "chosen representative" is to combine several mistakes in one. All who work on this plane for the progress of human enlightenment are free agents in doing so, as the letter quoted above suggests. To suppose them mere wire-pulled agents is to saddle the Masters with the discredit of all the mistakes they may make. Of course it would be silly in the last degree to suppose that great Adepts and Chohans could be saddled, under any circumstances, with "kārmic" responsibility for such mistakes; but it is easy to mislead the conjectures of unthinking people in that direction. Finally, the "chosen" theory misapprehends the nature of that steady pressure assisting spiritual growth which the Masters bring to bear on human progress from higher planes, and partly manifest in their readiness to smile upon whatever honest efforts any of us may make, on this plane, to co-operate in that great work. Meanwhile, do not let us burden Theosophy with the shortcomings of any of the personalities conspicuous in the early records of the Theosophical Society.

In the last few words of the passage in your address relating to myself, you again give a little twist to the facts. The London Lodge only decided to remain in the Society "for the present," looking on at the activities of its new President with some anxiety as to what it might be necessary to do at a later date.

A. P. SINNETT.
