

From the above passages and from others in the Bundais, the inference to be drawn is that up to the time of the millenium's coming to Libra, the creation had developed to a certain stage when there existed in this world two principles (either as one or separate) called Gayomard and the Bull, as well as the elements. On the milleniums coming to Libra, they all come under the influence of planets: the elements undergo change and the Bull and Gayomard disappear. The chaos reigns, but the other influences (*i. e.*) of the constellations acting, order is restored: the cattle proceed from the departed bull and the mankind from Gayomard, the creation in its present form is sustained. The Aharman could not harm Gayomard for thirty years after the arrival of the millenium at Libra, because Saturn, though then at Libra, was counteracted by the good influence of Jupiter (Ahura Mazda) who was in Cancer. It was only when Saturn came again to Libra and Jupiter in Capricorn (period of about 30 common years)* that he (*i. e.*, Aharman or rather Saturn) succeeded.

The first appearance of the word "Bull" is in the most antique writings of the Avesta, which are written in the Gatha dialect. Therein the Bull complains to God that he suffers much misery on account of oppression prevailing, and that therefore a good ruler should be given him. The reply given is that the time was such that misery was to be everywhere expected and that the epoch was not ripe for the appearance of Zoroaster; though he would appear at the proper time.

The words "the only begotten Bull" and "the three-year old Bull," are also to be found in the Avesta.

Yours faithfully,

D.

* After the millenium's coming to Libra, the thousand years between one sign and another are, for historical purposes, considered to be common years. This is corroborated by the Dabestan and the Desatir. The cycles preceded by the present one are stated in those books as having been ruled by Mah Abad and his followers. In the present cycles, the world commences anew with Gayomard as the first man and ruler. This is the reason why the Zend Avesta makes no mention of the Mah-Abadians. The era of Gayomard, according to the Desatir, commences with the first planet, *i. e.*, Saturn, his other followers having as signed to them, each, one of the rest of the planets, or rather signifying thereby the predominating period of such planets as related to the respective religious teachers. The last planet ending with Kai Khosru, the era of Zoroaster appears. It would, I think, have been correct if the Desatir had assigned to each teacher a sign of the Zodiac, though in either case, the millenium assigned to Zoroaster is that of Capricorn, leaving two other signs for the two followers of Zoroaster to complete the cycle. I may add that 12,000 divine years are equal to 4,320,000 common years which are the sum total of the four Yugas and are equal to a Maha Yuga.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

STUDIES IN BUDDHISM.

III.

THE two writers whose book and article were discussed in the last paper could hardly have fallen into the entanglement of misconceptions which their arguments exhibit, if the way had not been prepared for them by earlier critics of Buddhist doctrine. We have seen how strangely Dr. Rhys Davids mis-states that doctrine as it bears on the existence of the soul, in the course of his Hibbert Lectures. The French writer on "The Religions of India"—A. Barth—whose work has been published in an English translation,* has been keen-sighted enough to perceive that the learned Pali scholar has failed to appreciate the spirit of the valuable translations we owe to his erudition. Mr. Barth sums up Dr. Rhys Davids' account of the Buddhist doctrine as follows:—"The Buddhist, strictly speaking, does not revive, but another, if I may say so, revives in his stead, and it is to avert from this other, who is to be only the heir of his Karman, the pains of existence, that he aspires to Nirvana. Such, at any rate, is the doctrine of the Pali books according to the opinion of scholars of the highest authority who have had the opportunity of studying it in the country itself." But Mr. Barth goes on:—"Has this doctrine been as explicitly formulated in the doctrine of the Master? We take leave to doubt this. On the one hand the Sanscrit books of the North appear to concede something permanent, an ego passing from one existence to another. On the other hand, we could hardly explain, it seems, how Buddhism, not contented with having annihilation accepted as the sovereign good, should have from the first rendered its task more difficult, still by in the end representing the pursuit of this good as a pure act of charity."

* By the Rev. J. Wood, published by Trubner and Co. 1882.

Unfortunately Mr. Barth, though repelled as it were from the *reductio ad absurdum* of the familiar mistake which Spence Hardy, Gogerly, Bijandet, and Rhys Davids, all fall into, prefers a half-way position for himself instead of driving to a logical conclusion the certainty he feels that no great religion could have been founded on the intolerable basis of such an error. He says after the passage just quoted:—"But in no way can this vaguely apprehended and feebly postulated ego be compared for instance with the simple and imperishable soul of the Sankhya philosophy." On what ground does he presume to say that it is vaguely apprehended and feebly postulated? Our translators have so far only dived into the mass of Buddhist sacred literature, bringing to the surface for the benefit of Western readers such fragments thereof as may have caught their fancy, and writings yet to be discovered may put this doctrine about the persistence of the Ego in plain terms instead of taking it for granted as is done in the text already available. But why will critics of Buddhism meanwhile overlook the important consideration which they recognise from time to time but then forget again,—that Buddhism did not profess to re-construct religious ideas from the beginning but to purify and expand them. "The simple and imperishable soul" of the Sankhya philosophy is merely an item of Brahminical faith resting on the broad foundation of the Vedas, and all that is essential to Hindu thinking concerning God and man must be welded with the Buddhist interpretation of Nature in order that we may recover the point of view from which Buddha taught his disciples to regard these ideas. As Mr. Barth justly remarks Buddhism was "a Hindu phenomenon, a natural product so to speak of the age and social circle that witnessed its birth," and in that "social circle" it does not strike Mr. Barth that there is any doubt about the survival of the soul, for he tells us in a matter of fact way that the pious Hindu "hopes to go to *Swarga*, which is the Heaven of Indra and of the gods in general." Going to such or such a place after you are dead seems a plain and intelligible process to the Western mind trained in the habits of thought which have assigned not only locality but physical attributes to the after states of humanity, but in truth if Buddhism refers to some of the complications connected with the destinies of the soul in a way which implies that all the possibilities of his progress are not summed up in the notion of "going to" this region or that, it is not necessarily denying any spiritual survival but merely discountenancing a grossly material view of spiritual life.

We have seen that in discussing the matter with the "householder"—the man who is content to live the ordinary life on earth and look forward to a normal hereafter,—Buddha treats the theory that a good man will be born after death into some happy state "in heaven," as quite a matter of course. With this recognition to argue from, we need only combine the theory in question with the constantly reiterated Buddhist doctrine of re-incarnation to arrive at an understanding quite independent of any disputable texts—as to *what must have been* the original Buddhist teachings concerning the progress of the soul. It is a mistake even when we have

an apparently complete body of scriptures to deal with, to deduce the teachings of any given religion too slavishly from texts. It is doubly a mistake to do this in a case where we have to be content with a fragmentary and imperfect body of scriptures. The inevitable logical deductions from the leading tenets of a religion may safely be relied upon as having formed part of its system of belief in the days of its original purity. Thus the truth manifestly is that the Buddhist view of the soul's destiny included the notion of immortality without accepting the attribute, at any stage of its progress, of immutability for the soul. The good man's *Ego* is *first* reborn in a happy state in heaven; but ultimately after its claims on spiritual happiness are satisfied,—descends again into earthly life. We need not indeed treat that view as Buddhist in any exclusive sense. It is the common property of most—probably I might say of all—Hindu forms of belief. The names given to various states of being may vary greatly among the various sects: different systems of symbology may be employed to embody the same underlying principles—or to embody them with subtle metaphysical differences to which European thinkers do not, as a rule, attach much importance, but the idea that human soul evolution is accomplished by successive incarnations in bodily life, relieved by periodic baths of spiritual rest and peace, is much more widely diffused than Buddhism, as I have said, but is at all events essentially Buddhistic also. If any thing in any Buddhist writing suggests to the Western reader the impression that the identity of the persistent Ego is "feebly postulated," that is merely due to the complexity of the idea (as compared to the elementary European conception of "going to" heaven or hell when you die) and not to its weakness or poverty. The whole mystery, for example, of individual identity through successive incarnations, unaccompanied by specific memory of mundane adventures or events, is wrapped up in the duplex character of the soul's survival—according to Buddhist faith, as adopted from the Hindu religion at large. Specific memory of the transitory interests associated with each physical life is necessarily exhausted in the intervening period of spiritual experience. If any one will look at the matter from the point of view of scientific modes of thought, he will see that this could not be otherwise, if we once recognise effects as produced by causes. The spiritual existence is necessarily subjective as to the force which perpetuates it. The soul's intensity of feeling concerning the adventures or incidents, or emotions of its last physical life, is plainly the energy which on the higher planes of nature is translated (relatively) into spiritual life. As long as that energy continues in operation, the spiritual life continues as a consequence of it.

When a soul is ripe for reincarnation by the hypothesis it has ceased to care for the circumstances which vibrated through its last personality, in other words its last physical existence—the mask it last wore on earth has disintegrated altogether, and the pure Ego, untainted by specific recollections, but including within itself the same centre of consciousness that functioned in it from the beginning,—returns to earth life under the attraction of those

affinities it has not yet conquered, or yet desired to conquer. This system of belief is coherent and intelligible, and gives a clue to all that has been found embarrassing in Buddhist remarks about the "new"-ness of the "person" who is reborn in the progress of re-incarnation. Also it disposes of the absurd notion that an immense religion that has been devoutly accepted as a rule of life by almost countless millions, has been carried on without any hypothesis of a heaven for good souls to "go to." They go to heaven—by the Buddhist theory—for as long as they have earned the right to be there; or since heaven in the sense of personal bliss though it may be prolonged, is necessarily by Oriental logic a state which comes sooner or later to an end, there is another alternative to be considered. On the one side lies reasonable indulgence so far as that may be compatible with virtue, in the joys of life *plus* spiritual enjoyment in heaven, and a return eventually to the chequered condition of incarnation; on the other, a stern self-denial in regard to physical existence,—an utter withdrawal from all thought of finding enjoyment in any of its transitory conditions, a passionate concentration during life on the idea of holiness in its most absolute purity,—and then a heaven of a higher kind, the very character of which it is hard for the embodied understanding to grasp, which does not come to an end; or rather, for Oriental thought never permits the idea of immutability, which does not come to an end within any period covered by the whole series of incarnations and passages through heaven contemplated by the alternative programme.

Modern European commentators on Buddhism would have been guarded from many misconceptions if they had realised the theory of future life with its varied possibilities, as thus arising from the contact of the Buddhist ascetic's enthusiasm for nirvana with the prevalent systems of Hindu thought about the *normal* future life. When the theory just roughly sketched,—which shows us that normal future as consisting partly of spiritual periods, and partly of returns to earthly incarnations, was described with some amplitude of detail in my own book on *Esoteric Buddhism*, some Hindu critics objected to ideas, thus the common property of all Hindu religions being specially labelled with the title of Buddhism. And yet for want of a little contact in this way with the living faith of Hindus in the present day, which would have cast so instructive a light upon their ancient writings, learned students have found some of the simplest problems of Buddhist texts hopelessly insoluble, and have speculated one in the track of another through a weary cycle of literature as to the meaning of apparent contradictions in Buddhist texts which would never have given any trouble to an inquirer imbued with the spirit of Oriental thought.

Let us consider for example a passage from one of Professor Max Müller's early writings on Buddhism—to be compared directly with his later comments. In his article on "Buddha and the Buddhist Pilgrims," published in 1857, he writes:—"This doctrine of salvation has been called pure Atheism and Nihilism, and it no doubt was liable to both charges in its metaphysical character, and in that form in which we chiefly know it. It was atheistic

not because it denied the existence of such gods as Indra and Brahma. Buddha did not even condescend to deny their existence. But it was atheistic like the Sankhya philosophy which admitted but one subjective self, and considered creation as an illusion of that self, imaging itself for a while in the mirror of nature. As there was no reality in creation there could be no real Creator. All that seemed to exist was the result of ignorance. To remove that ignorance was to remove the cause of all that seemed to exist. How a religion which taught the annihilation of all existence, of all thought, of all individuality, and personality, as the highest objects of all endeavours, could have laid hold of the minds of millions of human beings, and how, at the same time, by enforcing the duties of morality, justice, kindness and self sacrifice it could have exercised a decided beneficial influence not only on the natives of India, but on the lowest barbarians of Central Asia, is one of the riddles which no philosophy has ever been able to solve. The morality which it teaches is not a morality of expediency and rewards. Virtue is not enjoined, because it necessarily leads to happiness. No! virtue is to be practised, but happiness is to be shunned, and the only reward for virtue is that it subdues the passions and thus prepares the human mind for that knowledge which is to end in complete annihilation."

Whether we rely on the perfect coherence of Buddhism with the Indian doctrines it took over *en bloc*, or on the translated texts, such as that already quoted Buddha's address to the householders, it is transparently plain that the learned Professor is mistaken all through this passage. There is no riddle in the matter. Buddhist teaching is quite as ready to recognise a system of future rewards and punishments as inevitably following on conduct in this life, as Christianity or Mahomedanism itself. All that is treated by Buddha as a matter of course, and if he had had nothing more to say than that he would never have been moved with the necessity of doing all he did to teach the world. His system of thought was superadded to the elementary idea of all religions that in a future (relatively) spiritual state the soul will obtain the fruit of its Karma,—the reward or punishment due to its merit or demerit. It was superadded to the other idea by no means elementary, but perfectly familiar to all the people he had to deal with, viz., that besides reaping the fruits of its Karma in the subjective state of heavenly rest, the soul would complete the harvest in its next phase of physical life, and the great point he had to emphasise was this: that for humanity there was a path which would enable it to achieve a higher evolution than that which merely led through alternative states of heavenly bliss and physical existence (with all its drawbacks). There was a means of escape from the law which drew souls back into incarnation; a way of getting rid, once for all, of the sorrows incidental to *fleshly* existence. That way led through the extinction of *Karma* which clothed the soul with the affinities drawing it back into re-incarnation, up to the supreme condition of holiness called Nirvana, in which the selfishness, the egotism, the delusive sense of separateness which kept down humanity to the conventional level would be "blown out." Not that the

higher spiritual consciousness would disappear, the appetite for separate physical existence would disappear in the sublime glories of that spiritual consciousness fully awakened at last.

It is a strange destiny for such a doctrine to have been drowned in the ludicrously misdirected criticism of the Western scholars, who have taken an interest in Buddhism since the era of what may be called its re-discovery in modern times by Mr. Brian Hodgson. But the mistake once fairly set on foot has been tossed from writer to writer. Mr. Spence Hardy ventures to sum the matter up as follows:—"From the absence of a superior motive to obedience, Buddhism becomes a system of selfishness. The principle set forth in the vicarious endurances of the Bodhisat is forgotten. It is the vast scheme of profits and losses reduced to regular order. The acquirement of merit by the Buddhist is as mercenary an act as the toils of the merchant to secure the possession of wealth...The disciple of Buddha is not taught to abhor crime because of its exceeding sinfulness, but because its communion will be to him a personal injury. There is no moral pollution in sin; it is merely a calamity to be deprecated or a misfortune to be shunned....The Buddhist can discover no permanent rest, no eternity of peace in any world, and he therefore concludes that there can be no deliverance from change and sorrow but by the cessation from existence."

It is simply confusion of thought in the critic's mind which leads him to suppose the Buddhist doctrine falling short of that which it really goes beyond. Not merely by Buddhism but by all the severely metaphysical codes of Oriental belief immutability of consciousness in eternity is put aside as unthinkable. But phrases merely repudiating that intellectual error are—by persons who do not stop to discover the nature of the error—taken as repudiating the survival of the soul after death. The Buddhist is really taking for granted, as a matter of course, the survival through millions of ages! If he had only realised this, if he had only stopped to think the matter out, surely Professor Max Müller could never have launched himself on that unfortunate interpretation of the Buddhist creed which led him on from one grievous misconception to another.

In the article just quoted he goes on:—"And what was the object of all this asceticism? Simply to guide each individual towards that path which would finally bring him to Nirvana, to utter extinction or annihilation."

And in reference to the stages of meditation preceding Buddha's death, he says:—

"We must soar still higher, and though we may feel giddy and disgusted, we must set out the tragedy until the curtain falls. After the four stages of meditation are passed, the Buddha (and every being is to become a Buddha) enters into the infinity of space; then into the infinity of intelligence; and thence he passes into the region of nothing. But even there there is no rest. There is still something left—the idea of the nothing in which he rejoices. That also must be destroyed, and it is destroyed in the fourth and last region, where there is not even the idea of a nothing left,

and where there is complete rest undisturbed by nothing or what is not nothing.....Such religion we should say was made for a mad-house."

It was made instead for a nation of metaphysicians. No attempt to represent in language the passage of an individual consciousness through such exalted spiritual states as may lead at last to freedom of all desire for separate existence,—a *maya* or delusion of the physical plane,—could be productive of a view of things likely to be found comfortable by intense thinkers in a keenly materialistic age. But to attribute an atheistic and nihilistic character, whence materialism in the extreme degree to a system of thought so highly spiritual as to fly over the heads of its accusers, is to illustrate in a curious fashion the epigrammatic theory that extremes meet.

In a letter to the *Times*, dated April 24th, 1857, Professor Max Müller combats a criticism on his view of Nirvana put forward by Mr. Francis Barham, and refers to his own effort in the articles on the Buddhist pilgrims to show that Nirvana meant "utter annihilation." He says, "every Sanskrit scholar knows that Nirvana means blowing out and not absorption....It is doubtful whether the term Nirvana was coined by Buddha....It is explained in the *Amara Kosha* as having the meaning of 'blowing out applied to a fire and to a sage'...the only ground on which we may stand if we wish to defend the founder of Buddhism against the charges of Nihilism and Atheism is this—that as some of the Buddhists admit one of the Baskets was rather the work of his pupils and not of Buddha himself. This distinction between the authentic words of Buddha and the canonical books in general is mentioned more than once.....Buddha himself, though perhaps not a nihilist, was certainly an atheist. He does not deny distinctly either the existence of gods or that of God; but he ignores the former, and he is ignorant of the latter. Therefore, if Nirvana in his mind was not yet complete annihilation, still less could it have been absorption into a divine essence. It was nothing but selfishness in the metaphysical sense of the word—a relapse into that being which is nothing but itself...At the present moment the great majority of Buddhists would be probably quite incapable of understanding the abstract nonsense of their ancient masters. The view taken of Nirvana in China, Mongolia and Tartary may probably be as gross as that which most of the Mahomedans form of their paradise. But in the history of religion, the historian must go back to the earliest and most original documents that are to be obtained. Thus only may he hope to understand the later developments which, whether for good or evil, every form of faith has had to undergo."

In view of all that has gone before there is no need to take every such passage as this to pieces and repeat the explanations which cover all the ground. But it is interesting to group a few such passages together in order to show how the same two or three mistakes are responsible for the tone of savage depreciation in which so many of its critics in Europe have dealt with the Buddhist faith, the beautiful spirituality of which they have thus altogether missed.

In the article on Buddhism in his "Chips from a German Work-shop"—this paper bearing date 1862, Max Müller adheres to the view already expressed of Nirvana. He says:—"Difficult as it seems to us to conceive it, Buddha admits no real cause of this unreal world. He denies the existence not only of a creator, but of any absolute being. According to the metaphysical tenets, if not of Buddha himself, at least of his sect, there is no reality anywhere neither in the past nor in the future. True wisdom consists in perceiving the nothingness of all things and in desire to become nothing, to be blown out, to enter into Nirvana. Emancipation is obtained by total extinction not by absorption in Brahman, or by the recovery of the soul's true estate. If to be is misery, not to be must be felicity, and this felicity is the highest reward which Buddha promised to his disciples."

It is quite possible that the reward he promised them would be no reward at all, for a great many highly gifted and intellectual men immersed in modern civilisation. Great advancement along some lines of progress is occasionally purchased by a retardation of progress along other lines. But whether the almost appalling holiness and forgetfulness of self involved in the idea of Nirvana is attractive to us or not, we need not commit the mistake of supposing—as in the other case—that it falls short of that which it over-shoots. Whatever was the nature of the felicity that Buddha offered to those of his disciples inclined to tread, "the Path" with him, it was something they were assumed to prefer on the face of things to immeasurable periods of selfish heavenly bliss interspersed with the intense existence of physical life. If Buddha had said:—There is nothing to be got anyhow after death but a condition in which consciousness of self as a separate entity disappears, then his modern critics might have had reason in arguing,—from the point of view of their own aspirations,—that this was a gloomy and comfortless creed. But as his address to the householders, and the fact that his system was built upon existing beliefs among other plain evidences will show, he really saw in effect:—there is something better to strive for than the heaven that awaits all good men. There is utter holiness which is the absorption of consciousness in the Supreme consciousness, the surrender of the sense of separateness. Let those who like the keen sense of separate existence be good, and they will be happy. Let those who can understand spiritual exaltation follow me. The world at large around him in Buddha's day,—as is clear from the fact that they believed in him and took him as their Lord, whether they tried to imitate his life or merely admired it and consoled themselves with the lower hope of earning reward,—understood him fully.

Attention may here be given for a moment to a suggestive passage concerning the nature of the union with Brahma, to which Buddhism aspires, is to be found in a conversation between Buddha and Vasettha (vide Dr. Rhys Davids' Hibbert Lectures) as to which is the right path of holiness. By circuitous questioning the teacher brings out the idea that it is nonsense to imagine men still ardent in their attachment to worldly possessions and liable to

anger and passions, can after death find a concord and likeness between themselves and Brahma,—Brahma being free from anger and malice—sinless, and having self mastery. The cultivation of similar qualities in himself is the true path of holiness for every man when he treads it:—"Uprightness is his delight, and he sees danger in the least of those things he should avoid, he adopts and trains himself in the precepts, he encompasses himself with holiness, in word and deed, he sustains his life by means that are quite pure, good is his conduct, guarded the door of his senses; mindful and self possessed he is altogether happy.....Then in sooth Vasettha, that such a man—who is kind, and full of love and pure in mind and master of himself—that he after death when the body is dissolved should become united with Brahma—such a condition of things is every way possible."—(Hibbert Lectures, p. 69).

A couple of passages from Mr. Spence Hardy's "Manual of Buddhism" will warn the reader from going to that source for enlightenment concerning the real doctrines of Buddha. "In the Brahma Jata Sutra (Rev. D. J. Gogerly) we have an account of sixty-two heterodox sects." These include persons who suppose—almost any specific hypothesis that can be imagined about a future life. Buddha declares them all erroneous, "so that according to him there is no state of future existence, either conscious or unconscious; material or immaterial, miserable or happy, and yet death is not annihilation. We exist and we do not exist, we die and we do not die. These appear to be contradictions, but we shall afterwards learn that the seeming discrepancy arises from the complexity of the system. There will be a future state, but not of the individuality that now exists, and though death is the dissolution of that which now exists, it is not the annihilation of a potentiality inherent in that existence."

To Mr. Hardy this is all bewildering nonsense, and yet its easy paradoxes will surely be plain in their meaning to any one who will look at them in the light of the considerations advanced in these pages.

A. P. SINNETT.

PRACTICAL THEOSOPHY.

IN the absence of any well-defined theosophic creed or dogma, theosophic principles in the form of generalisations only having been given out, there has been no end of misapprehension and misapplication of these principles. The resulting errors have been charged to theosophy and odium has not infrequently attached to the very name. It would be very easy to show that such must necessarily have been the result from the very nature of the case, and that all these misapprehensions are the fault of individuals alone. Individuals differ widely both intrinsically and extrinsically, and a specific statement that would apply exactly to one individual case might not fit another in a million.

It has been repeatedly stated that the only theosophic school-master is man's own higher nature, that his intelligence and consciousness, illumined by conscience, must enable him to *feel his way*.

What a recent writer in the *Theosophist* says about the desirability of a teacher or *Master*, is doubtless true, and the desire for this has been the one cry which has come up from thousands of seekers all over the land, but, alas! the cry has been in vain, and we have witnessed the result in the flocking to other societies which promised just these teachers or teachings. The Theosophical Society has beaten the cover, while others have bagged the game. This would be of no consequence whatever if the best results for these seeking souls were thereby attained, but when delusion and ceremonial magic are the inevitable results, we may not altogether shirk the responsibility of thus arousing the spirit of enquiry. The last state of such seekers is worse than the first. The time is at hand when our would-be leaders must come down from the clouds, for every professed theosophist will be held to strict account. True, an all-sufficient body of the doctrine has been set forth, and if one but catches the spirit of the movement, he may easily gain a clue to the labyrinth that will in no case lead him astray into pitfalls and dangers. The real ethics of theosophy apply to *man*, not man in India or Europe, or America alone, but to man everywhere, and at all times, and under every condition, and here is just the reason why more specific instructions cannot be given. The doctrine *per se*, is set forth, the *application* must be made by the individual, and if the doctrine be not capable of such varied application, it cannot be universally true.

A large part of what has been written applies to those favoured individuals who have means for leisure, and opportunity to devote to work either personal or otherwise, who "untrammelled" by wife or children or worldly obligations, feel free to make theosophy the business of their lives. It has thus happened that others not thus free to choose, and feeling the sting of injustice, born it is true of selfishness, and fortified by the aforesaid more fortunate examples, have made the fatal mistake of seeking to ignore or get rid of their obligations rather than to discharge them, imagining that thereafter they would find an "open sesame" to the temple of the gods. I said, a large part of what has been written, but this refers less to the text than the commentary, less to the doctrines originally given out, than to the applications and annotations.

Let it be clearly shown that theosophy has a practical application to the family, to the home circle, to husband and wife, to every and every-day relation in life and its following will be increased tenfold. Let it be clearly shown that no husband can progress in, or even enter the Path by ignoring or deserting his wife and children, but on the contrary, that they may and ought to be his companions at every step, and that nothing so unifies a household, as one genuine theosophic life therein, and theosophy will begin to be understood, and as it is understood it will be espoused and exemplified. It was undoubtedly necessary in the present low spiritual condition of the world, to point out the transcendent heights attainable by the soul who *wills* and *dares*. Nothing else would arouse the sleeping God within us, but when it was added, that not one in a million could reach this height,

it was human nature to *try*, or else to deny its possibility. This explains the growing tendency to deny the existence of the Masters, and as this denial is supposed to take all *authority* from the Theosophical Society's movement, progress in many places is in abeyance.

The idea of TRUTH is the only authority, and the coherence of truths as evidence thereof, unfortunately has not yet taken possession of the body theosophic, though this one principle was nailed to the mast at the publication of the first number of the *Theosophist*, and floats there still. It is possible that one may starve his body into submission, and become clairvoyant by gazing at a spot on the wall, and by fleeing to the desert avoid temptation, and if he can avoid insanity and imbecility, gather vibrations by the out-breathed word, but place within his reach a half-clothed voluptuous woman, and he will doubtless learn more of "*magic*" in an hour than the wilderness has taught him in forty years, and his rôle will be that of slave, rather than master, for in the hour of triumph he "shall surely die." "Elephants and cows eat grass," and hundreds of men and women are continent from apathy, or lack of opportunity. A real adept is one, it is said, whom every woman desires, yet none possess, and on the higher plane men are as women, and women as men. Our ancient brothers called the process by which this higher plane is reached, "Alchemy," or the "Great Work," converting the baser metals into gold. He who is incapable of lust, is incapable of power, yet he who mistakes lust for love is a beast. He who converts lust into love, is thus far an adept, for he knows the elixir of life. The man or the woman who is the centre of home and children, need not envy the recluse, for any real progress of which he or she is intrinsically capable is open now and here, as well, nay often better than there. These are the natural and necessary conditions, *else they had not been*. Imagine an "adept" sighing for other conditions with which he might exercise his power! He is an adept, who seizes on the commonest things nearest at hand, and transforms them into beauty and blessing. The world is his, and he is helped infinitely if he can make the centre of that world a *happy home*. Here let him will, and do, and dare, let him learn patience, self-control, unselfishness, and above all the power of love. As he conquers himself, he shall learn to know himself. The voices of wife and child when he goes out into the world, shall make his own voice seem a symphony, and sorrow and pain shall flee at his approach. There is true magic in happiness, when based on intelligent knowledge, and unselfish endeavour. He who despises this magic, is capable of no other. He who triumphs here, is capable of all. One by one the veils are lifted, and the faithful disciple reads in the hall of truth the lessons of wisdom. He walks with no uncertain step. That which he needs comes at the appointed time, though he pauses not for its coming. He may hear no voice of Master till he utters no plaint of slave, yet he knows in whom he has trusted and he cannot be put to shame. He is the true clairaudient who listens to and obeys the voice of God in his own soul. He is the true seer who walks by the light of an enlightened consciousness—the highest intuition.

HA-KHOSHECAH:

A vision of the Infinite.

IT was night. I was alone. The waters of the Atlantic, sparkling with phosphorescent light, reminded me of the restless current of life. The deep vault of the starlit heavens, which the waters fitfully reflected, into which they melted at the line of the horizon, suggested the unknown, to which life is hurrying. I gazed from the one to the other, and as I gazed I could not help wondering how the temporal, of which no more fitting type could be found, had been drawn from the eternal, which in so many of its aspects it resembled, and to which it seemed to be returning. And as I so gazed, so wondered, I seemed to pass from the finite to the infinite.

And now, floating in the depths of space as I had but just been on the diminutive world from which I had been lifted, the solution of the problem of creation appeared to be within my grasp; the meaning of life about to unfold itself to me.

I had been a dreamer from my youth; a dreamer who in his dreams had sought to discover the links which bound the material to the immaterial; a dreamer who taught that the natural body of man was but the vesture of a spiritual being endowed with a living, that is an undying, soul, had sought to fathom these mixed relations and learn why the spirit of man had been clothed in a body; why to these a soul had been added. And how this body, spirit and soul, acting and reacting on each other in the uses of a perishable life, were to produce a being fitted for an imperishable state in a higher sphere of existence.

In these my dreams creation had always presented itself as a function; the use of life as the process by which that function was carried on. But to test this view, to give it shape and substance, a wider horizon than has been submitted to man, in the sphere on which his life is passed, was necessary.

Creation to be understood must be viewed from a distance, so to say and as a whole, in order that the full meaning of the evolution whose outcome is the natural world, of which man forms a part, may be taken in. It must be seen in all its workings. And, to be so seen, the see-er must be lifted out of and placed above the finite relations of temporal action.

Floating in the infinite—in infinite space—I seemed to be so placed.

I was alone. Absolutely alone, as far as my senses could discover. Left to discern by my unaided powers whatever I might behold.

At first I was in complete darkness; a darkness caused by the infinite depth of transparent space—of a transparency through which vision could penetrate in every direction, but without finding what it sought because looking through the same, even as one sees through glass unconscious of its presence, and thus the great lesson was impressed on my understanding, that, in seeking to scan the infinite, I was searching for the limits of the boundless, and in this way I discovered that the infinite cannot reveal itself

to the finite without entering into finite relations or assuming sensible cognizable forms.

Reflecting on this lesson I perceived that it was the necessary, the substantial foundation of all knowledge; and that, seen through this foundation, darkness was something more than the mere deprivation of light—that it was a want of power in the finite to comprehend the infinite.

While yet pondering on this lesson I saw the apparent darkness of transparent space become luminous, not luminous in itself, for in it was no change, but luminous to my powers of vision, as these became gradually habituated to that which they were beholding—luminous even as the sea when it sparkles with a phosphorescent light.

As I regarded this luminosity it seemed to resolve itself into flashing lights, darting in every direction.

Presently I perceived that these lights were moving in a certain orderly way.

Then I distinguished these orderly moving flashing lights as luminous bodies circulating in space; and thus finally realized that I was surveying a vast circulating system, which was not without its analogies to the circulation that goes on in natural bodies.

Examining this circulation more closely, I discovered that, numerous as were the luminous bodies, non-luminous bodies, vastly more numerous though smaller, were circulating round and with these; some of them having yet smaller non-luminous bodies circulating round themselves. And then I perceived that while some of the luminous bodies, with their non-luminous companions, were circulating round other luminous bodies, and these round others, the whole circulation was taking place with reference to, and was controlled by, a central luminous body apparently at rest: though whether this rest was absolute or merely relative I had no means of determining.

This central body at once attracted my attention. And watching it I presently saw that it had a luminous pulsation: rays of light darting from it, intermittingly though incessantly, in every direction and permeating the whole circulation.

Considering these rays I perceived that they marked the presence and passage of a force which guided and controlled the movements of the circulating bodies—restraining their several affinities and attractions, and keeping their paths within those limits in which their respective functions could be best performed—and thus realized that this central body was constantly exercising a co-ordinating influence on the circulation, controlling an action which, left to itself, tended to become inordinate; and making that source of orderly life which, unless thus regulated, would be self-destructive and produce an ultimate annihilation.

Again, considering this circulation as a whole, I could not avoid coming to the conclusion that, just as the circulation in the natural body is a functional circulation, necessary to the well-being of the body in which it is carried on, so was this circulation in the infinite a functional circulation, necessary to the well-being of that in which it was maintained.

So viewing this circulation, and examining it more narrowly, I observed two processes in constant operation in the respective members of the circulation: for, while the luminous bodies kindled and consumed, and thus converted or changed the conditions and relations of, and then repelled, all that came within the sphere of their influence, as they passed through space, the non-luminous bodies absorbed and appropriated the same: so that, as the result of this double action, the transparency of space was maintained, and the permanency of such other conditions and relations as were inherent therein or essential thereto, provided for.

Seeing in this way that what the luminous bodies by their action repelled, the non-luminous bodies absorbed, I observed the latter more attentively, thinking it possible that they absorbed for a use, by this use producing a change in that which they had absorbed, in order to return the elements thereof in an altered, a transparent state to space. But all that I could discover in this regard was, that the non-luminous bodies were surrounded by, or enclosed within, a semi-transparent envelope or atmosphere, the lighter portions of which were constantly rising to the surface and dissipating themselves—melting away, so to say, or becoming so attenuated as to be actually transparent and invisible, like the space in which they were diffused.

And now I noticed that, while the luminous bodies were persistent, the non-luminous bodies were undergoing a constant change; each apparently having a definite career of its own; coming into being, maturing, and then passing away. So that there was a continuous succession of these bodies, which were not without their analogies to living bodies discharging functions proper to themselves. And I thus learnt that temporal or finite relations commenced in the non-luminous bodies.

Watching these bodies yet more closely, I noticed a luminous force passing from the luminous body, to which they were severally attached, to each non-luminous body dependent on it—a force analogous to that transmitted in the luminous pulsating rays continuously given forth by the central luminous body. And I then perceived that the central luminous force restrained the non-luminous body from too nearly approaching the luminous body to which it was attached, and towards which mutual attraction would otherwise cause it to fall; and thus enabled the luminous force issuing from the latter to influence its functional life. And I was thus led to observe that as the non-luminous bodies matured, they cumulatively resisted the action of the central luminous force, and then, as this action became relatively weaker and weaker, themselves drew nearer and nearer to the luminous body to which they were attached, until, reaching its zone of incandescence, they were kindled and consumed.

While considering these relations, I noticed a marked difference between the luminous force issuing from the central luminous body and that passing from the other luminous bodies; for while the former was projected in every direction, and permeated the whole circulating system, the latter went only to the non-luminous bodies connected with its source, as though attracted by those.

There was also another well marked difference in their effects; for as the former passed through space flames burst forth, from time to time, in some of the regions thereof through which it passed, which was not the case with the latter.

I could not but think that these flames were caused by the kindling of gases, and presently saw that they resulted in the formation of dew—small watery vesicles or cells, which, gradually coalescing, slowly formed watery globes, and thus ultimately became the nuclei of non-luminous bodies.

Each of these watery globes, even as it was forming, moved towards the luminous body within the sphere of whose influence it had commenced its existence; but, withheld from too near an approach thereto by the restraining force of the central luminous body, circulated round, in its efforts to reach the source of its attraction, thus entering the general circulation.

And now this watery globe, as it circulated in space, attracted and absorbed the elements of matter floating therein—whether in the shape of cosmic dust or more solid particles, vapours or gases, such elements thereof as came within the range of its attraction, thus at once growing and solidifying.

After a time this circulating non-luminous globe burst into flames, as the result of some internal action! but these flames were quickly shrouded in a dark vaporous smoke, so that it could not be mistaken for a luminous body. And on these subsiding its aspect and relations were completely changed, so that, from being simply a watery globe, its surface was now enveloped in atmosphere and divided into land and water.

And then acted upon—fecundated so to say—by the luminous force passing to it from the luminous body round which it was revolving, it produced countless living cells which became the parents of its organic life; so that, commencing its being as a watery cell—constructed of watery cells—it thus reproduced after its kind.

These living cells by the use of life modified themselves, and produced modified and modifiable living cells, which producing others in succession in an advancing order by slow but continuous modification, originated the lower forms of vegetable and animal life; which again developed into higher orders, until the highest attainable were reached.

And now I noticed a production of spiritual beings, following this evolution of vegetable and animal forms; of spirits busy with the organic forms with which they were thus associated.

Observing these I discovered that they were specially occupied with the processes of life, and especially with the process of generation. And in this way I learnt that these spiritual beings were formative spirits by which the development of the organic life they were thus busied about had been carried on.

I was curious now to ascertain whence these spirits had come, and whether they had been developed simultaneously with the organic life they were developing, or had been specially introduced for the work they had in hand.

I had observed that at the death of each organism, from the most rudimentary cell to the most perfect form, a spirit, more or less rudimentary or advanced according to the state of the dying organism, passed from its body: so that, in so far, the several orders of spirits proceeded from the several orders of bodies with which they were associated.

Making this observation the basis of further research, I fixed my attention on a germ cell just produced by its mother, the non-luminous planetary body. After a brief existence this cell died; and as it died a spirit germ passed from it to the spirit state, to which it now belonged.

I had not seen a spirit germ enter the germ cell on its formation: I could detect none in successive similar observations repeated afterwards. And hence I was driven to the conclusion that this spirit germ was created, with the cell germ, by the action of the solar force on the planetary body.

Watching the spirit germ that passed from the expiring germ cell to the spirit state, I saw that it associated itself with germinating cells producing modified offspring. And that presently co-operating with two of these possible parent cells, it built up for itself, built itself into or clothed itself with, a modified cell—their offspring. And then detaching itself from its parents commenced a second independent life.

During this second life by association with another cell, as in its first embodied existence, it produced material from which, by the act of generation, other modified spirit germs built up for themselves or built themselves into and clothed themselves with cells, yet further modified and further modifiable by the uses of this second life of the spirit parent and second generation of its cellular offspring.

At its second death this spirit germ passed from the second body it had occupied in a modified state; so that it was now clear to me that this spirit had been developed by the life it had led, though it was still but a modified spirit germ.

Watching this spirit germ progressing through countless generations, until from the germ state it had developed into a rudimentary spirit, I saw that it passed from generation to generation by successive repetitions of the process I had first witnessed; having been solely occupied, from each successive death to its return to life, in seeking a suitable parentage for the body it desired next to occupy. But, as it had now reached the stage in which it passed through animated forms and lived in animal bodies, I was able to observe the process it used and was submitted to with greater facility.

In this way I learnt that in generation the parents simply provided the material from, and relations through which a bodily form in their own likeness—in their own likeness modified to suit the appetites and aptitudes of the builder—could be built up; but that the builder of this bodily form was a spirit that had reached the stage in which it required, and was fitted to build itself into, occupy and use just such a body as these parents were enabled to provide it with the means of producing.

I had watched the spirit germ passing through cellular changes to germinating forms, through these to animal bodies, and then through the several orders of animal bodies to the animated human form. And, in each and all of these progressive changes, I had always seen the same means, always used in the same way, and always producing like results. Spirit was, in each case, the factor, life, the worker, and death was as necessary as life for the advancing work—death with a view to renewed life in a higher state.

But, although in this way there was a general and uninterrupted advance in the progressing work, all the spirits at first engaged therein did not continue their advance; for, at different stages of their progression, some dropped out of the advancing line and presently retrograded, becoming retrograde spirits, which, by the use they made of life, degraded the bodily forms they occupied, thus causing degraded and retrogressing forms, which tended to further degradation as they carried on their less perfect existence side by side with the advancing orders. But these, now forming no part of the advancing order, had no present interest for me.

As the work progressed, and when a complete series of necessary orders of life had been formed, I observed that the advance of the spirits was easier and more rapid: for, the evolution of serial bodily forms being now completed, the spirits had but to use these for the purpose for which they had been created, to use them as the channel and means for their own development, as the apparently complex but in reality very simple machinery by which their own evolution was to be effected.

I now noticed that some of the orders of organic life dropped, one after the other, from the series; these being no longer necessary to the work in view, their forms no longer sought by the advancing spirits; so that the natural order was a constant reflex of spiritual order working in and through it. And thus I obtained the proof, if such proof were now needed, that the serial order of life on the earth, as interpreted through these observations, was the instrument by which the spirit that passed its last earth life in man was created, the process by which it was made. And that it was created and made by passing from the germ state in succession through, and living the lives of the several organic and animal forms it thus consecutively clothed itself with and animated. And I then saw that under this process of creation the life was everything; the use made of each successive life the factor which determined in what direction the advancing being would progress: the created being thus constituting itself and becoming the outcome and impersonation of the several lives by passing through which it had been created, having shared in that passage, and by use appropriated, the several tendencies, inclinations and appetites of the organic and animal forms that had contributed in this way to its formation. For no two spirits passed through the same serial order of forms—each tending in succession to that form through the aptitudes of which the inclinations and appetites it had developed during its previous lives could be most fully satisfied.

It thus became evident to me that in the natural order a constant action and reaction were going on between spirit and body; the spirit engendering the body, in which it proposed to live a renewed life, out of the bodies of the parents that had produced it; and, by living the natural life of the natural body with which it had thus naturally clothed itself, developing the bodily form of the natural body of which it had thus by natural means made itself the spirit.

In all this action was evident—the action that produced the creative development of natural form.

But while the spirit was thus using, and by use developing the body of the being of which it had become the spirit, by the action of life, the body was itself reacting on the spirit by the use of life—developing it in the direction to which the use it made of the life it was passing through tended: and, by so developing, preparing it for a renewed life in a more developed natural form of the advancing series. And the character of the form to be taken in this renewed life was determined by its aptitudes for the indulgence of the tendencies the spirit acquired, or strengthened through the uses it made of the life through which it was actually passing; for these tendencies, as inclinations or appetites, urged the spirit, in its next search for a suitable parentage for a renewed body, to choose that form through which they could secure the fullest satisfaction.

Thus, while by its action the spirit engendered and built up the natural body, and then, by continued action in the use of that body for the purposes of life, developed it, and so enabled it to produce a developed offspring fitted for the uses of advancing spirits, simultaneously the body, by reaction on the spirit thus using it for the purposes of life, developed that spirit and fitted it to occupy some one of the more advanced bodily forms which, through the developed and developing use of the body, spirit had produced. This continuous action and reaction causing that natural evolution of bodily form—the Creation; and being fully adequate to carry it on to its highest attainable limits.

Still considering this chain of natural development on its spiritual side, I now noticed that the spirits passing from the human form at death ceased to occupy themselves with the processes of generation and life. And I could thus at once distinguish the spirits that had not yet reached, from those which had passed through the human form—because the former were busied with their search for a renewed parentage, while the latter were not. And I thus found that the spirit state was divided into two classes—advancing and matured spirits; not taking the retrograde spirits into account, these having dropped out of the line of progression.

Of these the matured were at once distinguishable from the advancing spirits by the occupations they pursued—for having completed their migrations through natural life and drawn from nature all she could impart to them, they were applying the knowledge they had acquired and using the experience they had gained.

And they had a wide field for this application and use—a field as wide as the human race spread over and living on the earth,

for the life of man was that with which they occupied themselves, as I now perceived.

The picture thus presented to me was an impressive one—a busy spiritual world the complement of a busy natural world; a busy spiritual world working in, on and through a busy natural world; a busy spiritual world of advancing spirits hurrying on to the human form, through which to reach the true end of its being; a busy natural world wholly unconscious of the workings of the spiritual world with which it was associated; a busy spiritual world of matured spirits seeking to influence, teach and guide that human race through which themselves had passed; a busy natural world of human beings absolutely unconscious of the meaning of life—some of the more intelligent groping after a knowledge constantly unfolding itself to them, but which they could not understand.

I considered this picture attentively, and—struck by the impotence of a conclusion whose sum was, a race of spiritual beings seeking to influence the race of natural beings from which themselves had sprung, but failing in their efforts, because no natural channel had been provided for intelligible intercommunication between the two orders of being thus remaining in juxta-position—saw that more was being done by this creative energy than I had as yet been able to distinguish, and that the real motive of creation and the end it had in view had yet to be reached.

It was evident to me that this portion of the work was a failure, if only because free communication could not take place between man and the spirits seeking to influence him; and I was constrained to the belief that these spirits were beings that had failed to attain to the end of their being, though ignorant that this was the case.

Considering this position, and that man was the ultimate in the natural order, it seemed to me that it must have been intended that the spiritual being in process of creation should undergo some change in the human form, in virtue of which it would leave that form in a different state from that in which it had entered the same; or cease to be a merely spiritual being, whatever it might become, and that this change in it depended upon the use it made of its human life. So that all did not undergo this change; those which failed quitting the human body at death as spirits, but as spirits that had completed their bodily migrations. Hence in observing the workings of the matured spirits, I had simply been watching the operations of those that had failed to attain the end of their being, and were lost as far as that end was concerned.

Strange and startling as was the thought, I seemed to be gazing on a perishing race—a race that was passing away before it had attained to fruition. But that its fruition would be, was reached, though so far this had escaped my view, I could not doubt when I reflected on the marvellous process by which its creation had been accomplished. The individual must be renewable; may be renewed, I said to myself, even though the race perisheth; and there must be a process by which this renewing can be, will be, is accomplished;—a process analogous to that by which the race was originally created.

I saw that this process could but be introduced at the generation of man. Hitherto I had not examined the process of human generation, considering it but the last stage in a series of displays of creative energies—a stage in which what had previously occurred was simply repeated.

Viewing it more attentively I now found that, while the parents, as in animal generation, found the material out of and the relations through which the spirit, about to be clothed in a new body, built up and built itself into the body with which it was to be clothed, and in which it was to lead a new, a renewed life, a force was co-operating here, a new force as far as this special action was concerned, though it had been continuously acting on the progressing work.

This force I have already noticed as a luminous force passing in pulsating waves from the central luminous body and permeating the whole circulating system.

This force had given the first impulse to the creation of the non-luminous bodies.

This force by its restraining power had determined the conditions under which the creation I had been following, from its cradle so to say, had been carried on.

And now I again, and most unexpectedly, found this force giving a new impulse to this same creation, just as the power which had hitherto carried it on seemed culminating to decay.

Watching the outcome of this common action of the parents, the spirit clothing itself in flesh, and the central luminous force co-operating in this clothing, I found that every human being on coming into the world had this central luminous force continuously working on and in itself, so that the pressure of this force constituted the human, and distinguished it from the animal, from which, through it, the human was derived.

Starting from this observation I now watched the human, as I had been hitherto watching the spirit world. And so watching it I found that, as life progressed and man increased in years, the action of this force became weaker and weaker in and on him, until at length, seemingly resisted and driven away, it finally forsook him.

This was my first impression. And this resisting, overcoming and casting out of the central luminous force seemed universal. But it was not so; for, though this resisting, overcoming and casting out was so general as to be almost universal, closer observation showed me that in the crowd of those abandoned by the central luminous force were isolated individuals, isolated couples for the most part, on whom and in whom the action of this force was persistent; in some of them even increasing in energy as life advanced. But those living under the influence of this force were so few that they were easily overlooked in the teeming multitudes amongst whom their lives were passed.

My interest was now centred in these, and watching them, I observed that, while the rest of the human race were for the most part passing their lives in a whirl of excitement, in which each selfishly sought the indulgence of appetite, the gratification of impulse, they, living more or less apart from the busy throng,

employed themselves in self-forgetfully promoting the welfare and happiness of others, while seeking in tranquil retirement a harmony of being more or less complete.

Pondering on the difference between lives so passed and the lives of the throng from which they thus sought to withdraw themselves, I was prepared for a great difference in the respective outcomes of such lives. And I was not, therefore, surprised to find that, while on the death of the multitude spirits were given forth by the expiring bodies—shapeless, cloudlike, more or less opaque spirits, on the death of these, the chosen few, a luminous emanation in the semblance of the human form, only momentarily visible, passed away, apparently vanishing in space.

This luminous semblance of the expiring body, I at once saw, was the being formed by the process of creation I had been passing under review, which was thus, as I perceived, transferred to some other sphere of renewed life.

The difference between this luminous emanation and the spirits from which it was distinguished is at once expressed in the statement, that it was a semblance or image of the matrix in which it was formed and fashioned, or moulded; for the spirits were, in every case, formless and void—mere clouds, more or less transparent, more or less opaque, according to the character and condition of the spirit, but still mere non-luminous clouds.

This luminous image vanishing beneath my gaze, I could not examine it further. It passed at once from the sphere in which it had been created, as though drawn to some other state for which it had been preparing. The spirit world and the world of flesh and blood were alone submitted to my investigation.

Considering the relations of the matured spirits to the human beings in whom they had been matured, and of these to the luminous image which, in certain individuals, took the place of the matured spirits ordinarily given forth by the expiring human beings; and considering further that the only distinction I could detect between the human giving forth a matured spirit and the human giving forth a luminous self at death was, that the latter had been continuously acted upon by the central luminous force, whereas the former was abandoned by that force during the course of life, it was at once evident to me that the different result of the life was due to a different action through the life, which difference expressed itself physically in the attraction or repulsion, the retention or loss of the central luminous force.

The difference here seemed to be purely physical, and further to be determined by the life; though why a difference in life should cause such a physical difference in action as to produce a complete change in the being submitted to action by the process of life, was difficult to understand.

And yet since the whole creation had been carried on by extension of the process of life, and since to convert the animal into the human a fresh action had been introduced,—an action which produced its effect, or not, according to the life during and through which it was applied, nothing was more evident than that the whole difference in result was due to a difference in use;

was due to a difference made in the use of its life by the being submitted to an action, which, first changing it from the animal to the human, was seeking, during and through its human life, to produce yet further change in its nature by giving form, consistency and stability to that which would otherwise have remained a mere shadow, or to convert the spirit of man into the human soul.

Thus the use made by the being under creation—for this being was a being under creation, and its actual life but a stage in that creation and a part of the process by which it was being created; thus the use made by this being of the life through which it was passing determined whether its creation was to be carried further.

In this way I learnt that the problem now submitted to my judgment was no less than the meaning of the life of man, considered as a use, that I might discover, through studying the same, what it was in that life that arrested the creative process in his regard and threw him back into the spirit state, from which in the human the being under creation in him had been already lifted, and what promoted creative energy in its, in his regard.

The life was everything here. And the study of that life now lay before me. This study was a wide one. But being in the infinite—that is outside the limits of the temporal and so not bound by the laws of time, as regards the past,—I was free from restraint in applying myself thereto.

Observation soon showed me that self-seeking was the actuating motive of human action. Nor was this surprising; for self-seeking had been the actuating motive of the being under creation from its origin, as a spirit germ in a germ cell, until it entered the human form.

I had previously seen that this self-seeking was the cause of progressive creation; that without it evolution of form would not have taken place and the work would have been arrested; so that self-seeking was the necessary actuating motive.

I had also, and as a matter of course, seen that this self-seeking had developed a reckless, ruthless selfishness, which expressed itself in an indifference to others that soon became cruelty and was the cause of inexpressible suffering and misery. But in seeing this I had not failed to observe that this very cruelty and consequent suffering were not without compensating advantages; for, while they trained the victims thereof, and so tempered the selfish impulse under which their advance was carried on, they hastened the migratory transformations of these by shortening the span of their temporary lives.

Cruelty and suffering—the “Evil” as contrasted with the “Good” from man’s circumscribed point of view—though everywhere prevailing, I thus learnt, were but incidents in creation; useful incidents, moreover, playing an important part in the work: for, tracing the migrating spirits through successive migrations, I found that though the self-seeking of all caused suffering and misery and made the self-seeker selfish in a greater or less degree, according to the circumstances under which the self-seeking appetite was indulged, yet upon the whole it divided the develop-

ing spirits into two classes—aggressive and victim—of which either class sought its advance in the line of animal forms conformed to its disposition: the aggressive spirits tending to the fierce and cruel, their victims to the submissive and gentle forms.

Now all these spirits carried the disposition they had thus acquired into the human form. Hence human beings were naturally imperious or submissive, tended to be cruel or gentle, and were, in a word, reflections of the sum of the blended dispositions and propensities of the animal series through which their spirits had severally passed, and from which they had acquired their dominant appetites. Thus the human was but a reproduction of the animal in a higher form. Thus the animal transmitted to the human its self-seeking impulses, its acquired and developed selfishness. And thus the cruelty and suffering attendant on and flowing from the human, which have led man to the knowledge of “Good” and “Evil,” were but incidents of the life—expressions of the self-seeking selfishness which continued to actuate the beings passing through it.

I thus learnt that in the human the harvest planted in the animal was gathered in; that the individual man reaped what he had sown in his previous lives; that each had made himself what he was by his uses of his progressive opportunities; and that in the end each, whatever his state might be, would realize that it was the necessary and inevitable outcome of the career he had pursued.

This reflection brought me back to the position that, though man was naturally a self-seeking selfish being, there were great variations in degree in the self-seeking selfishness that actuated him. And that these variations were so great that, while in some it engrossed the whole being, in others it might almost be said to have disappeared—the shades of difference between these two extremes being infinite.

And now I noticed a curious phenomenon. For, at first, when man had indulged his self-seeking appetites at the expense or to the detriment of another, a feeling of remorse followed the act of self-indulgence, and he seemed urged to compensate for the sacrifice he had exacted from that other by an act of self-sacrifice on his own part. This was while the central luminous force was acting on him.

For the most part this feeling of remorse was disregarded and put away; and then the action of the central luminous force was sensibly weakened.

When acted upon, the action was generally directed to the appeasement of the feeling of remorse in which it had originated, when it took the form of some kind of self-sacrifice, as though by way of expiation.

But sometimes it expressed itself as sorrow for the pain given to that other; and then the self-sacrificing act was directed to the satisfaction of that other, in atonement for the previously inflicted suffering. And in this case the central luminous force received a sensible increase in vigour.

HENRY PRATT, M. D.

(To be continued.)

MIND AND BODY.*

IN connection with the fact that every thought has its physical correlate, it has been pertinently asked by "Materialists" (e. g., the late Prof. Clifford), *Why should molecular change accompany thought at all—if the latter is no mere resultant or subjective concomitant of nervous motion?* This *pons asinorum* of Western psychologists (one however ignored completely by the inaccurate physiological side of all the old spiritual philosophies) admits in reality of a simple solution.

The brain is a REGISTER of our physical sensations—a recording instrument which grows and decays according to ordinary physical laws. To relate an experience (or group of sensations) to the memory involves a molecular re-adjustment in the central nervous centres. To relate thought—which, as Goethe tells us, while arising in man often has *at the same time* a spiritual origin—to the brain-consciousness permanently, requires a similar process. The difficulty experienced by "astral voyagers," clairvoyants, etc., in bringing back their experiences to the plane of the physical intellect, is solely due to the want of registration of certain ideas in terms of molecular change. The tendency of molecular motion to run in beaten tracks is the cause of all the *automatic* phenomena of memory, etc.

II. If the objection is made by the negative thinker to the doctrine of the causation of nervous motion by thought, that "much of our thought is consciously automatic, and certainly the greater proportion of the sequence of our remembered ideas, etc.," the answer is,—Have you ever watched the piston of a locomotive, how it primarily imparts motion to the engine wheel, but is subsequently itself, on the withdrawal of the motive force behind it (by the shutting off of the regulator) kept in motion by the energy imparted to the same wheel?

Well, in a similar manner, Thought, like a piston, can set the machinery of the nervous ganglia at work. Often, however, when the conscious subject is inactive, so to speak, the states of consciousness suggest one another, and one definite nervous state succeeds another in an almost endless series, offering an exact analogy with the slowly running down energy of the engine wheel. Thought *does* cause nervous motion, but, a certain train of molecular motions once established, the ideas *connected with that register* may recur subsequently without any co-operation of the *active self*—automatically that is to say. The latter is undoubtedly the sole factor in animal ideation and probably in that of the lower races of men.

III. Have we a consciousness of self as an entity, or is the idea one drawn from the close association of other ideas? Kant denies our ability to cognise *self*. Like Herbert Spencer and Dr. Bain he holds (Critique of Pure Reason) that knowledge implying a *knower* and a *known*—the *Ego cannot know itself*. There is no dualism of subject and object—a process essential to the act of knowing.

* Postscript to Article "Mind and Body," *Theosophist*, page 495.

There is then no way out of this difficulty except that offered us by Esoteric psychology. The dualism must lie in the fact that *the higher 5th Principle is the subject cognising and the lower 5th the object cognised*. This explanation I put forward with some hesitation, but it appears to me sound. It is, moreover, wholly in accord with the present presentation to us of the Esoteric Doctrine.

E. D. F.

DIVINE HEARTACHE.

"Those who through heart and mind know Him thus abiding in the heart, become immortal."—*Svetasvatara Upanishad*, IV. 20.

THERE has sprung up of late a certain class of theosophists—whose number we hope is not large—who complain that though they have been Fellows of the Theosophical Society for several years, leading a moral life, studying the theosophical literature, and, moreover, strict vegetarians, yet they see in themselves hardly any perceptible signs of spiritual progress, nor have they been able to attract the attention of the Masters, much as they wished it. To such we say: All that you have been doing is well and good and is sure to form a firm ground-work for future advancement; but we only regret you could not see for yourself the impossibility of negative virtues and mere intellectual culture, even when rightly directed, forming the direct instrument of the soul's elevation. An intellectual grasp of the broad truths of occult science is indeed indispensable as a first step, in so far as they acquaint you, however vaguely it may be, with what should be the aim of your precious life, and how you are to work in order to attain the end. But no one in the Theosophical Society, so far as we know, postulated the absurdity that a life of vegetarianism, coupled with the study of a few books, would, like the magical slippers, transport you to the desired goal. If then you have been disappointed in the realisation of hopes which you never cared to work for, you have nobody to blame but yourself; and unless you choose now to go beyond the vain acquisition of a surface acquaintance with uncommon technical names and metaphysical ideas—so "to look big and talk away"—the approach to the land of Mystic Rest must for ever remain barred against your advance.

Much of the difficulty seems to have arisen from the misunderstanding of the term *Gyan*—which in Sanscrit works on occultism has been called the sole instrument of *Mukti*—as signifying knowledge acquired on the intellectual plane and that only. From a similar misconception has also originated the deplorable ill-feeling that may be observed even to this day between the respective followers of *Gyan-marga* and *Bhakti-marga*. The *Gyan*, referred to as forming the means of *Moksha*, is *not* the mere intellectual understanding of scientific and philosophical truths, but signifies the intuitive perception of the real as distinguished from the unreal world of phenomena. Now it is difficult to see how one can attain this perception without having a *quantum sufficit* of what is called *Bhakti*, without being permeated, as it were,

with a rapt devotion towards the God within—without paying “the profound obeisance of the soul to the dim star that burns within.” It is known to all how powerful are the attractions of sense-objects, and any amount of simple will-power will not be enough of itself to counteract the inherent tendencies of a myriad-fold existence, unless the will itself is strengthened and vivified by some higher impulse from the soul. No one has urged the necessity of *Gyan* more forcibly than the sage Sankara, and yet his enumeration of the means of liberation are *Shraddha*, *Bhakti*, *Dhyan* and *Yoga*. On the other hand *Bhakti*, unless properly directed and controlled by right discrimination, cannot acquire the momentum necessary to push one beyond the attraction of the world of sense, and to carry one to the Supreme goal; as it will be evident on a little consideration that such a refined and spiritual force cannot flow with the same vigour when applied to material conceptions, as when directed to the pure Spirit alone. To us, therefore, *Bhakti* and *Gyan* in their true sense appear to be, if not two names for the identical subjective elevation that becomes the lot of spiritual persons, at any rate, the two aspects of the same state, one being the inseparable complement of the other.

It will thus be seen that spiritual development requires for its basis the cultivation of the heart rather than that of the head, although the latter *cannot*, as we have said, be dispensed with altogether. In the dreary journey of every man's life there come moments when, withdrawing from the lurid glare of the outside world, he sinks into the inmost depths of his soul and there resting upon the bosom of Infinity, hears a voice speaking to him in soft and silent whispers:—“Child of the earth! the life thou livest is all a dream. Wake up to find thyself transformed into an angel!” And blessed is he who not only hears with a sense of passing delight, but has also the heart and strength to obey. But how is he to obey? During moments of exaltation we do indeed feel how delusive is the world in which we live, and how shadowy are our highest aspirations, our deepest sorrows and joys, but how are we to awake from our dream? The flow of the spirit descends upon us even as the “dew of heaven” unsolicited and unnoticed, how then, finite as we are, can we command it and, transforming its fitful gushes into a steady constant current, cause it to break down the barriers of illusion and bear us to the reality beyond? Is there then no end to this dream, no means of obtaining more frequent draughts of this Soma-juice? Surely there must be, since so many have safely crossed this ocean of delusion. Shall we try to suggest a means? Thought, meditation, *Vichara*—herein lies the secret of success. Does not the thrice-great Hermes say “without philosophy there is no lofty religion,” and does not the Holy Sankara entreat you thus:—

“*Kasyatvam vā kṛvā āyata Tattvam chintaya adidam bhṛata.*”

“O brother! meditate upon the truth as to whose you are and whence you come.” Here is the path for you to follow. Develope thought—ponder day and night over the unreality of all your surroundings and of yourself, and try with unceasing effort to realise

that underneath this array of phantoms there is an essence, unknown and unheeded in the tumult of every-day life, but nevertheless, the only Reality from whence has sprung all that has the appearance of beauty, of love and of joy.

Begin then by checking all thoughts that relate to the illusory life. Depend no more on the mercy of such noble and elevating thoughts as may chance at intervals to sweep over your heart. No appreciable change will be observed if you leave yourself to the help of such fortuitous advents of spiritual impulse. Look around and see how untiringly men have to work to obtain such trifles as have aroused their fancy. Think you, then, that such a glorious result as freedom from the clutches of Death and Misery—supposed to be the inevitable companions of human life—can be attained without hard labour? Ah no! All your energies, active and dormant—will have to put forth their utmost strength before you can reach the end of your journey. Strive then by concentrating the whole force of your soul to shut the door of your mind to all stray thoughts, allowing none to enter but those calculated to reveal to you the unreality of sense-life and the Peace of the Inner World. You have to address your own soul in the words of the Prince of Denmark:—

“Yea, from the table of my memory
I'll wipe away all fond trivial records,
All saws of books, all forms, all pressures past,
That youth and observation copied there;
And thy commandment *all alone* shall live
Within the book and volume of my brain,
Unmix'd with baser matter.”

We have often felt that to a person turning towards the life of occultism, the springing up of evil thoughts is less injurious than that of idle and indifferent ones. Because as to evil thoughts he is always on his guard, and having determined to fight and conquer them, they help in developing his will-power. Indifferent thoughts, however, serve merely to distract his attention and waste his energy without imparting the slightest benefit. Avoid therefore carefully all “fruitless thinking, thinking of possibilities and contradictory thinking.”

The first great basic delusion you have to get over is the identification of yourself with the physical body. The form of language in vogue in this material age of ours has much to answer for in this egregious error that has taken root in us. Even in childhood our susceptible nature is broken upon the wheel of this crushing blunder when we hear all around us sounds of “I go,” “I come,” and so on, when it is merely the physical envelope that is seen to perform the act. The ascetics of India are the only people who always speak of “*Sarira*” as distinct from themselves and thus take care not to mislead people into an erroneous belief. Consider within yourself, without being deluded by the false notions floating around you, and begin to think of this body as nothing better than the house you have to dwell in for a time, and then you will never yield to its temptations. Wherein, dear friend, does the mass of flesh you are not ash-

amed to call yourself, differ from the tree in your garden? Does not the axe cut it, the fire burn it? Does it not wither and die even more rapidly? What better than the air and water that supply nourishment to the tree is the food you eat with so much relish? Ah! sad fate! amazing fall! you who are a God, yet revelling in the delight of flesh and blood! And lo! you are enamoured of this fantastically shaped puppet, and spending your invaluable life in decorating and clothing it in strange garbs, so that other puppets may bend before it. Answer candidly if this mere puppet-show is worth your life's devotion. Serve the body only if it helps you in serving your God; otherwise it were far better for you that it should perish and be scattered in pieces than serve the purpose of creating a host of delusions to enslave you. Work for it never so faithfully, it will inevitably betray you some day; so take warning while yet there is time. Sink into nothingness all concerns about its comforts, and awakening to the true object for which you are born, devote every moment of your time in advancing towards the centre of Light that is beckoning you from afar.

When you have in some degree realised the insignificance of the gross body, you will begin to doubt if the idea of self, which springs up almost entirely from the sensations derived from the body, is really your true self. How can the world, in relation to which alone the false self exists, have any more reality and permanency than a dream, when there is absolutely no proof of the objective existence of matter, apart from the cognising mind? Analyse thus constantly the phantom to which you have given the name of self and reflect upon its illusory character. Try also with consistent attempts to conquer the prominent weaknesses of your nature by developing thought in the direction that will kill each particular passion. Are you home-sick? Then will you tell us, dear brother, what is it that attracts you? Is it the fond caresses and sweet speech of your relatives? Know you not that all your connection with the persons you regard as your own arises from the body, and even while you are enjoying their embraces, if the machine stops, they are the first to turn you out of doors. Cease then to love any forms of clay. You will not thereby be deprived of the only fire that makes life divine. Begin to love the Unseen Principle, set all your affections on Him, and you will then bask beneath the Sun of Love from which at present only a few stray rays now and then pierce through the darkness of your heart. Be home-sick as passionately as you can, but let it be the true home that you long for and not a pile of bricks. Are you again sensitive to the injustice and vile slanders of people around you. Then, ask yourself why you suffer. Is it not wholly due to your own actions, and would you not have suffered as certainly and as bitterly if the person against whom you are irritated had never existed? Why then indulge angry feelings against the unfortunate person who has merely formed the instrument of the Law? Pity rather the poor mortal who has thus added to the heavy burden of his sin. Pray heartily for the erring brother that the iron will of karma, that never stops, may not grind him utterly to dust. This you can do only by having a firm

faith in karma. Thus on serious thought all weakness will be found to arise in some error: use head and heart to drive it out.

Your first efforts, however, in this direction are likely to prove discouraging. Not only will you be unable to observe any signs of development or to feel any nearer the spiritual Light, but on the other hand you will find yourself sinking under such a dead weight as will make you stagger, and doubt if it will ever be in your power to lift it up. Your incipient efforts have now detached you from objects of sense only in so far that you cannot take anything like your original delight in friends, relatives and amusements; but they have not yet supplied you with the true ambrosia that can not only fill their place, but absorb your whole being into itself; you begin to feel a sort of *indescribable* vacuum in your heart—we say *indescribable*, because nothing akin to that painful blankness is felt even in the saddest moments of worldly life. Particularly will this terrible monster of hollowness oppress you when you wake up from sleep; because on the dream-plane you will find yourself attracted to and made happy in your former delights, but as soon as you open your eyes, you find yourself, with a suddenness that takes your breath away, transplanted into a land of nameless horror, where there is nothing that can give you a moment's pleasure. The very fountain from which you now and then received refreshing draughts of the elixir seems to be dried up for ever, and for some time you walk upon the earth a disconsolate being under a grim shade, without one ray of hope or joy to cheer you. Here it is that the poor souls that are not firm-footed, stumble. But you, noble aspirant—who would fain enter the sanctuary of Truth, despair not! Doubt not! Falter not! beloved of the sages—for here it is that glorious saints are waiting with cups of infinite bliss for you, will you but take one more step undis-
mayed.

There would be greater reason to doubt the law of expansion by heat, because certain organic substances contract by heat owing to the moisture they contain, than for you to doubt the final expansion of your soul because of the apparent contraction you may be experiencing. Know you not it is but the driving out of the rheum and the filthy moisture of your heart. Regard this shade then as the soft twilight heralding the rise of the sun of *Ananda* (spiritual bliss). Pursue your determined course with undaunted courage and the clouds will break. The weight under whose pressure you had all but succumbed will then be lifted up and your heart will spring back into the free air with an elasticity unknown before. Once more the life-imparting stream of your soul begins to flow, but it is more continuous and its waters more tranquil and pellucid. Once more you are blessed with "angelic visits," but not "few and far between" as before. Remember that sadness is by no means the unmitigated evil it is supposed to be, and that there is a limit to the pain caused by it. When that limit is passed you enter quite unexpectedly into a region of unthought-of beauty, just as a ray of light is refracted or broken until the critical angle is reached, after which refraction gives place to the perfect reflection called "*total reflection*."

Bear in mind that sadness has two stages. First, the *painful*, which is almost the only one known to the ordinary material man ; and second, the *serene*, into which the first gradually merges in the case of comparatively pure persons, even as calm follows storm. In fact, on surviving the first terrible blow of despondency you will learn the novel lesson that sadness is not after all the fabled vulture devouring the heart of Prometheus to eternity. You will no longer dread it and fly impatiently from it, but will try to use it as a ladder to ascend to the clear sky. You will recognise it as the shadow of the Light that shines beyond. It is only in the Cimmerian darkness of all-absorbing material occupation that there is neither light nor shadow. Sometimes when the serenity of your soul will be marred by some worldly engrossment, sadness will prove a welcome guest—nay, you will yearn to fly to it for refuge, so that it may infuse into you the calm of a life the busy world knows nothing about, and for which your heart pines. You would much rather have your soul drowned in the sweetness of melancholy than lost in the noisy hubbub and meaningless laughter of what is called social life. Brother ! do not hastily turn round and say : would you then deprive man of his sole delight, the capacity for laughter ? No indeed ! We are only suggesting the replacing of mimicry by reality—by that centre from which radiate beams of cheerfulness not only lighting up the gloom of men, but piercing the very heart of the earth. Laugh, then, the laugh of spirit, if you can, otherwise keep silent. “Silence is golden” is an old saying, but if we may be permitted the liberty of altering it a little we may say “Silence is the philosopher’s stone.” Ordinarily it is golden, because it is of the greatest use to us even in our ordinary dealings with men, but when directed towards the contemplation of the Supreme, it becomes a true philosopher’s stone. All objects which then come within its influence instantly borrow its charm and reflect a beauty so exquisite that we feel as if everything around us has suddenly changed into something brighter and nobler. Silence, therefore, is essential for the neophyte. When, however, it proves oppressive—as it will sometimes—then talk if you will, but talk, as far as may be, only on subjects allied to what you have made the aim of your life. When the mind is fatigued by continuous meditation or when it is rambling, books on spiritual subjects are of great help, and much depends upon your selection of books and how you read them. Your object in study should not be, as is usual with men, a confused mixture of obtaining a tremendous amount of information and of finding a sort of sedative amusement for the intellect. You should have a well-defined purpose in view—and need we say what it should be ? Surely none other than to achieve which you have made your life-effort—Soul-elevation. You must therefore read little and think more in order to “feed the flame of thought.” Give up all desire of turning into a *gourmand* devouring a heap of sundry books. Oh ! how gladly would we part with a whole library of books for one such invaluable gem as the *Bhagavad-gita*, *Light on the Path*, *Idyll of the White Lotus*, or *Sowing and Reaping*—with one such book in your hand, ponder well till you

find yourself absorbed into the Spirit of Truth. “Read to live, and do not live to read.”

A general complaint that often reaches our ears is that one is not placed in circumstances favourable for progress, and that, much as one desires to live and work for the higher life, there are embarrassments that make it completely out of one’s power to advance even a single step. How deeply such a person laments his peculiarly harrowing strait and how he vainly thinks he would attempt and succeed in living the life of the soul, were he better situated. We say to such persons, You are but throwing away the energy of your soul in foolish lamentation, and cheating yourself with fine imagery as an excuse for negligence and want of determined effort. Firstly, you who are acquainted with and believe in the law of karma ought to know that favouring circumstances are the result of hard work in a previous incarnation, and not the offspring of the injustice of a blind destiny. Sri Krishna says that only those who have worked up to a certain point in occultism in one life are blessed in the next with surroundings suited to soul-growth. Why then complain for not having what you do not deserve ? And unless you determine now to create better circumstances for the future, you might go on idly wishing for a change in which you please yourself with the belief that you will thrive, but be sure that nothing is attained without working for it. Surely the beginning must be made somewhere by controlling circumstances and working up to a certain degree, and then you can hope for and obtain surroundings calculated to assist your efforts. Then again you should begin to realise that the circumstances under which you are placed can obtain no mastery over you, unless you deliberately put your neck under the yoke. The surroundings, however manifold, have no inherent power in them to distract your attention from the one star that is the guide of your life unless you voluntarily give them the power. Even a school-boy knows that a quantity, however large, if raised to the power zero gives unity as the result. So you should constantly deny to all outside objects the slightest power over you, and then though their number be infinite, you will see nothing but unity. It is merely your own desire that restrains you from soaring high. The fact is beautifully illustrated in Indian books by the way in which monkey-traps are made in this country. A quantity of gram is placed in an earthen vessel in which there is a small opening, just enough to let the open palm of the monkey pass in. When the monkey has closed his fist having a handful of gram, he cannot take it out. If he only lets the gram drop he can with the greatest ease run away and be free. But no ! The attraction of the gram so bewilders his sense that he begins to think himself a captive and is thus caught. Exactly the same is the case with man ; there is nothing to bind him to slavery if he can see through the folly of unchecked *Vasana* (desire). It is your own weakness that is forming an obstacle for you. There is positively nothing outside of yourself that can in the least hinder your progress.

There is however another truth that has to be so learnt and assimilated as to form a corner-stone of your belief. You have to

understand that the aim of nature being identical with your own, all that you, in your ignorance, call sufferings and obstacles, are in reality the mysterious efforts of nature to help you in your work if you can manage them properly. An idea of how karma is a never-failing aid to evolution can be gleaned from the consideration that resistance always developes the will-power. The mental height and quiet that has been attained by overcoming obstacles form a guarantee of our having advanced some distance, and give us the assurance that it is no fungus-growth, destined to live but for a day. *Moksha* being another name for perfection, requires that you should have experienced all phases of existence; hence you should look upon all circumstances with the gratitude of a pupil. All complaint is a silent rebellion against the law of progress. An occultist's object being to hurry on the work of evolution, if you complain you will, instead of reaping any benefit thereby, retard your progress. Leaving all complaint aside, devote yourself heart and soul in the work of helping the growth of your soul. All disturbance of equilibrium is prejudicial; bearing in mind therefore that there is but one pivot in the universe on which equilibrium can be restored, detach yourself with effort from objects of sense, fixing your heart on the Supreme Unity. Equilibrium, however, is of three kinds in the mental as well as on the physical plane. First, unstable equilibrium, in which if the mind is disturbed ever so little, it turns away the more forcibly from its position of rest. This is the nature of the devout feelings that incidentally fall to the lot of the man of the world and which are next to useless for an occultist. Second, neutral equilibrium, in which there is no active tendency either way, and the mind is occupied either in sublime thoughts or in objects of sense. This is a distinct step no doubt, but you must not rest satisfied with it, but should strive to attain the third—stable equilibrium. At this stage, however busy a man may be in the performance of his material duties, his heart for ever flies from them to attain calmness and peace. So our final advice is that all duties should be performed conscientiously with the conviction that their avoidance instead of being a help is sure to prove an obstacle. At the same time never forget for a moment that the aim for which you work is not what your hands are plying for. Ever take care not to be so attracted by work as to lose sight, even for a short time, of the magic charms which your soul reveals. Love solitude with all your heart and enjoy it whenever you can afford to fly to it. Imagination is of the greatest help in the elevation of the soul. You will realise its power only when you apply it to a distinct end under the command of your will. Retire to a secluded spot—the bank of a river or a solitary grove if possible—and call up spiritual scenes before your mind's eye, and in thought lose yourself in the supreme self. Dreaming is supposed to be an odd and foolish habit in this matter-of-fact practical age of ours. Hardly is it guessed that dreaming spiritual dreams is the highest heritage of the human race. Yes, we say, conjure up dreams by will and then calmly drink in the invigorating *amrita* that will then flow into your heart. Learn to withdraw into the *sanctum sanc-*

torum of your soul and the bliss of all the three worlds is there. Be meditative and you will reach the goal of all happiness. The divine flute of Krishna is ever sending forth celestial melodies in the very atmosphere which we breathe, but we can hear it only when the chaotic tumult of worldly thoughts has been laid asleep. Drowned in the solemn profundity of your soul, worship devoutly the sweet influence which then remains upon you, and from this it is, you should know, that you are to derive strength to fight with the terrible foes around you. Look back upon the earlier portion of your life, and there buried under the ashes of subsequent physical experiences you will find the glowing embers having a spiritual fire. In childhood the consciousness is not completely materialised, and as we are just then bringing to a close a period of spiritual existence, we continue to be vivified by soul-influence. Then we do not quite understand nor very much care for the wild chatter of men around, and have no option but to dream happily. What will help you most in spiritual development is the putting forth of all your energies to keep the Mystic Peace of your soul undisturbed, even in the midst of worldly company and in the thick of material affairs. While conversing, to all appearances, with your friends and relatives try with head and heart to live in a world of your own creation. Create in yourself a sort of inward yearning for the soul, a "Heart-ache for the Beloved," to use the language of the Sufis, without whom your very life would be one vast barren desert of horror and pain. How pathetically does the Sufi poet sing :—

Marâ dar manzile jânân ché anno ayesch chem hardum.

Jaras faryâd midârad ké bar bundaid mahmilha."

"What possible delight could I find in the stages of my journey to the beloved when every moment arises the sound: Prepare for thy journey." Think not that we are talking of vague improbabilities. See in the case of a mesmerist, what human will, though distracted by a thousand and one material ambitions, can do. What then of the will, subtle as it is, when it is directed on the highest subtlety, and moreover, spirit, body and soul are all working in the same direction—which cannot be possible in any other pursuit. Only try constantly to live in the Inner World of Rest and Calm, and your external consciousness will then lose its intensity of colour. True you will move in the world all the same, but its appearances and events will affect you but as dreams—compared to the beauties of the new life you have begun to live. See how the moon which shines with all effulgence by the reflection of the light of the sun, loses its brightness and turns into a pale piece of cloud on the rise of the sun itself; so our external consciousness that shines with a dazzle by the reflection of the spiritual light gets dimmed and pale on the approach of a higher consciousness. Therefore, whether you are travelling lonely and unfriended to a distant country, or are lying on the bosom of a dear wife enjoying the sweets of a comfortable home, forget not that you are but a pilgrim journeying to your native land from which

you have strayed out. Let us then pray in Matthew Arnold's sad, sweet words :—

"Calm soul of all things! Make it mine
To feel amid the city's jar,
That there abides a piece of thine,
Man did not make, and cannot mar!
The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live."

GYANBHIKSHACHARI.

THE ARABIAN NIGHTS.

SIR RICHARD BURTON has at length brought his magnum opus to a finish by the issue of the tenth and last volume. After the first volume the stories become decidedly wearisome, as they are all more or less cast in the same mould. How King Shahriar could have endured them, save as an opiate, for a thousand and one nights, is a marvel to us Westerns. It would be a wise plan, if people who suffer from sleeplessness, would keep a soporific book, instead of chloral, for a sleeping draught; from my own experience, I can truthfully say, that five minutes perusal of Maisey's "Military Law," always procured me a refreshing slumber.

The most valuable portions of the ten volumes are the foot-notes and appendices, which contain a store house of sociological and anthropological facts. Especially valuable is the Terminal Essay, comprising some 250 pages. As these ten volumes were not published "pueris virginibusque," but rather as scientific works of reference, it is most unfair to accuse the author of being too plain spoken. The cost alone, ten guineas, would put them out of the reach of all but the wealthy few.

With all that Sir Richard Burton writes, we cannot agree, especially when he states that the civilisation of the Nile Valley was the oldest in the world, and of which history is cognisant. It is needless to say, that Sir Richard Burton has something more than a partial bias for Al Islam, which he loses no opportunity of contrasting to the manifest disadvantage of Christianity, especially in its Eastern garb. As to the origin of the Arabian Nights, he coincides with the views of the late savant, Baron von Hammer-Purgstall, of Gratz in Styria: vide *Journal Asiatique* (Paris, Doudey Dupré, 1826) "Sur l'Origine des Mille et une Nuits." It is evident these tales are an Arabic translation of the Persian work "Hazâr Afsânâh," but unfortunately not a single copy of this book is now extant. If any of our readers should come across this missing treatise, they will confer a great boon on the scholars and orientlists of Europe, by rescuing it from oblivion and the white ants. Without doubt there must be more than one copy of this precious work between Comorin and Constantinople, lying hidden and neglected in some old-world library. It may be a surprise to many of our readers to learn that Aladdin and the Wonderful Lamp, Ali Baba and the Forty Thieves, and about a dozen other

equally well known stories, are not to be found in the genuine tales at all of the Thousand and one Nights.

We quote the following passages from the Terminal Essay, (which we would much wish to see published as a separate work, apart from the Nights) which, in our opinion, are decidedly heterodox, and which we have every confidence will be shortly proved to be so.

"The literary origin of the fable is not Buddhistic: we must especially shun that 'Indo Germanic' school which goes to India for its origins, when Pythagoras, Solon, Herodotus, Plato, Aristotle, and possibly Homer, sat for instruction at the feet of the Hir-seshtha, the learned grammarians of the Pharaohnic court. This reference to India, also learnedly advocated by M. Langles, was inevitable in those days: it had not then been proved that India owed all her literature to far older civilisations, and even that her alphabet the Nâgare, erroneously called Devanâgari, was derived through Phœnicia and Himyar-land from ancient Egypt."

As a further proof that the Himalayan Brothers were not invented by Madame Blavatsky, Sir Richard Burton states that they were recognised by old Arab traditions, and further in vol. II, p. 211, quotes Herklots concerning them. In a few of the Nights, they appear under the name of "Rijâlâl-Ghayb," the Invisible Controls; and as such were held in great veneration, even in pre-Islamite days.

We shall conclude this paper by giving two long extracts from the Terminal Essay, as the matter they contain will not fail to prove intensely interesting to all Theosophists.

"Nor was it Æsopic, evidently Æsop inherited the hoarded wealth of ages as Professor Lepsius taught us, 'In the olden times within the memory of man, we know only of one advanced culture, of only one mode of writing, and of only one literary development, viz., those of Egypt.' The invention of an alphabet as opposed to a syllabary, unknown to Babylonia, to Assyria, and to that extreme bourne of their civilising influences, China, would for ever fix their literature—poetry, history, and criticism, the apologue and the anecdote. To mention no others The Lion and the Mouse appears in a Leyden papyrus dating from B. C. 1200—1166, the days of Rameses III (Rhampsinitus) or Hak On, not as a rude and early attempt, but in a finished form, postulating an ancient origin and illustrious ancestry. The dialogue also is brought to perfection in the discourse between the Jackal Konfi and the Ethiopian Cat (*Revue Egyptologique* IVme Année, Part I). Africa therefore was the home of the Beast-fable, not, as Professor Mahaffy thinks, because it was the chosen land of animal worship, where *oppida tota canem venerantur, nemo Dianam*; but simply because the Nile-land originated every form of literature between Fablian and Epos.

"Every old Egyptian city had its idols (images of metal, stone or wood), in which the Deity became incarnate as in the Catholic host; besides its own symbolic animal used as a kiblah or prayer direction (Jerusalem or Meccah), the visible means of fixing and concentrating the thoughts of the vulgar, like the crystal of the hypnotist or the disk of the electro-biologist. And goddess Diana was in no way better than goddess Pasht. For the true view of idolatry see Koran XXXIX, 4. I am deeply grateful to Mr. P. lePage Renouf (Soc. of Biblical Archæology, April 6, 1886) for identifying the Manibogh, Michabo, or Great Hare of the American Indigenes with Osiris. Unnefer ("Hare God"). These are the lines upon which investigation should run. And of late years there is a notable improvement of tone in treating of symbolism or idolatry: the Lingam and the Yoni are now described as "mystical representations," and perhaps the best possible impersonal representatives of the abstract expressions "paternity and maternity" (Prof. Monier Williams in "Folklore Record," Vol. III, Part I, p. 118).

"From Kemi the Black-land it was but a step to Phœnicia, Judea, Phrygia and Asia Minor, whence a ferry led over to Greece. Here the Apologue

found its populariser in *Aisôpos*, Æsop, whose name, involved in myth, possibly connects with *aithioph* :—"Æsopus et Aithiops idem sonant", say the sages. This would show that the Hellenes preserved a legend of the land whence the Beast-fable arose, and we may accept the fabulist's æra as contemporary with Cræsus and Solon (B. C. 570), about a century after Psammetichus (Psamethik 1st) threw Egypt open to the restless Greek. From Africa too the Fable would in early ages migrate eastwards and make for itself a new home in the second great focus of civilisation formed by the Tigris-Euphrates Valley. The late Mr. George Smith found amongst the cuneiforms fragmentary Beast-fables, such as dialogues between the Ox and the Horse, the Eagle and the Sun. In after centuries, when the conquests of Macedonian Alexander completed what Sesostris and Semiramis had begun, and mingled the manifold families of mankind by joining the Eastern to the Western world, the Orient became formally hellenised. Under the Seleucidæ and during the life of the independent Bactrian kingdom (B. C. 255—125), Grecian art and science, literature and even language overran the old Iranic reign and extended eastwards throughout Northern India. Porus sent two embassies to Augustus in B. C. 19, and in one of them the herald Zarmanochagas (Shramanacharya) of Bargosa, the modern Baroch in Guzerat, bore an epistle upon Vellum written in Greek (Strabo XV, 1, § 78). Upper India, in the Macedonian days, would have been mainly Buddhistic, possessing a rude alphabet borrowed from Egypt through Arabia and Phœnicia, but still in a low and barbarous condition: her buildings were wooden and she lacked, as far as we know, stone-architecture—the main test of social development. But the Bactrian kingdom gave an impulse to her civilization and the result was classical opposed to Vedic Sanscrit.

"The fairy tale in the Nights is wholly and purely Persian. The gifted Iranian race, physically the noblest and the most beautiful of all known to me, has exercised upon the world-history an amount of influence which has not yet been fully recognised. It repeated for Babylonian art and literature what Greece has done for Egyptian, whose dominant idea was that of working for eternity a *klé na eis aei*; Hellas and Iran instinctively chose as their characteristic the idea of Beauty, rejecting all that was exaggerated and grotesque; and they made the sphere of Art and Fancy as real as the world of Nature and Fact. The innovation was hailed by the Hebrews. The so-called books of Moses deliberately and ostentatiously ignored the future state of rewards and punishments, the other world which ruled the life of the Egyptian in this world: the law giver, whoever he may have been, Osarsiph or Moshe, apparently held the tenet unworthy of a race whose career he was directing to conquest and isolation in dominion. But the Jews, removed to Mesopotamia, the second cradle of the creeds, presently caught the infection of their Asiatic media; superadded Babylonian legend to Egyptian myth, stultified The Law by supplementing it with the "absurdities of foreign fable" and ended, as the Talmud proves, with becoming the most wildly superstitious and "other worldly" of mankind.

"The same change befel Al Islam. The whole of its supernaturalism is borrowed bodily from Persia, which had "imparadised earth by making it the abode of angels." Mohammed, a great and commanding genius, blighted and narrowed by surroundings and circumstance to something little higher than a covenantor or a Puritan, declared to his followers:—

"I am sent to stablish the manners and customs;" and his deficiency of imagination made him dislike every thing but "women, perfumes, and prayers," with an especial aversion to music and poetry, plastic art and fiction. Yet his system, unlike that of Moses, demanded thaumaturgy and metaphysical entities, and these he perforce borrowed from the Jews who had borrowed them from the Babylonians: his soul and spirit, his angels and deities, his cosmogony, his heavens and hells, even the bridge over the Great Depth are all either Talmudic or Iranian. But there he stopped and would have stopped others. His enemies among the Koraysh were in the habit of reciting certain Persian tableaux and of extolling them as superior to the silly and equally fictitious stories of the "Glorious Koran." The leader of these scoffers was one Nazr ibn Hâris who, taken prisoner after the Battle of Bedr, was incontinently decapitated, by apostolic command, for what appears to be natu-

ral and sensible preference. It was the same furious fanaticism and one idea'd intolerance which made Caliph Omar destroy all he could find of the Alexandrian Library and prescribe burning for the Holy Books of the Persian Guebres. And the taint still lingers in Al-Islam: it will be said of a pious man, "He always studies the Koran, the traditions and other books of law and religion; and he never reads poems nor listens to music or to stories."

"Mohammed left a dispensation or rather a reformation so arid, jejune and material that it promised little more than the "Law of Moses," before it was vivified and racially baptised by Mesopotamian and Persic influences. But human nature was stronger than the Prophet, and, thus outraged, took speedy and absolute revenge. Before the first century had elapsed, orthodox Al-Islam was startled by the rise of Tasawwuf or Sufyism, a revival of classic Platonism and Christian Gnosticism, with a mingling of modern Hylozoism; which, quickened by the glowing imagination of the East, speedily formed itself into a creed the most poetical and impractical, the most spiritual and the most transcendental ever invented; satisfying all man's hunger for "belief," which, if placed upon a solid basis of fact and proof, would forthwith cease to be belief.

"I will take from The Nights, as a specimen of the true Persian romance, "The Queen of the Serpents" (Vol V, 298), the subject of Lane's Carlylean denunciation. The first gorgeous picture is the Session of the Snakes which, like their Indian congeners the Nâga kings and queens, have human heads and reptile bodies, an Egyptian myth that engendered the "old serpent" of Genesis. The Sultanah welcomes Hâsib Karim al-Din, the hapless lad who had been left in a cavern to die by the greedy wood cutters; and, in order to tell him her tale, introduces the "Adventures of Bulûkiyâ;" the latter is an Israelite converted by editor and scribe to Mahommedanism; but we can detect under his assumed faith the older creed. Solomon is not buried by authentic history "beyond the seven (mystic) seas," but at Jerusalem or Tiberias; and his seal ring suggests the Jâm-i-Jam, the crystal cup of the great King Jamshîd. The descent of the Archangel Gabriel, so familiar to Al-Islam, is the manifestation of Bahman, the First Intelligence, the mightiest of the Angels who enabled Zarathustra-Zoroaster to walk like Bulûkiyâ over the Dalati or Caspian Sea (Dâbistan I, 231, etc.) Amongst the sights shown to Bulûkiyâ, as he traverses the Seven Oceans, is a battle royal between the believing and the unbelieving Jinus, true Magian dualism, the eternal duels of the Two Roots or antagonistic Principles, Good and Evil, Hormuzd and Ahriman, which Milton has debased into a common-place modern combat fought also with cannon. Sakhr the Jinni is Eshem chief of the Divis, and Kaf, the encircling mountain, is a later edition of Persian Alborz. So in the Mautakal Tayr (Colloquy of the Flyers) the Birds, emblems of souls, seeking the presence of the gigantic feathered biped Simurgh, their god, traverse seven Seas of Search, of Love, of Knowledge, of Competence, of Unity, of Stupefaction, and of Altruism (*i. e.*, annihilation of self), the several stages of contemplative life. At last, standing upon the mysterious island of the Simorgh and "casting a clandestine glance at him, they saw thirty birds in him (Si=thirty and Murgh=bird); and when they turned their eyes to themselves the thirty birds seemed one Simurgh: they saw in themselves the entire Simurgh; they saw in the Simurgh the thirty birds entirely." Therefore they arrived at the solution of the problem "We and Thou"; that is, the identity of God and Man; they were for ever annihilated in the Simurgh and the shade vanished in the sun (Ibid. III, 250). In McClenachan's Addendum to Mackay's Encyclopædia of Freemasonry, we find the following definition: "Simorgh. A monstrous griffin, guardian of the Persian mysteries." The wild ideas concerning Khalit and Malit (Vol V, 319) are again Guebre. "From the seed of Kyomars (the androgyne, like pre-Adamite man) sprang a tree shaped like two human beings and thence proceeded Meshia and Meshianah, first man and woman, progenitors of mankind;" who, though created for "Shidistan, Light land," were seduced by Ahriman. This "two man tree" is evidently the duality of Physis and Ante-physis, Nature and her counterpart, the battle between Mibr, Izad or Mithra with his Srush and Feristeh (Soraphs and Angels) against the Divs who are the children of Time led by the arch-demon Eshem. Thus

when Hormuzd created the planets, the dog, and all useful animals and plants, Ahriman produced the comets, the wolf, noxious beasts and poisonous growths. The Hindoos represent the same metaphysical idea by Bramhâ the Creator and Visva-karma, the Ante-creator, miscalled by Europeans Vulcan: the former fashions a horse and a bull and the latter caricatures them with an ass and a Buffalo,—evolution turned topsy turvy. After seeing nine angels and obtaining an explanation of the seven stages of Earth which is supported by the Gav-i-zamin, the energy, symbolised by a bull implanted by the Creator in the mundane sphere, Bulukiya meets the four Archangels, to wit Gabriel, who is the Persian Ravân-baksh or Life-giver; Michael or Beshter, Raphael or Osrafil *alias* Ardibihisht, and Azazel or Azrail who is Dumâ or Mordâd, the Death-giver; and the four are about to attack the Dragon, that is, the demons hostile to mankind who were driven behind Alborz—Kaf by Tahmuras the ancient Persian king. The rest of the tale calls for no comment."

Sir Richard Burton also mentions two curious matters in the tenth volume, which are given as follows:—

"The princess, be it noted, is not supposed to be merely romancing, but speaking with the second sight, the clairvoyance, of perfect affection. Men seem to know very little upon this subject, though every one has at times been more or less startled by the abnormal introvision and divination of things hidden which are the property and prerogative of perfect love."

"According to Demmin, bullets for stuffing with some incendiary composition, in fact bombs, were discovered by Dr. Keller in the Palafites or Crannogs of Switzerland; and the Hindu's Agni-astar (fire-weapon), Agni-ban (fire-arrow) and Shatagni (hundred killer), like the Roman Phalarica, and the Greek-fire of Byzantium, suggest explosives. Indeed, Dr. Oppert (Chapter IV. Dr. Gustav Oppert "On the Weapons etc; of the Ancient Hindus;" London; Trubner and Co., 1880) accepts the statement of Flavius Philostratus that when Appolonius of Tyana, that grand semi-mythical figure, was travelling in India, he learned the reason why Alexander of Macedon desisted from attacking the Oxydrack who live between the Ganges and the Hyphasis (Satadru or Sutledge):—These holy men, beloved by the gods, overthrow their enemies with tempests and thunderbolts shot from their walls."

A. T. BANON, F. T. S.

KILLING.

A dialogue.

MUNDANUS.—Good-day, Mysticus. I was wishing to see you. It seems the gods have granted my unspoken desire. I have been thinking over the old, old question of the taking of life, and I cannot see my way through it. Will you permit me to join you in your walk, that I may state my difficulties at some length and have the benefit of hearing your views?

Mysticus.—It is a pleasure to me to exchange ideas with those men of the world who make use of their thinking faculties, and do not pride themselves upon absolute ignorance of everything except horses, cards, dinners,—and perhaps I may add womankind. Such men base their theories upon experience, and are singularly free from prejudice: their ideas are generally their own and not merely taken from the last book they read.—So say on.

Mundanus.—I think it may be broadly stated that the precept 'Thou shalt not kill' has been accepted by all civilised nations. A prominent place is assigned to it in most religious writings, the Buddhistic in particular. Even supposing such authority for it did not exist, its adoption as a principle in Ethics would be of primary importance to the common weal of a State. It may, I think, be

included in the category of John Stuart Mill of truths which are known to us directly and of themselves, being the subject of Intuition or Consciousness. But, if a general principle is sound and correctly stated, it should be able to stand the test of universal application. Herein lies the difficulty. For it is impossible under the present conditions of the world for a man to avoid taking life in every act that he performs, even when he kneels in prayer and when he sleeps: for the microscope shows us that life is everywhere. Let us take a cursory view of the subject and analyse it shortly. Laying aside for the time being the question of micro-organisms, most people will, I think, allow that a habit of killing is conducive to the growth of animal passions and antagonistic to spiritual development. For butchers whose vocation is to kill, and men who delight in killing, usually belong to a low type of humanity, whilst the saintly characters of history have for the most part scrupulously avoided hurting any living thing. So far the question will hardly allow of difference of opinion. But, though killing from motives of envy, avarice, or wantonness, in fact from any egotistic motive, has been pretty generally condemned, nevertheless, when altruism is the mainspring of action, when, for example, the act of killing is for the protection of one's country or some other worthy object, then it has been considered meritorious and called heroism, an attribute of nobility. Moreover, to my mind such conduct develops manly virtues; but concerning its effect upon the spiritual plane I have no decided opinion. Thus it appears, that killing for a personal object is held criminal or brutal by good men, killing for an impersonal object virtuous and noble. Furthermore, we find that the slaughter of animals for human food is placed by many races in a category by itself, and to get over the difficulty or inconsistency of this exception to the law, the priests formulated the dogma that God created animals for the use of man, and interpreted the word use to mean food. That is a very comfortable belief for a pious eater of meat. But for us there is this difficulty. What is the effect upon the animal killed, and upon evolution in general? Now Darwin has shown pretty conclusively that, as regards the physical well-being of animals in general, the breed is improved by the periodical thinning of their numbers by slaughter, as is done for sport and for the table; for, if man did not deal thus summarily with them, nature would herself perform the task, but less advantageously, by means of her own instruments, disease and hunger. But does this materialistic aspect of the question warrant us in taking the law into our own hands, and even rearing hecatombs of beautiful beings to fall beneath the butcher's knife? Conscience answers, No! Believing as I do that the beast has a soul, destined to develop at some future age into a human soul, I cannot but think that such wholesale massacre must impede its development. In nature there are no breaks; life is like a continuous rope extending through infinity, so that an injury to a part must weaken the whole. Nevertheless, as regards the animal monads themselves no doubt a benign law of compensation exists, corresponding to the law of Karma in the human kingdom; but by the law of Karma this compensation should be at our cost who

kill and eat the animals; but I think it better to leave these involved questions of Karma for the present. Now let us revert to the lowlier forms of animal life, vermin and the denizens of air and water, the myriad ephemeral lives that surround us. In good truth I am on the horns of a dilemma. For if it is wrong to take life, it is the duty of a man who realises the truth of the precept not to take a life in however humble a form. Yet how can he keep clean, for insects will not go away for the asking? How is he even to sustain his own life, for he cannot filter every breath of air he inhales and restore its Lilliputian inhabitants to their element? Life under such straitened circumstances is unthinkable. The Jain professes absolute observance of the law; but Jains are not generally afflicted with a profound knowledge of the microscope. If a man of that creed had studied natural history and still remained true to his principles, his only course would be a voluntary death, which would amount to taking his own life; and it stands to reason that men are born for a purpose, and have no right to abdicate. This ultra-Quixotic doctrine has nevertheless the authority of Buddhist writings. For it is related how the Lord Buddha in a former incarnation gave away his life to a starving tigress with whelps, saying, "Mother, here is meat for thee;" and in the Dhammapada we are told how a convert carried out the precept to the letter, refusing to save his life by a draught of water which contained infusoria, when he was seeking his Lord; and that he immediately became a bright Deva: whereas his companion, who had said, "The end justifies the means,"—seeing that he was journeying to find his master,—and had drunk of the water, was reprimanded by the Buddha, who said, "You who have transgressed the Law are not seen by me, whereas this man who has kept the Law dwells ever in my sight." After giving me this patient hearing will you now give me your opinion on the questions raised?

Mysticus.—The great religious teachers, my dear Mundanus, strove, if I may use a favourite formula of your general utility to philosophers, to do the greatest good to the greatest number. The simple law 'Thou shalt not kill' was something the multitude could grasp and bear in mind as a rule in life. Nevertheless they forgot not the learned, but wrote for them philosophical works and allegories, going deep into the real mystery of life, and oftentimes containing in cypher secrets which it would be perilous to the world for any man to understand who had not passed through the trials of initiation. However you need go no farther than the Bhagavad Gita for an answer to your questions. Therein you will read that it is impossible for a man to take life, which is something imperishable, eternal, an attribute of the Esvara or Logos: the utmost you can do is to destroy an *upadhi*, or vehicle through which life works. Do you now see a way out of your metaphysical blind-alley?

Mundanus.—Certainly the question now stands on a broader basis, but in itself it remains unaltered. The morality and the brutality of the act are the same, whether you call it taking life or destroying an *upadhi*. The law nevertheless condemns the actor and

dubs him with the ugly title of murderer. Such a man is an enemy of his kind and a defacer of nature's handiwork. Besides, I have heard it said that the spilling of blood attracts hosts of impure larvæ, which haunt battle fields, shambles and meat markets. In certain recent publications accounts are given of hideous forms seen in such places by persons endowed with that peculiar faculty of vision which is called clairvoyance; and some ladies of my acquaintance tell me they cannot pass a butcher's shop without fainting. The very idea of such filthy vampyres swarming amongst our homes, attracted thither by the smell of blood, is simply revolting, and if their existence is a fact, it would warrant us in abolishing the slaughter of animals. And now I should like to hear what you think of those stories about Buddha. Ought a man to give away his *upadhi* to an hungry tigress, or is he justified in putting a bullet into her *upadhi* to save his own and other people's? Also, how about the animalcules? Is an act of abnegation that virtually amounts to suicide, like that related above, the right and proper way for a man to seek his Lord? For if so, the sooner I make my will and leave my property to support some other destroyer of *upadhis* the better.

Mysticus.—My friend, if you destroy *upadhis* you interfere with Nature's work: therefore the general rule is that such acts are to be avoided. But if you sacrifice a higher organism for a lower one, as your own for a tiger's, and still more for those of the hardly differentiated protozoa, then likewise you hinder evolution; for the higher organism is of greater use than the lower. You cannot altogether avoid destroying *upadhis*; for the world itself and all things in it are *upadhis*, and life is everywhere. Just as in involution the higher must be sacrificed for the lower and sent down into it—when 'the Word is made flesh' as your Bible puts it,—so in evolution the lower must be sacrificed to the higher and absorbed into it. Granted that you cannot exist without destroying *upadhis*, as a practical guide, I should say, *Never destroy unnecessarily; and, when you must do so, take a lower in preference to a higher organism.* Those stories about Buddha I believe to be pious frauds, invented by zealous preachers to point a moral and adorn a sermon. Of course a man has no right to give away his *upadhi* to a tigress, but if in danger of his life he would be justified in killing her; otherwise she would probably become a man eater and destroy not one human being but many. A devotee, who died rather than swallow animalcules, would, without doubt, obtain his reward in Paradise for being true to his principles, and subsequently be born again under suitable conditions for obtaining right knowledge; but it would be sheer madness for an enlightened man to adopt such a course. I will tell you an anecdote about Buddha that I believe to be authentic: it shows him in a far more practical light:—After one of his sermons to the multitude directed against taking life, Buddha from an inner chamber saw one of his chelas, who had developed clairvoyance, repeatedly straining water through his cloth and gazing into it. 'What are you doing?' he asked. 'Sir,' answered the other, 'you enjoined upon us not to take life: I would separate the living from the dead that I may quench my parching thirst.' Gently and kindly laughed the Garu, and told his

disciple that clairvoyant powers were not given him for discovering animalculæ in drinking water : that he had spoken to the ignorant multitude in general terms that they could understand, but had only meant the precept to include the life of fully organised animals ; were it otherwise, living upon earth would be impossible, for everything in the universe contained life. It is quite true that all sorts of unholy shapes flock in shoals to battle fields and other places where blood is spilt, sucking in the *aura* that it exhales, and gaining strength whereby to act upon persons sensitive to such influence, exciting desires and urging them to the commission of crimes ; for the *aura* arising from lust and blood is the food of these ghouls. Such places are plague spots on the fair face of Nature and have a pernicious influence on a community. Furthermore, those vile slaves of lust, who pervert knowledge to the service of false gods, choose such unhallowed localities for the performance of their necromantic rites, and utilize the power which is focussed there for their own vile purposes. To prevent such evils those who watch over poor helpless humanity hold at their command a company of astral scavengers,—if I may apply the term to these beneficent beings,—who purge such localities of the brood of darkness.

Mundanus.—I am right glad you have cleared the beautiful character of Buddha from the imputation of preaching a doctrine that is at once impracticable and absurd. What you have told me about the collections of larvæ is a weighty argument against both war and meat-eating. Surely a nation that kills and eats animals brings a terrible curse upon itself ?

Mysticus.—A man like yourself, who has thought the matter out and arrived at like conclusions, would be wrong to do so if he could perform his work in the world upon a vegetable diet, as the vast majority can ; but, under exceptional circumstances, such as disease or constitutional idiosyncrasy, it might be warranted. I am of opinion that it is better for a race to be vegetarian. For all organic matter that we consume as food has inhering in it a subtle magnetism possessing definite characteristic properties according to its kind. As our physical bodies absorb material particles, so our ethereal bodies absorb the subtle fluids belonging to their own plane. The *aura* of animals is highly stimulating, and it effects some constitutions much as alcohol does. Doubtless such stimulants increase physical energy and courage, but they are apt to arouse passion and desire. A man under such stimulation usually expends his energy on worldly objects, and is shut off from true spiritual contemplation. The gentler magnetism of the vegetable, however, is conducive to peace of mind and philosophic meditation. Invertebrates, fish and birds belong to intermediate classes ; and the flesh of sheep and goats is less stimulating than that of beeves. This may be differently expressed by saying that a man draws into his *aura* the elementals belonging to the organisms he eats. A race of meat-eaters is generally more active than a vegetarian one, but is apt to be rather aggressive : and although such a nation may on the whole be virtuous and generous, it is unlikely to rise to great spiritual heights.

Mundanus.—By Jupiter ! You have hit off the character of my countrymen ; and a circumstance that I have myself noticed confirms what you say : namely, that many of our most spiritual men and of our deepest philosophers are very light eaters, especially of strong animal food, preferring to partake of a little fish and white meat with a preponderance of grain and vegetable. They generally explain their preference by saying that light food is easy to digest, hence it interferes less with the thinking faculties. I have also seen that many ambitious, self-seeking men devour half cooked beef with avidity, and the low class glutton loves the flesh of the pig. That will do for the food question. But there is another side issue that I should like to ask you about. Granting that I should do wrong, except under very exceptional circumstances, in having animals slaughtered for my food, what a blot should I make upon my soul, if I destroyed an human *upadhi* ! I suppose that as a philosopher I ought to see my country laid waste by the invader, without so much as lifting a finger to save it, saying to myself : Every land is my country, every man my brother ; if others in their ignorance and folly wield murderous weapons, all that I can do is to preach the law of peace and set an example of that higher courage of the brave man who abstains from the fray. If in my travels I behold a caravan of defenceless women and children ruthlessly attacked by murderous robbers, I must say : It is the law of Karma ! What right have I to interfere with the law ! though I felt as if the effort of self-restraint would kill me ; for I have held a commission in the Army, and have always been imbued with the idea, that it is the duty of a man to fight for his country, and indeed for any righteous cause.

Mysticus.—Stay, my friend, you o'erleap yourself. Such a course is not advocated in any scriptures. Amongst the ancient Greeks it was held criminal not to fight, even in civil war. War is a necessary factor in the world's development, and will be for ages to come. Did not our Kshatriyas of old, devout men and true, many of them deeply versed in the sacred science, did they not adopt the honorable profession of arms and fight for the protection of their country and the preservation of law and order ! Remember how Sri Krishna told Arjuna to banish cowardly doubts and perform his duty as a warrior—to stand up and fight ! The Mahabharat war was an actual occurrence, and Arjuna really lived. That contest formed one of the most important episodes in the world's history, and the incidents, which were subsequently used for the exposition of a spiritual philosophy, were none the less actual facts. Even supposing such a maxim were of practical application, it could only be accepted by the more civilised nations : the barbarian could not rise to it. The natural consequence would be an universal attack upon civilization by barbarism, inevitably ending in the destruction of institutions which were the growth of ages, and a terrible relapse in the world's progress towards the objects of evolution. If such a state of things came to pass, the gods would have to undertake man's work and send forth heavenly armies to prevent the destruction of their hopes ; and I assure you the gods have plenty

of work of their own and have no desire to take upon themselves man's responsibilities. Certainly a man has obligations towards the country that bore him, or the land of his adoption; he must fight for the right and protect the weak. Impersonality can be practised as much in fighting as in any other occupation. For a man to fight from motives of passion, covetousness, or ambition, is one thing, from a sense of duty another. A common man may do doughty deeds on the battle field through his innate animal courage, and such an one is to be admired; but far higher is the moral courage of him, who with calm mind performs valorous acts, because he considers that his obligations necessitate their performance, whilst a great pity on account of the suffering inflicted fills his heart. A soldier should fight in his own army, whether he considers the cause righteous or otherwise. He owes a debt to the Government which has kept him during the time of peace, in return for which he has undertaken to fight in the event of war. He has, as it were, received his wages in advance. Furthermore, if every man was to act upon his own private opinion at times of public danger, all co-operation and representative direction of affairs would be rendered impossible, and the unity and strength of the State would disappear. An historical instance of a man fighting for a cause that he considered unjust occurs in the annals of the Mahabharat war. Drona, the general of the Kurus, was one of the most estimable characters the world has known. He strove his utmost to dissuade the council from going to war, declaring that they had not right on their side. However, when he was out-voted, he led their armies in the field and died fighting in their cause. Thus, in my opinion, a true man fights on principle and from a sense of duty.

Mundanus.—My dear friend, I am right glad to hear you say this: you have removed a load from my mind. For I assure you, that, in spite of all the philosophy in the world, I should feel myself a miserable wretch, if I remained an inactive spectator in the hour of my country's peril. But another point occurs to me. Supposing I slew a bandit in the heat of his passion, eager for slaughter and burning with desire for plunder and rape, would not that man, when he reincarnated upon earth, come back a worse ruffian than if he had been allowed to fulfil his destiny? For had he lived he might have repented and turned to better ways; whereas being killed he returns with an added momentum of evil energy, and kills more people than before. So that the world would in the long run be anything but a gainer by such destruction.

Mystic.—Such men might come back a time or two as ruffians, but their repeated slaughter would be a terrible lesson to them, and they might instinctively come to the conclusion that robbery and violence are not conducive to happiness. Such men are often possessed of courage and energy; and if these forces were gradually directed into more healthy channels, the quondam desperado might at length become a useful citizen, a faithful husband and the father of an excellent family. I must now bid you farewell.

Mundanus.—Let it be *au revoir*; and before you go permit me to say that I think you are a most blood-thirsty mystic. If the

rest of your fraternity are equally sanguinary, I shall have completely to remodel my idea of what constitutes a mystic. By the way, I hope before long to trouble you again with my doubts and queries. Meanwhile I will destroy no more *upadhis* than I can help; and, if it falls to my lot to fight, I hope I shall stand up and do my duty—of course impersonally!

HENRY MERVYN, F. T. S.

KAIVALYANAVANITA

OF SRI THANDAVARAYA SWAMYGAL.

PART I.

(Continued from page 490.)

64. "IS the aforementioned tenth person that Vast Void he found in the interval after he did not discover the One, namely himself, who, (though) counting and recounting, beheld through mental delusion nine persons? See! Thou alone, O my loving Son! art the seer of all that are seen (both internally and externally).

65. "The gross, subtle and causal (bodies), the three *avestas* (in which they) appear and the three (divisions of) time, Oh, how many (of these) have successively come on and gone off (to thee) like waves rising in the sea of conditioned existence, I am quite at a loss to say! By Siva under the banyan², (I tell thee) thou art (and hast been) truly witness to all these.

66. "Say not 'with what shall I know myself that sees and knows all?' (for) is another sun (necessary) to see the naturally self-resplendent sun with? (In our illustrative tale) it was only with himself that the tenth person, in the presence of (so) many, saw and recognized himself. Save (this), was there a eleventh person in him? (Only think and) see!

67. "To those ignorant sophistical fools who think (and declare) that there is another intelligence that intelligences even the (ultimate) Intelligence, (the fallacy called) *anavastha*³ will be the result. Thou art not a knowable thing⁴, nor art thou an

1. *i. e.*, they are simply innumerable. The English language does not allow of this passage being rendered as it is in the original.

2. The four sons of Brahma, Sanaka, Sananda, Santakumara and Sanata, studied occultism and became well versed in that science. But they had a single doubt in their minds. They were therefore determined to seek out the true Guru who would clear it up, when Siva appeared before them in human form, and seating himself under a Banyan tree in the posture of a Guru with his face to the south, showed them the *Chinmudra* (spiritual seal) without uttering a word. Their doubt was at once solved. This is the Puranic account.

3. This is the fallacy of assigning a cause for the ultimate cause. When once a cause is assigned to the ultimate cause, there can be no finality in any investigation; for then the chain of causes will extend *ad infinitum*. This is a very serious defect in logical reasoning.

4. *i. e.*, the phenomenal, or non-ego.

unknowable thing¹. Thou that art an intelligencing entity, thou shalt know thyself by self-experience².

68. "Is not sweetness natural to that which has sweetened all the flour-cakes baked with a piece of sweet (sugar)? Thou thyself shalt know the entity *I* which endows the *Jadas*³ called 'this' and 'that' with intelligence, so that they may (themselves) become intelligence, but which (still) exists without the dualism of 'this' and 'that.'

69. "This 'thou'⁴ is the esoteric⁵ meaning of the term *Twam*. The Brahman itself ever free from condition is the esoteric meaning of the term *Tat*. Jiva and Iswara having finality are (respectively) the exoteric⁶ meanings. To these that are ever dissimilar there can never be union (*aikyam*)⁷.

70. "Now hear (in what) the dissimilarity lies. By name,⁸ by places⁹, by the rare-to-be-told *upādhi*¹⁰, by body¹¹, and by intelligence¹², they (viz., Jiva and Iswara) stand as very far apart as the nether world and the upper world. Hence what is called union (*aikyam*) is never possible to these.

71. "If a sentence uttered does not (literally) make sense but is discordant, in order that it may yield the (proper) meaning,—those well versed in northern literature (*i. e.*, Sanscrit) would take it in the *lakshanai*¹³ sense. They say it is precisely of three kinds: namely, *Jahā lakshanai*, *Ajahā lakshanai*, and *Jahadajahā lakshanai*¹⁴.

1. Such as the Void (*Sūnya*).

2. The master cautions him against knowing *ātma* merely by word or thought as pseudognānis do.

3. The commentator renders the passage thus: 'That,' viz., Brahman, and 'This,' viz., *Kūtasta*, are phenomenal, *i. e.*, *Jada*, in reference to the One *Chaitanya*. Exercise therefore thy spiritual sight (faculty) so that they (Brahman and *Kūtasta*) may become the one *Chaitanya*, and realize the one *Chaitanya*, namely, thyself, which is without the duality of 'This' (*Kūtasta*) and 'That' (Brahman).

4. *i. e.*, Thou of this state—*Kūtasta*.

5. The word in the original is *Lakshyārtha*, *i. e.*, the intended meaning.

6. *Vachchārtha*, *i. e.*, literal meaning.

7. *i. e.*, Union with each other.

8. One is called Jiva and the other Iswara.

9. The world and Swarga.

10. *Viyashti* (individual) *upādhi* and *Samashti* (universal) *upādhi*.

11. Body of effect and body of cause. Vide stanza 36 of Part I.

12. Small (*i. e.*, limited) intelligence and great, *i. e.*, (universal) intelligence. Com.: Jiva and Iswara have no existence apart from intelligence. In this view they are one. This is the esoteric meaning (*Lakshyārtha*). When they are viewed in connection with *upādhi*, they appear dissimilar. There is then dissimilarity. This is the exoteric meaning (*Vachchārtha*).

13. *Lakshanai* is a case of allowed deviation from rule in the use of language,—poetical license. It includes such of the figures as metaphor, personification, metonymy, epigram, &c.

14. In the original these are named *Vitta lakshanai*, *Vidātha lakshanai*, and *Vittum Vidātha lakshanai*, *i. e.*, the abandoning figure, the not-abandoning figure, and the abandoning-and-still-not-abandoning figure.

72. "They mention these as examples (of the three kinds respectively): 'On the Ganga (is) a shepherd's village'¹, 'Black and red run'², 'That one who dwelt (there) is this one—Devadatta'³. By these three figures all (apparently) contradictory passages (occurring in) the eminent-science will make sense.

73. "Giving up all those (notions of) contradiction,—namely, different countries and (points of) time, 'that one' and this one,—implied in the exoteric (literal) sense of the aforesaid terms 'That one (is) this one,' if (thou) dost reflect intermittently on the ultimate esoteric (true) meaning, it will distinctly exhibit the one *Dévadatta*.

74. "So, forsaking the discordant exoteric meaning of the terms *Tat* and *Twam*, but not abandoning the (one) *Chaitanya* that is Brahman and *Sākshi* (*i. e.*, *Kūtasta*), the term *asi*, (connecting the two terms *Tat* and *Twam*), as 'It is thou' and 'Thou art it,' and (thus implying) that the sense (of the two clauses) is always one and the same, will point to union (*aikyam*).

75. "Both the *ākās* seen in the pitcher-water and (that seen) in the cloud-water⁴ are certainly unreal; but the *Ghāta-ākās*⁵ and the *Maha-ākās*⁶ unite together and are always one. (So) these two—Brahman, the basis, and *sākshi* (*i. e.*, *Kūtasta*)—are always one. (Hence) remain firm in (thy) self-realized (conviction) 'I am Siva'⁷."

1. "Ganga means the river Ganges and also water. In this example seeing that a village cannot be on the waters of a river, we abandon the notion of water altogether and take hold of its bank. So when it is said that the power of perception is in every *upādhi* (body), we ask ourselves 'How can an *upādhi* that is *Jada* have this power?' and we therefore give up the notion of *upādhi* altogether, and infer the existence of some other thing.

2. "A man owning a black cow and a red horse asks another coming from the direction in which they have run away if he met the 'black' and the 'red' which are mere abstract qualities and which therefore cannot be the subjects of the verb of motion. The man replies 'yes, they are running.' Here the man without giving up the *guna* (quality) has understood the *guni* (the subject). So, when we have forsaken the notion of *upādhi* as being *Jada* by the first figure, we ask, what is it that has the power of perception? As it is inconceivable and indescribable its qualities are mentioned, such as eternal, all-pervading, one, sat, chit, ananda, &c., so that by means of these qualities (*gunas*) the subject (*guni*) may be known.

3. "A man named *Dévadatta* was for some time the reigning monarch of Benares. His power, wealth, &c., left him, just as they came, by Karma, and he became a *Sanyāsi* (ascetic) in the south. In the example 'That one that dwelt there (*i. e.*, was reigning in Benares) is this one—*Dévadatta*,' that kingly disguise, that time, and that place on the one hand and this ascetic disguise, this time, and this place are not things apart from *Devadatta* who alone is real, while the others, viz.:—disguise, costume, &c., are illusive, as they have changed. As he is not they (*i. e.*, disguise, &c.), there is the *abandoning figure*, and as they are not things apart from him (*i. e.*, as they have no existence independently of him) there is the *not-abandoning figure*..... Similarly spirit is real and others are illusive. What is called *I* is not a foreign thing, but the absolute spirit and the phenomenal has no existence apart from the spirit." Commentator.

4. *i. e.*, The reflections.

5. *i. e.*, The *ākās* confined in a small vessel.

6. The *ākās* that is unconditioned; the universal *ākās*.

7. The term Siva is generally used in Védāntic works and occult treatises by Siddhas to denote Brahman.

76. Without swerving from the philosophical course prescribed by the master, (his) refuge, he (*i. e.*, the chela) crossed the five *kósās* (one after another), transcended the void (appearing beyond them) and cast off even the least residue (of *Vāsana*, *i. e.*, physical affinity or consciousness still left) in (his) inner self. (Then) even the idea of *Kútasta* and Brahm slipping away, he perceived the plenitude that stood forth as one.

77. Being immersed in the flood of ecstatic bliss of self-experience, (he) became boundless. The (notion of) body, organs (internal and external) and all (similar things) dying away, he became *Chit* (*i. e.*, intelligence) and his *manas* became infinite. (Then) the good son, having obtained *sushupti* in *Jāgra*, attained to his own real nature, in the sight of the embodied true master.

78. After the loving son had for a long while remained in this state, his *manas* slowly and gradually came out², and he (then) became (objectively) conscious and saw the spotless master (before him). He (now) fell prostrate to worship his feet, rose up, walked around him, and then standing with the palms of his hands joined together over the crown of his head in adoration, spoke (in the following strain), so as to be heard by the mild-faced Lord, his eyes all the while showering down drops of tears³.

79. "O Lord! O you True One, who, dwelling within me, have governed and purified me through an infinite (succession of) births! O you master that have manifested yourself in order to instruct and initiate me! Praise be unto you! For the aid (you have) graciously lent (me), so that (I may) be blessed and happy, I, who am faithful as a dog, can find no other way of recompensing you than (by ejaculating in adoration): Praise be unto your Holy Feet! Praise be unto your Holy Feet!"

80. The Master looked at (his) pupil with delight, exclaiming "Come near (unto me)" and seating (him by his side), graciously spoke (as follows): "If thou dost perseveringly continue in the contemplation of *Svarūpa gnānam*⁴, so as to keep off the three mischievous obstacles from overtaking (thee), it will be the (best) assistance that thou canst render (me in return).

81. (The pupil then) said: "Will that *gnānam*, O Master! ever fail, which, without the dual (distinction) of Thou and I, is the All-full Fulness (pervading) everywhere, and which (I) have realized and recognised to be my *I*? (Is it possible?)" (Whereupon the Master replied:) "Though the form of Brahm which is the self

1. This is also expressed as 'sleeping without sleeping,' *i. e.*, he obtained the state of one in profound sleep with regard to the phenomenal universe, but unlike a sleeping person was conscious of self. In ordinary sleep there is complete ignorance, both with regard to external objects and internal self. But in the state called 'sleep in wakefulness' or *Turiyam*, the consciousness of self remains.

2. Com: His mind or *manas* descended from the state of *Turiyāditam* into *Turiyam*, from that again into general consciousness (*Samānya vismaranai*), from that into the special form of the Universe, and from that into the world.

3. Joy and gratitude caused the tears.

4. *i. e.*, Divine wisdom or knowledge obtained by intuition as distinguished from *Vrittee gnānam* or *Vishaya gnānam*, *i. e.*, knowledge of external objects derived by means of the senses.

will appear by (the grace of) the True Master and Shastras, still there are obstacles, and if (they) succeed (to find room in the mind), self-experience cannot strike root.¹

82. "If (thou) dost ask what the obstacles are (I shall tell thee. They are:) Ignorance, doubt and perversity.² These three affliction-causing (obstacles) will come in rapid succession through force of habit (acquired in passing through) many births. If they so come, the eminent wisdom will be blighted. (Hence) thou shalt firmly destroy these (obstacles) by means of *Sravaṇa*, *Manana* and *Nidityāsana*.³

83. "If fire becomes (magically) bound, it cannot in the least burn (anything); so the fetters forged (by *Māya*) cannot in the least be consumed by the dull fire of wisdom. Hence thou shalt dispel the obstacles of ignorance, doubt and perversity by diligently applying thyself to the practice of *Sravaṇa*, *Manana* and *Nidityāsana*.

84. "That which, obscuring (completely) the idea of Brahm, shows (a world affected with) the difference (of number, gender and person) is ignorance. The fluctuation of the mind, not believing in the teachings of the master, is doubt. That infatuation that spreads within (*i. e.*, in the mind, the notion) that the unstable world is real and the body is *I* is perversity. So say the sages."

85. "Maintaining a persevering practice in the exercise contemplation of *Tat* and *Twam* is called *Sravaṇa*. The rational perquisition into the harmonious meaning (of the two terms) is called *manana*. The (mental) illumination obtained when the mind is completely abstracted is called *Nidityāsana*.⁴ If (thou) dost continue to do so daily, thou wilt certainly attain to *Nirvāna*.

86. "As long as thou dost say that the (notion of) *Gnātha*⁵ and *Gnānam*⁶ remains, so long is (the practice just described) necessary; after that not even the least exercise is required. Like the *ākāś*, that is forever (unconditioned though the other elements

1. The word in the original literally means 'to solidify.'

2. Com: Taking a rope to be a serpent and a post to be a man commonly and unsuspectingly is ignorance. (Here one does not so much as even imagine there is such a thing as a rope or a post). Wondering whether what is seen is a rope or a serpent, or a post or a man, is doubt. (Here the man recognises two things, but only his mind is playing to and fro between the two things.) Coming to a firm conclusion that the thing is not a rope but a serpent, or that it is not a post but a man is perversity. Here what the thing is not is conclusively taken to be the thing itself.)

3. For explanation vide Part I, Stanza 85.

4. The master interprets the three terms so as to be applicable to students practising *Samādhi*. The literal meaning of these terms applies only to theoretical students of occult philosophy—*Sravaṇa* (lit. hearing) is listening to the voice within that audibly instructs one in *samādhi*. *Manana* (lit. thinking or reflecting) is the exercising of judgment in taking note of impressions produced in *samādhi*. *Nidityāsana* (lit. clearing up) is the obtaining of one's real nature after dispelling all doubt by the practice of *manana* and the shining forth of one as one's self for ever.

5. One that sees or perceives.

6. The act of seeing or perceiving.

resulting from it are conditioned), the Jivan-muktas that have become merely *Gñéyam*¹ (i. e., *Chidákāsa*), transcending (all the illusions of Jiva) will for ever exist having attained to *Videha-muktee*.²

87. "Well now, hear! The Jivan-muktas full of wisdom are of four kinds: *ákās*—resembling *Brahm-vittu*, *varan*, *variyan* and *varishtan*. Such are their names. Of these I shall (first) describe the condition of the *Brahm-vittu*, and (then) the comparative distinctions of the three others.

88. "Those who have cleared up as *Brahm-vittus* and as the most valiant will, for the benefit of the masses, observe, according to prescribed rules, (the duties of) their caste and *ásramam* owned (by them) before (thus) clearing up, though these are heavy duties prescribed (for only the ritualists)—*Karmis*—these Jivan-muktas that never turn from the consummate state."

89. Even though (passions such as) lust and the like come to them, they will pass away in a moment. They (*Brahm-vittus*) will not fix them (viz., passions) in their mind. They will live having (only as much) connection with the world as the water on the lotus-leaf; they will show themselves to be idiots and will not exhibit the strength of their scientific knowledge; they will act even the part of mutes—these Jivan-muktas who within their heart are in continual rapture.

90. The *Prárabda* resulting from actions³ performed (in former states of existence viewing the universe as) different from (the absolute self) is various. Therefore *Vivakáras* will be appropriate to each individual (according to his *Prárabda*). (Hence) they will perform great penances if they so wish, they will trade if they are so disposed, they will even rule the earth, or they will eat (food) by leading a beggar's life—these Jivan-muktas.

91. "They will not think of what is past nor will they consider about what will accrue to (them) in the future. They will feed on what stands just before (their) eyes. Even if the (hot rays of the) noonday sun were to shoot down from the sky, like the roots of the Banyans, in the shape of (the cool ambrosia-like rays of) the moon, and even if the corpse of a deceased (person) should revive, they would not look upon anything as a novelty. They will not call (anything) good or bad—these Jivan-muktas that as *Sákshi* possess (mental) equilibrium.

1. That which is seen or perceived.

2. i. e., The state of existing for ever as self without having the least notion of the three bodies or of the external universe. This is the purest subjective state.

3. The word in the text is *Béda Karma*. The commentator remarks: "Actions are of two kinds, viz., *Béda* and *Abéda*. The former is action performed with the notion that the universe is different from self, while the latter is quite the opposite."

92. "Of the three others, two (viz., *Varan* and *Variyan*) will always be devoting themselves to *Samádhi Yogam*¹. He who by himself thinks (of eating) for the purpose of keeping the body alive is *Varan*; he who feels through others (the necessity of eating) is *Variyan*; and he who does not feel either by himself or by means of others is *Varishtan*.

93. "Though these rare beings are thus various, still emancipation is equal. But if (thou) dost ask what the fruit (benefit) is for the labour-mixed *Samádhi*² (I shall tell thee). *Brahm-Vittu* will experience great pleasures and pain; whereas the others, namely, *Varan*, *Variyan* and *Varishtan* will enjoy absolute happiness.

94. "But thou dost say, 'if even *Brahm-gñanis* live like fools devoted to rituals and ceremonies, how then will unstable ignorance pass away and the state of not being born again result?' I reply: The all-spreading *ákās* will not cling to anything, but the other four (elements) will associate themselves with the all-comprehending (*ákās*)³. Just so are the two (namely, the wise and the ignorant).

95. "All occult sciences proclaim that those who worship and venerate Jivan-muktas have performed all the duties to the delight of the three (gods), *Sivan*, *Brahma* and *Vishnu*⁴, and that their lives have become purified. Now listen to my exposition of (the nature of) *Videha-muktee* of the rare-to-be-attained Jivan-muktas.

96. "In the same way as *Vadavagni*⁵ (will consume) cotton, the flame of wisdom will burn and reduce to white ashes all *Sanchita Karma*, the manifold seed of many births; and *ágamyam* will pass away without approaching in the least; but the results of the remaining *Prárabda* must be exhausted by experiencing them.

97. "If (thou) dost ask: 'The *Karma* that is developed while thus experiencing with patience *Prárabda*—how will (this) so exhaust itself as not to accompany (us) in (our) future existence?' (I shall answer:) The base that revile (the *gnáni*) will take to themselves the sins committed (unawares) by the *gnáni*; while the intelligent, knowing (his worth) and worshipping and venerating him, will appropriate to themselves (the results of) all virtuous acts (knowingly done by him) and will enjoy them.

1. As distinguished from *Kriya Yogam*, by the practice of which the mind continually externalizes and is thus exposed to all sorts of vexations which intercourse with the external world necessarily causes. But by *Samádhi Yogam* the mind is completely withdrawn from the external universe and all modifications of the mind are restrained by means of retrospection.

2. i. e., being engaged in worldly acts and at the same time continuing in *Samádhi*.

3. i. e., The *ákās* is independent of the other four elements, while the latter are dependent on it. The *ákās* is unconditioned, but the others are conditioned.

4. i. e., Merely venerating true sages is equal to performing all the duties prescribed in the Shastras and worshipping the three gods. *Siva* is here used in the sense of *Rudra*. In most of the occult works *Sivan* is used for *Rudra*, one of the Trimurtis and *Sivam* for the Absolute *Brahm*.

5. The fire that is supposed to reside in the sea and to rise up and consume the whole world at the end of the world.

98. "By the rarest fire of True Wisdom the body of *avidya* (*i. e.*, causal body) will be reduced to ashes. The plump *sthula sarira* will fall off as a corpse in time (*i. e.*, when *Prárabda* comes to an end). At that very instant, the *sukshma sarira* belonging (to *Jiván-muktas*) will, like the water that is completely absorbed by iron (heated to whiteness) in a smith's forge, become dissolved in the *swarúpa* that stands forth as *Turiya* and as All-pervading.

99. If the *upádhi* called pitcher pass away, the *ákás* (contained in it) becomes one (with the *Maha ákás*). In a similar way, the very instant that the *upádhi* called body passes away, *Jiván-muktas* will, without beginning, middle and end, and without interior and exterior, attain the state of *vidéhamukti* that shines forth as it actually stands and exists for ever.

100. "O thou my son that hast related (to me then and there thy experience in *samádhi*!) While the all-comprehending *ákás* exists everywhere, an *ákás* seems (newly arisen) in the well formed after the earth is excavated. Like this, (the conception of) the most ancient *Brahm* will seem to have sprung up (only) from (having studied) occult works. (But it is not so). The boundless WE is for ever One. Remain thou (in that state).

101. "The water in the mirage, the silver (in) the conch, the Gandarva-city', the country (in) dream, the blue (in) the sky, the serpent in the rope, the son of a sterile woman, the horn of a hare, the man (in) the stout post,—like these, the whole universe is truly an illusion. *Gnánam* (alone) is real, O my son! By US, forget not thyself."

End of Part I.

T. M. SUNDARAM PILLAI, B. A.

Reviews.

THROUGH THE GATES OF GOLD.*

THE books we prize most are those that set us thinking, volumes to which we can turn again and again, finding every time we read them fresh food for thought. And doubly precious are those that, like the one before us, treat of themes that belong to the things of the higher life. Seldom too has the great problem of life been faced so boldly, so directly as by our author. The life he depicts is real human life, the feelings he describes are those that are part and parcel of our common human nature, and his earnest appeals go straight to the heart of the reader.

1. Castles in the air. Some say this refers to the imaginary cities seen by persons in death agony. Of the nine examples given, 'the son of a sterile woman' exists merely in name, while the others present also the respective appearances.

* "Through the Gates of Gold, a Fragment of Thought." London: Ward and Downey. Boston: Roberts and Co.

He shows how men waste time and effort in their search after the impossible, in seeking for pleasure where no pleasure is to be found, and by indolently endeavouring to repeat the pleasure once enjoyed and to intensify it, ignorant that "Not twice can the same cup of pleasure be tasted; the second time it must contain either a grain of poison or a drop of the elixir of life." "Indolence is in fact the curse of man." There are indeed two forces ever working in all of us, the force that makes for construction and that which makes for destruction. The law of the universe is development in a higher direction. "The child becomes the man; he cannot retain his childhood and repeat and intensify the pleasures of childhood, except by paying the inevitable price and becoming an idiot." The man who endeavours to remain where he is, to arrest his own development, becomes the victim of the operation of the great law of being. We cannot stand still, we must either progress or retrograde. Thought is that by which the *karana sarira* is nourished as the body by food, reverie is the disintegration of the astral body. "The man who chooses the way of effort and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them; a something subtle and remote, which removes them more and more from the state in which mere sensuousness is all; this subtle essence is that elixir of life which makes man immortal."

But if the pursuit of worldly pleasure is useless, so is the practice of stoicism but a delusion. Both pain and pleasure must be understood: "only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial." All experience must be exhausted before we can become one with the immortal Logos.

To perform the Great Work, the recreation of one's self, effort is needed. Nothing for nothing is the law of Nature: every advantage must be paid for: we must fight our way upwards inch by inch. That effort must moreover be a constant one flowing in a steady current and not by occasional gushes. Moreover we must work with such materials as we have, and not sigh helplessly for other more advantageous conditions. "It is vain to expect to be born into great possessions. In the kingdom of life there is no heredity except from the man's own past. He has to accumulate that which is his."

No set rule can be prescribed as to where for any particular man the Gates of Gold are to be found. "Man passes through them when he casts off his limitation. He may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any point where it is easiest for him to do so. And most often this point will be where he least expects to find it." Many, says our author, have hoped to pass through by the way of religion, some by the aid of pure intellect, some by virtue alone, but none of these is sufficient in itself: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold. When we enter there all the present must disappear alike; virtue and vice, thought and sense."

"But it is little use to reach the threshold of the Gates without the power to pass through." There is a heavy latch to be lifted, and the lifting must be done by our own strength alone. "Nothing," says "Light on the Path," "that is out of the eternal can aid you." There must be the firm conviction that the Gates are there to enter. We must have faith in the unseen. The faith of the inventor, of the poet, of the artist, and "of all who reach out beyond the ordinary mental and psychological level of humanity." We must raise our consciousness to a higher plane, for "it is only by the development and growth of the inner man that the existence of these gates, and of that to which they admit, can be even perceived. While man is content with his gross senses and cares nothing for its subtle ones, the gates remain literally invisible."

The initial difficulty is that "fastening the interest on that which is unseen," and in order to surmount this difficulty we must "obtain a recognition of the inner man, observe its growth and foster it." To do this a man must recognise that he is "a part of the great whole," and "it is through the breaking asunder of the arbitrary bond which holds him to his personal centre that he comes of age, and becomes ruler of his kingdom. As he widens out, reaching by manifold experience along those lines which centre at the point where he stands embodied, he discovers that he has touch with all life; that he contains within himself the whole. And then he has but to yield himself to the great force which we call good—to clasp it tightly with the grasp of his soul, and he is carried swiftly on to the wide waters of real living."

In the chapter on the Mystery of Pain, the author shows that pain "is the result of uneven developments, of monstrous growths, of defective advances at different points," and that the great lesson that the human race seems to be learning is the necessity of equal development.

The first thing the man has to learn, says our author, is to stand. "To remain still amid life and its changes, and stand firmly upon the chosen spot, is a feat which can only be accomplished by the man who has confidence in himself and in his destiny. Otherwise, the hurrying forms of life, the rushing tide of men, the great floods of thought, must inevitably carry him with them, and then he will lose that place of consciousness whence it was possible to start on the great enterprise." This is just what is taught in the *Sastras*, and it is this power of standing that may be more effectively learned in the world than in the forest.

The last chapter is entitled "The Secret of Strength." The source of this strength is said to be profound conviction, and through it man is able to become victorious over himself. "Through that supreme victory is obtained the entrance to the whole, where all that might be conquered and obtained by effort becomes at once not his but himself."

"To put on armour and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armour, and without hurry or excitement, take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done." That is after all the great end of incarnation. That is the riddle of the Sphinx that has to be tamed and not merely killed, that is the true crucifixion, the evolution of the positive out of the negative.

To accomplish this, and to avoid being swept away by "the great life of the world," we must "turn round and, instead of standing against the forces, join them. Become one with Nature, and go easily upon her

path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you will find you have time and strength to spare, to use in the great battle which it is inevitable every man must fight—that in himself—that which leads to his own conquest." Karma must work itself out, and only by leading a life free from attachment can we transcend its operation and lift ourselves beyond its influence. Nothing must be neglected, the whole man must be cultivated, and that to the utmost. There is in man a god and an animal, both must remain, but they must be brought into and maintained in their proper relation. "Not only is man more than an animal, because there is the god in him, but he is more than a god, because there is the animal in him. Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The God as servant adds a thousandfold to the pleasures of the animal; the animal as servant adds a thousandfold to the powers of the god. And it is upon the union, the right relation of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate."

We hope this book will find many readers. Never did there rise from the hearts of men a more bitter cry than that which goes up today from the weary strugglers to whom life seems so hard and hopeless, and the creeds so lifeless and narrow, and few are the books better calculated to help seekers to the truth than "Through the Golden Gates." It comes as a trumpet call to all of us to be up and doing, a guiding star to lead us onward to the Great Beyond, a warning that the struggle is inevitable, and hence the sooner we earnestly commence it, the better. For the more earnest members of the Theosophical Society "Through the Gates of Gold" will take its place by the side of "Light on the Path" and the "Idyll of the White Lotus," as containing wisdom "more precious than rubies."

GEOMETRICAL PSYCHOLOGY.*

THIS work is the result of more than twenty years' application to the discovery of a method of representing human consciousness in its various stages of development by means of geometrical figures—it is in fact the application of mathematical symbology to metaphysics. This idea will be new to many of our readers; indeed, so far as we know, Mr. Betts is the only man who has tried to work out a coherent system of this kind, though his work unfortunately remains imperfect.

If it is true, as occultists tell us, that every number, great or small, has some special signification attached to it, if it is true that certain geometrical figures do produce undoubted effects in magical operations, it is not unthinkable that all geometrical figures—both plane and solid—like all numbers, have their special significations, and hence it may be possible to construct—or rather discover, for if the theory be true, Nature has worked it out already—a complete system of mathematical symbols. God geometrizes, says Plato: each idea was supposed by the mystics to have a corresponding form: the universe is fashioned after the form of a dodecahedron, said the Rosicrucians. If Mr. Betts is merely dreaming, he dreams in good company. If the perfect man may be represented by some geometrical figure, why should there not be some way of indicating

* "Geometrical Psychology, or the Science of Representation:" an abstract of the Theories and Diagrams of B. W. Betts; by Louisa S. Cook, London: Redway, 1887.

the state of an individual in 'any particular' incarnation by means of another figure more or less approximate to the perfect type in proportion to the progress already made?

The diagrams in "Geometrical Psychology" are intended to represent the evolution of human consciousness, for "Mr. Betts felt that consciousness is the only fact that we can study directly, since all other objects of knowledge must be perceived through consciousness," hence "the evolution of man is for him the evolution of human consciousness."

Mr. Betts divides human evolution into five planes. "He commences from the animal basis, which he takes as the zero or starting-point of the human scale of progression, and proceeding onwards and upwards ends with that culmination of human possibilities when man becomes more than man, and his further evolution must be as a being on such a transcendent plane of existence that it might be called divine.

"The starting point of the human evolution is the animal sense-consciousness, which, though a positive plane of life for the lower animals, affords but a negative basis of consciousness for man. The symbolic representation of animal sense-consciousness is in two dimensions, and in form resembles a leaf whose apex is about equal to a right angle.

"The first human standing-ground is that of rational sense-consciousness. Self-gratification is the predominant motive on this ground. It is represented by a series of diagrams in two dimensions resembling leaf-forms. They are in pairs, of which those which he calls positive or male forms usually have an apex less than a right angle, and those which he calls female or negative an apex greater than a right angle.

"The second standing-ground is negative, the reaction from the first, which is positive. It is the ground of the lower morality. Will is developed as distinguished from the more impulsive volition of the first ground. Self-control is the predominant motive. The dimensions of the form are contracted to a point which is now not a mere point of possibility as at first, but a focus of realised sensuous activity repressed. Commonly, however, this ground consists rather in the circumscription than suppression of sensuous activity (the total suppression of sensuous activity would be death), which is now no longer allowed exercise for its own sake, but as a means to an end. Thus the representation of forms actually possible in life instead of being a point will be a circle, or rather a circumference, for it is not necessarily a true circle.

"The third standing-ground Mr. Betts calls the ground of spiritual activity, but it is rather psychical than truly spiritual, the spiritual evolution being that of the fifth ground. Work is the motive of this ground. The sensuous activities are now allowed free exercise again, but as servants not as masters. The representative diagrams are in three dimensions, for the consciousness now has depth as well as surface extension. In form they resemble the corollas of flowers, the male series trumpet-shaped, and the female series bell-shaped.

"The fourth is again a negative standing-ground of life, the reaction of the third ground, as the second from the first. It is the sacrifice of the personal Will, from which sacrifice it is re-born as a spiritual Will, in union with the divine or universal Will. Mr. Betts professes himself unable to give any representation of life on this ground, since even the most advanced of ordinary humanity have scarcely entered upon it; also being a negative and reactionary ground it would be almost unrepresentable by diagram. The motive of this ground is a yearning for union with the infinite.

"The fifth standing-ground is spiritual, the ground of intuitive knowledge. As the spiritual now becomes a positive plane of life, it

would be capable of representation if we were able to draw diagrams in four dimensions, but our present consciousness is limited to only three. Normal human beings have not yet attained to this plane of life, though the aspirations of a few tend thitherward; consequently no definite conception can be formed of such a condition, except by inference from the analogies and correspondences of lower planes of life, or through the revelation of higher beings who have already developed this grade of consciousness in themselves. It is the plane of the occult—what we with our limited ideas call the Supernatural."

In the formation of his diagrams Mr. Betts starts with an unposited point, for "the only attribute of a point is that it marks position. Take away this attribute, and in the unposited point we have a symbol of pure Being, the abstract noumenon, that which underlies every mode of phenomenal manifestation, every form of existence. It is at once All and Nothing, at once Absolute Consciousness and Unconsciousness." In other words the unposited point is the symbol of Parabrahmam. As the first law of evolution Mr. Betts postulates: "Being must exist." "Manifestation is to arise. That Being may be manifest as existence the unposited point divides into two, the great Alpha and Omega, the first polarisation of Being." He represents this duality as a circuit of activity proceeding from a point (Alpha) and a circumferential activity tending towards a point (Omega). As the unposited point is at once everywhere and nowhere, so are these activities everywhere and nowhere. They are what is expressed by the Sanskrit words Purusha and Prakriti, the unmanifested principles of soul and-matter or form, of energy and causation, of the impulse of desire and the condition of its fruition. Mr. Betts calls them the ideal activities of Positing and Determining. They are unmanifested principles, but of their union comes all manifestation. We should prefer to say that the unposited point being Parabrahmam, when manifestation sets in the point becomes posited as the Logos, while the Alpha and Omega are respectively the light of the Logos and Mulaprakriti.

"From the first law, that 'Being shall exist' Mr. Betts deduces the corollary 'Being exists in variety.'...Nothing is permanent in the universe, save impermanence—change."

When we confine our attention to human consciousness, the starting-point is again a point—the ego, the centre of consciousness in the human being.

"From this central point of consciousness, the ego proceeds a circuit of ideal activity which is its endowment of life-energy in the abstract—the particular share of the lesser Alpha in the infinite circuit of the great Alpha. This life-energy constitutes the possibility of the individual life. It is impulse, desire, tendency of the ego to go out of itself. It has no absolute limit, save that the ego is within the ideal circumference of Prakriti. That is to say, Existence itself is limited by the abstract ideas of Time and Space—the ego is dependent upon causation, and condition, for the fruition of its desires." Here again we should prefer to state the matter somewhat differently. Taking the central point as the ego and the outgoing impulse as its life activity or energy, we should look upon the field of the diagram as representing Karmic conditions and latent possibilities, and the leaf form as the resultant of the individual action of the one life on its Karmic environment.

"Each determining cause," says Mr. Betts, "conditions a definite expression of consciousness, a sensation, in the circuit of unconscious life energy which is the basis of consciousness. The circuit is indicated in the diagrams by outgoing and incoming arrows. The amount of

activity thus determined assumes a definite condition. The first sensation produced by the action of a determining cause is simple consciousness, the feeling of being alive. To this succeed touch, sight, etc."

"All activity whose condition is determined or differentiated Mr. Betts calls 'real' activity, and he represents it in the diagrams by an ordinary line. Undifferentiated, unconscious energy he calls 'ideal' activity, and represents it by a dotted line."

"The action of the determining agent upon the ego"—or more conveniently, the action of the (true) ego upon upadhi—"is twofold. It causes the realisation of a subjective sensation and of an objective perception." "After the repeated recurrence of any sensation, though slightly varying in form, the individual develops the consciousness of its identity, and he begins to form an image or idea, both of the subjective sensation and of the accompanying objective perception, which he can retain in his mind though the sense affection of which it is the counterpart is transitory. Mr. Betts calls this power of ideation Imagination, using it in the literal sense of the word."

"Comparison is represented in the diagrams by the angle; consciousness from one dimensional becomes two-dimensional, the line is expanded to a surface.

"Let us suppose a state of consciousness in which but two senses are developed—sight and touch—and that a sensation of touch is being perceived at the present moment...The conscious state is represented by an actual line of limited length, and this line is also polar, subjective sensation proceeding from the centre outwards, and sense perception from the outer end of the line inwards. The other kind of sensation which has been realised, that of sight, which at the present moment exists only as an idea, being opposed to the existing conscious and the alternately unconscious state, is represented by a line at right angles to each. And since every idea is dual—*e. g.*, the positive idea of light brings with it the negative complimentary idea of darkness—therefore the positive representative line on the right hand of the diagram is duplicated by a counterpart line on the left. The sensation of the present moment is not yet reflected as an idea, nor distinguished by comparison. In the diagram it is the apex of the form. When more than two senses occupy consciousness, the lines representing them are arranged radially round the centre. Although the distinction must then be represented by a smaller angle, it does not follow that it is less in amount, as the form itself of consciousness has become enlarged. At the same time it is quite possible that when the number of modes of manifestation is very limited the sensations are more vivid, and consequently the distinctions more marked, than when more modes of consciousness are differentiated."

"Imagination, according to Mr. Betts, is a polar activity. Besides its positive function of comparison, whereby ideas are held apart and distinguished, it has also the negative function of combining them into a unity, so that we feel the continuity of consciousness to be unbroken. This is represented in the diagrams by the contour, the outer boundary of the figure. Mr. Betts calls this the line of memory, but the line of experience would be a better designation, since by memory he means the recording activity, because experience is the resultant of forgotten as well as remembered facts of sensation and perception. The various lines of differentiated activity, the radii, are united in the central point, the ego, out of which they originate; being related to the ego as being *its* activities, and therefore one, and separated at their circumferential ends, in which they are themselves distinct and

manifold. They are recombined by the contour, the line of experience, as being comprised within the consciousness of the particular entity. The same union, separation, and recombination takes place for the negative as well as for the positive lines of ideation."

The construction of Mr. Betts' diagrams of sense-consciousness may be thus described. He draws first as many concentric circles as there are senses in operation, a circle for each sense. From the common centre he draws a radius and vertically to the circumference of the outermost circle. On either side of this radius he draws as many radii as there are remaining circles, each radius cutting the circumference of a different circle in order, the radii drawn to the circumference of the innermost circle being the farthest from the vertical radius. Joining the respective points at which each radius cuts the circumferences of the circles, a figure is formed in shape like a leaf. This leaf form is the representative form of the sense-consciousness under consideration.

Variation is introduced by alterations in the distances between the circumferences and in the value of the angle that the radii make with one another. This variation is always carried out according to certain scales founded on Arithmetical, Geometrical, or Harmonical progressions.

These leaf forms fall into three main classes: the neutral, the male or positive, and the female or negative.

"These three kinds of progression represent three main lines of human differentiation, which may be called the Mechanical, the Teleological, and the Hedonic. They are not separated one from another by any hard and fast boundary, rather their limits overlap, so to speak, and they run by gradation into one another.

"The Arithmetical or Mechanical class comprise the ordinary people, the multitude—people whose lives are superficial and their energy diffused. Like the animals, they are very much the creatures of circumstance and have but little definite purpose or deep feeling. The Geometrical or Teleological class comprises the few exceptional people, the leaders, men of strong purpose and deliberate intent. The superficiality of life in them is narrowed, but its intensity is immensely increased. The Harmonic or Hedonic class is more numerous than the Teleological, but less numerous than the Mechanical. It comprises the poet, the artist, the prudent statesman, all in whom the æsthetic element predominates. As typical of national rather than of individual forms the Arithmetical diagrams would represent Democracy, the Geometrical Autocracy, and the Harmonical well-organised Republics or Constitutional monarchies."

The next variant represented is imperfect determination. "The realisation of imperfection causes a further development of self-consciousness in that he now contemplates his experiences as being *his own*..... The next class of forms..... show the really vital variation of consciousness. They are the fall which renders possible a higher perfectness—the discord which may lead up from melody to harmony. In these forms there is an element of necessary undeterminateness in the very nature of the consciousness. Instead of being governed by a simple law, it has a complex law which is represented by the combination of two or more different scales of progression—for instance, one might take a harmonical and an arithmetical scale—the relation between the two scales would produce a conflict which would affect the entire existence—the man now rising to his higher possibilities and then sinking again to his lower level..... His life might be a continual conflict between his poetic

aspirations and his greed of gain, now one and now the other having predominance, causing halts and breaks in the experience such as are represented by the indentations in the contour." In these diagrams by dividing the figure into two and arranging on one side the circumferences spaced according to the harmonical, and on the other those according to the arithmetical scale, Mr. Betts is obliged to sacrifice bilateral symmetry in a way that does not seem satisfactory (nor is he himself quite contented with the solutions in question). To us it seems as if this sacrifice of symmetry destroyed the whole life—the figures look dead. Suppose a man is thus torn in conflict between the higher and lower nature, still his life is a unity and his experience becomes welded together into a homogeneous whole. Hence we should prefer to produce all the semicircles, and by alternating two sets of circumferences arranged according to two different scales, consider the irregular outlines thus produced quite sufficient to mark the struggle endured.

"The second plane or standing-ground of human life being a negative one.....it is scarcely at all capable of representation by diagram.

"The motive of life on the second plane is but a kind of inverted egotism. The ego faces itself and admires itself, save only when it disobeys the ascetic law it has imposed upon itself for its own satisfaction. Though self-control lays the foundation of true morality alone, it is but a barren and negative condition, a consciousness of immense powers with but little result, other than the repressing of the ego's own impulses, consequently it is a negation of life that can only last till the internal energy, ever increasing through repression, bursts its self-imposed bonds and surging upwards, lands the ego on the shore of the higher morality.

"As the first ideal was *having*, the passion of personal possession, and the second *not having*, the first imperfect impulse of sacrifice, now the third becomes *doing*; and not pleasure but duty, not self-gratification but work, is made the aim of life. And virtue is no longer the conforming to an external but the obedience to an internal law.

"The form of the third ground is the resultant of the combined activity of cubical forces arising out of a point which is for convenience regarded as fixed, viz., the personal ego. The new activity, that of soul, ascends upwards, expanding within a circle which is the resultant of the activities of rational sense-perception and imagination, or extension and expansion."

On this ground "circular expansion has taken the place of the angular expansion of the first ground. The faculties of sense, the rational attributes of the ego, are no longer compared among themselves, but are all subordinated to the central idea, and are allowed free exercise as the servants or instruments of the higher life." "The Alpha or positive form expands from a point into a trumpet-shaped figure; the Omega or negative form contracts from a circle to a bell-shape."

"Frequently not all the life-energy of the form is conditioned by the determinants of duty. In such a case the remaining activity falls back upon the method of the lower ground, and is determined by the law of pleasure, for since the impulses of the ego are inherent impulses, they are regarded as the expression of the divine will, and are allowed free exercise in subordination to the new law, and not forcibly held in check as on the former standing-ground. The essential life of the form is determined in three dimensions by the law of duty; the superabundant energy is determined in two dimensions by the law of pleasure, and extends itself outwards forming a kind of foliation, a fringe of personal enjoyment, about the true life—and since other egos are the usual

determinants on this ground, this efflorescence may be taken as representing an inclination toward social pleasures and recreation."

In these figures Mr. Betts uses a combination of three scales representing work, pleasure, and duty respectively. The ratios between these are varied according to the inclinations of the individual under examination. He also gives means of representing, on this ground, personal limitation and the varying power of the spiritual will.

The remaining planes require four dimensions for their representation, and hence are not easily comprehensible. Mr. Betts' idea of the fourth dimension itself is worth quoting. According to his system "the activity of a point generates the line as a positive activity and negative re-activity, which are the ground of polarity. The simple line has no direction, for direction implies relation, and there is nothing yet to be related to. But the line having been generated, let us suppose a further activity of the point, which yet is not a repetition of the former. This must necessarily generate a second line, and thus the plane comes into existence, but only ideally or potentially, its existence is implied in the co-existence of lines, but it has not yet become manifest as surface. Just so the existence of a four-dimensional state is implied in the co-existence of alternating three-dimensional ones.

"Really speaking, our conception of objects can only be defined as successive changes in time of the same mathematical point; but by the power of imagination, which we call intuition, we are enabled to hold in one result three consecutive laws (three opposite modes of activity) and think them instantaneously. Now, can we conceive of a fourth dimension in intuition? I think we can, theoretically but not practically, in our present sphere of existence. Suppose yourself the centre of sphere of three dimensions, in any direction through which you can project length, breadth, and depth, could you not reverse the process, and from the confines of this sphere contract depth, breadth, and length to a point in your consciousness? Would not this be a new dimension co-existent with the other three? What would it amount to? The point to which you retire is not merely the point from which you started, it has now the content of the other three dimensions though contracted to a point—that is, you have now the capacity of extension into and out of spheres generally, and your central point of consciousness becomes the portal to the universe of spheres around you."

Unfortunately this fascinating system is confessedly imperfect "Mr. Betts has not been careful to explain the equivalent in consciousness of each variation in detail.....having generated them (his symbols) he has let them carry him away, believing that if he worked out the geometrical development, they could at any time be translated into the corresponding terms of life.....Even when further explanation is asked for, Mr. Betts does not seem able to give it in a clear and complete manner; still it is quite possible that he may himself perceive the truth of his representative forms without being able to communicate that perception to others."

It is very remarkable that, while seeking to arrive at symbolical representations of consciousness by purely mathematical methods, Mr. Betts has produced diagrams so closely similar in form to that of natural leaves and flowers. He says, "I have often stated that I was not looking for leaves or flowers when I commenced my studies, and the coincidence of their forms with the laws of representation struck me as very remarkable, and then it at length became clear that these forms have all along been showing to us the secret which all have been trying to arrive at—viz., the laws of being manifested in existence."

By revolving his leaf forms in a beam of strong light let into a darkened room, Mr. Betts has succeeded in obtaining some remarkable colours. We should be glad if he would send us diagrams of his apparatus and a few cut out forms that we might repeat his experiments.

The present volume owes its production to Miss Louisa Cook, who, though separated from Mr. Betts, whom she has never even seen, by some thousands of miles of sea, has, as the result of months of correspondence (rendered all the more difficult by the fact that Mr. Betts seems to have so identified his own forms of thought with those of his symbols that he finds it extremely difficult to make himself understood by others) after considerable labour succeeded in giving some shape to Mr. Betts' theories. The greatest credit is due to her for the excellent manner in which she has accomplished her task. We hope that others who can appreciate the value of symbols will take up Mr. Betts' ideas and assist in working them out still more completely. We only wish we could have more diagrams and more definitions of what Mr. Betts considers the factors of consciousness on each plane with their corresponding modes of representation. We fear but few will have the patience to master even as much of the system as is contained in this book, and that it may be long ere we shall see the completion of one of the most remarkable mental edifices of modern times.

LE LOTUS.

IN the person of Monsieur F. Krishna Gaboriau, of Paris, the Theosophical Society possesses a most enthusiastic and unselfish member. A short time ago he published at his own risk a translation by himself into French of Mr. Sinnett's *Occult World*; and he has now rendered the further important service of founding a theosophical monthly journal under the above title, and, as the cover informs us, "Under the inspiration of H. P. Blavatsky." He has all along been the loyal disciple of our colleague, and when other admirers have turned her the cold shoulder, he pluckily nails her colours to the mast-head of his new journal. His publication takes the place of M. René Caillé's *Revue Des Hautes Etudes*, which it has absorbed. Some of the cleverest pens of France will contribute to its pages, and its appearance is one more augury of that awakening of European interest in the Aryan philosophies which the thoughtful have so long awaited as the natural reaction against modern materialism. Among the interesting features connected with our new sister journal is a list of eighteen important French periodicals and daily newspapers which have been recently discussing the topics most familiar to our readers; a fact most significant of a change in continental thought. It is to be hoped that *Le Lotus* will be edited in so tolerant, frank and amiable a spirit as to make it a power for good, and ensure it the success which the moral courage and generous intentions of its Founder, no less than the unquestioned abilities of its contributors, deserve.

H. S. O.

We regret that owing to the absence from Madras of Mr. T. Subba Row, we are unable to publish his last lecture on the *Bhagavat Gita* and the continuation of his article on the *Constitution of the Microcosm* in the issue of this month.—Ed.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HA-KHOSHECAN :

A vision of the Infinite.

(Continued from page 547).

I THUS saw that mankind was actually resolvable into three classes.

The self-seeker hardened in self-seeking, or impenitent.

The self-seeker who, under a feeling of remorse for the consequences of his self-indulgence, seeks in expiation the assuagement of his remorse.

The self-seeker who, sorry for the suffering he has caused by his acts of self-indulgence, endeavours to atone for these by giving satisfaction to those on whom the suffering was inflicted.

I had noticed at first that the matured spirits occupied themselves by seeking to influence the life of man. I now perceived that these matured spirits, reflecting as they did the classes of men from which they had been derived, sought each to react on its own class. And further that the spirits acting on the remorseless and hardened self-seekers were more or less opaque, according to the degree of selfishness they had attained to or were seeking to promote. While the spirits influencing the remorseful self-seekers were more or less translucent, according to the use they had made of their self-seeking impulses.

Passing from the remorseless self-seekers, with the class of spirits acting on them, as I had previously passed from the class of retrograding spirits, with the retrograding animal forms these had introduced, as having no further bearing on the inquiry I was pursuing, I now directed my whole attention to the remorseful self-seekers and the spirits influencing them.

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