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[Notices of *Le Lotus*, *L'Initiation*, *L'Aurore*; &c., unavoidably omitted for want of space.—*Ed.*]

THE VAJRASUCHI UPANISHAD.

We have been requested by the Translator of the "Vajrasuchi Upanishad," which appeared in the January *Theosophist*, to insert the following "corrections and additions."

Page 216, line 5. Between the words "upwards" and "since," insert "since old age and death, Dharma and Adharma, are common to them all."

Do. do. 18 for "7," read "8;" and for "Is Gnanam Brahmin," read "Is Karma Brahmin?"

Between lines 17 and 18, insert "7. Is Gnanam Brahmin? No: Since there are many Kshatriyas and others who are well versed in the knowledge of divine truth. Then Gnanam is not Brahmin."

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HIRANYAGHARBA.

WHAT is Hiranyagharba? Every Theosophist knows that it is the "golden egg" from which the universe proceeded. It is, however, of the little Golden Egg in the hearts of men that this article will treat, for as above so below, and each human being has in himself his own Hiranyagharba—a little Golden Egg of love and hope, which, if it were sought for and found by all and brought to the light and warmth of day, would soon give us a universe very different to that in which we spend our subjective lives,—a subjective universe of peaceful ideas and lovely forms that would quickly react on the objective world about us, and change the weeds and rocks among which we live into a garden of flowers really worthy of that misapplied name "civilization." In some people Hiranyagharba is already spontaneously peeping out above the surface of the surrounding moral and intellectual rubbish. In others it is covered by layers of prejudice, ignorance and selfishness, which have to be cleared away somehow before the little Golden Egg is found. Now these layers of rubbish are not pleasant things to touch, and people, as a rule, are very much disinclined to disturb them; and if any one exhorts or incites them to look for their Golden Eggs, or tries to do them the favour of shovelling away a little of their superincumbent dirt, they are anything but pleased and grateful. "Who told you," they angrily ask, "that there is any Golden Egg underneath my rubbish? Leave my dirt alone, sir, if you please, and mind your own business." Tell these people that if they had not each a little Golden Egg at the bottom of their hearts they would not be human beings, but monsters,—tell them

that the whole hope of the future for mankind is that some day every one may be induced to look for his Golden Egg and hatch it out in his own breast,—tell them all that, and perchance they may pity your sentimental ideas sufficiently to argue with you somewhat in this wise: “Don’t you know that the human heart is desperately wicked? Don’t you know that men have only just developed from the lower animals, and present all the anatomical and psychological characteristics of the monkey? If you doubt these things read books on theology and modern science, and if they do not convince you, interview the writers, and you will have your doubts dispelled. If you want any further proof of the absence of Golden Eggs, look about you! Look at the way in which human beings treat each other. Behold how they love to trip each other up and jump on each other’s heads whenever they get the chance. How they grind each other into the dust. How they cheat each other with infinite glee. How they solemnly lie to each other by the hour upon their word of honor. How they torture each other and call it ‘justice.’ How they murder each other and call it ‘glory.’ Think of their cruelty to every sentient thing, and of their utterly stupid callousness when they are not actively cruel. Watch them as they guzzle like pigs at a million liquor saloons; and then see them as they come staggering out to curse and kick their wives and children because these are crying for food. Think of the moral flabbiness and intellectual flacidity of that noble creature Man, and perhaps you will not talk quite so confidently about my Golden Egg. At all events please to leave my layers of dirt alone, or you will certainly spoil the valuable crop of mushrooms which you can see are growing so beautifully there, and which it has cost me no end of trouble and anxiety to produce.”

It is very hard to get the generality of men to look for the Golden Egg in their hearts; but it does not always require to be looked for. Sometimes a shock, some great misfortune or sorrow, stirs up all their being, and disturbs their layers of selfishness, prejudice and ignorance, scattering their little mushroom crop of mundane interests, and bringing their Golden Egg of sympathy for others to the surface. Sometimes, indeed, they are frightened when they see it shining there within them, for they have learned to regard the possession of a Golden Egg as a weakness,—the sign of an unpractical person, if not of a sentimental fool; so they cover it up again as fast as they can for fear people would think they had ceased to be sensible men of the world, or for fear that they themselves might be led astray from the beaten path of conventional-ity by its insidious influence. Others again when by any accident they see the glint of the gold within them immediately feel a glow of conscious pride that they have been so highly favored, and the words of the pious hymn which they learned in their childhood recur to their minds—“not more than others I deserve, but God has given me more.” These people think that they have come into the possession of a Golden Egg because they are highly respectable; they feel keenly their moral superiority to the mass of their fellow-creatures, and are imbued with a grave sense of their responsibility for the growth of piety and morality in the land; so instead of

setting to work to hatch out their newly found Golden Eggs, they become even more religious and “respectable” than they have been before, and busy themselves in building more churches for God and more prisons for men; and they collect little heaps of stones and dirt to throw at those who say that churches and prisons never have made man better than he was before, and never will, for they are merely consequences of his previous or present condition, and have no creative or causative force whatever.

Most people, however, when they perceive their Golden Eggs, act differently. They are too much surprised and delighted at the discovery in themselves of the germs of hope for poor self-tortured humanity to be governed by selfish thoughts; so they set to work heroically to hatch out their neighbours Golden Eggs for them, to the neglect of their own. Now it is a very curious psychological puzzle, and one which has been the subject of many conjectures and much sermonizing, that people generally take a great deal more interest and pleasure in making others “toe the line” than in toeing it themselves. That is the case with almost every one in every position in the world to-day. We are all exceedingly anxious to make other people good, and most of us are prepared to resort to force for the accomplishment of that virtuous object. This “busy-bodyness” seems to come from a fundamental error on our part with regard to the object aimed at by nature, or “God.” We fancy that it is the deed itself which we call evil that displeases the Powers that rule our lives, and not the evil doer of the deed; but a moment’s reflection will show us that there is not a single crime that man is blamed for committing which is not committed by all the inferior creation with impunity and perfect blamelessness. No sane man would punish an animal for murder, theft, rape, or any other action for which men kill each other. No one would do so because the natural order of creation, with the single exception of the life of man, is founded upon these acts. It is useless to argue that animals are not responsible agents, while man is; that does not help to solve the puzzle, for if they were responsible, and had come to a perception of their “wickedness,” they could not act differently, or they would cease to live; and the lower animals would not be so foolish to suppose that by legalizing those acts in certain cases, as men do, they would have disposed of the difficulty, any more than men have done so by compromising with their conscience in a similar manner. It is evident, then, that nature, or “God,” has not the slightest objection to murdering, ravishing and robbery in themselves, but only when committed by man—only, in fact, to a man who murders and ravishes and robs. Our instinctive dislike to a man who does those things is simply the voice of nature or “God” within us, warning us that by so doing men are causing an arrest in the development which they are in process of receiving, and the result of which development will eventually be a human being *incapable* of murder, outrage or robbery. All these simple and almost self-evident considerations are not perceived by people who think it their moral duty to hatch out their neighbours Golden Eggs, instead of their own. These people try to “clear the country of crime,” by preventing men—either by actual violence

or threats of violence here or hereafter—from doing the things which they still remain not only capable of doing, but, unfortunately, anxious in their hearts to do; and they do not perceive that if by the aid of policemen and prisons, and the help of parsons and churches, they did manage to succeed in bringing about a state of affairs in which crime would be “put down,” they would have accomplished exactly and precisely the thing about which Nature is utterly indifferent—namely, the doing of the deeds—and would have left quite out of consideration the very thing that Nature has most at heart—namely, the production of human beings to whom those deeds would be repulsive and impossible; for it is plain enough that the very moment the fear of the policeman, human or celestial, is taken off of those who are virtuous only by compulsion, they necessarily fly back into the old groove of the vicious courses that are still natural to them.

All exoteric religions seem blissfully unconscious of the fact that what nature aims at, or “God” wishes, is the production of a human being incapable of crime because criminal actions have, by reason of his moral development, become repulsive and unnatural to him; and therefore they do not recognize the very simple fact that lies at the base of any ethical progress whatever and which is an elementary axiom of Theosophy, namely, that it is on the individual himself, and on no one else, that all personal development, or growth in virtue, depends. Ask any child, especially any Christian child, what are God’s commandments, and without any exception it will unhesitatingly answer, “THOU SHALT NOT,” or “THOU SHALT” do this or that. Were the child to answer “I MUST NOT commit murder,” or “I MUST love the Lord my God,” there is not a clergyman or a Sunday school teacher in the whole world that would not tell that child it did not “know the commandments,” and who would not send it off, with the Catechism in its hand, to learn them “properly.” It does not seem very wonderful, if one considers how easily the intellectual and moral natures of Children are impressed—even unconsciously,—that when they are taught to repeat in the form of a command to other people the only ethical lessons they receive, they should grow up to believe that their principal moral duty consists in looking after the beliefs and actions of their neighbours, and that they should fully expect to be closely looked after by their neighbours in turn,—that the last thing they ought to attempt is independent self development or self guidance in these respects, and that the last thing they should allow to others is the responsibility of their own conduct, or liberty to follow the dictates of their own conscience in their thoughts, words or deeds.

Now to hatch out an egg requires warmth. You could never hatch it with a hammer or an axe. Yet that simple fact is utterly disregarded when there is question of hatching out the little Golden Egg of natural goodness that each one carries in the depth of his heart. What are called “the Laws of God” are known instinctively to every child; every boy and girl feels that the things forbidden or ordained are respectively wrong or right, but

every boy and girl also feels a strong natural desire at times to do the very things that they feel they ought not to do, and an equally strong indisposition to do those which they feel they ought to do. It is the commencement of the life-long struggle between the higher and the lower selves. Instead, however, of teaching them to hatch out their Golden Eggs,—instead of explaining, of illustrating, of reasoning,—the teacher of morals takes up his hammer or his axe and brings it down on the top of the Golden Egg with the blow “THOU SHALT,” or with a chop “THOU SHALT NOT,” that drives it down, broken and disfigured, until it disappears below the surface of the mind. After all, religious teachers of morals do no more than repeat the language that they attribute to their Gods; and the fact is that it would be extremely awkward for them if they were called upon to speak in any other strain. How could they explain the anomalies of the existing code of ethics? How could they logically defend organized murder by a collection of men, and condemn unorganized murder by one or a few men? How could they prove it to be in accordance with the will of God, and therefore not robbery, that the food grown in a country should be exported while the people who inhabit that country are dying of starvation? How could they satisfactorily explain the reason why a thing is moral when the law allows it, and immoral when the law forbids it? How could they draw any distinction between “God-made law,” and man-made law, that would not create the direst confusion in all the accepted ideas of what is right and what is wrong? They could not make any attempt to do all that, which a child of ten years old would not at once perceive to be a tangled mass of sophisms and fallacies; and so they prudently stick to their “THOU SHALT” and “THOU SHALT NOT,” which tend to create a paralysing fear in the mind that prevents unwelcome questions. But the Golden Eggs in the hearts of men do not get hatched out in that case, the ethical sense becomes confused, conscience grows dulled, moral courage and spiritual strength are lost; and men become obedient to the bit, and passive under the lash, and all the world extols the beautiful effect which the whitewash of nineteenth century civilization has upon the sepulchre of human happiness.

Now, Theosophy says that everyone must hatch out his own little Golden Egg himself. No one else, man or God, can do it for him, any more than another person can eat his dinner and grow big and strong on his behalf. That Golden Egg contains the germ of love and kindness, of patience and help for others, which will one day make the world very different to what it is at present; and whoever succeeds in making that germ in himself take life always finds that it is he himself, not any separate thing within him, that is in reality becoming bigger, for that Golden Egg is the real self, and contains the human being of a future, but perhaps not so distant, day; for within that Egg there lie concealed the seeds of liberty and wisdom, as well as the germ of loving kindness. Those who try to hatch it out soon find that what seemed to them an almost passive process—an exercise chiefly of self-regarding meditation and internal struggle—is in reality the most active and energetic of all work, for it in fact implies the climbing

of the ladder that leads from the dungeon of mental and moral servitude to light and liberty. But everyone must win his own liberty. It is only by winning it for himself that he becomes strong enough to keep it when gained. We must, indeed, each hatch out his own Golden Egg, for if we allow another to attempt the task for us our Egg will surely give birth to a leaden goose or a brazen vulture, instead of a golden eagle or a dove of pearl. All we can possibly do with advantage for others is to make them aware that they have the little Golden Egg of love and hope somewhere hidden within them, and to instil into their minds and hearts a desire to develop and mature it; so that they may bring to the light of day the beautiful Bird it contains,—their nobler nature and higher self.

The little Golden Egg contains yet more than the germs of love, liberty and wisdom. It holds the seeds of power. If people only knew that they have within themselves a force more potent a thousand times than gold, more powerful a thousand times than dynamite! For the power within the human heart is the power of kindness, and kindness is the highest manifestation as yet on earth of the spirit of the divine trinity—Truth, Justice and Love. Kindness is the power which is destined to turn to naught all the science of economists, to break to pieces all the dogmas of priests, and to upset utterly all the calculations of kings and rulers. It is a universal solvent for vice and crime; an infallible solution for all the problems of mundane existence. It is the only thing which law cannot disfigure, which sophistry cannot cripple, which force cannot imprison or kill. It is the only touch-stone given to man by which he may distinguish good from evil. Who is to say what is the True? Who is to declare what is the Just? The whole of history shows that the most virtuous of men are capable of perpetrating every kind of iniquity in the sacred name of Justice, and the most learned of men capable of maintaining every kind of lie in the holy name of Truth. The religions, the laws, the social customs of the world, are all so many unimpeachable witnesses to the fact that men have never agreed, and can never agree, as to what constitutes truth or justice. The things that mortals call by those names have ever been blind guides, leading poor and yet blinder humanity into every ditch of misery and pit of error; but there never has been, and never can be, any difference of opinion between human beings as to what constitutes kindness or unkindness, or as to the kind or unkind nature of any thought or word, or deed. The most that sophistry can do in that regard is to make men pretend to themselves that an unkind action is sometimes productive of a kind result; but, get rid of the distorted views of justice or truth that led to that conclusion, and it becomes clear that if unkindness has to be employed at all, that very fact in proof that stupidity, laziness, or selfishness is producing mismanagement somewhere in the background.

So little is the real nature of kindness understood that this most precious of all mankind's possessions is now regarded very generally as a sort of weakness. It is a lamentable fact that people at the

present day are absolutely ashamed to cultivate the sentiment of kindness. They are afraid of being laughed at if they show that they possess the only germ of god-like character that poor humanity can lay claim to. The man of our nineteenth century civilization fancies that it is manly to be exacting and callous, hard and "ugly"! That is the mud into which modern political economy and sociology, in league with the stony-hearted God of modern religions, have landed us. Theosophy comes to the rescue, and will surely drag us out of that mire into which we have been every day sinking more deeply under the heavy pressure of materialism, and the dead weight of its twin brother selfishness. Theosophy is the one *great incubator* of Golden Eggs. Let people of every kind, of every opinion, of every walk in life but bring themselves under the warm breath of Theosophy and their spiritual growth will begin, as it has begun already in the case of thousands in every part of the world.

But let us stop philosophizing for a moment, and look at that fine young fellow over the way. He has just come back from a month's deer-stalking. He would burst out laughing at you were you to tell him that he could not walk twenty miles before his breakfast. He would wager £100 with anyone that he could carry a sack of flour up to the top of a six-storied house without stopping to take breath. Watch him as he walks along with such a springing step and sprightly air, swinging his little cane! It makes you feel proud to think that you belong to the same race as he does. You do not begrudge him his fashionable clothes, his society manner, his little vanity of conscious superiority. But see! A cloud comes over his handsome face. From what does he turn away his glance so uneasily? There is nothing within view to account for it. The only persons near him are a pale thin shabbily dressed woman, who is staggering along, looking ready to faint under the weight a large bundle, and two half-starved, ragged children who are following her and tugging at her skirts. Why, then, does our young Hercules look pained all of a sudden? Why has his jaunty air deserted him? Because he feels suddenly small, and weak, and contemptible. He knows that if it had been any fashionably dressed woman he had met carrying a bundle quarter that size he would have immediately asked her to let him carry it for her. He knows that, if he met a woman in his own "set" she would think him an awkward, ungallant booby if he did not offer to carry her book, or to relieve her of her bouquet. He feels in his heart that he would gladly carry that poor wan sick-looking woman's burden home for her. He knows that what is deadly toil for her would be play for him, for he could easily take her and her bundle up and the children too, and run with them all right home to their door; but he also feels and knows that he would rather fight a duel than do anything so ridiculous as to carry this poor woman's bundle for her down that street. Fancy if he were to meet some one that knew him! Only think how the passers-by would stare and smile! And what is it that would make a kind action like that ridiculous? His clothes! His hat, his coat, his boots, his gloves, his cane and everything that is his peremptorily forbid it! Were he dressed in fustion he would not

care if the whole world laughed its loudest at him; and if any one then dared to laugh in his presence he would probably knock him down. But now he wears the livery of Fashion, he is not the master of his actions, he dare not obey the impulse of his heart, and he knows that if a child were to laugh at him he would cower and slink away. He has to behave like a fop when he would like to act like a man. The pale thin woman just at that moment leans her bundle against the lamp-post to rest herself, and the two ragged children let go her skirt and sit down on the curbstone; he feels they are looking at him, and, unable to stand it, he bolts into a friendly cigar store, so utterly demoralized, that he has not even the courage to give the children a sixpence, as he would like to do.

No, my dear young sir, it certainly is not your fault that you are what you are—only the outward semblance of a fine young man. But it is very decidedly your misfortune. It is your misfortune that you have never been taught the elements of true morality; never been told that a moral coward is the most contemptible of all cowards, and the slave of fashion the most abject of all slaves. You have never been taught to look for the Golden Egg within your breast, which you could easily find there even now if you tried, and the very consciousness of whose possession would make the laughter you now dread more than bullets seem like the rustling of dead leaves in your ears. If you found then that your tailor tried to dictate to you how to act, your fashionable clothes would have short shrift. No hat, or coat, or boots, or gloves that ever yet were made would ever again prevent you from carrying the bundle of a pale, thin, shabbily dressed woman down any street that ever yet was built; and any hat, or coat, or boots, or gloves that attempted to master your heart again would go into the fire or out of the window like so many rockets. But would your friends have laughed at you, after all, had they seen you carrying that poor, tired, wan woman's bundle? Are you quite sure they would have thought you ridiculous? Try it the next time you get the chance, and you may perhaps find the effect if your action upon those who know you somewhat different to what you anticipate. Don't make excuses for being kind, or apologize to your clothes, but be as though it was the most natural thing in the world for fashionably dressed young men to help sad and sickly women to carry their bundles in the street. You may perchance be astonished to find that the smile with which your old friends greet you will not have ridicule in it, but unwonted respect. The world is a coward and a bully, but it takes its hat off to a strong man who shows it that he does not fear it. But in any case you will have gained the respect of the one person whose respect is most valuable to you—you will have learned to respect yourself, and if your friends are not of your opinion, it will then give you but a very slight pang indeed to send them flying out of the window after your hat and coat and boots and gloves. Then my fine young friend you will have found your Golden Egg, and you will thereby have made a discovery greater and more valuable to you than if you had found a gold-mine; for you will have discovered the true secret of human happiness—Forgetfulness of self in the desire to help others.

TWO UPANISHADS.

(Translated by the Kumbakonam T. S.)

SARIRAKOPANISHAD OF KRISHNA-YAJUR-VEDA.

OM: The body is a compound of *Prithivi* (earth) and other *Mahabutas* (the primordial elements, as *apas* or water, *agni* or fire, *vayu* or air, and *akās*). (In the body) that which is hard is (of the essence of) earth: that which is liquid is (of the essence of) water; that which is hot is (of the essence of) fire; that which moves about is (of the essence of) air; that which is (within the) hollow (spaces) is (of the essence of) *akās*. The ear and others are *gnanendryas* (or organs of sense). The ear is of the essence of *akās*, the skin of the essence of air, the eye of the essence of fire, the tongue of the essence of water, and the nose of the essence of earth; sound, touch, form, taste and odor being respectively the objects of perception to these organs. These arose respectively out of the primordial elements beginning with earth. The mouth, the hands, the legs, the organs of excretion and the organs of generation are *karmendryas* (or organs of action). Their functions are respectively talking, giving, walking, excretion and enjoyment. *Antahkarnas* (or the internal organs) are four—*manas*, *buddhi*, *ahankara* and *chitta*. Their functions are respectively *sankalpa-vikalpa* (or will, thought and fancy), certainty (of knowledge), egoism and memory. The seat of *manas* is the end of the throat, that of *buddhi* the face, that of *ahankara* the heart, and that of *chitta* the navel. The bone, skin, nadis, hair and flesh are of the essence of earth. Urine, phlegm, blood, *sukla* (or sperm) and sweat are of the essence of water. Hunger, thirst, sloth, delusion and (desire of) copulation are of the essence of fire. Walking, scratching, opening and closing the eyes, &c., are of the essence of air. Desire, anger, avarice, delusion and fear are of the essence of *akās*. Sound, touch, form, taste and odor are the properties of earth: sound, touch, form and taste are the properties of water: sound, touch and form are the properties of fire: sound and touch are the properties of air: sound alone is the property of *akās*. There are three *gunas* (or qualities) *Sātvika*, *Rājasa* and *Thāmasa*. Non-killing, veracity, not stealing, continence, non-covetousness, refraining from anger, serving the *guru*, purity (in mind and body), contentment, right conduct, refraining from self-praise, freedom from pompousness, firm conviction in the existence of God, and not causing any injury to others—all these chiefly are to be known as *Sātvika-gunas*. I am the actor, I am the enjoyer, I am the speaker, and I am the egoistic—these are said by knowers of *Brahma* (or divine wisdom) to be *Rājasa-gunas*. Sleep, sloth, delusion, desire, copulation and theft, are said by expounders of *Vedas* to be *Thāmasa-gunas*. Those having *Sātvaguna* (go) up (viz., to higher spheres)—those having *Rājasaguna* (stay) in the middle (viz., the sphere of earth)—those having *Thāmasaguna* (go) down (viz., hell, &c.). Perfect (or divine) knowledge is of *Sātvika-guna*, knowledge of *dharma* (or divine law) is of *Rājasa-guna*, and blind darkness (viz., ignorance) is of *Thāmasa*. *Jāgrata* (waking

state), *Swapna* (dreaming state), *Sushupti* (dreamless sleeping state), and *Thurya* (the 4th state beyond these three) are the four states. *Jāgrata* is (that state) having (the play of) the 14 organs (internal and external, viz.,) the organs of sense (5), the organs of action (5), and the internal organs (4). *Swapna* is (that state) having the four internal organs. *Sushupti* is (that state) where *Chitta* is the only organ. *Thurya* is that state having *Jiva* alone. Of *Jivātma* and *Paramātma* (enjoying the three states) of a person with opened eyes, with closed eyes and with eyes in an intermediate state, *Jiva* is the *Kshetra-yagna* (lord of the body). The organs of sense (5), the organs of action (5), *Pranas* (5), *manas* and *buddhi*—all these 17 are said to constitute *Sukshama* or *linga* (viz., subtle) body. *Manas*, *buddhi*, *ahankara*, *akas*, *air*, *fire*, *water* and *earth*—these are the eight *prakritis* (or matter). Ear, skin, eye, tongue, nose the fifth, the organs of excretion, the organs of secretion, hands, legs, *Vak* (speech) the tenth, sound, touch, form, taste and odour are the 16¹ modifications (of the above eight *prakritis*). Therefore the *tatvas* are 23. The 24th is *Avyakta* (the undifferentiated matter) or *Pradhana*². *Purusha* is other than or superior to this. Thus is the Upanishad.

NARAYANOPANISHAD OF KRISHNA-YAJUR-VEDA.

Om : *Narayana*, the supreme *purusha* desired “I shall create man.” From *Narayana* emanate *Prana* (vital airs), *Manas* (mind), the several *Indryas* (organs of sense and action), *Akas*, *Vayu* (air), *Agni* (fire), *Apas* (water) and *Prithivi* (earth) which supports all. From *Narayana* emanates *Brahma*. From *Narayana* emanates *Rudra*. From *Narayana* emanates *Indra*. From *Narayana* emanates *Prajāpathi*³ (the divine progenitors). From *Narayana* emanate the 12 *Adityas* (suns), *Rudras*, *Vasus* and all the *Chandas* (vedas). From *Narayana* only do (all these) proceed. Through *Narayana* do (they) prosper. In *Narayana* (they) are absorbed. The *Rig-veda* Upanishad teaches this.

2. Then : *Narayana* is eternal. *Brahma* is *Narayana*, *Siva* is *Narayana*, *Indra* is *Narayana*, *Kala* (time) is *Narayana*, *Dik* (the quarters) is *Narayana*, the intermediate quarters also are *Narayana*, that which is above is *Narayana*, that which is below is *Narayana*, —that which is in and out is *Narayana*, the whole universe which existed and will exist is *Narayana*. *Narayana* is the only one who is stainless, sinless, changeless and nameless and who is pure and divine. There is no second. Whoever knows him thus, becomes *Vishnu* himself; yea, he becomes *Vishnu* himself. The *Yajur-Veda* Upanishad teaches this.

3. One should utter “*Om*” first, then “*Namah*,” and then *Narayanaya*. “*Om*” (is) a single letter—“*Namah*” contains 2 letters—*Narayanaya* contains 5 letters. This is the sentence known as the *Ashtakshara*⁴ of *Narayana*. Whoever studies this *Ashtakshara* of *Narayana* and recites it constantly, attains full life and supre-

1. Misprint for 15.

2. For the right understanding of the word see “Secret Doctrine,” Vol. I, page 50.

3. They are the divine progenitors, who are nine in number.

4. Means 8 letters.

macy over men, enjoys the pleasures of royalty and becomes the master of *pasus*.¹ He attains *moksha*, yea he attains *moksha*. The *Sama-veda* Upanishad teaches this.

4. The *Yogi* having pronounced (the name of) Him who is complete bliss, who is the *Purusha* called *Brahma* and who is of the nature of *Pranava* (“*Om*”)—a combination of *A*, *U* and *M*—is released from the bondage of birth and mundane existence. He who practises the mantra of “*Om—Namah—Narayanaya*”—reaches *Vigunta* (the abode of *Vishnu*.) That is this lotus (heart) replete with knowledge and hence has the brilliancy of lightning. The son of *Devaki*² is *Brahmanyān*. *Madha-sudhana*³ is *Brahmanyān*.⁴ *Narayana* who pervades all elements, who is one only and who is the causeless cause, is known as *Parabrahma*. The *Atharvana* Upanishad teaches this.

5. Whoever studies (this Upanishad) in the morning destroys the sins committed the night (before). Whoever studies it in the evening destroys the sins committed during the day. Whoever studies it morning and evening, becomes free from sins, however sinful he may be. Whoever studies (it) in the noon facing the sun is freed from all the five great sins⁵ as well as from the minor ones. He derives the good effects of the reading of all the *Vedas*. Whoever knows thus attains the *Sayujjia* of *Narayana* (viz., is absorbed in the essence of *Narayana*). He attains the *Sayujjia* of *Narayana* is the Upanishad.

THE CHRISTIAN HELL.

A CORRESPONDENCE has been going on lately in the columns of the *Statesman* which presents some features of interest to Theosophists. The chief disputants are Mr. Thos. C. Ledlie, and the Rev. W. R. James of the Baptist Missionary Society at Serampore. Both are Christians, and the subject is Hell. Mr. Ledlie thinks, apparently, that all sinners will be saved ultimately, while Mr. James' opinion is that the wicked will be destroyed. The latter thinks it important that the matter should be definitely settled without delay, as the uncertainty about what they may expect is preying very distressingly on the minds of a large number of Christians, or, as he puts it in one of his letters, “the unrest which exists at present in the minds of thousands, if not millions, of Christians with regard to the future destiny of the wicked, calls loudly on every teacher of the word of God to make an honest endeavour to obtain very clear and well defined ideas on the subject, so that whenever necessary he may give forth no uncertain sound with regard to it.” The controversy has but

1. This word means an animal, supreme soul, &c.

2. The mother of Krishna.

3. The slayer of the *asura* Madhu.

4. May mean *Vishnu* or *Brahma* that is a lover of *Tapas*, *Vedas*, Truth and Wisdom.

5. The five great sins are theft of gold, drinking alcoholic liquors, murder of a Brahmin, unlawful sexual intercourse with the wife of a guru, and the keeping company with them.

little interest for Theosophists, for it is like hearing two children arguing whether it is right to say "nine and five are thirteen" or "nine and five is thirteen." Both Mr. Leddie and Mr. James adduce innumerable texts from the Bible which prove that they are respectively right, but the effect of which upon an unbiased outsider is to show him that Jehovah when last heard from had not quite made up his mind what he ought to do about it. Unfortunately, however, for Mr. James, he has to arrange the matter to the satisfaction of the Missionary Society in London as well as to his own and Mr. Leddie's, and that body seems likely to interfere with the immediate settlement of the question, for Mr. James has been informed privately that a complaint has been sent to England about his wicked heresy in supposing that the all-merciful Father of the Baptists was not going to burn his erring children for ever in hell, but would allow them, when untold ages of agony had expired, to burn down to the socket and go out. Upon hearing this rumour the Secretary of the Baptist Missions at Entally, the Rev. George Kerry, wrote to the *Statesman* as follows [see issue of the 23rd February]:—

"Only this morning did I see your remarks respecting the Rev. W. R. James in your paper of the 17th instant, stating that you had heard privately that Mr. James' letters to your paper on what you call the atrocious doctrine of "eternal torments" is to cost that excellent missionary the severance of his connection with the Baptist Missionary Society. I write to say that I know of no foundation for such a statement. Indeed, there can be none at this moment, as only the Committee of the Society in England could sever the connection of Mr. James with the Society unless Mr. James himself resigned. It is not necessary therefore to pose him as a martyr before the time, should it ever come.

"I do not desire to enter into the controversy started in your paper, but I should like to be permitted to say that I know of no 'Gospel of everlasting torments,' nor of any Baptist missionaries who preach such a Gospel. Our Gospel is everywhere 'glad tidings' to the sinful and wretched."

It may interest our readers to know what the nature of the "glad tidings" really is that lie at the bottom of the Baptist basket, and which such men as this missions' Secretary seek to cover over with a layer of impudent equivocations, in order to smuggle it in the Indian household. The greatest light of the Baptist Church in modern times is the Rev. C. H. Spurgeon. As every Baptist knows there is not a minister in the Baptist body, and therefore none in the whole Christian Church, or in the world, or in the whole universe, who knows so much about the ideas and intentions of the Supreme Ruler of all things as Spurgeon; and listen to what are this good and favoured man's "glad tidings" for "the sinful and wretched;" in Sermon XVII, Second Series, p. 275,¹ he says:—

"There is a real fire in hell, as truly as you have now a real body—a fire exactly like that which we have on earth in

everything except this, that it will not consume, though it will torture you.

"You have seen asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn for ever without being consumed: it will lie, not, as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for, if there were no bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in in spirit? Can chains fetter souls? No; pits, and fire, and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest thy soul will be tormented alone—that will be a hell for it but—at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood, and thy body from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with 'sullen moans and hollow groans, and shrieks of tortured ghosts,' thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburned; thyself, put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul.....If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."

The "Good God" of most bloody-minded crocodile that ever scrunched an unfortunate negro could never equal in atrocity that depicted in the blasphemous ravings of this Christian clergyman. But is this deity of his God or Devil? The pious man himself seems a little confused. The one prepares the souls for the spit, and the other bastes them. But the fact is it matters very little to Baptist theology which is which, since they are in partnership, and so long as you "pay your money" you may "take your choice." Now this man Spurgeon is not treated by the world as a blasphemous lunatic; he is one of the most respected and influential Christian clergyman in England. His congregations number tens of thousands. No hall in London would hold the people who crowded to hear him till he built an enormous "Tabernacle" for himself. There every Sunday he conducts the worship of the God of Hatred, pouring his

1. Not having Mr. Spurgeon's Sermons in the Adyar Library, this extract is taken from Wm. C. Elden Serjeant's "Spirit Revealed," p. 300, where it is quoted.

poison into the minds of the women and children who form the greatest part of his vast congregation, and sowing the seeds of brutality, vengeance, and murder. Now this man is a Christian, and the diabolical religion he preaches is Christianity. Of course it has no just right to be so called, because it is in diametric opposition to the religion taught by Jesus of Nazareth. But it has got an indisputable title to that name by long possession, and there is not a man, woman or child in England that would seriously dispute the fact that Spurgeon is a Christian and preaches Christianity; and there is not a law court, ecclesiastical or secular, that would support any one who denied it. And this Christian clergyman is at the head of a great orphanage where the rising generation are taught this religion of Hell, and go forth into the world the faithful servants of Spurgeon's Almighty Fiend. And we read in the papers that crime is increasing in every Christian land, and insanity increasing, and drunkenness increasing, and suicide increasing, and diseases of all kinds becoming more prevalent, and people cannot imagine what can be the reason. And then never suspect that it is because they elevate a devil to the throne of "God" and worship that devil, and tremble before him, and fancy that by calling him "Great" and "Good" he ceases to be anything but a devil, and they themselves anything but the imitators and slaves of a Fiend. The Hindus stand before this strange devil-worship, and these devil-worshippers in blank amazement. They obstinately refuse to believe that the Great Power in the Universe is an evil power. Rather than believe God a devil, they attribute the ills they suffer to minor and malevolent powers, evil spirits that are inimical to men—not to the good power that sustains the universe. This in turn astounds the Christian devil-worshippers. They cannot understand how the Hindu can be so stupid and so obstinately superstitious as not to see that it is to the all-Good the all-Merciful father that all these calamities and miseries are due,—and that they, the Hindus, will invent evil spirits to account for the malevolence and cruelty displayed in nature, when the God whom Christian missionaries reveal to these poor benighted heathen accounts for it all, thus rendering the existence of demons and devils perfectly superfluous and unnecessary. Here is what the *Epiphany* of February 14 says on this point in a missionary report, and the *Epiphany* is the organ of the elite of the Christian missionaries—the graduates of Oxford, young athletes trained in theological cross-buttocks and neck-holds, and all the other grips and catches of religion wrestling, in the vain hope that they may be able to "down" the more intelligent part of the native community:—

"The task of the missionary among the aboriginal tribes, the lower Hindu castes and ignorant Buddhists, is to endeavour to the utmost to bring out into prominence the idea of the good God, so obscured by these imaginary terrors, and to destroy the belief in spirits to be propitiated or exorcised. This is often a work of extreme difficulty, so ingrained is the superstition. Nothing is more frequent in Missionary reports from such places, than records of Christians in time of trouble, (such as the cholera or dearth) betaking themselves to the old rites once more, in terror of the

local demon who is plaguing them in anger. *It is often a matter of the greatest difficulty to persuade ignorant Christians that such troubles are from the hand of the Great and Good God,*¹ and under His direct control, not the independent action of demons or evil gods of whom the Great and Good God takes no cognisance. Their belief in the Supreme Being faints, when sore trouble presses upon them, and the propitiation or exorcism of the lower and nearer Being seems the shortest and simplest method of averting calamities."

Surely no words could declare more plainly that the Christian God what is commonly called a "demon," "to propitiate or exorcise" whom "seems the shortest and simplest method of averting calamities," than the above candid lamentation of the Oxford Mission, if it be not the eloquent description given of him by his faithful servant Spurgeon.

HERMAN.

THEOSOPHY.

By ALLEN GRIFFITHS, F. T. S.

DURING the last few years there has been evinced a growing interest by the general public in the subject of Theosophy. The word Theosophy is derived from the Greek *Theo*, God; *Sophia*, Wisdom—God Wisdom. Wisdom Religion is the term most commonly used among the Theosophists.

The Theosophical Society was founded at New York City, Nov. 17th, 1875. Its founders were Col. H. S. Olcott and Mme. H. P. Blavatsky. Since that time there have been formed numerous branches of the Society in different cities of the United States, Europe, India and other parts of the world, and the number is continually increasing.

Col. Olcott, the President, prior to the founding of the Theosophical Society, was known as a man of the world, easy-going, philosophical, and taking life as that class do—somewhat skeptical, pretty well balanced, even to stoicism, not easily carried away by new innovations or startling discoveries of whatever character. After a series of experiences, extraordinary in their nature and appealing directly to his Higher Self, hitherto lying dormant and inactive, a complete change in his life took place. Formerly, inert and inactive as to what touches the deeper concerns of men, he now became imbued with that interest and love for all mankind, which called him into their service upon practical and higher planes, where, for the past fourteen years, he has laboured untiringly, unflaggingly and unselfishly, with no reward but the knowledge that he was attaining for himself that which constitutes the higher man in so much as he gives his life and labor for the greatest good of others.

Mme. Blavatsky, the General Secretary, is a Russian by birth, an American by adoption, but by life and education, a citizen of the world; a traveller and observer; a student of life in all its

1. The italics are mine.—H.

phases; possessing a mind keen, comprehensive, and analytical; knowing men and nations to the core, because having identified herself with them by a life of unremitting toil actuated by a pure and unselfish motive to elevate and upraise them to the conception and realization of a higher life. For over thirty years she has thus labored and is now still devoting the remnant of her useful life to that end. Often misunderstood, traduced, maligned, yet holding on her course with an unswerving zeal born of that holy desire to do for all mankind. She presents to all who know her life an example to be patterned after and followed. Being but human, she is not perfect, and her failings and imperfections have been multiplied and magnified by ignorant and venomous tongues, actuated by little and mean minds which can perceive the mole-hills of human failings, but lack the largeness to sight the mountain of noble and useful life which fills the horizon.

Although the Theosophical Society was founded and organized as above, yet it must not be understood that Theosophy owes its origin to that time and event. Theosophy has an age equal to the age of man himself, dating from the period when he first became a dweller on the planet. It is not only the Wisdom Religion of all times, but, also, the true Knowledge and Science of all ages, often buried beneath the crustations of form, ceremony, superstition and mythology, it is true, yet for all that, existing and telling of that vitalizing force and power which, not only imparts the life that inheres and moves within all forms and causes them to be, but possesses of itself the native power of constant growth and progress.

Theosophy is not the only name by which the Wisdom Religion has been known; at different periods and by various peoples it was known and recognized under many names, but the truth itself was and is ever the same, and will always remain unchanged and unchangeable, though man's conception of it may continually alter and enlarge according to his stage of progression. Buddhism figures largely as a factor in it, and is by some supposed not only to embody all of Theosophy, but that Theosophy owes its origin to it entirely. This is not strictly true. Neither Buddhism nor any other one religion, philosophy or belief, constitutes all of Theosophy, any more than Catholicism, or any one Protestant denomination constitutes the whole of Christianity. Theosophy includes much of Buddhism, as it does much of every other religious belief, and claims for itself superiority over all, in this,—that it is not all of any one religion, but is the essence of that which is wise, true, and good of all religions. From its very nature, it supersedes in excellence and wisdom the religion of any one time or people, in that it is the concentrated and refined wisdom of all peoples and of all ages.

Not only is this true, but it claims emanation originally from a source higher than man, and also that all religions have had their origin in it.

Theosophy may appear to partake more largely of the principles of Buddhism than of any other religion, and probably does. That condition is due to the fact that Buddhism, *esoterically*, is identical with Theosophy to a large extent. The fact that Buddhism, even in its exoteric sense, holds sway over about one-third of the world's

population to-day, after the lapse of a time greater by six hundred years than the age of Christianity, is forcible proof of its inherent truth and wisdom. That some of the principles of esoteric Buddhism have permeated many religions, and are now leavening the whole world of religious thought, is not because it is Buddhism, but *because it is Truth*, which knows no time, nor place, nor people, but is universal and all-including, and when the time arrives for its reception, it recognizes no obstacles in the way of its progress.

One of the characteristic ideas of Theosophy is the supremacy of spirit over matter. It is this difference which constitutes them two; if no difference existed, there would be but one. As no two things are exactly alike, neither are they exactly equal. Theosophy asserts the existence of both spirit and matter, and their relationship, but claims the superiority of the former over the latter; in fact, spirit manifests itself through and by the agency of matter. Spirit uses matter; matter never uses spirit, but is always subservient to it. Without matter in some form, though so ethereal that to man's material sense it appears to be more of spirit than matter, spirit could not manifest or have knowledge of itself objectively. Spirit is ever the intelligence that manipulates matter for its own ends and uses.

The object of Theosophy is to enlighten man and enable him to so understand and locate himself, with relation to the laws that govern him, as will best restore that harmony and union with nature and the Absolute, which conduces to his highest happiness and unfoldment, looking toward perfection.

Theosophy has no set creed or dogma, written or verbal, to the conformance of which it imperatively demands belief and submission, but rather teaches that each individual should cultivate that manner of life which will best lead him towards the attainment of his own highest aspirations. No one is expected to accept anything of whatever nature blindly, or upon any other authority except that vested in his own highest reason and intuition; test all things according to the conditions of their alleged existence and truth alone, not by the conditions governing something else, and abide by the result. It teaches the presence of the Divine in every human breast, which, if heard and heeded, uplifts and brings him into communion with the Absolute, the Absolute to *him*, the Absolute of *his* highest conceptions, and that the higher and farther he progresses, the greater will be his conceptions of that Absolute. It also teaches that to know, man must learn, and that learning is, at first, a process of close application and deep study, and that he will be rewarded only in the exact ratio of his conformance to the conditions. It teaches that the spirit is an eternal entity, whose history covers the great, silent past, and whose heritage is the illimitable future; that its journey through eternity has for its object and purpose the fulfilment of an immeasurable capacity; that all eternity is but a continuous possibility for achievement and unfoldment; that the innumerable avenues of knowledge leading to infinite wisdom are its chosen walks. It discourages the cultivation of any one talent at the expense of all or any of the others, but encourages the development

of the *whole man*, so that each cord in his entire nature shall be attuned in harmony with the whole. Desires of an earthly or perishable nature, that glow and burn with the fierce violence of a consuming fire; passions that sear the face, blear the eye, and bend the form; the silent and suppressed fungus growths of the lower nature, which fester and poison, all must be allowed to die out and disappear. Purity, love, truth, and wisdom are the touchstones of success, being at once the means and object of attainment.

Theosophy has no controversy with the Truth as embodied in Spiritualism, or any other religious belief, nor with that of any science or philosophy, but does take issue with those arrogant exponents of any religion, belief, philosophy or science; who, dogmatically assert their conclusions founded upon the basis of partial knowledge only, to be final and absolute. It exercises toward *all* that spirit of charity and fellow-feeling which is born of the broadest liberality, and which recognizes good in all. Theosophy holds that any given *ism* or *ology* that influences or leads man to higher conceptions of truth, and is conducive to purer individual life, is sacred, and is serving higher ends. It may not agree that the truths, as seen and striven for on a particular line, are the highest truths, for it recognizes that truth is many-sided, but to obtain a view even from one side is deemed an upward step. In this sense, Theosophy feels an interest and sympathy in every work which has for its object the elevation of humanity, and never attempts to obstruct or retard, but rather in its own way, aids and assists.

Re-incarnation and Karma are two principal and important features, for the full understanding of which those who desire Theosophical knowledge should study. To those who would know the truth upon these subjects, it may be said that there is quite an extensive and explicit literature extant and accessible, bearing upon Re-incarnation and Karma, the study of which will enable them to obtain correct and reliable information. Hearsay and partial knowledge cannot be depended upon to give exact truth in this matter. Re-incarnation is a subject that has been closely looked into, studied and accepted by too many keen and critical minds to be idly considered. No one, from the stand-point of partial knowledge, is qualified to accept or reject it;—it may be found, upon study and investigation, to be more plausible of belief than would appear at first glance.

Theosophy asserts that upon no other known theory can the apparently unjust conditions and inequalities of individual life be accounted for than upon that of re-incarnation. Re-incarnation rests entirely and solely upon the law of cause and effect, asserting that a given cause produces, sooner or later, an effect of the same nature upon the same plane, always, however, attended by an impulse which imparts an upward tendency. The existence of man upon earth, with all his physical, mental, moral and spiritual characteristics, is the effect of previous causes, that effect itself, in turn, assuming the phase and action of causes, which, at subsequent time, shall work his further growth and development.

Man is dual in his nature. The spirit, which is the eternal ego, eternal as having had no beginning in the past, and as having no ending in the future, is the real true self, and manifests in many personalities, each personality constituting a distinct life on this earth. Every incarnation or manifestation of the ego as a personality is an advance along the spiritual line, as compared with the previous one, and each individual re-incarnates many times on the earth plane.

At death, or within a comparatively short time after, the personality which is not the spirit or ego itself, but merely a vehicle it utilizes for the purpose of growth, and which at death it is done with, perishes. All that the spirit, the eternal ego, has acquired in any way which is of necessity of a lasting and imperishable nature, is stored up for subsequent use in its next incarnation, so that a new re-birth is begun upon the basis of the highest development attained in its previous incarnation. There is no retrogression, but always advance. The personality, the vehicle, perishes when its usefulness is ended; the spiritual ego continues to exist, and utilizes again and again that phase of manifestation in matter which is best adapted to its growth, and which ultimately enables it to merge into the Infinite.

To enable one to grasp and understand these ideas, it is necessary to realize the difference between the true and the false, the real and the unreal—that which is eternal as compared with that which is temporary and perishable. The spiritual ego being eternal is concerned with the eternal, not with the transient and passing.

If the attempt be made to square the principles of re-incarnation with preconceived ideas of what should be according to man's finite conceptions, failure may attend the effort; but if a sincere and earnest desire to know the unknown and to solve the mysteries of being is felt, most satisfactory results may be obtained. Man is, to a degree, the arbiter of his own destiny. The road along which he is to journey is inexorably marked out, but whether he will hasten or loiter on the way; whether he enjoys or suffers, depends largely upon himself. Theosophy teaches that the individual is superior to time, place or circumstance, if he so wills; that the door of universal knowledge is open for the attainment of wisdom to him who earnestly and devoutly seeks admission to the Temple of Truth. For the idle and indolent wisdom exists not, but attends upon honest effort.

There are orders variously known as Arhats, Adepts, The Brothers, The Masters, Mahatmas, etc., which exist in the regular line of progression leading to the Absolute. In all nature the lower leads up to the higher in methodical gradations. In the human race there are at the lower end of the scale the most inferior grades, and immediately above them exist men of more average intelligence, and so on up the scale till is reached the highest order of minds. Between the lowest and the highest are the intermediate links which connect the extremes. Now, above the highest developed class of men and impinging upon them, are orders of intelligences which connect the most advanced minds of the

human family with yet still higher orders. That these refined and exalted Ones are not accessible to ordinary men is self-evident, nor will it become possible for man to contact them unless he rises to their plane. Their state and condition being the result of the refining and purifying processes of ages, their plane of thought and action is so far above ordinary earthly levels that only the very exceptional and sublimated soul can possibly rise to a height that will bring him within their notice—and to have progressed so far as to be able to communicate directly with the Masters, indicates a degree of altruism and self-conquest rarely if ever met with.

Man, in his great egotism and self-conceit, imagines his own sphere of action the highest that exists, little realizing that is his only one of the steps leading to yet higher states, and that in those higher realms are intelligences which act upon their respective superior planes quite as naturally as he does upon his lower one; and furthermore, that to them man's estate may appear an inferior condition in comparison. The Brothers are the graduates, so to speak, of humanity, they have by effort and actual experience attained all that is held within the scope of human endeavor as now known to man, and have, by virtue of that attainment, risen to act upon higher planes of existence, where their developed superhuman powers have larger field for still further attainment. Now, because they have thus attained, it does not follow that their interest in humanity has ceased, or that they are helpless to cause that feeling to act in a practical and efficient manner to the great benefit of the race; on the contrary, having risen to that state from which they view human affairs in a purely impersonal light, they can now the better influence and assist mankind as a whole, to progress toward their own advanced state, in fact, that is one of their chief offices. From their superior stand-point of observation and experience, they fully realize that only by his own exertion and desire should man advance and they act in accordance with that fact. Were they by their own strength to urge and push an individual or a race beyond the self-sustaining point, it could but prove disastrous. That would be much like inducing or causing a boy to climb a tree, who, when he had made the ascent, not having the strength to maintain his place, loosens his hold and falls to the ground, mangled or dead. He did not attempt the feat because of native resolution and strength, but because of having been induced to attempt more than he could successfully perform under pressure of some outside influence, and when foreign aid is withdrawn, he naturally becomes the victim of his own weakness.

The wisdom of the Masters is emphatically evinced by the course they pursue toward humanity. While the race as a whole pursues its regular way along the slow and sure road of evolution, receiving now and then at the needed time, impulses which call out its own inherent strength and thus insures advance with no back-sets, still there are a few who, by extra effort and charged with higher motives than actuate mankind in general, and inspired by glimpses of what their higher nature is capable, "Live the Life" pushing on ahead of the plodding race: and after a time spent in illuminating the earthy nature and cultivating and expanding the higher,

attract the attention of the Masters and receive from them aid and encouragement.

The Masters would take each one by the hand and lead him upward if it were best, but they are, what they are because they have subordinated self and act from great knowledge, not sentiment and emotion, and the greatest good both of humanity as a whole and the individual as a unit, is their object. No one who is worthy, who is entitled to recognition, is ever passed unnoticed by them, but *they* are the judges of merit, unless the aspiring one attains to their standard of worthiness he shares with the race the common lot. Purity of life, not alone according to the customs and standards of one's own time, but as embodied in the wisdom of all times and as spoken by the Masters themselves, is absolutely necessary to entitle one to recognition. It may require the training of many lives before one becomes fit; but what then what is time to him who knows himself to be one with the Eternal!

[The foregoing excellent sketch of Theosophy is taken from *The Evening Item* of Martinez, California.—Ed.]

IRANIAN APPELLATION OF THE LUNAR ORB.

IN the sacred Avesta of the Parsees, the moon is frequently addressed as "*Mah Gao-chithra*," which expression, in accordance with the traditional interpretation of the term, is translated to mean the "Moon that keeps in it the seed of the Bull."

"*Gau*" in the Avesta means both the "earth" as well as "cow or bull" and "*Gaush*" which is another form of the same word, in the oldest writing,—the Gathas—seems to suggest that the word stands either for the earth or the animal creation. "*Taurus*" or the bull in the Zodiac is a sign of the earth and is a symbol of the seed of life. In the four Kabalistic faces also the bull stands for the element of earth. The expression "*Mah Gao-chithra*" may very appropriately be rendered to mean, "the moon that bears in it the seeds of earthly life."

We may translate the words without much difficulty, but it is not easy to answer why such an epithet was given to the moon. A very crude explanation is very often given that as the new moon continues during the succeeding few days to present the appearance of the horns of a bull, the ancients in their simplicity and wild imagery compared the moon to this particular animal. It is not the external shape of the moon, however, that is referred to by the qualifying expression. A hint appears therein as to the influence, action, and connection of the moon with our terrestrial sphere.

For want of any other source of information on this point, let us turn to "the Secret Doctrine," that marvellous store-house of suggestive teachings in Religion, Myth, Symbol, and Science.

We learn thence that the moon "plays the largest and most important part as well in the formation of the earth itself as in the peopling thereof with human beings." The moon is the 4th globe in a separate series of seven orbs, and the life-impulse developing

after seven Rounds over this lunar septenary series, gives rise in turn to our terrane series of seven orbs, of which our earth is the 4th and the grossest. The moon in its lunar series of globes stands on the same perceptible and material plane as the earth does in its own series of seven globes, each of these latter spheres being respectively generated by the life-elements and energy that oozes out when each of the corresponding seven orbs of the Lunar series, goes into *pralaya* after completing its 7th Round.¹

The Pitris or Lunar Monads are those which having ended their life cycle on the Lunar chain (which is inferior to the terrestrial chain), have incarnated on this one. There are seven moons as there are seven earths. Six of these in each chain being super-physical, are invisible to the naked eye, while the grossest in each chain (*viz.*, our earth and its satellite the moon) are alone perceptible to us, occupying as they do the turning point in each septenary circle. As the Lunar Monad therefore passes in its 7th Round over the moon, this orb begins to die and transfer its 'principles' to a 'Laya centre' or a centre whence differentiation commences and our earth slowly comes into being.

The Lunar Monads or Pitris, the ancestors of man, become in reality man himself by incarnating on our earth. 'Lunar spirits' have to become 'men' in order that their 'Monads' may reach a higher plane of activity and self-consciousness.

It has been stated that the teachings contained in the "Secret Doctrine" will be found corroborated in greater part by the different religious teachings found in ancient books, although they be fragmentary. The statement that the earth is formed out of the 'principles' of the moon, and that Lunar Monads develop into men on earth may appear strange, but it receives unexpected corroboration from the "Avesta" wherein the word "*Gao-chithra*" taken from still older teachings and traditions has hitherto remained unexplained. The Secret Doctrine fully explains the meaning of the word which in its turn helps to point out that the teaching on this point comes to us from remote Aryan ages.

N. D. K.

1. Vide "Secret Doctrine," Vol. I, 172, *et seq.*

GERMAN MYSTICISM.

(Continued from page 363.)

III.

WE have seen that Du Prel considers mysticism to be only possible if man leads two simultaneous lives—one, of which he is not conscious in his waking state, but becomes conscious of in the somnambule condition; the other, the ordinary every day conscious life. Moreover, that he considers the study of the somnambule condition the only way of finding out anything about the mysterious link between the transcendental "Subject" and its earth-bound "person." We have further seen that what he calls "the threshold of sensibility" divides these two states of simultaneous consciousness, and when things known to the transcendental Subject become known to the "person," they are said by our author to cross "the threshold of consciousness," meaning, of course, our everyday consciousness; and that he speaks of the threshold of consciousness being displaced, or pushed further back. When our consciousness is enlarged in every direction as in the somnambule condition.

In support of these ideas, Du Prel brings forward a bewildering assortment of arguments and facts. We know that there exist many natural phenomena imperceptible to our senses, vibrations of air, ether, &c., which we cannot hear or see. It is certain that for each organism the threshold of sensibility differs. For organisms lower than man much is supersensual which comes within the reach of our senses; therefore it is logical to suppose that there exist multitudes of phenomena and of forces in the universe of which man's senses take no cognizance. In other words, there is for every being lower than man, a transcendental world, that is a world perceptible to us which it cannot cognize, and to say that no such world exists in our case also is to suppose man as at present developed the finality of the universe, and that our senses apprehend the whole of being. A transcendental world for man also is a necessary deduction from the law of evolution, as is also the development in us of transcendental senses enabling us to cognize the transcendental world—this process is, in fact, the essence of the very idea of evolution. "It seems undeniably probable that in other planets beings may exist whose threshold of sensibility is pushed much further back, and who cognize things we do not, and in accordance with the law of evolution it must be supposed that the enlargement of man's field of perception will proceed on earth, and faculties be acquired, not now existing in him."

"Consciousness is a product of evolution, and, in the biological process, has emerged from constant and painful struggle for existence; it grows up, therefore, to its object, the world, only by degrees, as a creeping plant to its support, so also are we men, as the highest existing products of evolution, yet limited by our whole organisation to relations with only a fragment of the whole of Nature; the transcendental world beyond our senses remains closed to us." "Biological exaltation of consciousness signifies a gradual adaptation to the as yet still transcendental order of things; in this adaptation there must therefore happen

an approximation to the condition of consciousness of those beings who belong to that transcendental order of things." Mysticism says that man has lost faculties of powers he once had, the biological view of life says he is now by degrees getting them for the first time. Both views imply that man has a great development before him, and Du Prel says they come to the same thing—"in the one case we have to gain, in the other regain." This regain, according to the Secret Doctrine, is a regain plus something more, and in so far it is biological. (The gain, according to biology, is limited to the development of physical brain, according to the S. D. is a gain in the psychic and even spiritual "brains.")

All nature shows harmony between structure of life forms, instinctive tendencies and vital relations. In all three respects existing animals occupy a middle station possessing forms, tendencies and relations that belong to the past, and are becoming obsolete and vanishing, and others that belong to the next stage and are in germ and developing. Man is no exception to this rule. "The abnormal functions of human consciousness claim therefore the same regard as their counterpart, the rudimentary organs." Man's psychic faculties, only in germ now, are biologically prophetic, like organs forming in the embryo. "The sixth sense of the transcendental man of the future could only be such as we already possess as transcendental beings; it is one and the same world in which we are as transcendental beings, and to which the future man will be adopted....Therefore in the faculties of somnambulists lie not only veiled indications of our Subject, but also of the future earthly life-form, and—as far as this may be elsewhere already realized—of the inhabitants of other stars." "Now since this other world, to which as beings of sense we are not related, but to which as Subjects we belong, must be thought as likewise in its nature material, the like being true also of our Subject, the transcendental psychological faculties lose their miraculous character and receive a natural one.....It is the application of this false scale of our known natural laws to the transcendental world which suggests that hackneyed phrase of rationalism, that the phenomena of somnambulism contradict the laws of nature. They contradict only the laws of the sensuous half of the world, but in their nature are just as conformable to law as the fall of a stone." They are "miracles" only in the sense given to that word by Augustine, who said: "A miracle does not happen in contradiction to nature, but in contradiction to what we know of nature." "Removal into the transcendental world can only be thought of in the monistic sense as the displacement of the threshold of our consciousness and self-consciousness, whereby what was formerly an unconsciousness *rapprochement* with nature becomes a conscious one....Were our five senses to be suddenly taken away, and senses of an entirely different kind given to us, though standing on the same spot, we should believe ourselves inhabitants of another star."

In the transcendental consciousness the pleasures and pains of the personal ego (the ordinary self) are regarded objectively, and with indifference. This indifference of the inner self for the pleasures and pains of the outer seems to extend to the whole of life. The

Subject enjoys the fruits of the earthly life without troubling itself. If we regard this life as a kind of prescription which the transcendental Subject administers to itself, the differences between the theistic and pantheistic systems disappear, and "the complaints of man against nature, which no philosophical system can seriously contend to be groundless, are silenced." The fact is that as Schopenhauer said, it is an error to suppose we exist in order to be happy, we are here to suffer in order to learn, and that our consciousness may be raised intellectually and æsthetically as well as morally. The vanity of our earthly strivings shows that life on earth is only a means to an end; so also of civilizations, which blossom only to perish, the end is a transcendental one—to fit us for a higher form of phenomenal life. If this were not the case, life would have no meaning. Progress merely objective, is an utterly wasteful affair, the product only being considered, and the producer sacrificed to it; that the individuals contributing to the progress of the world should not themselves be progressing subjectively is contrary to the economy of nature. Everything we do has two results, one in the objective world, the other in ourselves. We are machines which in turning out products thereby become better able to turn out larger products.

"The mystical phenomena either denote a higher life-form which will one day exalt the race on earth, or, all nature being conceived as a rising scale, we may suppose that such forms are already to be found on other stars; lastly, our own individual future may be signified in the abnormal faculties." The author adds that all three suppositions are compatible; (as, in fact, is proved by their amalgamation in the Secret Doctrine or Wisdom Religion.) Du Prel also says that "this direction of the biological process would be the inevitable one, if, as is always conceivable, the theory of transmigration of souls has a germ of truth;" which shows that he is not quite sound upon the doctrine of re-incarnation! The evil in the world, which the struggle for existence brings with it, is in its results optimistic; for this struggle advances the biological elevation of life-forms and of their consciousness, and advances individual development intellectually and morally. In a similar way, upon a wider scale, periods of materialism and egoism have an educational value for the race.

"When by little and little intellectual labor has been converted into talent, and moral conquest into good dispositions, then is the earth, through a vale of tears indeed, yet not a purposeless one; then can the common understanding apprehend the value of the struggle of this life, in which alone character can be developed and formed; then is material welfare—the single aim of materialists—only the means, though, truly, not unessential means, to a far higher aim." "Through our whole life is protracted the strife between our earthly phenomenal form and our true transcendental being...The actions, ethically valuable from the stand-point of the Subject, are worthless and unintelligible from that of phenomenal egoism. Nay, life itself, from the stand-point of earthly consciousness a vale of tears, is from the standpoint of transcendental consciousness a valuable possession, not in spite of suffering, but on account of it."

R. H.

(To be continued.)

VEDANTHAVARTHIKAM.

(Continued from page 181 of Vol. X.)

RAJA YOG, the easier mode of conquering mind, will now be explained. First, examine your body by the above processes. Forego *Agami*¹ and *Sanchita*² and be free from all disease. Have patience to meditate upon God always. This kind of wise Yogi who liberates his tongue and causes it to enter the place called *Thrikuta* through *Sushumna*³ road can thereby easily retain or curb his breath in *Dharana*. The said Yogi mastering *Dharana* and *Samadhi* in a short time from *Agnachakram*, slowly and patiently crosses the sphere of moon, goes beyond *Nada*, *Bindu*, and *Kala*, steps over *Dhruvapada*, knows that *Brahmarandhram* or that central hollow part in the skull is the door of *Réchaka* or exhalation; and dwells in the thousand-petalled-lotus-like *Sahasrarachakram* (probably *Medula oblongata*). Therefore,

One rising above	<i>Muladharam</i>	conquers	Earth	Element,
"	"	<i>Swadishtana</i>	"	Water
"	"	<i>Manipuraka</i>	"	Fire
"	"	<i>Anahata</i>	"	Vayu or Wind
"	"	<i>Visudtha</i>	"	Akasa
"	"	<i>Agneya</i>	"	Manas
"	"	<i>Chandramandala</i>	or sphere of moon,	becomes

Guruswami, the dweller in *Sahasrarachakram*. It requires 24 years' training to attain this stage of *Parameswarathwam* by means of perfect devotion. Eight kinds of *Siddhis* or results, consisting of *Panchakshari-japam* connected with *Adhara* (perhaps *Muladhara*?) will be gained then. Thus by practice the Yogi will be able to wander freely in the air with birds, to live eternally, to reach God, to possess eight kinds of wonderful powers, viz., *Anima*, *Mahima*, &c., to punish or forgive, to know at once the past, the present, and the future, to deceive the all deceiving time, to conquer it, to see as vividly as in the hand-mirror the affairs of all beings everywhere, to know everything, and thus to acquire the wealth of *Sarshnithwa*.

Then the Sishya said:—"This *Hata Yoga* is indeed wonderful and powerful. But who is able to practice it as just described? Even by mastering this Yog one acquires, you said, *Sarshnithwa* but not *Videhakivalya*. But then it seems somewhat difficult to pursue the course prescribed without going astray. Therefore I beg you to impart to me the teaching of the other Yog called *Raja Yog*."

1. "What is *Agami Karma*?"

"The doing of the virtuous or vicious actions with the physical by a sane person after attaining the knowledge of distinction between right and wrong, is called *Agami Karma*." (Vide Sri Sankaracharya's *Tatwa Bodh*, verse 34).

2. "What is *Sadchita Karma*?"

"That which serves as a seed for countless births, which was collected in former births, and which will be born now, is to be known as *Sanchita Karma*." (Ibid, verse 35).

3. Professor Cowell identifies *Sushumna* with the coronal artery which Pandit Rama Prasad Kosyapa, M. A., F. T. S., identifies it with trachea. (March 1888 *Theosophist*, p. 371).

The Guru, much pleased with the intelligent question of the Sishya, replied:—"Hata Yog and Raja Yog are intertwined and interdependent. Each helps the other. Each is necessary to the other. *Raja Yog* naturally follows *Hata Yog* and is a matter of no difficulty whatever. After conquering breath by means of *Kumbhakam* (or storing breath) *Raja Yog* may be practised."

The Sishya again said:—"Inasmuch as 24 years' practice of *Hata Yog* ultimately leads to *Raja Yog*, it does not seem to be the best Yog. Now please explain that *Raja Yog*, which you say results after conquering breath."

The Guru replied:—"Raja Yog is so called because it is the Raja or sovereign of all Yogas. This *Raja Yog* must be practised only after learning *Mantra Yog*, which occupies *Mandalastanam* and which is already fully described. And its *Yoga Mudra* is *Syambhavi Mudra*.

After gaining this *Mudra* and knowing the three *Lakshyams* one must practise, that *Lakshyam* alone which leads him to the goal. Hence the importance of knowing the three *Lakshyams*, viz.,

Three *Lakshyams*. (1) *Antharalakshyam*, (2) *Bahirlakshyam*, and (3) *Madhyalakshyam*.

Antharalakshyam. (1) The *Antharalakshyam* is of several kinds, of which the three chief ones are as follows:—

(i) One sees first a light like a flash of lightning passing from *Muladharam* to *Brahmarandhram*. When closely and attentively observed, that light gradually fills up all space; and covers up, and causes one to forget everything and leaves a mass of undefined light.

The overcoming of that light is the sole practical proof of forgetting that one light and of recognising *Adwaya Brahma*.

(ii) That which appears like the moon-light rushing from *Muladharam* to *Brahmarandhram*, and which, when followed carefully, will ultimately lead to the knowledge of *Adwaya Brahma*.

(iii) And that which enables one to see in the centre of the two eyebrows the disc of fire, in its centre the disc of sun, in its centre the disc of moon, and in its centre a brilliant lamp light, while each subsequent conception wipes off the remembrance of the preceding one.

Bahirlakshyam. (2.) *Bahirlakshyam*.

At a distance of 2 inches from the tip of the nose there is the blue *Akas Tatwam*.

Do.	4	do.	brown <i>Vayu</i>	do.
Do.	6	do.	red <i>Tejas</i> (fire)	do.
Do.	10	do.	green <i>Jala</i> (water)	do.
Do.	12	do.	yellow <i>Prithivi</i> (earth)	do.

After passing in order, in deep contemplation, one after another of those 5 *tatwams* within 12 inches distance from the tip of the nose, there flashes suddenly the 6th *tatwam* of *Chidakasam* which envelopes the observer as well as everything with its *Chitkala*. The steady contemplator of this *Chitkala* sees nothing but one mass

of light which is *Adwaya Brahma*. This is what is called *Bahirlakshyam*.

Madhyalakshyam.

(3). Lastly, *Madhyalakshyam*.

Forgetting the processes of *Anthar* and *Bahirlakshyams*, and uniting the desiring *Chittam* and deliberating *Buddhi* and renouncing the workings of the internal and external senses, holding fast to the infinite light or *Jotirmayakasam* which flashes in his *Chittam* crossing over the perceptible world, and remaining cognizant of nothing but one light which is *Adwaya Brahma*. This is *Madhyalakshyam*.

The *Raja Yog* formed of these three *Lakshyams* is spoken of differently by different schools. The aforesaid three *Lakshyams* are practicable after mastering *Kumbhakam*."

B. P. NARASIMMAH, F. T. S.

(To be continued.)

THE KILLING OF DESIRE.

IT cannot be too often repeated that the "Desire" which is to be "killed," is personal and selfish desire. That is to say, the lesson to be learned is to cease to desire things, even good things, aye, even the best things, because we think the having of them is desirable for our own happiness and welfare, instead of desiring them, because they are good and lovely and perfect in and of themselves. Let it also be borne in mind that desire negative as well as desire positive requires to be uprooted. For instance: it is an evil thing to desire wealth, because of the pleasure which its possession may confer upon us; but it is a no less evil thing to desire to be free from wealth, *i. e.*, to be poor, because of the troubles and responsibilities which stewardship involves. The state of mind to be aimed at is that in which there shall be no desire either for wealth or for poverty, to which both shall be equally indifferent, equally welcome, and abandoned with equal ease; while either contrives, enjoyed calmly and equally, as the sunshine and fresh breeze are enjoyed; and the departure of either borne with the same philosophic tranquillity as are changes of weather by the wise.

How supremely difficult it is to reach this state of mind, only those who attempt the task know. The ordinary man finds his strength taxed to the utmost merely to refrain from overt indulgence of desire; but to root out desire itself from his heart!—Few, very few, seriously make the attempt; to many the idea never so much as occurs; but this way, and no other, lies the Path of Life. (So avoid repetition; may the writer venture to refer the reader to the third article in the *Theosophist* for last November?) And to most of us the difficulty is enhanced by the fact that we have to continue living in the world, surrounded by every possible exciting cause of desire, and amongst men

whose whole soul is consumed by this *Krishna*, this false thirst. Often enough we are tempted to sigh for some calm retreat where the syren voices could not reach us; but such a seclusion would be worse than useless until the lesson had been learned, as otherwise the embers might glow deep down underneath the ashes, all unfelt and unsuspected, until some sudden gust should suddenly fan them into flame again. Granted that the world of experience is the hardest school in which the teachings of the Higher Wisdom can be studied, it is nevertheless the only one in which the early stages of that study can be prosecuted; and this, not from any arbitrary arrangement of things, but from their very nature. Only the tempted can learn to abstain; only by struggling can strength be gained; only by successfully resisting the *actuality* of evil can security from its *potentiality* be secured. As one who is himself steeped to the very lips in this life and death struggle, I would fain aid those who are in like case, by suggesting ideas which have proved helpful to me.

In the first place, it is highly desirable that we should not misunderstand certain teachings on this subject which have been set forth by the highest authority. I refer to the reiterated statements that it is useless to abstain from manifestations of desire, so long as desire itself lurks in the heart. This is perfectly true, but it is most important that the point of view from which it is said should be carefully borne in mind. It is useless, absolutely speaking; but not relatively. That is to say, it is useless, regarded as an end; and to rest satisfied with such mere external repression would be to repeat the old folly of cleaning the outside of the cup, while the inside is full of all filthiness. This, though self-evident, is so apt to be forgotten practically, that stern and emphatic rebuke of the error is very necessary. But the limitations of human speech make it impossible to convey this stern and emphatic rebuke in pointed and forcible words, without appearing to a careless reader to imply what was never for a moment meant by the teacher. To say that repression of outward manifestation is of no avail if one stopped there, is by no means to say that such repression is altogether useless, or even that it is of little value. As a matter of fact, it is all important in its place, namely, at the commencement of the struggle; and the very first thing that the aspirant has to do is so to control his bodily organs as to suppress all outward signs of anger, envy, covetousness, sensuality, sloth, impatience, and the rest.

The other side of the question has been so emphasized in theological literature, that I think it well to dwell upon this. It is not difficult to see in what way mere external repression will be helpful, always provided, of course, that it is distinctly regarded all the time as but the stepping stone to a higher attainment. Were one, indeed, to abstain outwardly from fear merely of physical or social consequences or other like low motive, while cherishing inwardly the lusts and passions from giving vent to which only cowardice restrained him, it is pretty certain that his abstention would do him harm rather than good, throwing back the

poison into his blood, as it were, to break out with redoubled violence in some subsequent incarnation.

But he who aspires to perfect purity will find that suppression of the fruits of desire will go some considerable way toward weakening the vitality of the root itself. We know that in physical matters disuse is followed by more or less of disability; the muscles that are not employed lose their strength and elasticity; and so is it also with the soul. "As below, so above." It may seem a little thing to keep the lips tightly closed, to refrain from any word or sign of desire, when the heart is fiercely convulsed with wild longing which the will is powerless to quell; but relatively it is a very great thing indeed. It is the first step gained, and often that is half the battle. When habits of rigid self-control have been firmly established, then undivided attention can be given to stilling the storm within. Instead of being distracted between the effort to appear calm and the effort to remain calm, the whole force of one's energy can be directed towards the latter. The fire is localised, so to speak, and thus can be the more easily got under. And besides all this, we add to the sum of human happiness, we escape from planting thorns in our brother's path, by thus keeping our passion to ourselves, and consuming our own smoke. Do not fear to behave as if you were better than you really are, so long as you desire and strive to the utmost to be what you appear. This is not hypocrisy.

But of course the aspirant cannot rest here, as has been already said. In Paul's words, he must "go on unto perfection." Having succeeded in mastering the external signs of desire, he proceeds to grapple with the snake in his heart. Having carried the outworks, he lays siege to the citadel. And now for the first time he realises the magnitude of the task he has undertaken, and often enough he will feel sick and faint with despair. But let him remember the wise words of George Fox the Quaker, "all discouragement is of the devil," in which there is enshrined an eternal truth. Whatever humbles, is good; whatever discourages, is bad. The revelation of our weakness and of the enemy's strength should make us modest and patient, but not faint-hearted.

Addressing oneself, then, seriously to this gigantic task, it will soon be discovered that a simple but very effectual method of weakening the power of desire over us, is to *ignore* it, to busy the mind with other concerns. Many, if not all, of our temptations are strengthened rather than weakened by direct opposition, except that of the higher kind, to be noticed presently. The mere fixing of the mind upon the subject, even though with the intention of subduing it, renders that subject more distinct and palpable to the mind. Who has not observed that very often the best way to deal with petulant children is to pay no attention to them? Reason, scold, coax, threaten, and the little troubler will only wax the more importunate, the more unreasonable; leave him to himself and the effervescence soon subsides. Deal so, O friend, with the fretful children of thy heart! Do not trouble yourself about them; do not worry about desiring or not desiring; do not condescend to argue with those lower instincts, nor allow their restless whisper-

ings to disturb your calm. Think of other things; of higher, if possible; but at any rate of other. If you have succeeded in repressing every outward sign of desire, but still feel a hungry, gnawing craving within, try the effect of absorbing the attention in some detail of the daily work. Think about business, plans, engagements, arrangements; and presently you will be surprised to find that the tumult which you are not strong enough as yet to allay by direct effort, neglected, has died away of itself. Certainly this is not the noblest nor the surest method of victory; but it is often the only one within the reach of the beginner, and is not to be despised. It is better to walk alone than by the aid of chairs and tables; but the child who is just learning to take his first steps, is he to be blamed or condemned for helping himself by chairs and tables?

A better, surer, but more difficult method of killing desire is indicated in the following extract from a private letter written by our honoured President Col. Olcott to a friend:—

"To conquer your passions you must ever strive to realise yourself as a complex being whose highest principle is the absolute Lord, Saviour, Seer and Teacher of the lower ones. When evil thoughts and influences assert themselves, do not try to fight them *on their own level*, but rise to the higher one, and as a conscious spirit look down upon the strife of passion and ignorance as an angel may be fancied to look down upon the arena where beasts and brutal men are fighting. By practice you will acquire a self-control you now do not dream of." Noble words! The advice here given is not exactly the same as that contained in the last paragraph. That was, change the object of thought; this is, change the centre of consciousness; and the second is as much more difficult than the first as it is more efficacious. The former plan is to kill Desire by ignoring it, whilst still remaining within its sphere; the latter, to rise above that sphere altogether. It is a process which cannot be explained in words; but must be grasped if at all by the intuitions. But this much may be said, and it will bring me to the last remark I have to offer in the earlier stages at any rate it can only be accomplished by a violent wrench, a springing-up, a hard climb. In time and by practice, as the President says, this shifting of the centre of consciousness will become easier; but at first it can only be brought about by a supreme effort. It is possible, although ordinary language fails to describe both the action and the method of performing it, for the soul to rise up in godlike majesty and face the horde of dark desires, and by an exercise of supremest and intensest will, to blast them into nothingness.

Effort!—Ah me! and how can one make it? One feels so utterly powerless and nerveless, only barely able to maintain one's footing, all unable to make a superhuman exertion. It is as if the climber had reached a point where he stands on a narrow ledge of rock which scarcely affords foot-hold, clutching at a higher ledge, which his fingers can just touch and no more; and it is required of him to draw himself up to that higher ledge by sheer muscular force! How can he make the effort, when it seems as much as he can do

to keep himself from falling? Well! he must make it, somehow; or else he must fall miserably to the bottom of the cliff again. Remain where he is he cannot; he must climb higher, or fall lower. And no one can tell him how that effort is to be made; that is what each one has to find out for himself. All that others can say to encourage him is, that it *can* be made, that those who have climbed the self same cliff before him have dared and done it.

Yes! the killing of Desire is stern work. Only by travail and agony of soul can the Ego shake off the chains of illusion, and free itself from the hundred-headed serpent of selfishness. But at the summit of that cliff lie the fair bowers of eternal peace, and the effort and agony are a small price to pay for the enfranchisement of the Higher Self. Nor is the struggler's terrible loneliness what it appears to be. Unseen eyes of utterest sympathy note every struggle; unseen ears catch every sigh, every gasp; unseen hands are stretched towards him. He is helped by all the aspiration which thrills the hearts of those who are struggling with him; he is aided by the mighty rushing sweep of the gulf-stream of Cosmic Love; the whole "God-ward" trend of the universe is on his side, the might of the Infinite is with him.

ERNEST HAWTHORN, F. T. S.

A UNIVERSAL RELIGION.

[The following is the concluding portion of an article by RUSSELL WEBB in a late issue of *The Universal Republic* of Portland, Oregon, U. S. A. It is very interesting as showing that India is not the only country at present "in search of a new religion." The writer however does not appear to fully understand that what is commonly called "Esoteric Buddhism" in the United States is nothing else than Theosophy. Neither does he seem to know that Col. Olcott's Buddhist Catechism is not intended to teach THE WISDOM RELIGION, which is the true esoteric Buddhism of prevedic days, and in reality, therefore, equally esoteric Hinduism. Colonel Olcott's Buddhist Catechism was intended, like his catechisms of other Eastern religions, to give in plain English a more correct account of the true doctrine of the religion in question than before existed. That the Buddhist Catechism has been so popular, and has been already translated into 16 or 17 languages, is due to the fact that even the exoteric Buddhism therein presented is felt by many to be better spiritual food than what they had been receiving before. The ethics of Buddhism and the Advaita Philosophy of the Hindus have, respectively, the closest resemblance of existing systems of Ethics or Philosophy to the teachings of the Wisdom Religion.—Ed.]

IT is unnecessary in this article to describe the benefits that would result from the establishment in the United States of a Universal Religion for the masses, consisting of the simple truth, shorn of all the dogmas and errors of the modern forms of exoteric worship. The introduction of such a religion, as a popular form of belief, would indeed be a grand stride toward the regeneration of the whole world. That the time has come for such a movement is plainly apparent to those who can read the signs of the times. America is ripe for it, and it only needs the earnest efforts of a few brave, self-sacrificing souls, who will stand firmly by their convictions, to bring it to a successful issue.

"But," asks some one, "what shall this religion be called—it must have a name?" It shall be called "Buddhism," and should

be Buddhism, pure and simple. Not, however, the Buddhism of today, as it is known to the masses of the East and looked upon by those in the West who have received their ideas of it from Christian missionaries, and others who know little or nothing of its true principles, but the pure Buddhism taught by the Blessed Gautama, and free from all the gross and degrading Materialism which has grown upon it for more than two thousand years; that Buddhism which is neither more or less than the One Truth taught not only by the regenerated Prince Siddhartha, but by Jesus of Nazareth, Mahomet, Confucius, Zoroaster, Pythagoras, and many others, who through their purity and holiness have been raised to communion with God.

Again I hear some one say: "Why not call it 'Christianity,' and build upon the foundation already laid in the United States?" This question came to my mind repeatedly after I began to think of the systematic introduction of Buddhism into the United States and it has been answered most satisfactorily to me.

But before I reply, let it be understood that I write now only for those who know what true Buddhism is, who understand its relation to true Christianity, and who are followers of the truth, no matter in what form or under what name it may be known.

One of the many objections to the use of the word "Christianity" as the name of the Universal Religion is, that it is claimed by and stands for fifty different sects,¹ not one of which represents the true teachings of Jesus. The Roman Catholic Church, which is nothing more nor less than a combination of exoteric Buddhism and Paganism, and which, centuries ago, buried the principles of Jesus' teachings under a mountain of grossest Materialism, considers that it has the only genuine right to the title of "Christianity," and that all others who lay claim to it are frauds and impostors. Then we have in America a sect which is a step nearer the truth than any other Protestant organization, and which calls itself the "Christian" Church. Members of other churches, who object to being classed among the heathen by implication, call it the "Cambellite" Church, much to the evident disgust and annoyance of its members. All the other forty-eight sects and societies claim to be followers of Christ, and hence consider that they ought, in a general way, to be called Christians. Those of them who are true Christians are just as truly Buddhists, for when they are prompted by the Holy Spirit it is the One Light of Truth, call it Buddha or Christ, as you deem best; in such a case the name is of no consequence whatever.

Another objection—which, however, can be fully appreciated only by those well advanced in spiritual knowledge—is, that the history of Jesus, as we now have it, is practically the work of the ignorant, generally unreliable, and not always honest, "Ancient Fathers of the Church," with numerous amendments, revisions and alterations of various sorts made under the influence of bigotry and fanaticism. The life of Jesus from twelve years of age to thirty is as a sealed book to the world at large, and were it but known the

1. There are said to be over 300 Christian sects.—Ed.

conclusions of the modern Bible historians and commentators would appear absurd indeed to everybody. I do not hesitate to declare my firm belief in the Divinity of Jesus of Nazareth, but it was not the divinity understood by the Christians of to-day, and differed only in degree from the divinity of Moses, John the Baptist, Buddha, and other pure and holy men whose feet have been washed in the blood of the lamb.

Christianity is founded upon an impracticable idea, or series of ideas, drawn from a literal and material translation and acceptance of the new testament. When one has so far advanced spiritually as to be able to read understandingly this book, or collection of books, he at once sees the error into which Christianity has fallen, and realizes how utterly futile it is to expect to lead men into the Light by means of the paths marked out as the conclusions drawn by the Christian churches. Vicarious atonement is the fundamental principle of Christianity; take that away and the whole fabric falls to the ground. There is nothing in the life of Jesus, as interpreted by the churches, that rises above the plane of common humanity, or is calculated to excite admiration or encourage emulation, unless the crucifixion is admitted as a historical fact, and then one is bound in awful reverence before such a grand and unprecedented example of sublime courage, self-abnegation and self-sacrifice. The blood atonement must be accepted as a literal historical truth in order to give strength of purpose and character to Christianity, for if you eliminate it the life of Jesus is left entirely without a motive. The evidence that such a terrible event ever actually occurred is too uncertain to be accepted as a foundation for a religious belief in these days when man wants proof for everything he hears and sees. I refer, of course, to the life of Jesus known as such to the churches, and not to his real life of which they are densely ignorant.

On the other hand the life of Buddha, as known to the world, or to those who know anything at all of it, has a perfectly defined purpose, which it requires no credulity and only an ordinary intellect to comprehend. There is no feature of it that requires any belief in the supernatural, nor the acceptance of any theory calculated to violate the common sense of any intelligent, thoughtful man or woman. Its principles are strictly in line with the developments of modern science—as far as the latter goes—and it presents to the truth-seeker a perfect model for his own life. It does not relieve him of personal responsibility for his own thoughts and actions, by telling him that Buddha's sacrifice and death more than 2,500 years ago made it possible for mankind to be saved to-day by merely believing in those events as facts, supporting the church, and paying the preacher; but, on the contrary, it teaches him that he is a free agent, and shows him a line of life in this world that he *must* follow in order to gain life everlasting beyond the circle of material things; moreover it teaches him clearly that his personal efforts alone can save him, and not those of any other man who lives now or who has lived at any time in the past. It fixes the responsibility of life upon every member of the vast body of mankind, and explains fully and convincingly all those mys-

teries and incongruities of human existence that under exoteric Christian theories, appear as evidence of the fallibility, injustice and weakness of the anthropomorphic deity of that creed.

Buddhism may be made the Universal Religion, and when it is properly and generally understood, it will attract to its following all those Liberal thinkers in the United States who have turned away from the churches and their creeds in an anxious, longing search for spiritual truth, and have grouped themselves into societies of various kinds, upon platforms of principles which seem, partially at least, to meet the fervent desires of their souls. Theosophists, Christian Scientists, Occultists, Esotericists, Spiritualists and the numerous other organizations of a similar character, could very consistently assemble under the banner of Buddhism and form a body capable of accomplishing spiritual wonders.

The masses require a religious system of some kind that can be readily understood, and that will accomplish more for their spiritual welfare than Christianity is now doing, and therefore those who have advanced beyond the point where they feel the need of such a system, should be willing and anxious to assist in establishing one by which their less-favored brethren may find their way speedily into the Light. Buddhism has already found a home in the hearts of many Americans, who have found in it a degree of peace and joy and hope never dreamed of before, and all that seems necessary is an organized effort to form societies in various parts of the country for the systematic study and practice of the doctrines of Buddha, as taught in the new Buddhist Catechism so ably edited by Col. H. S. Olcott, and those works, which are now comparatively plenty in the United States, and which reflect only the true teachings of our Lord. Who will be the first American Buddhist with sufficient courage and stamina to stand up boldly for the truth, and take the first step for the emancipation of his fellow-men from the thralldom of religious superstition and darkness? Will any one stretch out his hand in fraternal love to his wandering brother and tenderly guide him into the path that leads—

"Unto Nirvana where the silence lives."

ANCIENT ARYAN EDUCATION.

(From the Southern Star, of Tanjore.)

ON the evening of the 28th ultimo a lecture was delivered by Dewan Bahadur Ragunatha Row, to a large and educated audience who had assembled in the hall of the local Veeraraghava Pillay's High School. The Dewan Bahadur ascended the dais amidst deafening cheers. Two young students of the school recited Sanskrit slokas in praise of the Dewan Bahadur and his inestimable virtues. Another little couple recited Tamil verses adapted to the English air also in praise of the gentleman. The lecturer of the evening, after reciting a short prayer in English to the Supreme Being on behalf of himself and his brethren, began to

address the audience almost in the following terms: "My dear brethren:—My friend, the Manager of this institution, has requested me to explain to you the ancient system of education among the Aryan, the present condition of modern education, and my views as to how it should be. The task is a Herculean one, and I pray to the Almighty that he should equip me with strength enough to do justice to the subject that I have undertaken. Our Aryan forefathers paid great regard to education, and they looked upon education as everything. The system of caste was not then what it is at present represented to be both by its friends and enemies.

There were only two divisions of castes for educational purposes—the educatable and the non-educatable, and the three superior classes belonged to the educatable class—Vipras, Kshatryas, and Vyshyas. All inferior sections of the community formed one caste and they belong to the non-educatable class. According to Manu, education was an indispensable qualification for an Aryan. The minimum age for the Vipra to begin education was his 8th year, for the Kshatria and for the Vshya his 12th year. This limitation of age was fixed in consideration of the physical development of the boy who our forefathers thought should not present the meagre and half-famished appearance of modern matriculates, who are hardly able to walk a mile. Our forefathers therefore fixed the age for education from 8 to 16 years, making thereby ample allowance to the physical development and in consideration of the mental and moral capacities of the body. According to our Smrities the 30th year was the age in which an Aryan was allowed to become a *householder*, and it was also ruled that he should not become a householder until he is capable of earning for himself and his partner in life, and nobody should marry until he is able to earn. So, gentlemen, you see the wisdom that has pervaded the educational system of our forefathers."

He then proceeded to say that in ancient days education of a boy was left solely to the discretion of a Guroo who was totally confided in. Confidence begets confidence, and the Guroo and the pupil mutually confided in each other, unlike many of the modern school teachers and pupils. The modern Government educational system aims at straining all intellects to a unique level, but among the ancients no such perilous steps were taken, as there were no grants-in-aid systems or educational inspecting agencies then.

The ancients had no sweeping rules and regulations to conform to, and educating a pupil was thoroughly discretionary with the Guroo, who after a short trial understood the capacity of his pupil and directed his energies accordingly.

The Lecturer observed in this connection that it was difficult to find in these days such teachers and pupils. The modern teacher does not know anything of his pupil, yet it is an unfortunate fact that he is held responsible for many objectionable points in the conduct of the student.

The Dewan Bahadur further on observed that in these days (in the words of Goldsmith) it has become the fashion to measure everything by commercial standards, and education for its own

sake, and in the true and nobler sense of the word, had now become a rarity.

He said that it was a futile attempt, in the modern educational system, to strain an intellect to imbibe a particular study for which it is utterly incapable by nature. And even if such impossible things be attempted as that of sending an ass over such a bridge, he said, it will yet be an ass even on the other side of the bridge. The secret of real education, he thought, consisted in hitting on what particular education is best suited to what particular boy. An intellect that has a natural craving for Mathematics should not be forced to undergo a course in Botany.

He said he preferred a failed M. A. or a failed B. A. to a passed M. A. or a passed B. A., for in the case of the former there has been a natural and appropriate culture made, and in the latter case education has been forced, something like what happens in the hot-house production in England.

The Vedas had already fixed the rules of education among the Aryans; they had laid down, that there should be three distinct kinds of education, *i. e.*, as to how the soul attains to God, as to how soul communes with soul, and the relations of the soul to the material world, or to use the modern English phraseology, a knowledge of the Divine, the metaphysical and the physical worlds. He then expatiated upon the merits of the Vedas and called it a Divine Revelation, most exhaustive in its nature and containing Divine Laws for the guide of the Aryans. He said that Divine Law was superior to every other Law, and human law, unless it conformed to it, was not worth being recognized. He then read an extract from some valuable work in which it was proved very ably that the Divine Law was most foreseeing and worthy of all human veneration and consideration. He said that, according to the Vedas, 22 years was the maximum period for the education of the highest class of Aryans, whereas the modern educational B. A. course and M. A. course comprised but 11 or 13 years' studies. He then made a few harmless jokes at the expense of lawyers and doctors, and said that the Hindu Law as laid down in the Shasters was much misunderstood and misinterpreted by the European judges and lawyers.

After having dilated a little more upon the wisdom that pervaded every provision made in the Aryan Code of Laws, he proceeded to point out what the present educational policy of Government was, and how it should be. He said, of course, with the modesty characteristic of a great man, that he was no expert in educational matters, and also that he would gladly submit his views on education to the criticism of experts. According to his opinion all British Indian subjects should receive education *free of cost* in return for the tax they pay, up to a certain general standard from which they can conveniently branch off to any special study they please. This is what is now termed the system of bi-furcation. After a pretty thorough general educational standard has been attained, he said, the bi-furcation should begin, and as for the special study it is very reasonable that the people should pay for it themselves.

He said he had already published his views on the public examinations, and maintained that no general or technical educational

test should be directly connected with the Public Service. As to the general standard of education that every Aryan ought to aim at possessing, a knowledge of four languages was essential. 1. Sanskrit, 2. Language of the Rulers, *i. e.*, English, 3. His own vernacular, 4. The vernacular of his country. Our youths somehow, he said, must manage to get a knowledge of these, and, if they could afford it, make a professional study also. In this connection he referred in rather glowing terms to the work of the Tanjore Mahrattée Association, which was doing its best to revive the beautiful but the dying language of Mahrattée. He said that the present modern educational tendency was a dangerous one, and he felt that there will certainly be a re-action in the course of a decade. He said if he should live sufficiently long he would certainly return to Tanjore to tell his audience the results of this re-action and the improved views on educational matters. After having exhorted his audience to give some practical effect to his advice, he resumed his seat amidst deafening cheers; and it is the public opinion of Tanjore that it is rare to find among native gentlemen of Dewan Bahadur Ragnatha Row's stamp, one who is at once so well-gifted, so vastly-experienced and so much possessed of the powers of impressive eloquence.

THE "THIRD OBJECT."

MONSIEUR Horace Pelletier, a conseiller d'arrondissement in France, who contributes very interesting articles to the *Revue Spirite, Chaine Magnetique, &c.*, detailing various experiments in the region of psycho-physics, says that he has been led to the conclusion that "magnetism, hypnotism, human polarity, and spiritism, touch each other so closely that they may be considered as one and the same science." These are all highly interesting subjects, and constitute a field of legitimate research for Theosophists, being, in fact, included in the Third Object of the Society. It is true that of late years very little prominence has been given to this third object, and that it has now, rightly or wrongly, been connected in the minds of many of the Fellows with the newly established, and as yet somewhat nebulous "Esoteric Division." But it must be remembered that this third object has been put in the shade, not on account of its unimportance to Theosophists, but because a tendency sprang up in certain quarters to neglect the first two objects, in fervent devotion to the third. The result of forgetting the third object has been that, on the one hand, experiments in the direction of the unknown forces in nature and psychic powers of man have been left to Psychic Research Societies, and to Committees of investigation composed of erudite ignoramuses, whose chief aim has been to hunt up phenomena which will support preconceived theories, generally of a narrow and materialistic nature; and, on the other hand, no attempt has been made by Sanskritists or other learned brothers to bring to the knowledge of the Fellows of the Society the theories and practices of the ancient Aryans in

these most interesting points. Why should not the Branches spend a little time occasionally in the discussion of psychic phenomena, and even in practical experiments in that direction? It would be a change, and therefore relief, after the more serious business of the meetings. All such investigations necessarily require isolation, and are best carried on by one or a few persons at their homes; but if the members of the Branches took an interest in the results, it would greatly encourage any Fellows who undertook either systematic experiment, or original research into the writings of the ancients on the subject. One caution is necessary, however; namely, that no investigations of the kind ought to be undertaken in any other than the philosophical spirit; that is to say, they should be taken up and pursued with a desire for knowledge, and not with the hope of developing "powers." Such, unfortunately, is the innate selfishness of the average man, that he finds it difficult to take up the study of psychic phenomena with any other than the latter object, and soon a jealousy of letting other people know what he has found out, or what he is doing, manifests itself, and he ends by practically withdrawing from the work and life of the Society, and spends his time in utterly worthless attempts to project his astral body, or to see through the wall what his next door neighbour has got for dinner. There are individuals and cliques of this kind in the Theosophical Society, and as far as that goes they do no harm to any one but themselves; they put on a mysterious air, as if they were the possessors of tremendous occult knowledge, and other Fellows hardly know whether to laugh at them, or regard them with awe; unhappily, however, they seldom take the slightest interest in the ethical or philosophic aspects of Theosophy, and are little better than a dead weight in the Society. The fault is perhaps not altogether theirs, for a great many of the Fellows have gone to the other extreme and profess a lofty contempt for such studies, declaring that it is only the ethical and philosophical aspects of Theosophy that are valuable, and apparently believing that it is infinitely more theosophical to hopelessly muddle the minds of a room full of people with a profound and original essay on Karma, than to interest them in the study of the wonderful unknown forces in nature and in man himself. If the study of the latter were looked upon more kindly and more intelligently by the bulk of the Fellows, it is quite possible that those who now make a private speciality of it might come out of their shells, and by mixing intellectually with the others they might both teach and learn, and a benefit all round would be the result.

For instance, why should not some Brother when he goes to attend a Branch meeting put an egg or two in his pocket, taking care, in the interests of science, not to sit on them during the evening, and before the meeting adjourns verify the highly interesting experiment of M. Pelletier in human "polarity." That gentleman discovered that the small end of an egg is *positive*, and the large end *negative*, and that by holding an egg pointed against the forehead of the subject, so that the small end touches it in the middle, just at the roots of the hair, sleep will be produced. This

sleep will be deep in proportion to the susceptibility of the subject, and it may become very profound indeed. M. Pelletier says that more than once an accident has happened to people who sought to repeat this experiment, which used sometimes to befall dabblers in magic in the good old times; namely, they remembered how to put the subject to sleep, and then found that they had entirely forgotten how to awaken him again. Shaking and pinching are utterly useless in such cases, even pepper in the nose and eyes produces no effect, the subject sleeps calmly on, sometimes "presenting all the appearance of a corpse." To undo the sleep all that is needed is to apply the other end of the egg, the big end, to the same spot, and in a short time the spell is dissolved, and the subject awakes, and probably asks what on earth everybody is staring at him for. It would be insulting the intelligence of the reader to enlarge upon the immense brood of experiments that might be hatched out of this one little egg. Would different kinds of eggs produce different results? Must the egg be perfectly fresh? Would the subject, after several treatments (ovations?) spontaneously pass into the "waking state," in other words, exhibit somnambulant lucidity? Would the continued application of the small end of the egg to the forehead produce actual death? It is frightful to what a terrible weapon of destruction we may have been boiling unconcernedly for breakfast! Again, if the power lies in the egg, and not in the hand or will of the operator, any one could easily put himself to sleep by that means; and if the effect of the continued application would be fatal, what an easy way of committing suicide it would be. In all seriousness, if M. Pelletier's experiments prove on verification to be founded on fact, he has undeniably discovered a great medical agent, for there is nothing better for any form of disease than sleep, and the sleep produced by agencies similar to this one is not only perfectly innocuous, but of the most beneficent kind: in fact, if any reader of this article finds, when he tries the experiment, that he has forgotten how to wake his subject, he has only got to let him sleep it out, and in a certain, or uncertain, number of minutes or hours he will awake of his own accord. It is ignorant and violent attempts to awake a deep sleeper that are dangerous, and not the sleep itself, whether this be natural or artificial.

Here is another of M. Pelletier's curious experiments in what he calls "human polarity." A young woman of the village where he lived, who did sewing in his family, was curious to see whether that apparently harmless and domestic vegetable, the carrot, really had such strange occult powers as she has heard M. Pelletier talk about; so one day she offered herself as a subject for experiment. He placed her in a chair with her feet on the ground and applied the *positive* pole of a carrot to the little toe of her *positive* foot. "At the end of five minutes," he writes in the *Revue Spirite*, "her foot was glued to the floor, and the leg was completely dead; and notwithstanding tremendous efforts on her part to move her leg and raise her foot, she was unable to do so. Strange to say, the effect spread to the upper part of her body, as far as the armpit, and her arm became numb and almost paralysed. I

then changed the pole of the carrot (pressing the other end on her toe), and in three minutes she was completely liberated—her foot became loose as if by enchantment, and her leg recovered its sensibility." The sequel of the story is sad; the young woman concluded that it could not be the carrot that produced such a strange effect, for had she not handled carrots, and even swallowed them, hundreds of times with impunity? So she concluded the Devil must have got into the carrot at the request of Monsieur Pelletier; and her priest, to whom she told the story, confirmed her suspicions; so not only did she refuse to go to the house again for any purpose, but she prevented others from doing so, by spreading the alarming news that her late employer was in league with Satan. Who knows but the Theosophist of the near future may not be able when supper is over to "egg" the children to sleep, "carrot" his mother-in-law to the floor, and then take his wife in peace and comfort to the theatre!

M. Pelletier also makes curious experiments with his "sensitives" of a different kind. Here is one of them. He takes a small table ("guèridon,") and in the middle he lays a wooden penholder (the handle, in this case, being made of rosewood and the end of brass); at a height of two inches above this penholder he gets his sensitives to hold their hands. "After about a couple of minutes the penholder moves an eighth of an inch or so, after which it stays quiet for a couple of minutes more, and then moves about the same distance and stays quiet again. All of a sudden it begins to move quickly, and runs round the top of the table as if it were mad." A little pine-wood box, about three inches long and an inch and a half wide and deep, treated in the same way, takes three minutes to move, and only moves a fraction of an inch at a time, never running about like the penholder. "I concluded from these facts," says the experimenter, "that it is perfectly true that some persons are endowed, in different degrees, with the faculty of making inanimate objects move at a distance, without contact. For me, at least, that is a demonstrated fact."

Of course this simple experiment belongs to the region of "psychic force," which modern science is not unwilling to allow may possibly exist, at least it does not seriously deny that some force may exist which produces the effects now attributed to the so-called psychic force, but with which new force modern science has not yet time to occupy itself, since the microscope is every day bringing to light new animalculæ whose habits have to be closely observed, so that they may be correctly classified and appropriately named. If one stumbles upon a good sensitive, very strange phenomena indeed may possibly crop up—curious happenings which quite justify M. Pelletier in saying that the line of demarcation between the phenomena of polarity and of spiritualism is very indefinite. He himself found that after a certain number of times of trying the experiment of making a light article move upon a table, it became unnecessary for his sensitives to hold their hands over the object to be moved; they had only to sit round the table, without even paying attention to the object in view, and presently the penholder or other article began to move as before;

and he candidly confesses that it seems to him that his investigations have taken him into, if not over, the borderland that separates the phenomena of polarity and psychic force from those of "spiritism."

The following experiments look very like spiritualistic phenomena or ill-regulated magic. They were tried with a large peacock's feather and two ordinary corks: "My four sensitives," he says, "are sitting round the little table, and in the middle of it I place the feather.....which soon begins to move by the influence of the psychic force emanating from the bodies of my subjects. I say to the feather, 'Turn round!' and it rotates. I say, 'Dance!' and it moves as if it wished to do so, and makes unsuccessful efforts to raise itself from the table, as a person might try in vain to dance who had leaden soles to his shoes that would not let him raise his feet. Then I say to my feather, 'March!' and it does so, and reaches the edge of the table. I say, 'Jump over the edge!' It does so, and falls on the floor.....Presently I pretend to be angry with it and say severely, 'I don't want to have anything more to do with you; be off!' and the feather begins to run, jumps over the edge of the table, and disappears. Then I take the two corks, and place them beside each other in the middle of the table. When I consider they have become sufficiently saturated with the fluid, I order them to separate and go each to its own side. With perfect docility they separate and go to opposite sides of the table. Then I say, 'Go together again and embrace each other,' and they approach each other and touch as if they were kissing. I then tell them to separate again and go each to his side of the table, and jump off. My order is executed to the letter."

Another experiment which would be easily tried is what M. Pelletier calls "the Mandeb." He writes in the *Revue Spirite* of the 1st December last: "I am making just now experiments with the Mandeb, which said Mandeb dates back forty centuries. The operation of the Mandeb was performed many a time by the famous Cagliostro, who was initiated into the mystery thereof at Cairo in Egypt by the Arabs. The Mandeb was certainly known before the days of Moses, and the magicians of Pharaoh's court very probably practised it. The following is the operation. I cover a table with a white cloth, and I place a glass water-bottle full of water in the middle of the table. Behind the water-bottle I put a lighted candle, and I say to the person trying the experiment, who is seated in front of the water-bottle: 'Look fixedly at the flame of the candle, through the water; concentrate all your thoughts upon that flame.' I then place my two hands on the head of the subject, who at the end of a couple of minutes feels his head working. Then I ask him if he sees such or such object. He replies: 'I think I see something that resembles what you describe.' A few minutes afterwards I begin again: 'Do you see it distinctly now?' 'Perfectly,' replies my subject; and he describes in detail all he sees, and which I wish him to see, for I always speak in an imperative tone. He is under the influence of a true 'suggestion.' Thus have I shown my subjects people both dead and living; or perhaps a table beautifully spread, with silver service, magnificent

chandeliers, epergnes of flowers and fruit, delicious and recherché dishes. Passing from something grand and gay to something extremely melancholy, I make them see a great Hall all hung with black, with a table in the middle covered by a great black velvet cloth with silver fringes. Upon the table are placed silver candlesticks, a skull, an open book, a dagger with a silver handle, a tumbler containing blood mixed with wine. Beside the table stands an old man with a long white beard, wearing a square-shaped cap. On benches near the walls sit persons dressed in black, with pale faces having a funereal expression. The subjects see these pictures which I suggest, with perfect conviction of their actuality. Their imagination being struck, it represents to them purely fantastic objects as being realities and palpable things. They are astonished at seeing such extraordinary things in a simple bottle of water. To cause these phantoms to disappear I have only to rub the subjects' forehead for a minute or two, and then, to their great surprise, everything vanishes, and they see nothing more than a glass bottle full of water, a lighted candle and a white table cover."

It is not very clear whether the operator actually tells his subjects what to see, or merely pictures it clearly in his own mind and *wills* it into the subject's head. In the former case the Mandeb is only a name for an hypnotic effect that can be produced without placing the hands on the subject's head, and which has been known and publicly exhibited for the last thirty years in England and America under the name of "Electro-biology"; and that the Mandeb has elements of electro-biology in it is seen by M. Pelletier very clearly. In a later communication to the same journal he says: "People can be put to sleep by means of the Mandeb, which is for the Orientals what Braidism is for us (Braid was a famous practitioner of electro-biology)...I say to my subject: 'Look intently at the flame and concentrate your attention on it.' He obeys with docility, and I watch him, sitting in front of him; in a few minutes he feels a tingling in his eyes: little by little this increases, and he shuts his eyelids. I leave him in that condition for five or six minutes, after which I pinch him without his feeling it or awaking. I make him breathe ammonia, it does not affect him. To awake him I blow suddenly on his eyes."

Whether the effects be produced by "Suggestion" or by "Telepathy"—by telling the subject what to see, or willing him to see it—the details of the pictures are filled in by the subject himself, and it would be very interesting to put two or more subjects under the influence at the same time and notice how far their descriptions of what they saw differed. This phenomenon, which it is the fashion now to call "Suggestion," shades gradually away into true clairvoyance in a good subject. The operator having, apparently, only to impress the subject's mind with the firm conviction that he sees such a person, or such a place, and the mind, by some occult power, actually does see the person or the place as he or it happens to be at that particular moment. The subject's *thought*, as it were, goes to where the object really is, and a current set up between the distant thought and the subject's brain conveys information to the

latter in the shape of a vision of the person or place as they then really are.

The experiments of M. Pelletier also show that this effect of gradual lucidity can be produced by means of the Mandeb. He describes one experiment thus: "I made one of my subjects named Porcheron look intently at the flame of the candle through the bottle of water, and then I put my hands on his head. I asked him: 'Do you see Madame X?' Madame X is a neighbour whose house is not visible from that in which I operate. 'What is Madame X doing?' I asked Porcheron as soon as he had replied affirmatively to my first question. 'She is sweeping in front of her house', he answered. I immediately sent my servant to find out if this was the case. She returned in a couple of minutes, to say that Madame X was actually sweeping in front of her house at the moment Porcheron looked in the water bottle, and was just entering her house as she (the servant) came up. I rubbed Porcheron's forehead to put him in his natural condition, and I took two other subjects in his place. One of them saw his father with an umbrella in his hand, on the road to Blois, two miles away: the other saw his coachman currying his horse in his yard. The latter experiment was verified at once, and found to be perfectly correct. The former was found equally true on the following day, when the father returned." Of course these might possibly have been happy guesses, and it would not be difficult for any experimenter here to make more satisfactory tests. M. Pelletier himself does not know what to think of his experiments. He says, "I confess that for my part, notwithstanding the success I have had, I can hardly believe that the facts are real. My ideas are upset, and I don't know what to think. All I can say is that my subjects are not jokers, but people of good faith; and when they find the truth of what they see in the water bottle verified, they are even more astonished and stupefied than I am myself."

Of course any such experiments as those above mentioned should be undertaken in a spirit of serious enquiry, and not as a mere pastime; and those who attempt them should, if possible, make themselves acquainted with what has been done in the same lines already by others, and with what has been written on those subjects by ancient authors.

H. F., F. T. S.

[If any of the Branches take the hint given by our esteemed contributor H. F., they are requested to send a note of their proceedings to the *Theosophist*.—Ed.]

Mr. CAINE, M. P., ON RELIGION IN INDIA.

MR. W. S. CAINE, M. P., who lately visited India, is quoted at length on the subject of Mission work by the *Hindu* of March 11th. Mr. Caine is a good churchman himself, but he is terribly severe upon the missionaries. As we have no desire to hurt the feelings of this body of (we believe) *well meaning* but somewhat ignorant and very much mistaken men, we refer any reader interested in the matter to the *Hindu* itself for details of their shortcomings. In reference to the attitude of the Congress towards Christianity, Mr. Caine's opinion does not agree with that of the Rev. Mr. Slater, who seems to hope that the Congress will do much for the missionaries. Mr. Caine, as reported, says:—

"I have naturally felt much interest and curiosity with regard to the attitude of this new National Party towards Christianity, and I have endeavoured to discover what is the bent of the mind of the Anglicised Indian towards religion generally. It is quite clear they are not in any way attracted towards Christianity, although they have abandoned all belief in the polytheistic faith of their fathers. They do not finally separate themselves from outward observances—the ties of caste are too strong for that; but when they do, they join the Brahmo or the Arya Somaj, or become theosophists. It is a melancholy fact that, although the powerful and wealthy missionary organisation of India has borne so large a share in the Western education of the natives, the number of young men educated by them who become Christians is an almost imperceptible fraction. The work which missionaries are doing in the way of education is beyond all praise viewed as education work simply; but so far as turning the young men they educate into live Christians is concerned, their failure is complete and unmistakable..... Educated India is 'looking for a religion,' but turns its back on Christ and His teaching, as presented to it by the missionary."

Mr. Caine thinks that it is in the ranks of the Salvation Army that we must now look for devotion such as was found in Christian missions in former generations. "Men like these," he says, "are Major Tucker and the Salvation Army, whom almost every missionary in India unites in abusing and depreciating." He apparently forgets that it is "only human nature" to look with a very unloving eye upon poachers! Mr. Caine says that while a married missionary costs £400 a year, (about the total cost of the Theosophical Society's Head-quarters,) £350 of which go to the support of his wife and family, the Salvationists live on exceedingly little. "The man who has won my respect and esteem the most of any missionary, I have ever yet met in India was a Salvation Army Captain living with another companion in one small upper room at Ahmedabad. He was a dentist from Bristol, who threw up £300 a year and good prospects to tramp India bare foot, preaching the Gospel. His cost to the Society which sends him out is exactly 7s. 8d. per month, for he lives on vegetables and rice." ALL HONOR TO SUCH DEVOTED MEN, IN THE RANKS OF WHATEVER FAITH THEY ARE FOUND, say we Theosophists, and there are some men of that kind to be met with in every religion, otherwise no religion would live a day, for they are its heart and soul. They are not its brains, however, and it is there that Mr. Caine falls into an error which used to be much commoner than it is now, and which leads him to an apparently ridiculous conclusion. It used to be thought, and it is still largely believed in the East, that if a man dresses in rags, half starves himself, and

does not care a pin about his friends and relations, the doctrine he preaches must be the true one. Now the fact that people of this kind are to be found preaching every kind of doctrine, from never-ending Hell up to ultimate Happiness for all, caused a suspicion, as soon as logic began to be studied, that self-sacrifice on the part of the missionary is no proof of the soundness of his doctrine, since equally self-sacrificing men preach opposite and contradictory doctrines—one devotee calling black what another swears is white. A small acquaintance with the nature of the human mind confirmed this suspicion, by bringing clearly to light the fact that what self-sacrifice really proves is the *bona-fides* and generosity of the missionary; but that there is absolutely no mental or logical connection between the truth of the missionary's belief and his faith in that belief; that, in fact, it is the power that lies in a "fixed idea" that is the motor to self-sacrifice, and that the "fixed idea" is equally powerful as a motor, whether its nature be rational or irrational. It is, indeed, when the fixed idea is irrational that it frequently has the greatest power; nothing is more irrational than the belief in a cruel, jealous and unjust Deity, and no more powerful or nobler motive to self-sacrifice ever existed than the desire to save one's fellow creatures from falling under such a Deity's displeasure. Now Mr. Caine adopts this somewhat antiquated fallacy—that what a man says must be a true statement because he is well intentioned—for he says:—

"What Christianity wants in India is men who are willing 'to leave house, wife, brethren, parents, and children, for the kingdom of God's sake,' and till they come forward in sufficient numbers, I fear India will not be converted to Christianity."

In other words Mr. Caine's conclusion is that if the present system of missionary work were replaced by one in which there were self-sacrificing enthusiasm, India would soon be Christianized; for, as he declares, "there never was a heathen nation more ripe for Christianity than India." And yet, as we have seen, he says that "educated India is 'looking for a religion,' but turns its back on Christ and His teaching as presented to him by the missionaries;" and again he says that when Hindus leave orthodoxy they "are not in any way attracted towards Christianity," but "join the Brahmo or the Arya Samaj, or become Theosophists." Now although Mr. Caine suffers from a "fixed idea," which must necessarily bias his reasoning, for he says of himself that he "believes that Christ and Christianity must eventually drive out all the older religions of the world," still he is a man of remarkable intelligence and breadth of view, as even those who disagree with his conclusions willingly admit, and he must therefore be credited with being far too shrewd an observer of Indian affairs, not to know that the reason why those "heathen" who are so "ripe for Christianity" do not embrace it, is *not* because the missionaries stick to the good things of life instead of living on 7s. 6d. a month, for the "heathen's" own Sannyasis can double discount any Christian missionary that ever lived in contempt of material enjoyments, but because the main doctrines of Christianity "as presented to them by the missionaries" appear to those heathen to be irrational and revolting. Mr. Caine says that the Church to which he belongs contributed £430 last year to the Baptist Mis-

sionary Society, and he tells us that he "should like to see that £430 withdrawn from the Baptist Missionary Society," and employed to send "five or six earnest, devoted young fellows" to preach to the Gonds. Surely Mr. Caine does not think that a doctrine which seems irrational and revolting when preached in a lukewarm way would appear any the more acceptable if presented with enthusiasm. What, then, can be the real meaning of his strictures on the missionaries and of the fatherly advice he gives them? He virtually tells them, "You are too expensive; you don't know how to present Christianity to India; you had better go home and send out some cheaper, younger, brighter, less selfish and more enthusiastic kind of persons, who will not fail as you have done, in the easy work of converting a people who are ripe for Christianity." We may conclude that he cannot mean that the new comers would succeed better than their predecessors, only because they were more emphatic and energetic in their presentation of doctrines which, he confesses, the heathen do not seem to take to in the least. What can be his real meaning? It is plain enough that his words can have only one interpretation. They slightly veil his real opinion; and that opinion can be no other than that the Christianity which ought to be presented to the people of India is the real religion of Jesus of Nazareth, and not the mass of absurdities, contradictions and superstitions which pass with the Churches for Christianity. If that be, as it seems to be, Mr. Caine's real meaning, it becomes clear why he believes that the first step towards christianising India is to send home the missionaries. But where are the "earnest devoted young men" to be found to take the place of the present generation of missionaries, and preach the religion of Jesus? "Neo-Christianity" is in its infancy, and there is "home consumption" for all that the West at present produces. It is just such men as Mr. Caine wants for India, who are now at a premium in England and America, men who have scraped away the ecclesiastical dross of centuries from the pure and beautiful religion of Jesus, and are now presenting it to dazzled but enchanted eyes of congregations little accustomed to such light. If Mr. Caine can find such men, men who would have the smallest chance of christianizing India, or even of obtaining a patient hearing for Christianity from educated Hindus, let him send them here to Adyar. We will welcome them here, and help them all we can, because *they belong to us*. They are simply Christian Theosophists, and nothing that they could call themselves would make them other than Christian Theosophists, any more than could the cut or colour of their clothes. But we differ from Mr. Caine in thinking that India would ever become Neo-Christian. If it had not its own highly philosophical religion that might possibly be the case, even in spite of the prejudices evoked in the Hindu mind by a name associated with doctrines so antipathetical to it. The fact, however, is that the Hindu religion *purified* is equal in its ethics to the Christian religion *purified*, and far superior to it in its philosophy; not that Neo-Christianity has a false philosophy, but that it has none of its own; for Jesus was pre-eminently a teacher of ethics, and Neo-Christianity has to

supplement what is left of his philosophical teaching by borrowing elsewhere, one of the largest of its creditors being the very religion which Mr. Caine thinks it can so easily supplant. For these reasons it does not seem that even the purest and best Neo-Christianity has the smallest chance of becoming in name or in reality the religion of India, but if its missionaries came to this country we would welcome them as our Brothers and fellow-laborers. We would quietly continue our work of urging on the Hindus the necessity of purifying their Hinduism, and our Neo-Christian brothers would find their hands full in doing the same good work for the Christian Community of India, European and Native,—namely, teaching it to purify its Christianity.

ONE OF THE STAFF.

"BRITISH SECTION T. S."

UNDER the heading of "Correspondence," an article occurs in *Lucifer* of February, which begins like an editorial: "Our attention has been called, &c.," ends like a communication from the British Section: "We await his (the President's) decision," bears no kind of signature, and is entitled "British Section T. S."

The article refers to the supposed fact that the framers of the Revised Rules in establishing the voluntary system had "by an extraordinary oversight" overlooked the fact that the President had, while in London, endorsed the rules of the British Section, which authorized the imposition of a tax of 5s. a year on all members of the British Section. This question of Fees and Dues will soon, in all probability, come before the General Council again, and the Section in the Revised Rules referring thereto has now been suspended. It may, however, be stated here for the information of those concerned, that there was no "oversight" on the part of the President or others at the Convention, but there was a slight difficulty in determining the intention of the Rules of the British Section, two of which are in apparent contradiction. The intention of the Convention was to make it unlawful for any Section to render null the free admission of Fellows into the Society, by locally imposing a tax for admission into the Theosophical Society, or for remaining in it. The Convention had no intention of interfering with any tax imposed by the members of a Section on themselves. On the contrary, one of the first principles of free government being that representation and taxation should go together, the Convention supposed that the Council of the British Section, composed of representatives of the Branches, would determine the amount which the Branches and Fellows in Branches in the Section should pay for their own support and as a contribution to Head-quarters and make that payment obligatory. This is perfectly fair, for any Fellow objecting thereto can become a Fellow at large, of the Theosophical Society, since British Section Rule 2 states that "For all purposes of organization, the Section shall consist of all Branches of the Theosophical Society within the

above limits," no mention being made of any unattached Fellows, who, by implication, are thus excluded from the British Section, at least as far as "purposes of organization" are concerned. Whereas if the General Council had power arbitrarily (that is to say, without representation) to tax Fellows unattached to a Branch, such Fellows, if for any reason they did not respond to the impost, would have no other course than to resign from the Society, if, indeed, the non-payment of the yearly fees did not of itself constitute a forfeiture of their Fellowship. Those being the grounds upon which the Convention went, it became necessary to determine what claim the British Section made under its Rules with regard to taxation, and what rights those Rules conferred upon its Council. If the Rules gave the Council the right of taxing all Fellows of the Theosophical Society resident within the territorial limits of the Section, it is evident that the Revised Rules would necessarily conflict with some Rules of the British Section, and these rules would be of equal necessity abrogated by the clause to that effect in the Revised Rules. If, on the other hand, the Rules of the British Section conferred a right on the Council of taxing only such residents of the British Section as signified their willingness to be taxed, the abolition of compulsory payments would in no way conflict with the Rules of the British Section, and no rule of that Section would be abrogated by the aforesaid clause in the Revised Rules. All this was as clear as daylight. The point for the Convention to determine was the meaning attached by the framers of the Rules of the British Section to the term "members of the British Section," whom it claimed to tax. Did it mean all Fellows of the Theosophical Society resident within the territorial limits of the Section, or only such Fellows as by some voluntary act signified their assent to be taxed? In other words; were Fellows of the Society and Members of the Section synonymous? The first Rule of the Section runs as follows:—

"The British Section of the Theosophical shall consist of all Fellows of the Theosophical Society resident in the United Kingdom of Great Britain and Ireland."

This seems perfectly conclusive, until Rule 6 is reached, which says:—

"No person shall be considered a member of the Section whose name is not on the list of the General Secretary."

These two rules combined state very clearly that the mere fact of residence constitutes membership, but shall not "be considered" as constituting membership unless a further act is performed. The British delegate was unable to explain the very apparent contradiction. The President when appealed to said that when in London the intention of those Rules somehow seemed clear to him, but he could not undertake to say now what they meant. There is no rule making it obligatory on Fellows to register; it is merely stated in the Rules that the General Secretary shall keep a register of all members of the Section: but since no one whose name is not already therein is "considered a member of the Section," the

General Secretary's duty would seem to be merely to keep the book open for such entries as are furnished him; and it would seem also that the onus of converting members of the British Section not considered such into members considered such, does not lie with the General Secretary, for that is indicated by a provision in the Rules to the effect that Secretaries of Branches are to "furnish him" with the names and addresses of their members, which clearly implies passivity on his part.

Under these circumstances the Convention concluded that Rule 6 was intended to be a qualifying adjunct to 1, and that the two should be "read together," and taken as meaning:—

"The British Section of the Theosophical Society shall consist of all Fellows of the Theosophical Society resident in the United Kingdom of Great Britain and Ireland, whose names are on the list of the General Secretary."

The Convention further concluded that since it is not made obligatory for Fellows resident within the territorial limits of the Section to register, and since no obligation is imposed on the General Secretary to register members who do not furnish him with their names, the British Section, as understood and provided for by its Rules, was a voluntary association of such Fellows in the Section as "furnished" the General Secretary either directly or through Branch Secretaries with their names and addresses for entry in a list comprising such Fellows of the Theosophical Society as the Council of the Section "considered" members thereof, and therefore claimed the right to assess for taxation under its Rules.

It is perfectly evident that from the stand-point of the Theosophical Society, there must under the existing Rules of the British Section be recognised two classes of Fellows in that Section: Members actual of the Section, but not "considered" such by the Council of the Section, and members of the Section considered such by the Council. And it is equally evident that it is only to the latter class of Fellows that the Rules of the British Section apply. It is also evident that until it is made a condition of Fellowship in the Society that all Fellows shall register in the lists of General Secretaries, the Theosophical Society cannot refuse to recognize an unregistered Fellow as a Fellow in good standing.

In abolishing entrance fees and annual dues, therefore, the Convention did not in any way interfere with the right of taxation claimed under its own Rules by the British Section. No Fellow resident in the limits of the Section can be made to register by any existing rule of the Theosophical Society or of the British Section itself. Any such register is, therefore, simply a book of record belonging to the Section, and no entry in it can by any possibility be held as creating obligations on the part of any Fellow who does not voluntarily permit his name to be entered therein.

The moral of the whole thing is that the sooner the British Section revises its rules the better. They should be made to apply to the whole British Section as recognized by the Theosophical Society itself, and all such distinctions as "considered" and unconsi-

dered members of the Section should be abolished. Now that the question of fees and dues to be levied by Sections for their own use in the name of the Theosophical Society will probably soon again come before the General Council, an opportunity will occur for the British Section to consider the whole question of membership in the Section from a broader and more rational point of view than that taken by the drafters of the existing Rules of the Section.

R. H.

DIABOLISM.

"THE Devil" is still the only explanation which the pious of any branch of Christianity have to resort to in cases of psychic disturbance. The devil is looked upon as the great enemy of man, and the unfortunate psychics who are a prey to any kind of abnormal influence, are credited by the uneducated in all ages with wilful intercourse with that enemy. They are looked upon, in fact, as traitors to their race, and meet with no mercy accordingly. At the present day the claws of the churches are clipped, and the tiger, knowing its powerlessness, purrs and smiles; but human nature does not change in the course of two hundred years, and the superstition which two centuries ago shut out reason, mercy, justice, every sentiment that men call human, from the hearts of those who attributed psychic phenomena to the devil would most certainly produce the same effects now had it a chance. The following extract from a letter recently written by General Butler, the distinguished American soldier, lawyer and politician, to Capt. Black of Chicago, and quoted in Buchanan's interesting *Journal of Man* for January 1889, shows how psychics were treated when the churches had their claws intact:—

"It is less than two centuries since seven men of highest standing, a majority of whom were reverend gentlemen, clergymen, as good and pious men as ever lived, as exemplary in every relation of life as it was possible for men to be, sat in a so-called court of justice, each morning session whereof was opened with prayer to the divine source of all knowledge, grace, and power, to direct the actions of his servants as the judges of that court,¹ and in that court were arraigned day after day, poor, miserable, broken down superstitious women and children, upon the accusation that they had commensed with the devil, and used his power as a means of spite upon their neighbours.....The deluded creatures sometimes pleaded guilty, sometimes not guilty, but in either event they were found guilty, and executed.....Beyond all this that court enforced, worse than the tortures of the Inquisition, dreadful

1. [Here General Butler is distinctly wrong. The prayer was addressed to Jehovah, the tribal God of the Jews, and their action was based upon his command *not to suffer a witch to live*. It is easy enough to do the bidding of a murder-loving tyrant, whether mortal or God, and at the same time to call him "merciful," "gracious," or what not; but the wretched flattery does not make him other than he is; nor his service other than infamous.—Ed.]

wrongs upon a prisoner in order to accomplish his conviction. Giles Corey was an old man, eighty years of age. He had a daughter some forty years of age, simple-minded, not able to earn her own living, and a small farm, a piece of land with a house thereon, which he hoped to leave to his daughter at his then impending death. Giles was accused of being a wizard. His life had been blameless in everything except his supposed commerce with the devil. Upon *ex-parte* testimony he was indicted for his too great intimacy, and sent to the bar to be tried for his life. Giles knew that if he pleaded not guilty he was sure to be convicted, because that was the doom of the anarchists of his day; and if he pleaded guilty, he would be sentenced to death, and in either case the farm would be forfeited to the king. But if he did not plead at all—such was the law—then he could not be tried at all, and his property could not be forfeited to the king, and taken from his daughter. So Giles stood mute, and put the court at defiance. And then that court of pious clergymen resorted to a method to make him plead which had not been practised in England for two hundred years, and never here [in America]. Poor Giles was taken, laid on the ground by the side of the court house, on his back, with the flashing sun burning in his eyes, and a single cup of water from the ditch of the jail, with a crust of bread, was given him once in twenty-four hours, and weights were placed upon his body until life was crushed out of him, but not the father's love for his child. He died, but not until his parched tongue protruded from the old man's fevered mouth. It was thrust back by the chief justice with his cane. The cherished daughter inherited."

If the clergy are more humane now, it is because they are illogical. It is the growth of the commercial and scientific spirit that has abated the terror inspired by religion, which terror it was that deprived these "pious" and highly respectable clergymen of their human nature and made them demons. But the reason why this terror has diminished is because people have something else to think about. The hideous picture has become dimmed, but it has never been effaced, and might be restored at any moment. Until quite lately the world has regarded those persecutors of witches as a pack of fools—good, misguided men whose zeal in the service of Jehovah led them to apply to imaginary evils methods proper to real ones. In fact the world, the clergy included, believed that the persecutors were mistaken in their facts,—not in their law, nor in the justice of the punishment inflicted, had the facts been real instead of imaginary. Lately, however, these good and pious persecutors have been vindicated from the charge of such dire stupidity as used to be brought against them. The actual occurrence of the phenomena which were supposed to be produced by witches by the help of the devil, are certified to by millions under other names, and are at the present moment being critically studied by some of the foremost men of science in Europe and America. These men of science of course do not attribute the phenomena to the devil. They call them diseases, and give them scientific names, and are looking for a physical explanation of

them. This they are not likely to find, but even if they invented an hypothesis on materialistic lines sufficiently plausible to satisfy themselves, that explanation would have absolutely no value for minds theologically polarized; and all that their investigations will have done, as far as pious Christians go, is to prove that the predecessors of our present clergy were not mistaken in their facts. The clergy of today will not, and cannot logically, believe in a physical explanation for psychic facts, and Theosophists are the last persons to blame them, but since the clergy have no other explanation than "the Devil" to offer, it follows that they must fall back upon that one. So the result of scientific research will be to rehabilitate the devil in the eyes of the pious and reinstate him again in the hearts of the faithful. It is not a pleasant thing to contemplate, but it is quite within the bounds of possibility, that the clergy, as soon as they realize the fact that modern science confirms the actuality of phenomena which they attribute to their theological Satan, may stir up the terrors and the passions of the rabble, as superstitious and ignorant in these things as themselves, and endeavour to inaugurate a new witch panic in the name of Jehovah. Theosophy is really the only safeguard against an outburst of pious fanaticism. It explains the phenomena and shows why they are dangerous, and it also gives instructions how to control or combat them; and how to cure the unfortunates who are their victims. According to Theosophy the clergy are nearer the truth than the materialists, in that they attribute the phenomena to other than material causes; but the materialists are nearer the truth than the clergy, in that they regard the possession of abnormal powers as a misfortune rather than a sin—a disease in fact, but a disease far more of a psychic and spiritual than of physical nature. Surely we Theosophists may call upon the Christian clergy in the name of humanity and reason to put their pious terror of the devil aside and calmly study the phenomena that they foolishly suppose to be the work of the Evil One. Some of them do this already, but these men's voices would be drowned in the frantic excitement of a panic such as might be caused by the verification of the facts unaccompanied by an explanation more plausible than the Theological one of "the Devil."

A PARSON'S SON,

Reviews.

"LES VRAIES BASES DE LA PHILOSOPHIE"*

THIS is a short compendium of the various philosophical systems, from the earliest recorded down to the present day, followed by three essays by the author, Mons. B. Faug, which occupy four-fifths of the book proper—340 pages—there being an Appendix, of nearly half that length. The three Essays treat respectively of "The Origin of the Celestial Bodies and of the Natural Sciences," "The Three Kinds of Intelligence in Man, and the Origin of Particular Mental Faculties," and "Ought Man to be Abandoned to his own Guidance, or Ought he to Submit Himself to a Religious Dogma." In the Appendix the author applies the system he has elaborated in the Essays to the facts of our life and history, showing how these are explained thereby, and how his ideas would improve the world if carried into practice.

The author bases his philosophy upon the doctrines of Reincarnation and Karma; differing, however, from Theosophists in that the latter believe in repeated reincarnation on this planet. On page 312 he says:—

"When a man has drawn his last breath, let us pay him the respect due to him, but let us remember that this body is never resuscitated, because it returns to the earth to be reunited with it. Of the individual there remains only the good and the evil that he has done, and the inexorable law that says to him: 'What you do, will be done to you,' and which determines the condition in which the individual will be re-formed [reconstitute]. Every time a child is born on earth it is a re-formation. But where will each of us be re-born? Will it be upon one of the habitable planets of our solar system, or upon a planet revolving round some other sun? No one knows."

Mons. Faug does not accept—or rather, he seems to know nothing about—the Theosophical doctrine of the progressive development of the whole universe and every thing it contains, and that there must arrive a time when man will have come of age upon this planet, although at present very few may be sufficiently strong and wise to do without the curb and the whip. And looking at this earth as a kind of preparatory school through which successive generations of human Egos pass on their way to a University in another planet, with the unpleasant alternative of being sent back to a Kindergarden somewhere else, and believing also that the curriculum here will remain always about the same, he does not advocate self-guidance, but says [p. 305]:—

"It is of urgent importance to put a curb upon this false emancipation of man, based on the hypothesis that the human being is on the road to perfection. To upset that fallacy one must remember that the father and mother alone have it in their power to modify the germ of the faculties of their progeny, but in a retrograde as well as in an ascending direction; and also to recognize the fact that a religious creed is indispensable to society. As for that creed, it is not necessary to invent a new one, we have only to select from among the precepts in the systems which have been described here, and add to them the progress which science has made."

It is only by comparison that anything can be estimated; and by placing the idea entertained by even so advanced and original a thinker as our author, of the nature of the source from which we can draw the

* LES VRAIES BASES DE LA PHILOSOPHIE, par B. Faug. *Troisième édition*, Paris, E. Dentu, Palais Royal. 8 mo. pp. 488.

knowledge of our duty and our destiny, beside the idea of the same thing formulated by Theosophy, the grandeur and completeness of the latter is seen. Theosophy teaches that there is but one truth, since things cannot exist in more than one way at once; and that it is absurd to fancy that we can determine what that truth shall be in matters about which we have no data; but it also teaches that although we here on earth are limited by our faculties and experiences to a very little fraction of the whole truth about things, there are Beings higher in the scale who perceive more and understand more than we do; and Beings above these again whose wisdom is still greater, and so on until the imagination refuses to picture further the grand ascending Hierarchy. Theosophy also says that those among these beings who are near enough to us in the scale to be able to come into touch with man, are our instructors, our guides, our *very selves* in a certain sense, and that it is from such high beings, who like ourselves are ever going upward, that mankind receives at certain cyclic periods, the truths which it has then grown large enough to take in. These truths become the precious trust of the most advanced and wisest of the race, for to the vulgar they would be incomprehensible. Gradually, as the world becomes mentally and morally ready for them, these truths are given out by their custodians, but it is as much the sacred duty of these custodians to withhold a knowledge thereof until mankind has grown intellectually and spiritually able to appreciate it, as it is their solemn trust to preserve it inviolate. These custodians of the knowledge one day to be the common property of the race, are the Sages or Adepts, of whose mysterious existence all ages and all peoples have whispered.

Compare with this idea the notion that the destinies of humanity are left in the hands of the Doctors of Philosophy and Theology, and how small the latter seems! The author tells us how the religion that is to satisfy the yearnings of the human soul is to be made up; this is his receipt:—

"In order to unite men in common philosophical views, it is necessary that their inspirations should tend towards the same end. To bring about this result it is most necessary to institute an Assembly of moderately minded men for the purpose of drawing up a code of philosophy upon irrefutable data. We would not undertake to prevent any one thinking and writing as he liked, for that would be illogical: every one has the right to express his philosophic thoughts, but these ought not to be considered true or established until they they are accepted and controlled by the high Assembly I have described."

It would be as easy for an assembly of chemists to lay down the laws of fermentation according to their own ideas of how ferments ought to behave, *and have them obeyed*, as for a collection of professors to make the world accept its dicta in the realm of thought. Were any such intellectual tyranny established, men would soon begin to sigh for the Inquisition once more, which at all events had something behind it ostensibly higher than the Academy.

SHEYKH HASSAN, THE SPIRITUALIST. BY S. A. HILLAM.*

THIS little work purports to give the reader an idea of the "Rohanee" or spiritual power. "The 'Ilm E'Rohanee is the knowledge and possession of spiritual power, by which the person endowed with it is able to see and to understand some of the mysteries of the unseen world. He is also able, by its power, to have a real and personal communica-

* London. (W. H. Allen & Co. 1888, Sm. 8vo. pp. 223.

tion with the spirits in this existing though hidden world, such spirits who are created beings and who have a real individual existence, spirits both good and evil, and who are entirely distinct from the souls of departed human beings." "The Rohanee, or The Spiritual, is in no way connected with the art called E'Sehr, magic or witchcraft, which is of an evil form, and is, in many cases, a pretended power; but which certain people claim to have, and for sordid purposes profess to use in order to heal the sick, to find treasures, or to raise the spirits of the departed." "The 'Ilm, or knowledge, of the Rohanee is composed of two divisions. The Ilwee, or the Heavenly; the Suflee or the Earthly. The Ilwee confers the privilege of personal communication with those angels and good spirits who have the care of human beings, both living and departed, entrusted to them." "The Suflee, or Earthly, gives the power of a personal communication with, and a certain amount of control over, some of those evil spirits who, through rebellion, have separated themselves from the good angels." These evil spirits are the possessors of certain mysterious knowledge which is only to be had from them, and which the aspirant to the heavenly knowledge must first obtain, by conquering these evil spirits one after the other by the power of his will, and the use of magical formulæ. The author is supposed to fall in with a student of the Rohanee, who has conquered eight of the evil spirits and has only the two most powerful still to subdue, and he is permitted to accompany him to a lonely spot near an old ruin, where he sees all sorts of horrible forms that are called up by the joint effect of will power and incantations. The end of the poor student is that he fails to keep sufficiently cool, the demons disappear, and some robbers come up and murder him. The tale is exceedingly well written and interesting, and gives an excellent idea of the way in which spiritual knowledge and powers may be acquired according to writers of fiction, — who never seem to be able to distinguish the right hand from the left hand in the matter of "paths," and who never seem to be able to understand that the powers the chela has to fight against and subdue are not materialized, even to a single sense, but attack us on another and deeper plane of our being. And yet these same writers would laugh at any one who fancied that in order to fall in love it was necessary to have a visit from a fat little naked boy with a bow and arrows, who would introduce himself as Cupid.

The scene of the story is laid near Damascus, in Syria. Time, the present day.

THE OLD NEW WORLD. BY SYLVESTER BAXTER. (F. T. S.)

THIS pamphlet, issued by the Salem Press, Salem, Mass., is a reprint of articles from the *Boston Herald*. It describes the archaeological discoveries made in Arizona by an expedition equipped for the purpose by a Mrs. Mary Hemenway and commanded by Mr. Frank Hamilton Cushing of Zuni Indian fame. These ruins of a teeming civilization, which was disappearing when America was discovered, are guessed by the authorities on such matters to be "1,000 or 2,000 years old." The people lived in valleys, surrounded by desert country, and there cities were grouped in sevens, and contained about 100,000 inhabitants. There were numbers of such cities close to each other, and the life was communal, under the government of priesthood which had esoteric knowledge and brotherhoods. These people are put down by archaeologists as belonging to the stone age, although we are told they knew how to

smelt metals and fashion them into ornaments by means of a blow pipe. They seem to have offered human sacrifices to the spirit of the earthquakes that occasionally visited them. They built immense houses of sun-dried brick, and the whole country was covered by a network of irrigating canals so perfectly constructed, that the engineers who are now at work at a similar system of irrigation, in order to bring these once fertile lands again under cultivation, confess that they learn with advantage from these old people of the supposed "stone-age." The pamphlet is very interesting, showing, as it does, that the same, now almost vanished civilization extended right down to Peru in South America.

SIGNS OF THE TIMES.

From the standpoint of a Scientist, by Prof. Elliott Coues, M. D. The Religio-Philosophical Publishing House of Chicago has issued in a neat pamphlet form the above lecture delivered by Prof. Coues at Chicago last April. This address is a remarkably able and fearless plea for the unprejudiced study of mysterious phenomena and occult teachings. The very fact that such an address was delivered by a prominent Fellow of the Theosophical Society at the first Methodist Church of Chicago, under the auspices of Western Society for Psychical Research, is in itself quite as remarkable a "Sign of the Times" as any that the lecturer brought forward. The address was originally published in the *Religio-Philosophical Journal*, and has been largely reprinted both by Spiritualistic and Theosophical publications, amongst others by the *Theosophist*, in the Supplement for October, 1888.

This "only authorized edition" in pamphlet form is garnished here and there with foot-notes by the author, which add little to the value of the text. In one of these we read: "There are two organizations at present from which nothing is hidden. One of these is the Theosophical Society of India. The other is the College of Cardinals at Rome." There is only one Theosophical Society as Prof. Coues very well knows, for he dedicated one of his "Biogen Series" to "The Theosophical Society, uniting Asia, Australia, America, Europe in bonds of universal Brotherhood." But this inaccuracy is insignificant compared with the misleading statement that "nothing is hidden" from the Theosophical Society. No such ridiculous claim has ever been put forward by any one authorized to speak on behalf of the Theosophical Society. If the statement is intended for a joke, it is a stupid one.

MAGAZINES.

LUCIFER.—The No. for February was received late this month by the *Theosophist*, and merely a summary of its contents can be given:—(1) *A Paradoxical World* (a rousing denunciation of cant, hypocrisy and humbug, by Madame Blavatsky). (2) *Theosophy in Daily Life* (a thoughtful and practical article, by J. Campbell Ver Planck). (3) *An Epitaph* (a poem, by Evelyn Pyne). (4) *The Talking Image of Urur* (continued, a story by Franz Hartman). (5) *From the East of Time* (continued, a story by Charles Hannan). (6) *The Ancient Empire of China* (by Andrew T. Sibbold). (7) *The Elixir of the Devil*, (a story, by E. T. A. Hoffmann, translated by Wm. A. Ellis). (8) Theosophical Activities, Reviews, Correspondence.

THE PATH for February begins with *The Signing of a Pledge*, a critical article, or commentary, apparently on the pledge proposed by the Esoteric Division in London, and which has little interest for those who do not know to what the article refers, as it alludes to the clauses of the pledge only as "clause *", and again "on page * of the *** a great

truth is stated, &c." As in everything else that Jasper Niemand writes, there are many good thoughts in the article, but the reader ought to have the mysterious pledge before him, in order to appreciate their applicability.

The Press and Occultism notices instances of the gradually increasing interest taken by the American newspapers in Occultism.

In *Spiritual Gifts and their Attainment*, "Dies Non" expresses doubt whether the Apostle was correct in speaking of spiritual "gifts," as the powers he alludes to are developments or fruits. The writer says:—

"Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase 'Spiritual gifts' is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is, as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon 'gifts.' Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view....Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping out-stretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness:—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called gifts—gifts from the higher nature to the lower, from the spiritual to the human. And this action of the above, upon the below, is seen in those humane attributes or qualities, or virtues—whatever one may be pleased to call them—which Paul in another place enumerates as the 'fruits of the spirit,—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.'" *Dies Non* recommends what one may call *practical emotionalism*. He says:—

"Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws."

"Rodrigues Undiano" in *Occult Powers and their Acquirements*, tells the reader that if he runs after "powers" for the sake of gain or show-off he will come to grief, and that if he sits waiting for an adept to come from the clouds to give him lessons in magic, he may wait till doomsday. Each man must develop himself and his own powers; in support of which proposition the writer quotes the following words, "of one of those very adepts they (those who sit waiting) wish to meet."

"The educating of the faculty of hearing occult sounds would not be at all the easy matter you imagine. It was never done to any of us, for the iron rule is that what powers one gets he must himself acquire, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them.....Yet every earnestly-disposed man may acquire such powers practically; that is, the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon, or air give vitality to. There are the

powers of all nature before you; *take what you can*. All the information the writer gives us to how the powers are to be developed, consist in the hint that they are to be educed from our "inner being," which to some readers will perhaps seem a lame and impotent conclusion for an article with so ambitious a title; but "Rodrigues Undiano" evidently knows more than he deems it expedient to make public.

Meditation and Action by "Pilgrim" deals chiefly with Laurence Oliphant and incidentally with Mr. Keely. While crediting Oliphant with a rare and valuable courage in the formation and expression of ideas, the writer does not think that his intuition was very trustworthy. He says:—

"It seems to us generally that, while the learned and able author has received shreds and fragments of transcendental truth from the Astral World, the knowledge of the primary fact is wanting, which would have been capable of discriminating between the teachings and of welding them all into one homogeneous whole—we mean the doctrine of Re-incarnation and the law of Karma, facts which are recognised as the basis of all the great Oriental religions, and which it is the shame and loss alike of Christendom and of Islam to have generally ignored, though traces of the truth are still to be found in the scriptures of the former, and though it is secretly acknowledged by the mystical followers of the latter." The article is not finished in the February Number.

Letters that have Helped Me, Numbers IV and V, like a large proportion of the articles in the *Path*, are of an intimate, introspective nature, chiefly suited for a person who is not only somewhat advanced as a student but also naturally very "quietistic." "Z" says, "Along the path of the true student is sadness, but also there is great joy and hope. Sadness comes from a more just appreciation of the difficulties in one's way, and of the great wickedness of the individual and collective heart of man. But look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were mere men too; They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them 'are the Fathers,' that is, the spirits of 'just men made perfect,' those Who lived and worked for humanity ages ago, and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter."

In *Stray Memoranda* "Urban" gives the reader some "stray jottings" left behind him by a "Master's messenger." These "jottings" are chiefly directed against those who believe that materialized forms appearing at seances are really those of the persons they personate. The only person, living in the world, who probably knows anything definite about the Adepts' theories concerning the materialized forms is Madame Blavatsky, and she is particularly reticent on the subject. In *Isis Unveiled* several distinct sources are mentioned from which the spiritualistic phenomena may come, and *The Secret Doctrine* adds still another, namely, the Nirmanakayas. That the materialized forms are *always* the shells or "astral corpses" of defunct human beings is very far from satisfactorily proved, or even authoritatively asserted. But even if this were the case, it certainly seems to be a somewhat rash statement about modern spiritualism to say of those "shells" that "this unsavory remainder is worshipped by the medium-hunter," or, again, that "such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air." With a few rare exceptions, chiefly occurring in the infancy of spiritualism, such as that of a community at Geneva in

1861, the so-called spirits have never been "worshipped," nor "made Gods." They are still regarded by many spiritualists as the personalities of the deceased father, mother, friend or stranger, and are frequently treated with ridiculous deference, but to say that they are worshipped as Gods is not in accordance with facts, and is likely to give rise to the accusation of ignorance, especially as the writer himself indulges in such curious "jottings," as the following, which for apparent fancifulness, it would not be easy to match even in the "communications" found in the *Banner of Light*.

"Where cities are 'destined' to be built, whole armies of celestial beings build an imaginary city and try to include men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders."

The location of cities depends generally upon a good harbour, a navigable river, a line of railway, a fertile back country, the neighbourhood of mines, and a hundred other obvious considerations, and it is rather hard to see where the "armies of celestial beings" could come in, unless in determining the choice between two or more equally available sites.

General Theosophical Centres is a sensible article, defending the Headquarters at Adyar, and the sectional and local head-quarters, against the somewhat absurd charge of inutility.

Answers to Correspondents, Reflections, Tea-table Talk, &c., make up the balance of the Magazine.

RECEIVED—*Le Lotus, L'Initiation, L'Aurore, Die Sphinx, Revue Spirite, &c.*, also Nos. 17 and 18 of the T. P. S. pamphlets, which will, if possible, be noticed in the next *Theosophist*.

Correspondence.

A CRITICISM.

SIR,—I do not know whether you will admit a letter from one who does not belong to your Society, and who calls himself a Christian. Still I am a reader of the *Theosophist*, and that may find me grace.

May I criticise your Magazine a little? Thank you. Then here goes.

It seems to me that you are unfair to the Christian religion, and doubly unfair to the Christian clergy in heathen lands, or, as you make a point of contemptuously calling them, the "missionaries." It seems to me that you are ready to make the broadest allowance for Hindu superstitions, and Buddhist superstitions, and Parsee superstitions, and Mahomedan superstitions, and to condone, if not defend, absurd and even harmful practices arising therefrom; while you blaze away indiscriminately at everything Christian—even at ideas and sentiments which have become incorporated with every better thought and higher aspiration of those who have been educated to call upon the name of God "through Jesus Christ our Lord." That seems to me hardly fair. What do you think yourself?

It seems to me that you are a physician who needs to take his own medicine, if for no other reason than to prove its efficacy; for have you not got the very same disease that you pretend to cure?

Let me explain. There is not a more fruitful cause of lamentation for you (and judging by your extracts from them, for *Lucifer* and the *Path* also) than the want of "spirituality" among Christians. You Theosophists say repeatedly that Christians cannot, will not, comprehend that Krishna, Buddha and Christ mean the same thing—"express the same spiritual idea." The inability to perceive this simple fact, you say, demonstrates the absence of spirituality in Christians. But turn the proposition round and it becomes quite a different thing! Buddha and Krishna mean the same as Christ, but Christ does not mean the same as Krishna and Buddha. If these three names signify the same thing—being only three different ways of expressing the same spiritual idea—why do you not allow Christians to say "Christ" as freely as you allow Hindus to say "Krishna," or Buddhists to say "Buddha"? If the missionaries are so unspiritual as not to perceive that Buddha or Krishna is the same as Christ, what do you think of your own "spirituality" when you are unable to perceive that Christ is the same as Buddha or Krishna?

Then about the Christian clergy. You seem to think that you are bringing a frightful accusation against them when you say that they go into the Church as a profession, and look upon their professional avocations as a means of livelihood like any other. Why, every one knows that. They have got to have food, clothes and lodgings for themselves and families. No one denies, or could deny, that praying and preaching are the clergyman's "trade," if you choose to put it that way. Prayers and sermons are the work he turns out; but if he is a good workman, is he not worthy of his hire?

Again, you accuse the clergy of the enormity of teaching what they have learned "in schools and colleges." What else are they to teach? Would you have them set about to invent it all themselves? Do you not know that the vast majority of them would, under those circumstances, be dumb, and that the balance would talk nonsense? Not because they are clergymen, but because they are human beings. The priests of every religion would be in the same predicament in similar circumstances; and for that very reason you seem to me unfair in singling out the Christian clergy for your arrows. What do you think yourself?

You show prejudice also, I think, in magnifying any offence committed by a Christian clergyman. I read the other day that some Buddhist priests had been caught forging notes of Rs. 10. This may or may not be true, and you were no doubt right to be discreetly silent about it; but had the most untrustworthy of newspapers stated that a number of Christian clergymen had been discovered at the same nefarious work, what a cry out you would have made! What proof it would have been that Christianity is synonymous with all that is vile! Mind you, I don't say that the clergy of any Church should not be blamed for their offences. I only contend that you ought in fairness to baste the goose with the same sauce as you would baste the gander. Don't you think so yourself?

Calcutta.

A CHRISTIAN.

[We shall endeavour to reply satisfactorily to the above criticism in our next issue. In the meantime we thank our correspondent for his letter, and beg him to believe that any unfairness or favouritism on our part is not intentional.—Ed.]

A TASK FOR THE THEOSOPHICAL SOCIETY.

SIR,—Edward Everett Hale, reviewing "Robert Elsemere" in the *North American Review*, says that "the extraordinary modification in the religious ideas of to-day as compared with the narrowness and bigotry of a quarter of a century ago, is due to the translation of the Ante-Nicene Fathers." "The fact that these things exist in English now, while formerly they were buried in Greek and Latin, is one of the reasons why the young theologians of the 'Established' Church now read them a great deal more easily than they did." This reading has opened the eyes of the younger clergy to the facts of the early history of Christianity; and they see that it was not as has been represented by ecclesiastical history; that modern Christianity is, in fact, a "manufactured article," and that the early Christians would hardly be called Christian at all now; although, by a strange paradox, the Christianity of those times is now said to have been comparatively pure and unadulterated.

It is probable that no open attacks on Christianity by its enemies could have accomplished the change in the younger theologians which is visible to-day, and which, under the appellation of Broad Churchism and other names, is disintegrating the old orthodox ideas, and producing a "Neo-Christianity," that our grandfathers would not have recognized as Christianity at all. This shows the wonderful effect that may be produced by simply bringing ideas within the reach of thinking minds, and it should be a very valuable lesson to Theosophists in determining the direction which efforts of propaganda should take. The Theosophical Society would confer a great and lasting benefit on the world if it would busy itself with the translation of valuable Hindu and Buddhist works on philosophy and religion. There is far more demand for that kind of literature, especially in the West, than for any other that the Theosophical Society could produce.

Yours respectfully,

STUDENT.

[Our correspondent, who modestly calls himself "Student," but whose real name, were we at liberty to give it, would instantly command the respectful attention of all our readers, only voices, we are sure, the sentiments of a large proportion of the Fellows of the Society. Valuable translations could be made under the auspices of the Society by competent scholars, under the direction of the learned Bashiacharia, Pandit of the Adyar Oriental Library, and would be undertaken without delay were there funds to pay for the work. The Society is doing its best all the time to make bricks without straw. The ethical part of its labours is, to some extent, independent of a pecuniary foundation, but the translation and publication of valuable ancient texts is absolutely dependent on the possession of the necessary money to have the work done.—Ed.]

MANU ON MARRIAGE.

DEAR SIR AND BROTHER,—Among my notes I find the following, taken from that interesting work "The Burman," by SHWAY YOE, and published by Macmillan in 1882. The passage occurs on page 64, Vol. I, and the context shows that the author did not intend to state his own opinion about Manu, but the belief current in Burmah. Will you kindly inform me whether this rendering of the Laws of Manu is correct, as in that

case it seems to me that the ideas and practices of antiquity must have been nearer to those advocated by Capt. Banon than to the modern Hindu observances.

"According to the Laws of Manu there are three ways in which a marriage can be brought about:—

- "1. When the parents of the couple give them to one another.
- "2. When they come together through the good offices of a go-between, called an Oung Bwe.
- "3. When they arrange the matter between themselves."

Yours fraternally,
SOPHIE D.

[The same difficulty of determining what is really ordered by the scriptures, which has long existed in the West, is beginning apparently to be felt by Hindus. In Christian countries the clergy tried as long as possible to oblige advancing knowledge and developing civilization to conform to their stock interpretation of the Bible. Not being able to keep out the rising tide with their theological pitchforks they have receded from their former position, and their abandoned castles of sand are now being washed away by the waves. As soon as the clergy realized the fact that when their Bible and the moral sense and intelligence of laymen came into conflict, it was so much the worse for the Bible, they began to shew as much eagerness to bring their interpretation of holy writ into conformity with progressive ideas, as they had formerly exhibited in trying to make human progress conform to their interpretation of holy writ. The same causes produce the same effects, and human nature is alike all over the world; and just as we are now frequently told by Christian biblical scholars that the Lord did not really mean what their forefathers fancied he meant, so no doubt the leading lights of Hindu orthodoxy will by and by discover that the real meaning of their Scriptures is quite in accord with the higher moral sense and growing spirituality of modern reformers. As to the Law of Manu quoted by our correspondent, perhaps some of our learned brothers can enlighten us.—Ed.]

BUDDHISTS IN RUSSIA.

SIR:—The following interesting account of a Buddhist Community in Russia appeared in the *Niva*, a Russian magazine, a few years ago, and I think it may interest your readers. No later information about the interesting people it tells of is, however, given.

"It was in the seventeenth century that in Russia, on both sides of the River Volga, there was noticed a strange nation, dark-skinned, with small black eyes, long black hair, huge ears and flat noses, who turned out to be Buddhists—a religious sect a thousand years more ancient than Christianity, and whose adherents count themselves at about two hundred millions.

"They believe in a Higher Being, who cannot be represented by statues or in any other form whatsoever, and in other minor Deities; also in the re-incarnation and evolution of all created things.

"Their Dalai-Lama is living in Tibet, in the town of Lhasa, and is supposed to appear continually in fresh human bodies, and to represent Sakya Mouni the Lord Buddha himself. This religion, which to us appears to be founded on materialism framed into fairy-tales, contains nevertheless many sound moral principles, and exercises a good influence on its followers, as they have proved to be honest without cruelty or slander and faithful to their word. The punishments promised in their books to criminals are of extreme severity.

"When first they came to their present abode they were divided only into two castes, an upper and a lower; but by-and-by there appeared a third one between these—the priests,—which recruits from both the above named castes, and in their turn fall into four different classes:—the

High Priest or Sacrificer; the common priest; the helper; and the musicians and singers. Their temples belong to the class of architecture met with in China and Japan. Inside they contain a number of idols, among which the Dalai Lama takes a prominent place. He is in bronze and holds a cup in his hand. Then follow a quantity of others, whose names are unknown even to the priests themselves. When they assemble for prayers [in Tibetan language] they sit in rows, read some holy book with an accompaniment of very unmelodious sounds of their instruments, shells and hautboys being among the number. While reading they continually turn a cylinder hung on a rope called "Wheel of the Law," thus taking Lord Buddha's words literally. They also have a similar praying cylinder in their houses, and to save themselves the trouble of turning it, they hang it out in the wind, taking it for granted that the motion thus imparted to it performs the same function, and has the same good result for them."

Yours truly,
S. C. R.

SPECIAL NOTICE.

To Subscribers to "Lucifer," "The Path,"
and the T. P. S.

From February 1st, 1889, any yearly Subscriber to any of the above-named Publications resident in Europe or America, will be charged only Fifteen Shillings (or \$ 3.75) a year for "THE THEOSOPHIST," instead of £ 1 (or \$ 5), the regular Subscription price. Such Special Subscriptions must be paid through the THEOSOPHICAL PUBLISHING COMPANY, Ltd., 7, Duke Street, Adelphi, London; or MR. WILLIAM Q. JUDGE, P. O. Box 2659, New York.

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THE THEOSOPHIST.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH,

[Family motto of the Maharajahs of Benares.]

THE "THEOSOPHIST" AND CHRISTIANITY.

IN our last Number we printed a letter signed "A Christian," which contained a criticism to which an answer was promised. That promise we shall now endeavour to keep.

Although ostensibly a criticism on the *Theosophist*, our correspondent does not confine his strictures to this Magazine. The "you," with which he begins, becomes "you Theosophists" in the body of his letter, and he brings *Lucifer* and *The Path* into Court by naming them specifically.

We object to being saddled with the responsibility of the shortcomings of others, and we refuse to be forced into the position of defender or champion of Theosophists in general; and since an attempt to discriminate between the cases in which our correspondent uses the pronoun "you" in a particular sense, and those in which he employs it in a general one, would result in a fragmentary answer to his criticisms, we shall reply chiefly in general terms to his accusation that the *Theosophist* is unjust to Christianity, and unfair to the Christian clergy in India,—a course which is all the more allowable on account of the comparatively trivial character of the instances he mentions. "A Christian" was perhaps afraid of being offensive by putting his grievances too strongly, but it may be safely said that any Theosophist with sufficient imagination to put himself for the time being in the Christian stand-point, could easily draw up an imaginary bill of indictment much more formidable than that formulated by "A Christian."

Had our correspondent, however, made his criticism twenty times as strong, had he embodied in it accusations of all the deadly sins, our reply, to be at all satisfactory, could hardly have been other

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