

ॐ

THE THEOSOPHIST.

VOL. XVII. NO. 10, JULY 1896.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXII.

A NUMBER of phenomena occurred at our house during the first week in January 1882, upon which I shall not dwell as the details have all been published and doubt has been cast upon the genuineness of some. My rule has ever been, throughout my forty years of psychological researches, to eliminate all incidents which appeared to me tainted with the least suspicion of bad faith: I wish to count only those which have, to my mind, the stamp of genuineness. I may be deceived, often, but I try to be honest.

An early incident of the year was the arrival at Bombay, on a round-the-world tour, of the late Mr. D. M. Bennett, Editor of the *Truthseeker*. He came on the 10th of January, and was met on board his steamer, the P. and O. "Cathay," by K. M. Shroff (the Parsi gentleman who lectured in the States), Damodar and myself. Mr. Bennett was a medium-sized stout man, with a big head, a high forehead, brown hair and blue eyes. He was a very interesting and sincere person, a Freethinker who had suffered a year's imprisonment for his bitter—often coarse—attacks upon Christian dogmatism. A sham case was manufactured against him by an unscrupulous detective of a Christian Society at New York, who ordered of him, under an assumed name, a copy of a popular work on Sexual Physiology, which Mr. Bennett supplied in his capacity of bookseller, without having even read it. A prosecution was then begun against him for circulating indecent books through the post, and an evidently prejudiced judge and jury condemned him to prison. The animus and trickery were identical with those of the bigots who prosecuted Mrs. Besant and Mr. Bradlaugh, in the matter of the Knowlton pamphlet. He was made to serve out his whole term of one year, despite the fact that a petition, signed by 100,000 persons, was sent to President Hayes on his behalf. When he was discharged, a monster audience welcomed him enthusiastically at

the most fashionable public house in New York, and a fund was subscribed to pay his expenses on a world-round tour of observation of the practical working of Christianity in all lands. The record of his observations was embodied in an interesting work entitled "A Freethinker's Journey around the World." His shrewd and sarcastic notes on Palestine are especially striking.

In conversation, I learnt from him that both he and his wife had been members of the Shaker Society; he, for a number of years. His religious yet eclectic mind had revolted against the narrowness and intolerance of the Shakers and of Christian sectarians in general; he and the gentle Shakeress in question decided to marry and make a home of their own; they left the Community; he devoted himself to the study of Christian evidences; became a confirmed skeptic and, after some years in mercantile business, devoted the rest of his life to a vigorous Freethought propaganda. There was a candour and friendliness about the man which made us sympathize at once. The "Occult World" of Mr. Sinnett had just appeared and Mr. Bennett read it with avidity: in fact, he made very extensive quotations from it in his journal and in his new book. A full discussion about our views with H. P. B. and myself led him to apply for membership, and this put me into the dilemma which I have frequently described, orally and in writing, but which should not be omitted from my present historical sketch, as the case teaches a lesson too much needed by us all.

A blatant theological Boanerges, named Cook—Joseph Cook, the *Reverend* Joseph Cook, to be exact—a burly man who seemed to believe in the Trinity, with himself as the Third Person—happened at Bombay on a lecturing tour, simultaneously with Mr. Bennett's arrival, and was "boomed" by the Anglo-Indian public. Their journals did their best for him, and used the story of Mr. Bennett's martyrdom as a trump card, denouncing him as a corrupter of public morals and a jail-bird whom decent people should avoid. The Christ-like Joseph opened the ball at his first lecture at the Town Hall, and committed the blind folly of equally denouncing us, Theosophists, as adventurers, in the hearing of a large audience of Hindus and Parsis, who loved and knew us after two whole years of intercourse. The clue thus given to the hostile press caused them to attack and revile Mr. Bennett to such an extent that I hesitated to take him into membership, for fear that it might plunge us into another public wrangle, and thus interfere with our aim of peacefully settling down to our proper business of theosophical study and propaganda. It was an instinct of worldly prudence, certainly not chivalric altruism, and I was punished for it, for, on expressing my views to H. P. B., she was overshadowed by a Master who told me my duty and reproached me for my faulty judgment. I was bidden to remember how far from perfect I had been when they accepted my offer of service, at New York, how imperfect I was still, and not venture to sit as a judge over my fellowman; to recall that, in the present instance, I knew that the applicant had been made the scape-goat of the

whole anti-Christian party, and richly deserved all the sympathy and encouragement we could give him. I was sarcastically told to look through the whole list of our members and point out a single one without faults. That was enough; I returned to Mr. Bennett, gave him the Application blank to sign, and H. P. B. and I became his sponsors. I then turned upon our reverend slanderer and defied him to meet me in public on a given date, and make good his false charges against us. Swami Dyânand Sarasvati—then in Bombay—also challenged him on behalf of the Vedic Religion, and Mr. Bennett on his own account. The Swami and I received shifty replies, but Mr. Bennett's note went unanswered. Mr. Cook's excuse was that he had to go to Poona. Captain A. Banon, F. T. S., 39th N. I., who was with us at the time, sent him a challenge to meet us at Poona, with notice that if he again evaded us, he—the Captain—should post him as a liar and a coward. We held the meeting at Framji Cowasji Hall, Bombay, on the evening designated in our challenges; Mr. Bennett, Captain Banon and I made addresses; I had Damodar read some certificates of our good character and of my public services in America, and the packed multitude, which crammed every inch of room and the approaches to the Hall, thundered their approval of our conduct. The next evening H. P. B., Banon and I went on to Poona, only to find Mr. Cook had fled to the other side of India without filling his engagement with the Poona public!

The following day I lectured at Hirabagh, in the Town Hall, to so large an audience that the room would not hold them and we had to adjourn to the open air. We stopped four days at Poona, during which time there was another lecture again at the same place, and we formed the Poona T. S., which still exists under the same President, Judge N. D. Khandalvâlâ, whose name is familiar to all our Branches throughout the world as one of our ablest and staunchest associates. We then returned to Bombay. In due course, Mr. Bennett was formally admitted to our membership, in company with the late Prof. J. Smith, M.L.C., C.M.G., of Sydney University, and a young Hindu gentleman of Bombay.

On the 12th January (1882), the Seventh Anniversary of the T. S. was celebrated at Framji Cowasji Hall, in presence of one of our usual monster audiences. Blackguard handbills had been freely circulated to try and do us some harm, but the most cordial and sympathetic spirit prevailed throughout the meeting. Mr. Sinnett was present and spoke, and the other speakers, besides myself, were Moorad Ali Beg, and Messrs. D. M. Bennett and K. M. Shroff; all receiving great applause. Damodar read the Treasurer's Report, which very completely vindicated H. P. B. and myself from the low calumny that we were running the Society for personal profit. I have a Diary note of a few days later, stating that Mr. Shroff brought us word that the meeting had done us great service in bringing around public sympathy to our side:

I note, among several phenomena occurring in those days, one which I think good. Damodar received four letters by one post which con-

tained Mahatmic writing, as we found on opening them. They were from four widely separated places and all post-marked. I banded the whole mail to Prof. Smith, with the remark that we often found such writings inside our mail correspondence, and asked him to kindly examine each cover to see whether there were any signs of its having been tampered with. On his returning them to me with the statement that all were perfectly satisfactory, so far as could be seen, I asked H. P. B. to lay them against her forehead and see if she could find any Mahatmic message in either of them. She did so with the first few that came to hand, and said that in two there was such writing. She then read the messages clairvoyantly and I requested Prof. Smith to open them himself. After again closely scrutinizing them, he cut open the covers and we all saw and read the messages exactly as H. P. B. had deciphered them by clairvoyant sight.

Within the next fortnight we saw much of Prince Harisinbji, Prince Dajiraj, Thakur Sahib of Wadhwan, the Thakur of Morvi and other notables, and there were numerous phenomena in the way of letter-dropping from the ceilings of rooms, and once from the open sky, when we were in the garden. They have been described before and will be found copied in the "Occult World."

On the 14th February I delivered, in the Town Hall, Bombay, in presence of an overflowing audience of Parsis, and with Mr. Nanibhai Byramji Jeejeebhoy, one of their most distinguished personages, in the chair, a prepared lecture on "The Spirit of the Zoroastrian Religion" (*vide* "Theosophy, Religion and Occult Science," London, George Redway, 1882), in which I endeavoured to show its highly spiritual character, and its identity with Hinduism and Buddhism in the matter of Yoga-training and the awakening of spiritual powers in man. The approbation of the audience was shown in a way to convince us all that the discourse was satisfactory. At the close, some interesting and kindly remarks were made by the Chairman, and by Mr. K. R. Cama and Dastur Jivanji J. Modi, the learned Orientalists. A subscription paper was subsequently circulated among the Parsis, and 20,000 copies of the lecture were printed in English and a Guzerati translation—a gratifying compliment. I must say for myself, that I only consented to prepare the discourse after I had vainly tried to persuade Mr. Cama to do it, for I thought it somewhat presumptuous for an outsider to handle so great a subject, with so little material available for quotation. In fact, I believe the Zoroastrian Religion had never been discussed from the same standpoint before. The comments of the Parsi press were various, some very favorable, some the reverse. But it happened that the adverse criticisms were all from Editors who prided themselves upon their 'reformatory' principles and were out of sympathy with Zoroastrian orthodoxy: in short, they were Freethinkers, believing nothing in either spirit or Yoga, and the chief among them regarding the legends of their great priest-adepts of old as fairy-tales and childish nonsense. Of course, from such critics, we had nothing good to hope.

This day they are hostile, but we manage somehow to get on very well without their praise: there are more Parsi members of the T. S. now than ever before, and the Bombay T. S. is almost wholly composed of those excellent people and staunch friends.

A long tour to the North was my next important work of that season. With Pandit Bhawani Shunker as a companion, I left Bombay on the 17th February, by train. H. P. B., Damodar, Shroff and a large number of other members came to the station to see us off. Passing by Mount Abu, the sacred Jain mountain with its bare, rugged, splintered crests, and through "Malwa's fields of sleep," or poppy districts, we reached Jeypore on the second morning. The usual compliments of limes and garlands were given us at the station and we were installed at the very comfortable rest-house in this most bright and attractive of Indian cities. I lectured at the Maharajah's College, in a spacious quadrangle, from a platform under a great red canopy, to a large audience. There were 900 students in the College, two-thirds of them Hindus and one-third Mussalmans: there is also a separate school for young nobles. I was shown the College Library and, being asked to make a note in the visitors' Register, wrote: "This is a good Missionary Library:" which it was; some Padre, having been entrusted with the book selection, filled the shelves with the driest, stupidest, most namby-pamby works on Christian Theology. I thought it a petty swindle.

The Jeypore Branch T. S. was formed on the next day with respectable officers and members.

Passing on to Delhi, whence I enjoyed my first view of the architectural wonders created by the Mahommedan Emperors of the past, and the picturesque Chandni Chowk boulevard, I lectured as usual and formed many notable acquaintances. It was while strolling along this street and noticing the imprints of Urdu seals at the doors of the seal-engravers' shops, that I was struck with the resemblance they bore to the cryptographic signature of one of our Mahatmas and, for the mere whim of it, ordered a common brass seal (price 4d.) engraved with it, to show H. P. B. on my return. I had no ulterior purpose whatever, and as it turned out, it was a stupid mistake, for one may imagine my resentment when, many years later, I saw candle-smoke impressions of this wretched object affixed to palpably bogus Mahatmic notes and letters sent out by the late Mr. Judge. How the wretched seal got into his possession I do not know, but when we met in London in 1894, he told me that it was no longer in existence and he hoped that would pacify me. On seeing an imprint of the seal on a false message, I had written him that, if I found that any scoundrel was using it for evil purposes, I should denounce the fraud and publish in the *Theosophist* a fac-smile of the seal. He advised me, in reply, not to do so, because the public would believe me *particeps criminis*; to which I wrote that I did not care in the least what might be said about me, as I was perfectly innocent of wrong and my conscience would support me: but expose the swindle,

I certainly should. I have his letters on this subject, and suppose that mine to him are among his papers.

At Meerut and Bareilly, the next towns on my programme, the routine of lecturing and Branch-forming was repeated. At Rohilkund Institute the subject of my discourse was a brass dinner-plate, a queer selection one would say, but it was provoked by the following incident. Here, as everywhere else, I was treated with the greatest kindness and respect by my Indian friends: they provided me with a furnished house and had a Brahmin cook to prepare my food, which I ate off a brass plate. On the day of the lecture three or four of them were standing about, watching me eat with my fingers in the ancient fashion. They had paid me so many compliments that I was tempted to give them a lesson, so I quietly asked them what they should do with that plate when I had gone. They blushed and were too embarrassed to speak. I said "Don't hesitate to tell the truth. I know what you will do. The plate will either be given to the scavenger or passed through fire to purify it before any of you Brahmins can touch it. Why is this? See that cook's filthy cloth and his generally untidy appearance, and say if I am not less likely to defile the plate than he." They hung their heads, not wishing to be impolite to their guest, but one of them finally said "we don't know the real reason why, but only that it is so inculcated in our Shastras." "Very well, then," I said "I shall take this plate as my text this evening and explain the mystery." So I did, discoursing upon the nature of the human aura, the theory of gradual purification by Yoga, and the theoretical state of spiritual refinement at which the true Brahmin arrives. I showed them how their custom of eating separately, father not touching son, brother brother, nor relative relative, while at meals, was strictly based on this theory of individual development as opposed to the collective one of the family, and that as electricity and magnetism are transmitted by conductors from one object to another, so, if an advanced Brahmin should touch a person less pure, he risked contamination of the aura and consequent injury to himself. The mistake made in these spiritually degenerate days, I said, was to suppose that because an unwashed person happened to have been born a Brahmin he must, of necessity, have a less polluting touch than a cleanly white person. Of caste, only the bare name now survives, and that is usually an obstruction and a nuisance to all concerned. It should either be restored to its pristine value and utility or thrown aside as a worn-out vestment. I find, by my Diary, that I employed pictures of Hindu gods to exemplify the esoteric meaning of their quaint shapes and multiple symbols.

At Lucknow I saw the battered Residency, which withstood the five months' siege by the swarming thousands of Sepoy rebels, thanks to the heroic bravery and dauntless fortitude of its small, ill-fed, ill-armed garrison. I saw the cellars where 250 women and children lived throughout that fearful time, and where most were heroines and some died of fright.

Among the now members of our local Branch were some Princes of the Oudh Royal Family—Mohammedans—who were flatly charged with having apostasized from Islam and adopted the new religion of Theosophy! My lecture was given in the Baradari or Hall of the Twelve Columns, a spacious structure standing in the late King's pleasance or Kaiserbagh, where he used to waste his useless life in sensual revels of naked women and love-dramas and songs. He must have been a beast.

To Cawnpore next, the ever-memorable scene of the brutal massacres of the Rebellion. A new Branch here, and two lectures, and then on to Allahabad and the perennially charming Sinnetts. There were meetings of Theosophists and lectures and some phenomena at Mr. Sinnett's house, which I shall not dwell upon. I sent Bhavani Shunker back to Bombay and went on myself to Behar and Bengal. Berhampore, once the centre of military and political activity in the Company days, has always been one of the best working nuclei of the Theosophical movement. The late Babu Nobin K. Bannerji, his colleagues Dinanath Ganguly; Satcory Mukerji and some others, possessed the two elements of success for any public movement—perfect conviction and perfect zeal. Their names figure conspicuously in our Society's Indian history. A great fuss was made over my visit and yet they seemed to think they had failed to show me enough respect. A Rajah's carriage with driver and footmen in gaudy liveries came many miles to meet me on the other side of the Ganges and drive me to Berhampore; at the 7 mile post a guard of honor of red-coated sowars met and closed in behind the carriage; in the town I had to pass between two rows of saluting Sepoys, silver-sticks-in-waiting, and all sorts of more or less decorative flunkeys from the Palace; there were double lines of pennons fluttering from lance-staffs; my quarters gay with bunting and greenery, and every sort of worldly flim-flam that is farcically supposed to administer to the pleasure and complacency of public men.

Besides seeing my dear colleagues I had the honor and profit of becoming acquainted with Babu Ram Das Sen, the Oriental scholar and valued correspondent of the chief European Orientalists, who also joined our Society and remained its friend until his premature death.

Calcutta was my final stage on this roundabout tour of 1882. I was first entertained there by my excellent friends Colonel and Mrs. Gordon and, later, by the Maharajah Sir Jotendro Mohun Tagore, the premier Indian noble of the Metropolis. At the Gordons' happened the famous phenomenon of the dropping of letters from the medium Eglinton, and H. P. B., out of the air. By telegraphic appointment with the latter, the Gordons and I sat together at 9 P. M., on the 24th March in their house, in a bedroom that Mr. Eglinton, the English medium, had occupied shortly before. He was then at sea, on board the steamer "Vega" on his way home. After sitting quietly a few minutes we were gratified with seeing a packet of letters, or rather

brief notes, tied together, drop from the air in a slanting direction, and fall on Mrs. Gordon's shoulder. The notes were from two of the "Brothers"—as we used to designate them then—H. P. B., and Eglinton. I am writing this at sea, but if my memory serves, the note of H. P. B. was dated at Bombay at almost the same minute as that of its reception by us: that of Eglinton was dated on board the steamer. All the details were published at the time by Mrs. Gordon and may be read by everybody who chooses.

A few days later I accepted the invitation of Maharajah Sir Jotendro Mohun Tagore, and became his guest at his palatial Guest-House (Boituckhana) for the remainder of my stay in Calcutta. This gentleman is one of the courtliest, most cultured and estimable friends I have ever known. He fills a great position with perfect dignity and graciousness. I have enjoyed his hospitality several times; once along with H. P. B. and once with Mrs. Besant and Countess Wachtmeister.

The first four days of April were devoted to writing my lecture on "Theosophy the Scientific Basis of Religion," as I could find time in the intervals of other engagements. On the 4th, the Maharajah held a reception for me, to make me acquainted with the chief Indian gentlemen of the city. On the 5th my lecture was given at the Town Hall to a tremendous audience: the larger, I fancy, because of the publication in the unfriendly local journals of the then recent savage and unprovoked attack on us by Swami Dayānand Saraswati. Such attempts at injuring our cause have invariably recoiled on their authors. The late beloved Bengali author and philanthropist, Babu Peary Chand Mitra, was my Chairman.

H. P. B. joined me the next day at the Boituckhana, and that evening, at the same place, we organized the Bengal Theosophical Society, one of our best known Branches, with Babu Peary Chand Mitra as President, Babu Norendranath Sen as Secretary, and Babu Bolai Chand Mullick, as Treasurer. For many years now, Norendra Babu has been the President, and may almost be said to have done most of the public work of the Branch himself, in his capacity of his *Indian Daily Journal*, the *Indian Mirror*; for the public has been kept fully advised by him of every important event in the history of our movement, and his brave appeals have done much towards bringing about the Hindu Revival in Bengal which is a well-known and universally admitted fact.

On the 9th of the month, I went in company with Mrs. Gordon to the garden-house of Babu Janaki Nath Ghosal, a very influential Bengali gentleman, and admitted into membership his ideally beautiful wife—daughter of the venerable Debendra Nath Tagore, associate-founder, with the late Rajah Rammohan Roy, of the famed Brahma Samaj. Mrs. Ghosal, besides being a Peri for beauty, is also one of the brightest intellects of the day, and her children inherit her talents. Along with her, I admitted three other Indian ladies. This sounds simple enough

to Western people but they should recollect that since the days of Mussalman supremacy the high-born ladies of Bengal have been secluded behind the *purdah*, or entrance-door-curtain of the Zenana, the Brahma ladies alone excepted, and the fact of my being admitted so often as I have, into the family privacy, is a striking proof of the kindly light in which I am regarded by the Hindus.

H. P. B. and I stopped in town until the 19th (April), busy as working bees, writing, receiving visitors, holding discussions with outsiders, and meetings of the new local Branch. I see that on the 14th there was a recast of officers, the new list being as follows: *President*, Peary Chand Mittra; *Vice-Presidents*, Dijendra Nath Tagore and Raja Syama Shankar Roy; *Secretary and Treasurer*, Norendranath Sen; *Assistant Secretaries*, Balai Chand Mullick and Mohini Mohun Chatterji.

We embarked on the 19th for Madras, but the "India" lay at the wharf all night taking in cargo, and what with this awful din, the scorching heat of the cabins and the mosquitoes, one may imagine the kind of night we spent and the kind of temper H. P. B. was in, the next morning! We had our first chance to learn by personal experience the dangers and difficulties of the navigation of the Hughly River but, after anchoring for the night, we got to sea on the 20th and headed for Madras.

We reached that port on the 23rd at 11 A.M., but got a message from T. Subba Row asking us to stop aboard until 4 P.M., for which hour a formal reception had been arranged. We did as requested and, on landing, were greeted by the principal Indian gentlemen of Madras and a large crowd of sight-seers. We enjoyed the breezy drive along the beach-road—the best in India—and were lodged in the bungalow of the late Sir T. Madhava Row in the suburb of Mylapore. Our old Sinhalese colleague, Mr. W. D'Abrew, was with us. At the house an extremely well-worded address signed by the best known Indian gentlemen of the place, and bound as a book in red morocco, was read to us by the Hon. Mir Humayun Jah, a representative of the Mysore ex-royal family of Tippoo Sultan, who then garlanded us in the customary Eastern fashion. My reply was warmly received. Our time was crowded with engagements, during the next succeeding days, with visitors and receptions of candidates into membership; among the latter, T. Subba Row, whom I had to admit alone in private, for some unfathomable reason of mystery; the venerable philanthropist and statesman, Dewan Bahadur R. Raghoo-nath Row; Judge P. Sreenivas Row, Judge G. Muthuswamy Chetty (also of the Court of Small Causes) and his sons, and, in fact, most of the leading men of Madras of Asiatic race. The community seemed caught by a wave of enthusiasm for the time being, and it was not strange that we two should have believed it would last, but time dispelled the illusion. Shortly afterward the Cosmopolitan Club, with lounging, reading and billiard rooms, was started, and our excited friends gradually left metaphysics and Yoga philosophy for the elevating game

of pool and the mental pabulum of the newspaper files. However, for a time our rose-garden bloomed and we inhaled the sweet odors of compliment. So great was the rush for membership that I had to admit the candidates *en bloc*, and I have an entry to the effect that I took in one party of twenty-two on the roof-terrace in the moonlight. Of course, we had to state the case of Theosophy before the general public and so, on the 26th April (1882) I lectured at Pacheappah's Hall on "The Common Foundation of Religions," to a crushing multitude that made the Trustees dubious about the safety of the building, the public hall being in the first story, up a long flight of steps. The same question has arisen many times since, I am happy to say, for our public meetings have always over-crowded the building. H. P. B. and Abrew were on the platform beside me, she the cynosure of all eyes. The next evening a lot of twenty-one more candidates were accepted and after the ceremony, the Madras Theosophical Society came into being, with R. Raghunath Row as President, and T. Subba Row as Secretary. The former used his best endeavors to make it a useful Branch but he was not well seconded by the latter, who was a most indolent executive officer.

On the 30th of the month H. P. B. took a party of seventeen of us, including T. Subba Row, the Dewan Bahadur and myself, to Tirivellum, once a very holy place, owing to the great souls who lived—and some still live, as it is alleged—there. A procession, with music and flowers, met and escorted us from the station to the place assigned for our lodging. We were particularly anxious to visit the sanctuary of the temple but, as the sordid Brahmins in charge demanding a bonus of Rs. 25, we felt so disgusted that we refused to go into the polluted shrine and returned the same day to Madras.

A second lecture being on the programme for the next day, the Dewan Bahadur and his associate committee-men tried to prevent a repetition of the crush of the first day by charging for reserved seats, the proceeds to go to some charity. On reaching Pacheappa's Hall, however, we had great trouble to push our way from the door to the stage through the packed crowd, while the poor Dewan Bahadur, albeit one of the most honored personages in Madras, was so jammed into a corner that, instead of constraining the audience to go hither or thither, he was obliged to call for the help of my square shoulders and muscular strength to rescue him from his plight.

We began, the next day, a journey by canal in a house-boat, which may as well be described in a separate Chapter.

H. S. OLCOTT.

THE DIVINE KINGS AND THE ADEPTS OF ZOROASTRIANISM.

WE learn from "The Secret Doctrine" that our races have sprung from Divine Races, by whatever name they are called. "Every nation has either the *seven* and *ten* Rishis, Manus and Prajâpatis; the seven and ten Ki-y; or ten and seven Ameshashpends* (six exoterically), ten and seven Chaldean Anedots, ten and seven Sephiroth, &c., &c. One and all have been derived from the primitive Dhyân-Chohans of the Esoteric doctrine, or the 'Builders' of the Stanzas."†

These Builders, Watchers, or Architects, call them by any name, reign over man, it is stated, "during the whole period of Satya Yuga and the smaller, subsequent Yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes, the incarnated Dhyânis of a lower order. . . . The Dhyâni-Buddhas of the two higher groups, namely, the 'Watchers' or the 'Architects' furnished the many and various races with Divine Kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms,—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds."‡

We find in the Zoroastrian system, names of various Divine Kings, as mentioned above. They were Teachers of Primitive Races. The Celestial "Desatir" begins with a race called the Mahabadians, which comprises four Divine Kings, namely, Mahabad, Jyatram, Shaikiliv, and Yâsân. During what period, and in what region they existed is not manifest, although Mahabad is compared sometimes with Mahabali or Mahabudha. But as these four names could not be found in the scanty Avastâ literature that is now preserved in the hands of the modern Parsis, from what was once an immense collection, the orthodox Parsis are hesitating to treat the "Desatir" as their own. However that may be, the fifth Divine King of this book, is Gilshah, the Gaya Maretan of the Avâsta, and Gâyomard of the Persian tradition. According to the Avastâ, he is the Founder of the Aryan Race (*vide* Farvardin Yasht), as well as the first of the Peshdâdian sub-race. He lived in the mountains. Men and beasts from all parts of the world came to him to do him homage and receive laws at his hands. He reigned thirty years, it is said, in this manner, the rest of the time being devoted to Tapasya. He is reputed to have understood the thoughts and speech, not only of men but of animals, also.

The account we find in the Avasta about Gayomard and others is so meagre that it is very difficult to arrive at a decisive conclusion. There are simply hints, as it were, in the Avasta, to be worked out by

* The Ameshashpends are six—if Ormazd, their chief and Logos, is excluded. But in the "Secret Doctrine" he is the seventh and highest, just as Ptah is the seventh Kabir among the Kabiri.

† "The Secret Doctrine," Vol. II., p. 365, o.c.

‡ S.D., Vol. I., p. 266, o.c.

minds of higher calibre than that of the present writer. These hints show them to have been still more highly advanced beings than might be supposed, judging them merely by the traditional writings. For example, Gâyo Maretan of the Avastâ and of the *Bundahish*, from whom were evolved and manifested metals, and from whose shadowy body men acquired their bodies, is shown to be more connected with the Ameshashpentas than the Gâyomard of tradition, who stands as I have meagrely described him above. A clue can be found perhaps in "The Secret Doctrine" wherein we find that Yima, the symbolical man of the first three Races, who is traditionally known to the Parsis as Jamshid, "belongs to two epochs of the Universal History."* The same hypothesis may be applied to the first king Gâyomard. If he was the Founder of the Aryan Race, who were the Founders of the pre-Aryan races, such as the Atlanteans, the Hyperboreans and others mentioned by Plato and recognized by modern scientific men? This is a question worthy of consideration by the students of the Avastâic literature in connection with the Mahabadian Race of the "Desatir." Instead of digressing from our subject, however, we shall continue by taking Gâyomard as a divine king, as we find him in the Avesta, belonging to the first epoch of Universal History.

We then come to Shiamak, or Shiamer as he is called in the "Desatir." Nothing of importance is known of him except that he used to escape from his body many times daily to meet Mazdâm, the Wisdom aspect of the Logos, according to the same work. In the book of *Shet Shiamer* we read:—"O Shiamer!" said Mazdâm, "I will call thee aloft and make thee My companion; the lower world is not thy place. Many times daily thou escapest from thy body and comest near unto Me. I will release thee, therefore, from thy body, and make thee sit in My company."

Next comes Hushang the Wise, who is honoured in having first discovered fire and taught its use to mankind. It may be remembered that up to this time humanity had remained in such a state of pristine simplicity that they could do without the use of fire. This Sovereign-Teacher was the author of the *Javidâni Kherad* (Eternal Wisdom), of which the name only now remains in possession of the Parsis. During his dynasty were discovered, or rather re-discovered, if we take into consideration the pre-Aryan epoch, metals and precious stones, which had been concealed by the pre-Aryan giants in the bowels of the earth. Hushang was honoured also in having been the first who taught the blessed art of agriculture to mankind.

He had, it is said, a "twelve-legged horse." No sooner had Hushang mounted the mysterious animal than he defeated all his enemies. It was captured at a place called "Dry Island." This island, as well as the horse, is a mystery and can be solved only by those who have crossed the borderland of mysticism.

* Vol. II, pp. 607-10, *o.c.*

Hushang was followed by Tahmuras, the "Dev-band," the subduer of giants. He, too, had opened the eyes of men. The art of writing, which he himself had learnt from the demons who were subdued by him, was first taught by him to mankind. Like his predecessor, Tahmuras also had his steed—a bird called Simorg-anké, intelligent, and even very religious.

"It complains of its old age, for it is born cycles and cycles before the days of Adam (Kaimurath or Gâyomard). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied *esoterically* will give us again 840,000 years."

A partial explanation of this bird, as well as of the "horse" and the "dry island," can be found in "The Secret Doctrine" from which I have taken the above passage. In this marvellous work we are told that—

"The wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and female hippopotamus, whose legs become at will *twelve wings*; or by those who have the patience to wait for the good pleasure of *Simorgh-unke* who promised that before she dies, she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the 'Dry Island' and its severed parts. This relates, of course, to the seventh race, Simorgh being the manvantaric cycle. It is very curious that Cosmos Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India, by a learned Chaldean, (*Cosmos Indicopleustes in Collect. Nota atrum*, t. ii., p. 188; also see *Journ. des savants, suppl.* 1707, p. 20.) He says:—*The lands we live in are surrounded by the Ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabit.* The twelve-legged horse of Huschenk was found on that continent named the *Dry Island* (*supra* p. 154)."

We see then Jamshid entering on the scene of the land of the Aryas. He also like his predecessors is enwrapped in mystery. If we take him to be Yima of the Avasta, he stands as a still higher being. "The Secret Doctrine" takes him to be the Progenitor of the second human race, the personification of the shadows of the Pitris, and the Father of the post-diluvian humanity, (*vide* vol. ii, pp. 290—93 and 607—10, *o. e.*), Gayomard and Jamshid, treated as such, are described in a proper place elsewhere (*Theosophist*, vol. xv,—Nos. 1—3). They were Avatars of the Ameshashpentas who had incarnated on earth to teach mankind.

We are told again in "The Secret Doctrine" that the reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future Manvantaras they will have risen to higher systems than our planetary world; and it is the elect of our Humanity, the Pioneers on the hard and difficult path of progress, who will take the places of their predeces-

sors. The next great Manvantara will witness the men of our own life-cycle becoming the Instructors and Guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.”*

Just as Kama Manas, or personality, is manifested in the latter part of the reign of Yina, so we see Azidahâk, the serpent-king from the land of Black Magicians, usurping the throne of Jamshid, in the latter part of his reign. It is said of Azidahâk that he was guided by Ahri-man—perhaps a Black Magician—who often appeared before him in various disguises. First he appeared in the Court of Azidahâk as a cook, and was employed by the serpent-king who knew him not. Hitherto men had been nourished with herbs and fruit, but the cook prepared dishes out of animal flesh for Azidahâk,—a system carried on by the Parsis and others up to the present day. This pleased Azidahâk in such a manner that he called in the cook and asked him if he required any special favour from his Dark Majesty. The cook asked nothing but a favor which the king did not think of much importance, namely, kissing the shoulders of the king. No sooner was the request granted, than the Black Magician kissed the shoulders of the king, and, lo! there appeared on the shoulders of the usurper two serpents, the cook vanishing at the same time! They tried to cut off the serpents, but as many times they did it so many times new serpents manifested, and tried to devour the brain of the king. And there came Ahri-man, the Black Magician, in the disguise of a doctor, and prescribed the brain of one child every day. There was no other remedy, he said. An ukase was issued by the king, and every day some one or other parent lost a child. Not only the capital, but the whole of Irân became horror-struck. The country was on the verge of devastation, and who was to restore order but Faridun, a young Initiate.

Even if we take the above account as allegorical, the subsequent account of Faridun will show some bearing on it. Azidahâk or Zouhâk, as he is sometimes called, saw in a dream, himself struck to the ground with a cow-headed mace, by a young prince, slender like a cypress.

The mother of Faridun, fearing lest the king might destroy her son, if he came to know that he had sprung from Jamshid's race, hid the child in a thick forest where dwelt the wondrous cow Pûrmaieh. She prayed the guardian of the cow to have the care of her son, and the child was kept there for three years during which time Pûrmaieh became his nurse. The news, however, reached the king, that Faridun who was to overpower him, was being reared by Pûrmaieh whose hairs were beautiful like the plumes of a peacock. Knowing this, the mother of Faridun took him far into Ind, to a “holy man” who dwelt on

* Vol. I., p. 267, c. e.

Mount Albûrz. He was taken to the Albûrz while yet a child, and brought up by this "holy man."

It is to be remembered that Albûrz plays an important part in the religious history of Persia. What Himâlaya is to India, Albûrz is to Persia. Like the sacred Himâlaya, the sacred Albûrz seems to have an *âshram* or mystic school from time immemorial, and it is this *âshram* which supplied, time after time, ancient Irân with her holy Râjarishis and Adepts who had come to rule over the vast empire in those days.

When the time approached, Faridun descended from the sacred Mount and sought out his mother. She informed him about the evil deeds of Zouhâk, and forbade him to wander about. But instead of fear, enthusiasm arose in him, and he said, "I will uproot this monster from the earth, and his palace will I raze to the dust!" A mighty crowd of the Iranians, led by the well-known Kâvah, the black-smith, whose sons were killed one after the other by Azidâhâk's order, and who now had become the leader of the oppressed populace who had collected themselves round his leather-apron, which he raised as his standard, and which ever afterwards remained as the standard of Iran till the last persecution, approached Faridun, while his mother was hindering him on account of his tender age. But Faridun, knowing that the time had come to dethrone the serpent-king and liberate Iran out of the hand of a Black-Magician, marched to the capital with Kavah's army.

Young Faridun, while on the way to Persia, having been initiated in his childhood, had an interview with Sarosh the Yazata, who had instructed him in some *Nirangs* or Mantras, (the power of Sound), by which he was to overcome various difficulties raised by his enemy, the Black Azidahâk. Here he had learnt the great potency of Sound, and the art of utilizing it for the purpose of releasing a nation from the hands of the evil Power. Thus Faridun could do wonders by the help of the occult art that he had learnt from Sarosh "of the effulgent body," and he found out that the walls of the city had engraved upon them evil talismans, which he cast down, and then entered the city. Azidahâk at that time had gone in search of Faridun; and while returning he saw him on his throne. He tried all his Black and nefarious powers to injure the youth, but Faridun raised his cow-headed mace,—which he had prepared in honour of the cow which had nursed him in his seclusion, and which was subsequently killed by order of Zouhâk,—to slay the serpent king; but the blessed Sarosh interfered, and Faridun hearing his voice say, from within himself—"Not so; strike not, for Zouhâk's hour has not come,"—withdrew his hand, and imprisoned Azidahâk in the Mount Demawand.

* * * * *

Thus, after delivering Irân from the hand of Zouhâk, Faridun, before retiring, wished to deliver over his reign into the hands of one of his three sons. But as he was desirous of leaving it in charge of one who

could claim it by right and justice, he sent them off on an errand, to examine them. While they were returning to Faridun, the latter took the form of a dragon "from whose jaws sprang mighty flames." When his sons came near a mountain pass, he pounced upon them suddenly and raised a cloud of dust about the place with his writhings, and his roaring filled the air with noise. He caught the eldest born who laid down his spear and said, "A wise and prudent man striveth not with dragons." Saying thus he fled, leaving the two brothers to their fate, with the dragon. The dragon then came upon the second prince, who said, "An it be that I must fight, what matter if it be a furious lion or a knight full of valour?" He was about to smite the dragon, when the youngest interfered and said, "Thou reptile, flee from our presence, and strut not in the path of lions. For if thou hast heard the name of Faridun, beware how thou doest thus, for we are his sons, armed with spears and ready for the fight. Quit, therefore, I counsel thee, thine evil path, lest I plant upon thy head the crown of enmity." The glorious Faridun seeing that they were now tried, vanished from their sight. But presently he appeared before them again in the form of their father, with a retinue of courtiers and others.

The above account, as given in the *Shahnameh*, the Persian epic, appears at first sight like a fairy-tale; but those who have known or studied something of the Angoëides and the Mâyâni-rûpa will have no difficulty in understanding about an Adept taking any form he likes.

He was to deliver over the whole empire to the youngest son; but he saw ill-fate awaiting Erach, the youngest, in future, and to minimise the force of the coming ill-fate he divided the reign among all the three sons, leaving the capital to the youngest. Karma prevailed, however, and Erach was murdered by his two brothers, Selim and Tûr, out of jealousy.

It was natural that the murderers should not reign, and Faridun, therefore, placed Minochehr, grandson of Erach, on the throne of Persia, after initiating him into the mysteries. He is called Miruzâd in the "Desatir," according to which he was chosen by Mazdâm for "prophecy and sovereignty," which were, it appears, inseparable in those days. We do not see any *siddhis* (psychic or divine powers) displayed by Minochehr, though he was an Adept.

The Adept who followed after Minochehr was Kereshaspa. He was not a sovereign ruler, however. The exploit attributed to him in the Avastu literature is that he had killed a serpent called Sravara, poisonous and green, who used to devour men and horses—a monster really. The allegorical account appears rather curious. He may have killed an objective monster or not, but if we take the account as an allegory and apply it to the subjective struggle of the neophyte in his initiate stage, it gives us an esoteric clue to the symbology of colours as well as of animals. The horse stands generally in the occult literature for Manas, the Thinker; and the green serpent represents the lower

phase of the same principle, the "Slayer of the Real." "The mind is the great Slayer of the Real. Let the disciple slay the Slayer," says the *Voice of the Silence*. It is by slaying the slayer one can attain to a higher stage, and the state Kereshaspa had achieved, corresponds to the state of Samâdhi.* Of him it is said that he also had retired into the caves, and his body has been watched over and protected by 99,999 Fravashis, he is to inform or reënter his body again at the time of resurrection, to kill Azidahâk who, on account of his incompleted reign, is to re-appear on earth to complete it, from Mount Demawand.

Here ends the era of the Peshdadian Race in which we see seven divine kings to complete the period. It is a noteworthy fact that they had emerged from the sacred Albûrz and after putting the Irânian Empire in order, had again retired into the same sacred caves.

NABARVANJI F. BILIMORIA.

(To be concluded.)

RHAPSODY.

SINCE the memorable year when the Theosophical Society was established, a good deal has been written and read and thought over, on subjects relating to the realm of the mystics. The great edifice containing the valuables has been described, the chambers within the edifice have been numbered, and their correlation stated; the tree-shaded alleys leading thereto have been indicated; the fountains have been named. Ideas little known before have become as familiar as the daisies in the fields. Still, amidst the flowers of thought, the tree shaded alleys and the fountains, the disciple hungers and thirsts because, judging by the realities of life, he fails to awaken or find any living reality in the edifice he has been shown. For years he has striven hard. Heaven and earth have known the earnest longings of a heaving heart, the strain of a searching mind, the pressure of matter!

Have courage! Each effort well directed within the edifice brings thee closer to the sleeping young princess whom thou must needs awaken. Each effort well directed gives strength, gives pulsation to the living centre, though thou see it not yet. Have courage! and when thou shalt have strengthened her pulsation to the required measure, she will waken to the consciousness as the living reality. Ay! and thou shalt hear her speak. Speak not merely as a thought bubbling up or suggested, but utter words audibly within thine own self. And when thou hearest it, thou wilt be not a little surprised. Try to realize whence the words uttered so audibly came, and thou wilt perchance find that a movement as it were starting from the region of the heart, and becoming sensibly felt about the base of the throat, gave utterance to the words within thy head, even as somebody would if encased bodily within thee.

* "A Dictionary of the Avestic Proper Names," by Erwad Jivanji Jamsedji Modi, B. A., &c.

Have a care then ! Thou hast awakened thy living soul, and art in possession of a priceless treasure. Thou mayst see her some day, see her as a beautiful princess, compared to the brightness and purity of whom I can suggest nothing.

Listen to her meanwhile, question her, love her, oh ! love her as thine own divine self in the infinite ; hear her, strengthen her daily with the food which is celestial. And she may speak to thee as follows :

1. Wisdom comes to him who wisdom seeks, for wisdom is like the magnet.

2. Every man, in the sense of physical manhood, seeks knowledge of things for his worldly use, for he is in the world ; but he who is of heaven seeks for heaven's wisdom and gets it.

3. Why dost thou hurry and strain thy mind : peace within brings peace without.

4. The mind fixed and calm, the spirit soaring : thus be thy attitude.

5. Seek the will of the Great Father of all. It is not found in the moment of strenuous effort, but in the quietness of the soul.

6. When in the stillness of the night the Sage sings alleluiah, the heart that throbs in unison with nature feels the pulse of the universe.

7. The Supreme One says : The truth of all I have, I give thee if thou wilt be one with me. If thou wilt allow me to descend into thee I will open thy mind.

8. Then listen : the one same law pervades all things, as the one same God rules all. The one same rule applies to all, as the one same law rules. The key-note of the universe is obtained by the law of centre.

9. The earth's centre is in the heart of the sun. The sun's centre is in the sign Pisces now. As the sun moves, the centre moves, and all move through eternity for ever and ever.

10. The light of the stars outshine the light of the world, and the light of day is in the midst of heaven. The lights of a thousand nights are but one in the day. In the night there are many lights, so in the dark world there are many, and all vanish when the sun is the reigning sovereign. *The truth of the seer of the age is the truth of the reigning ONE.*

11. In heaven there is bliss, for there there is one, and one in all.

In the world there is confusion, for here there are many.

12. In the space of time, in the time of space, in the end of things, when all vanish and one remains, there will be bliss.

The purple host of the Eternal, the swift winged messenger says : The Eternal Truth has implanted in thee the seed by thy craving..... The Lord wants thee to write by light of the angel of the sun the name of the Holy Work.

The angel of the sun says : I am the great archangel, solemn is the truth, solemn the word ; light the action, heavy the responsibility.

Have mercy on me O Lord, and guide me !

The angel says : Learn the lesson of sorrow, so that thou mayest learn the duty of obedience.....The soul has power to do as it pleases increase the power, light up the place. The soul works in the strength, of the seeing God ; the soul wants the power to do what it can, the power to change evil into good.

Have a care then ; she is a priceless treasure.

A. M. D. G.

DAKSHINAMURTI.

IDEAS rule the world, and it is from the world of thought that the world of objectivity takes its birth and derives the energy of support. It is again the world of thought in which the existence as form and name has to meet its dissolution when the Pralaya sets in. It is thought that utters the name and gives the form. It is extremely important that the student of the ancient Brahma-vidya should realise the tremendous potency of thought and meditate deeply on thought as the supreme factor of evolution. There is the field of work for him. It is there that he has to clear out the noxious weeds that send out a malarial aura and produce the fever of selfishness. It is there that he has to rear the sacred soma plant, so that he may drink the juice thereof, when the time comes to him for sacrifice.* The ancient philosophers have unanimously agreed that thought is the power that makes a man the slave of sensual bondage, or the free man living in the world of selfless thought, high above the trammels of Maya and the maelstrom of birth and death, over which that powerful goddess presides. मन एव मनुष्याणां कारणबन्धमोक्षयोः is the old saying of wisdom ; or the mind alone in men is the cause of both bondage and liberation. This ought to be carefully borne in mind by the students of ancient wisdom. No adept or Mahatma can possibly be of service to a student if the latter allow his mind to be shackled by passions and thus to be a resting place for the lower psychic elementals.

The trinity of thought, name and form ought to be the subject of the student's earnest meditation. Such a meditation will reveal many a mystery in the cosmos and many a mystery in the ancient Sanskrit literature. The universe of form has as its energising motor the universe of name, and this again is an emanation of the universe of thought. In other words, thought became the word and the word became the flesh. These three form the three lokas of the ancients, the three upadhis of man and the three matras of the sacred syllable Om. They again correspond to the Annamaya, Pranamaya and Manomaya Kosas of the universe. Let us devote a little time to the consideration of each of these three aspects. The following slokas taken from Harivamsa, Pushkara Srushti will be useful in this connection. They

* The drink of Soma is only a symbolical statement. It means simply Gnanam. Several passages in the Vedas amply support our contention. It is not an intoxicating drink as the ignorant interpret it.

refer to the birth of Brahma the third person of the Hindu Trinity and his function.

यत्तद्ब्रह्ममयंतेजः आकाशमितिसंज्ञितं
तत्रब्रह्मासमुद्भूतः सर्वभूतपितामहः (1)

अद्यापिमनसाधात्रा धार्यतेसर्वयोगिना
ज्ञानयोगेनसूक्ष्मेन प्रजानांहितकाम्यया (2)

भित्वातुपृथिवीमध्यं उपयातिसमुद्भवं
तपनस्तूर्ध्वमातिष्ठन् रश्मिभिस्सहस्रनिब (3)

तस्यमण्डलमध्यात्तु निस्सुतंसोममण्डलं
ससनातनजोब्रह्मा सौम्यंसोमत्वमन्वगात् (4)

The above slokas may be translated freely thus:—In that Brahmic Tejas known as Akâs, there was born Brahma the grandfather of all bhutas. Even at the present moment, the universe of bhutas is supported for its own good by this supporter, the All-yogî exerting the subtle Gnyana-yoga of Manas (1 and 2). Breaking the middle of the globe, the sun gets his origin and sits on high surrounded by his rays. The soma mandalam emanated from the centre of the Sun and the Son of the Eternal, Brahma, attained unto oneness with the gentle Soma (3 and 4).

Here the slokas 3 and 4 have a very important significance and it will be explained when the symbol of Dakshinamurti is explained. They refer to adjustments taking place in the body of Brahma, the personage referred to in the first two slokas. The adjective Brahmic in the first sloka is from the root Brih, to expand. Brahmic Tejas is hence an all-pervading substratum which is called Akâs, literally meaning, shining everywhere. The word A'kâs is often used in Sanskrit works to indicate the first element of which sound is the property, but it is not the sense in which the word is used here. As explained, it means the all-pervading Tejas or the homogeneous ultimate substratum of the universe. It is the last thing that admits of objective cognizance. The ideation of a Yogî which outstrips this boundary, is one with Brahmic thought, which is the ideation that underlies the evolving nature. It is the ideal universe, and the karma of our system is set on foot from it. The various cycles that dot off Brahma's day into periods are all due to the laws of that ideal universe in its functioning process. All the laws that pertain to evolution in every aspect in every yuga and manvantara, derive their existence from it. It is the goal of the Yogî's aspiration, for, indeed, Brahma is the All-yogî. He is the Macrocosmic Manas or the "flame of Prana that radiates from Âtmâ." The "Alabaster vase, white and transparent, in which burns the golden flame," is the Akâs referred to above. It will thus be seen how important it is to have this idea in mind, the idea of the thought-universe serving as the basic motor of the birth, growth and death of the universe of our cognizance. The evolution of Nature will be as

understandable to us without the one guiding Mind, as the evolution of a man considered apart from the operation of his mind.

The remarks made above apply as well to the man as to the universe of which he forms a part. Just as the karma of the universe is set on foot from the plane of thought, likewise the karma of man. It has its root in the thought forces that he has generated. These do not die but inhere in him. In this connection the words of Master K. H., in the "Occult World", will be a great help. The Master says, that every thought of man, upon being evolved, escapes into the outer world and commingles with an elemental. It acquires a form there and is fitted into the mass of thought-forms by which the human being is surrounded. These forms influence a man while alive, influence him in death, and after death mould his devachanic experience and mould his destinies in his subsequent incarnations. How they influence a man when alive is too well known. How they ought to influence a man in death and after death can very well be imagined. It has been beautifully put forth in theosophical works. Death means only a transference of all life energy from the physical body to the thought world in which that body had its being.

We can now stop a moment and consider what is Name and Form. In the opinion of ancient philosophers, name and form are inseparable. Where there is a name there must be a form. Where there is a form it must have a name. Now what is a name? It is the representation of thought on the basis of sound, or on that critical basis in which the energy of thought acts on the opposite pole of matter. Thought and matter are only two poles of one and the same reality. Evolution of the universe is the process by which the energies at the pole of thought that constitutes the Brahmik mind are transferred to and get established in the opposite pole of Maya or matter. This process of transference of energy from pole to pole produces sound and the sound subsequently takes form in matter. This fact of sound being generated under the circumstances stated is familiar in even electrical experiments. The sound that we have named is the Verbum or the Veda. The objective universe is the form in which the Veda is clothed. Hence it is that the Veda is the code by the aid of which Lord Brahma shapes his creative processes. Just as the universe has a name, likewise also every principle, sub-principle and so on, that enter as factors in such formation. Agni, or fire, is a principle, and it has its name in the Veda. Likewise Indra. Likewise Vayu, and so on. The whole universe is a tissue of forms and, equally, truly a tissue of names, as the Upanishads assert.

It was said that every thought of man upon being evolved gets shape. One may ask "where is the sound that ought to accompany the transformation of thought into form?" To this the students of Brahma-Vidya may be expected to answer as follows: "There is the sound, but you do not sense it. Vach or speech is not always of the form that we are accustomed to. Like everything else in Nature, speech also exists on higher planes. The speech on the objective plane is what is

called the Vaikhari speech. It is this that appeals to the tympanum of the ear and produces in you the sensation of sound. But there are inaudible sounds just as there are invisible forms. These may be sensed only by people who are properly constituted to sense them. The music of the spheres is not a myth. It is a reality to him who has developed the subtle sense of hearing. The harmonious motion that expands the bud into a flower is, from the standpoint of sound, a piece of music, but the music is that of Apsuras or celestial nymphs. If it be true that there are sounds that are inaudible, then it is quite probable that the evolution of thought-forms is also accompanied by a sound that is inaudible just as the thought form is invisible."

Sufficient has been said on the trinity of thought, name and form. The reader can think on the lines laid down and profit thereby. We can now take a step further and consider what is meant by the two Dharmas called Pravritti and Nivritti in the ancient works, for a knowledge of the two Dharmas is essential to a proper understanding of the subject in hand. Pravritti Dharma is the one that relates to action or karma, and the adjustment of it in a way to produce the fulfilment of certain individual aspirations. This relates no doubt to the condition of bondage in the phenomenal world but still it tends to keep a man as free and happy in it as is consistent with the nature of the case. It will make the conditioned man as he was designed to be by the Demiurgic Mind. The Nivritti Dharma tending to release a conditioned man from his bondage in Maya, takes him to a far loftier spiritual height; but the Pravritti Dharma is still in its way very holy. It is this Dharma that applies to the vast majority of men and is very important. The Nivritti Dharma is no doubt very lofty, but how few are the men who are prepared to accept it. In this connection the following sentences from the chapter II. of Manu, may be thought over with profit. They are,

अकामताप्रशस्ताहि नचैवेहास्यकामता
 काम्योहिवेदाधिगमः कर्मयोगश्चवेदिकः
 तेषु सम्यक्वर्तमानः गच्छत्यमरलोकतां.

These may be rendered freely thus :—"How very noble is freedom from all Kama ! but where is it to be found in this manifested world ! The recitation of the Veda is based on Kama as also the Karma-yoga of the Veda. But yet those who remain in Kama bound by the law, attain unto the Deva-loka." These words of Manu, the chief of all the Yogis and Rishis who work in this Kalpa, deserve the most serious attention of all students of the old Doctrine. One of the greatest among men, who was the embodiment of all wisdom, appeared on earth to teach the Pravritti Dharma. The proper understanding of this Dharma and bringing that knowledge to bear on the practical conduct of men is true theosophical work. It is the best suited to the times. Let us take as an example the continent of America. How many of the Americans are capable of understanding such terms as Nirmanakâya,

Liberation, the Great Sacrifice, &c. ? When however such things are taken before them they grow confused. Lamentable consequences follow from them. They lose their true power of discrimination and do not know how to choose when the Deva and the Rakshasa fight. Black is white and white is black to them. The Brahmins are traduced. We shall not say more than that the Brahmins feel the profoundest sorrow that the situation should be so misconceived, and pity, that earnest souls should be entrapped by their traditional enemies, the Rakshasas.

To return to our consideration of the Pravritti Dharma, we may give an illustration and point out the aim and the scope of the Dharma. This Dharma aims at a harmony between the conduct of man and the Karmic laws by which the universe is governed. Such a harmony minimizes friction and produces happiness. Let us take the case of a man who sleeps during the morning time. This man is violating the law according to the code of Pravritti Dharma. The Mighty Lord of Day is, on the eastern horizon, calling upon all God's creatures to be awake and begin their daily work. But yet our man will not—"springing from the bed of sloth, enjoy the cool, the fragrant hour to meditation due and sacred song." The visible Lord Wyswanara has reached his creatures by the positive rays that bring about the waking state over which the Lord presides, but yet from sloth he lies in dead oblivion. What is the result? What is the Karmic penalty for this violation of Natural law? The body becomes full of Tamas, *i.e.*, it becomes slothful. Life currents become dull and clogged. Various bodily disorders result from such clogging. The mind becomes melancholy and dispirited. All sorts of evil thoughts begin to take their birth. A cloudy agitation sets in. Every ray of light from the Vignāna Maya Kosha is intercepted, and, as a result, the intuitive faculties are benumbed. All these and many more consequences, some of them far reaching in their action can flow out from the sin of sleeping away the morning hours. How disastrous! It is therefore necessary that men bent on spiritual knowledge or worldly happiness, should keep themselves in subordination to, and obey the laws that govern the universe.

We can now take up the Nivritti Dharma. It relates to the process of evolution by which a soul conditioned in Maya is enabled to rise above Maya and the trammels of sense, to a condition of omniscience as regards all mundane affairs. It is a condition of spiritual bliss in which the oneness of the soul with the universal soul is reached. It is the condition of pure Vignāna as regards all that is above and all that is below. It is the condition in which the mind can ideate only in harmony with the universal mind, the Brahmic ideation. It is the condition in which the noblest aspirations for the highest welfare of man are formed. It is the condition in which the mightiest life-currents are set on foot for the invigoration and regeneration of the ignorant man. It is the condition from which the mightiest efforts are wrought for the

good of the toiling. It is in short the condition of human perfection in which a soul can be called *Kritartha*.

Now the condition described is so glorious that any man who hears it is apt to say within himself "O! how I wish that I were in that condition." To wish for a result is very easy compared with the accomplishment of it. In the present case the accomplishment is attended with tremendous difficulties. The Master says in "The Occult World," that the adept is the rare efflorescence of a generation of enquirers. Whatever the difficulties may be, one thing is clear, and that is this: it will in every way be an advantage to the world if a large number of men and women will be preparing themselves for this spiritual perfection, for so much preparation means so much mental, moral and physical purity existing as a power to purify the world. The difficulties may be great, but there can be no harm in battling with them even though worsted at times. The heights may be awful, but there can be no harm in trying to scale them, since trial alone can give strength. Some may fall down, but the next time they ascend, they will do it with more firmness.

Now we may begin to consider what qualifications are necessary for a man before he can aspire to tread the path that leads to human perfection. This has been said over and over again in ancient and modern works on Theosophy, but there is no harm in recalling to mind a few of the thoughts that have been brought to bear on the subject. Now the most important idea that must be borne in mind is that the path that leads to the status of a *Yogi* is *Karma*. The statement of *Bhagavad Gita*, आरुरुक्षोर्मुनेयोगं कर्मकारणमुच्यते, or, *Karma* is said to be the motor of progress to the *Muni* who wants to ascend to the status of *Yogam*, expresses the same idea. If *Karma* be the path of progress to the *Muni* who is above all heat and cold, pain and pleasure, it must be much more so to the ordinary man. So then a man must work, work incessantly for the good of all. The good of all is what is to be ever sought after and the good of self is what is to be completely forgotten. This is a condition which will not be welcome to the majority of men in our nineteenth century civilization, but there is no help for it. The progress of a *Yogi* is a series of sacrifices. A man can climb to the height of *Yogam* only if he is prepared for every kind of sacrifice. If he is prepared for it, then let him work incessantly for the world's good, minimizing the thought of self as he progresses.

Now let us consider the case of a man who is recognized as a great philanthropist by the world. He has constructed many choultries and dug innumerable wells. No hungry man passes beyond his door with his hunger unappeased, and he has established many watersheds for the distribution of water to the way-worn travellers. Is this man fully qualified to be taken along the path of *Yogam*?—'No' will be a sad answer, but yet it is the right answer. *Yogic* development is not a kind of forced growth introduced by the will of an adept, but it is

natural growth which comes upon one who chooses to travel along a particular path in Nature. So, then, another qualification is required. That is what is called *Ātmanātmavivékam*. This must be added to the qualification mentioned above.

The expression means discriminative knowledge of *Ātmā* and non-*Ātmā*. The student must understand (of course only intellectually now) the whole manifested Nature with all its planes and sub-planes in relation to *Ātmā*, the one life-motor of the universe. In short the student must know himself, the universe and the relation between the two. This knowledge may be considered as the chart which is to guide the motions during the life travel. Without this chart, there can be no security. Any side-light may throw out an alluring radiance and the weary traveller may yield, and may make the mistake of thinking that the light is the goal of his aspiration. This may make him stunted, may retard his further progress for long ages. One may ask, will not the Guru come to one's relief on such occasions. The answer is that if your guru is to come on all such occasions and take the student by the hand along the path, the intuitive faculty of the student will not be developed. The merit of the progress will not be the student's, and that is not what the Karmic laws of Nature require. The Guru can assist where such assistance is imperative, but cannot be expected to make such assistance a rule of his conduct as a Guru. In a few words, the student is expected to reach the height by his own strength. For other qualifications the reader is requested to consult any book on the four *Sadhanas* or accomplishments mentioned in the Vedantic works. He is also requested to commit to heart the following sentences of H. P. B. They refer, as the reader will see, to the seven portals through which a man who treads the path of Dharma that *Srī Ram* once trod, must pass to reach the goal of human perfection. H. P. B.'s words are :

1. *Dāna*, the key of charity and love immortal.
2. *Shila*, the key of harmony in word and act, the key that counterbalances the cause and the effect and leaves no further room for Karmic action.
3. *Kshanti*—patience sweet that nought can ruffle.
4. *Vairāgya*. Indifference to pleasure and to pain, illusion conquered, truth alone perceived.
5. *Virya*. The dauntless energy that fights its way to the super-nal truth, out of the mire of lies terrestrial.
6. *Dhyāna*—whose golden gate once opened leads the adept towards the realm of *Sat* eternal and its ceaseless contemplation.
7. *Prajna*—the key to which makes of a man a God; creating him a son of the *Dhyānis*.

Supposing now that man is a practitioner of all these virtues and understands the theory of the universe and man, and is anxious to tread the path that leads to perfection. What is he to do? To this question

the answer in Eastern countries will be that the man must go to a Guru and seek instruction and aid. A further question is what sort of personage is this Guru? Who is he? and where is he? What are his aspirations and what his thoughts? These and similar questions must be properly answered before the student seeks out the Guru and prostrates himself before him in full devotion and faith. Thousands of wrong notions are entertained in the East and the West about the function of the Guru. The Theosophists allege that a Guru or Mahatma gave the original impulse to the society and is watching over it. The people of the world ask why the Mahatma did not come at such and such a juncture, and why He allowed things like the Couloumb scandal. We are asked why the Master will not come, even when the leaders of the society are in disagreement and evil effects flow out of such disagreement. To all these questions we are not going to give detailed replies. The questions arise out of misconceptions concerning the Great Soul and his function. The questioners do not know what sort of connection there is between the Master and the society that owes its birth to Him. We shall next explain the symbol of Dakshinamurti to take the place of all answers.

ओं नमोभगवतेवासुदेवाय.

Salutation to the Great Lord Vasudeva.

BRAHMIN-BUDDHIST.

(To be continued.)

THE SEVEN GOLDEN KEYS.

IN that sublime work entitled "The Voice of the Silence," comprising fragments from the "Book of the Golden Precepts" selected and translated by H. P. Blavatsky, a work which, though one of the smallest, is by no means one of the least important of her literary achievements, we find a chapter entitled "The Seven Portals," which is designed to enlighten the disciple concerning the various land-marks along the path leading to higher wisdom and full emancipation, the way which he has solemnly chosen. We are told that each of these seven portals has a Golden Key. These seven keys are of vast import to the disciple, in fact no progress toward the longed-for goal can be made without them. They are enumerated and briefly described as follows, in the chapter above mentioned:

- (1) 'Dâna, the key of Charity and Love immortal.
- (2) Shîla, the key of harmony in word and act; the key that counter-balances the cause and the effect, and leaves no further room for Karmic action.
- (3) Kshanti, patience sweet, that nought can ruffle.
- (4) Vairâgya, indifference to pleasure and to pain; illusion conquered, Truth alone perceived.
- (5) Virya, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

(6) Dhyâna, whose golden gate once opened leads the Narjol (disciple) toward the realm of Sat eternal, and its ceaseless contemplation.

(7) Prajna, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyânis."

The importance of a thorough knowledge of these keys can scarcely be over-estimated. The Seven Golden Keys open for the pilgrim the seven Portals along the Path he has entered, the Path which hath "its foot in mire, its summit lost in glorious light Nirvanic." Mere words fail to express the vast depth and breadth of meaning suggested by these keys.

"Dâna, the key of Charity and Love immortal" is first. This means not the charity of mere alms-giving, but that which is laden with tenderest soul-sympathy, with wisdom for its guide, and which reaches even to the deepest depths of sin and crime. The love which is its basis is that love which is limitless and which is not daunted even by hatred. True love ever seeks those in greatest *need*, for the bestowal of its kindest ministrations. As was said by one, in an age long past, "The whole need not a physician, but they that are sick." It will be impossible to exercise charity unless we see and fully realize the *spiritual unity* which pervades humanity. Then may we know that all mankind *are* brethren, even though they blindly reject this fact. All have the germs of the same divine attributes, the difference being in the degree of unfoldment of each. This is the corner-stone of that universal brotherhood of humanity which Theosophists should form the nucleus of. Let all bear in mind that this brotherhood is a fact which inheres in their essential constitution, their spiritual anatomy. Some few are conscious of it, yet the vast majority are in that darkness which surrounds those who are in bondage to the animal nature, and cannot feel that depth of charity which is characterised by absence of resentment of wrong—by sorrow even for the wrong-doer. The sentiment of blame is unphilosophical as well as untheosophical and is the direct opposite of charity. It is consequent upon our ignorance—our lack of spiritual insight. We are all pupils in life's school, some have developed farther in one direction, some in another. Would it be considered wise for one who had mastered geometry, to blame a child yet wrestling with his primer and multiplication table, because of his inability to solve a problem in Euclid? Let us apply the same principle of charity between adults on all planes, howsoever divergent, as we who are adults apply between ourselves and children; for we are simply children of larger growth, and need the charity of mightier souls beyond us, as well as of each other, for we all have our weak points. It would not be considered a noble act for a stalwart man who is skilled in heavy gymnastics to censure the slender student who, though well versed in school-lore, cannot lift from the ground a weight of 500 lbs. or hold at arm's length a 50 lb. dumb-bell. Should one then, who is keenly alert on points of right and wrong, whose moral nature is so trained that an injury done to another hurts as much or more than

if done to oneself, blame or condemn one who, from bad karma and heredity, from perverted education, and from the continuous and cumulative influence of immoral associates and vicious environment is almost powerless to distinguish between right and wrong? The chief question here should be, will condemnation assist the weakened soul to cast off the heavy load of evil desires and habits which enslave it, and enable it to rise from darkness to light? No, a thousand times no! The power which is mighty enough to overcome vice and hatred is not the condemnation of others, neither is it the lash or the gibbet. What then is the remedy needed? Lord Buddha, that great-souled Hindu whose pure and noble teachings are now spreading over the Western World said: "Hatred does not cease by hatred, at any time; hatred ceases only by love." Another master of a later period, strong in the might of love and wisdom said: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you." These two Master-Physicians who ministered to a sin-sick world understood the Divine Therapeutic efficacy of Love, and prescribed it with full knowledge of its power, other great Teachers and Saviors have done the same. But, to digress a moment, need we be ever looking afar off for authority in matters of religion and morals? Must we be ever groping among the dim records of by-gone ages for present instruction, instead of looking and listening within the sublime and silent depths and heights of our own souls where the ever-present and ever-living God has his true sanctuary and communes with his children in spirit? When this divinity in humanity shall be fully realized, no longer will man stand aloof from his brother man, even though he be numbered with outcastes or criminals, but loving hearts and helping hands whose ministrations shall be in accord with wisdom's behests, will be ready to unite in devising and effectuating suitable means for the education and right development of these unfortunate classes, in each case where there is possibility of improvement, rather than dooming them to torture or execution without even an attempt at reformation. Restraint may be necessary but vengeance never is. It has been said that—

" All angels form a chain which in God's throne begins,
And winds down to the lowest plane of earthly minds;
And only as each lifts his lower friend,
Can each into superior joys ascend."

Further on in this chapter we read: "Feel thyself abiding in all things: all things in self;" again: "So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one Teacher, the sons of one sweet mother;" and still further: "So must the heart of him who in the stream would enter, thrill in response to every sigh and thought of all that lives and breathes."

"Hast thou attuned thy being to humanity's great pain, O candidate for light?"

"Shalt thou be saved, and hear the whole world cry?"

The above questions are put to us individually. How shall we make answer ?

“Shila, or Harmony in word and act” is next. This is “the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.” Karmic retribution is always the result of actions originating from the selfish desires of the personality—unselfish love being free from any such bondage. The use of this key necessitates constant watchfulness and a high degree of self-control. No member of the body is so hard to master as the tongue. It is far more difficult to bridle than is an untamed steed of the Pampas. Truly “He that ruleth his own spirit is mightier than he that taketh a city ;” and such rule, which includes control of the tongue, must be uninterrupted, requiring that calm, unceasing and increasing power of loving watchfulness so immensely superior to that mere physical bravery and dash which constitute the might of the battle-field, and which, in some cases is largely adulterated with vanity and even fear, and whose motive is so often ambition—not love. To master the use of this key, every word and deed, however unimportant comparatively, must be gradually brought into harmony with the silent edicts of the higher Self; the thoughts, the feelings, the affections even, must be watchfully guarded and made to accord with the highest aspirations, and morning, noon and night there should be found a constant “hungering and thirsting after righteousness.” The force of habit, the desires of the lower self and the combined influence of associates and surroundings have all to be met and conquered, ere harmony can reign, and the soul be freed from the danger of weaving further karmic webs. It may be stated here that the use of these seven keys must be acquired gradually, and not in any special order, but by calling into requisition whichever may be most needed, as occasion may require. One may find one of the keys specially difficult of use, while to a person differently organised, some other of the seven would require the greatest effort for mastery.

“Kshanti—patience sweet that nought can ruffle.” How difficult, yes, impossible, to use this key unless the soul is spiritually polarised, so to say, thus endeavouring to perform all actions from a well-spring of outgoing love in the heart, and not from any selfish desire for fruit of the acts,—the personal pleasure to be derived from them. Strength of love is required here. A love that is weak succumbs when one’s act is frustrated by enemies, when, frequently, repetitions of acts are made necessary by the carelessness or ignorance of others, or when greater energy is needed to overcome obstacles; then impatience, which is temporary insanity, gains sway—a dangerous ruler is this. But if one is armed with a strong, pure love, such as a mother feels towards her helpless child, who feels it as really a part of her own being—herself as one with it, who will gladly sacrifice her own ease, her strength, yea her very life if need be, for its welfare, then patience becomes easy and seems a natural heritage. When we can feel ourselves “abiding

in all things, all things in self," then only can we woo patience with success.

"Vairāgya—indifference to pleasure and to pain; illusion conquered; truth alone perceived." Here we have need of that total self-abnegation and self-consecration which fortifies the traveller against the wiles of pleasure and the pangs of pain, which we are not supposed to be insensible to, but are not to allow them to swerve us from the path of *duty*, for the life of the soul is of far more value to us than the life of its material encasement. And here, as before, we have need of the *might of love*, without which we are indeed powerless to establish and maintain this total surrender of the lower self. We cannot use this key unless we are "willing to part with all earthly things"—our reputation even. The whole life should be a glad love-offering, not a mournful sacrifice; no waste of time, no trifling, but persistent, concentrated effort along the chosen lines of action. Krishna says in the Bhagavad Gītā: "All actions performed other than as sacrifice unto God, make the actor bound by the action." In other words, we should act from an exalted and purified love, and a keen sense of duty, with regard only to the highest *use* of the act—not from any hope or desire of personal gain or happiness to be derived therefrom, for this would bind us in karmic chains. Here is where the strength of our love is tried and we begin to see that love is indeed "the fulfilling of the law," and here also we have need of the sustaining power of truth to which strong love will lead, for the last part of the sentence on Vairāgya refers to the conquering or dispelling of "illusions" which attach to all earthly things. When we fully discern the transitory nature of all material aggregations and forms, we have no difficulty in realising that they can not give permanent happiness to the soul, but are ever changing and disappearing, to make room for other and more advanced combinations, which, in due course, come under the same law of dissolution and re-organisation—the law of nature. Then we begin to investigate, to know and to understand our relation to the *real* which is the cause of this ceaseless change in manifestation, and which alone can give peace to the soul.

"Virya, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial." This "dauntless energy" is a product of the united action of LOVE, which is the divine motor, and LIGHT, or Manasic intelligence, which blend together in the form of WILL, and result in the manifestation of that internal or spiritual fire which consumes all obstacles that would prevent the soul from attaining "supernal truth." These obstacles are compared to "the mire of lies terrestrial," for the loves and desires of the lower or animal nature are indeed like mire in so far as they cling to and tend to drag one down deeper into the filth and slime of earthly passions. They also form dark clouds that obscure the soul, shutting out the clear light which would otherwise enter. The light ever shines, but if we

allow the clouds to form and come between us and its radiations we surely ought not to blame the light.

This rule may be found serviceable: Keep thy spiritual eye fixed on thy own ray of light, however feeble its gleaming, for if followed faithfully, it will grow brighter. Do not wander afar to seek the reflected rays from thy brother's lamp. His light is for him; thine is for thee.

The fitful tickling of the senses with the faint and transient thrills of pleasure which the lower nature seeks, is not worthy to be compared with that serene and permanent joy and peace which is our birthright and which is attainable whenever we deliberately *choose* to shake off "the mire of lies terrestrial"—the physical desire and lusts. Faith, hope, courage, perseverance and caution are all needed to enable us to master the use of this key, otherwise despair may paralyse effort. The pilgrim should remember that though the mire of earth still clings to the feet, if the *aspiration* be sufficiently strong and continuous, all will yet be well, for it is the seed whose fruit is *inspiration*. Remember too that the Path, which is for all, hath "its foot in mire, its summit lost in glorious light Nirvanic."

"Dhyâna" opens the gate leading "towards the realm of Sat eternal and its ceaseless contemplation." Daily contemplation or meditation on truth and duty, and earnest aspiration, are as necessary to the health and progress of the spiritual nature or higher soul, as our daily material food is to the sustenance and welfare of the physical body. It may truly be said to be the "daily bread" of the soul. To use this key we endeavour to close the consciousness as related to outer things, and turn it inward to that plane where the soul basks in the light of the eternal, and begins to realise its union with its divine parent. In drawing near to this inner realm we feel that it is within and around us constantly, and that we are within it. Feeling thus that it is possible to approach nearer and nearer to the fountain of all spirit, one learns to listen to its promptings, to heed the silent voice; to turn toward this inmost presence unceasingly for guidance, and with longings unutterable for conscious and eternal union with it—a condition which, when gained, renders one a fit channel for those outgoing energies of human beneficence, without which the world would lapse into chaos. In the higher realms of this state, truths flash into recognition and hidden things are made plain, and all the strife and discords of earth are transformed into glorious harmonies which blend with the sublime symphonies of ascending planes until merged in the music of the spheres.

"Prajna, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyânis." Who can fathom the Divine powers belonging to this key which synthesizes the potencies of those preceding. What varied needs are suggested; what vast experiences through successive incarnations; what depth of spiritual insight enabling the

seer to read these past life-records which are indelibly inscribed on the tablets of the soul; what utter devotion. Yet even the grandest and most unimaginable heights of wisdom which our earth-scheme of evolution has in store for its most advanced souls may be but as the A B C of development in comparison with that which other planetary systems may yield.

Slowly is the use of this key acquired, so slowly that one may sometimes despair of success, yet we should bear in mind that we cannot jump from the base of a mountain to its sun-lit summit that towers high above the clouds, neither can we take a perfectly straight course, for lofty precipices, gigantic boulders and yawning chasms would bar our progress, but we shall find the more gradual ascent of the spiral pathway better adapted to our limited strength and undeveloped capacities. Furthermore, we ought not to regard the Path as a race, of which the sole object is to reach the goal. This might open a door for the insidious approach of selfishness. But our journey should be viewed as a process of training, for the development of our powers, to the sole end that they may be rendered more serviceable for aiding and teaching our fellow travellers with whom we come in contact along the way; and we need have no fear that any needed service which we may give to a doubting or suffering pilgrim will, in the long run, retard our progress, even though it take some precious time.

We have ever before us the examples of those Masters of Wisdom, and World Saviors, who have trodden the Path and achieved the victory, and surely, if one earnestly longs for liberation from the bonds of sense, and is consecrated to the service of the Highest, which will include also the service of the lowest in the scale of humanity, he will merit the sympathy and aid of those who have the same cause at heart, those Master-Souls who are devoted to the "Great Orphan," and who will never desert the earnest and *humble* worker in times of greatest need, yet each must *do his own work*.

PUPIL.

THE EPISODE OF NA'RADA AND SANATKUMA'RA.

IN the seventh Prapâtaka of Chândôgya Upanishad is introduced the conversation between the two great spiritual personages, Nârada and Sanatkumâra. The whole of this Prapâtaka or chapter consisting of 26 Khandas or sections is devoted to it. It goes by the name of Sanatkumâra Skandha or Section. Sanatkumâra is said to be one of the 4—or 7 as stated by some Purânas—Kumâras stationed in Jana-loka. The functions of Kumâras are stated to be manifold; one of them being to lead and guide mankind, living as the Kumâras are, in Jana-loka, or the world giving rise to the true man or his ego. Nârada is stated to be the son of Brahma and a Deva Rishi, and is one of the most incomprehensible characters in the Purânas. The attributes referred to him in our books seem to be quite

incompatible with the lofty spiritual status he is said to occupy. In the later evolution of the Purānas, Daksha is said to have created, out of his loins, two kinds of sons, Haryāsawas and Subalāsawas, each a thousand in number, for the multiplication of the race. But Nārada is said to have counselled them to betake themselves to an ascetic course of life, and to have absconded with them. Thereupon the patriarch, Daksha, is stated to have cursed him with an itinerant life throughout the world. Accordingly we find him represented, with a fiddle in his hand, roving throughout all the worlds, now in Brahma-loka and now in Pātāla, now in the highest world and now in the lowest, and passing through them all with the rapidity of lightning. Wherever an important event is enacted, there Nārada, uninvited, appears with his fiddle, without the delay of a moment—there to incite both parties to action. He acts in the worldly sense—the dishonorable part of a strife-maker or a spy, and apprises both the combatants of their enemies' position. He goes and lauds Srī Krishna concerning his victorious feats and in the same breath acquaints his enemy Kamsa with the means of defeating his opponent. Prior to Srī Krishna's birth, he informs Kamsa of the fact of the incarnation of Devas as well as Bagawan or Lord in the womb of Devaki, his sister—who thereupon issues the atrocious and inhuman order for the destruction of all children, born or to be born in his realm, and for the imprisonment of his own sister and sister's husband. Those who have read the story will have known how the children of his sister were mercilessly despatched by him one after another as they were born, till Bala Rama and Srī Krishna came into existence in an abnormal manner. This is the part which the Deva-Rishi of Nārada is said to have played and to be playing even now. All these acts of his can be reconciled only on the theory that Nārada is one of the Karmic adjusters in the world—adjusting with the sound vibrations of his Vīna, which will do or undo objects in the world, according to the character of the sounds. Hence he is referred to in our books, by such uncomplimentary names as—Kalikāraka (strife-maker), or Pāsuna (spy); and goes about fomenting disputes between persons to adjust the laws of Karma in the world.

The stage at which Nārada is introduced in the episode of this article is prior to the period of his perfect illumination. That life of his just preceding his perfect spiritual development, is given out in the Bāgawat Purāna where he is represented as born from the womb of a maid-servant. His mother is stated to have been a servitor at the gates of a Brahmin. Hardly had the child entered its fifth year, before it showed a decidedly religious bent of mind. It used to be in unceasing attendance upon the yatis or itinerant ascetics that came to its village for residence during the wintry seasons and made their temporary halts in the Brahmin's abodes or Mutts without being able to proceed on their journeyings. In one of these excursions, the child paid such unusual respect to the sages that they were so pleased as to initiate him into Brahma-Jnāna. His mother dying then of serpent-

bite, he entered the forest and there meditating upon the Brahman in the heart, found the first glimpses of the voice of spirit within him—which voice warned him that he would enjoy it ever and ever in the succeeding incarnations, and not till then. Thus it will be clear that the incident that I am going to relate as divulged in the Upanishads must have occurred at about the period of Nārada's life alluded to in the Bagawata Purāna.

Inflated with the brain knowledge of the Shastras but yet feeling a void in himself on account of the absence of direct realization, this future son of Brahma accosted the Saint Sanatkumāra with the words—"Deign to give me instruction, Oh Lord," at which the Saint asks Nārada to relate what he had studied. The latter then comes forward with a formidable list of the subjects he had studied, beginning with the Vedas, down to the fine arts and physics, embracing in all twenty or more different departments of knowledge. But yet finding that all the knowledge he had gleaned from those books was but in theory, he exclaimed—"सोहं भगवो मन्त्रविदेस्मिनाऽस्मवित्." Thus do I know, Sir, the Mantras or words only and not the Ātmā (or spirit thereof). Unto him exclaims Sanatkumāra—

“यद्वैकिञ्चितदध्यगीष्टा नामैवेतत्”॥

“All that you have learnt is nominal.”

Then the Saint is said to initiate his disciple into Jñāna of the Ātmā of the things he had studied. In doing so, 15 different stages are portrayed in which one after another is given out as being superior to, or greater than, the one preceding it. At the last stage where Prāna is introduced and explained, Nārada wishes to go no further and keep silence, being convinced of the fact that Prāna is the all, and is in everything. Hence he is said to have become an Ativādin. But Sanatkumāra takes him through another series of seven. The first 15 stages described from the beginning are (1) Nāma or name; (2) Vāch or speech; (3) Manas, or the kamic mind; (4) Sankalpa, or the determining mind; (5) Chitta the flitting, and hence remembering mind; (6) Dhyāna, or that stage of the mind where it is immovable and steady; (7) Vijnāna, internal or intuitive cognition; (8) Bala or power; (9) Anna or aliment; (10) Ap, Āpas or water; (11) Tejas or fire; (12) Ākās; (13) Smara or memory; (14) Āsa or hope; (15) Prāna. Then the second group of seven is (1) Satya; (2) Mathi or an ardent desire for any object of thought; (3) Sraddha or belief in the existence of Satya or god; (4) Nishta—respectful attention to the service of tutors, &c.; (5) Krithi—the commission of duty, and hence the control of passions; (6) Sukha or felicity; (7) Bhuwa—the great without limit.

Thus it will be observed that Sanatkumāra gives expression at first to 15 stages and then to stages seven in number. Why should there be in this context the mention of these two kinds of stages? Why should there be the introduction of the first stage of fifteen in

response to the question of Nârada? Really, we find Sanatkumâra initiating his disciple into Jnâna; and the reply given by the Saint seems rather out of the way and not pertinent to the query proposed. To any reader of this story, the Saint seems to fall into the very blunder which he wishes his disciple not to fall into. Nârada's brains were full of the mere study of the many books he had learned, and his teacher seems to give him some words, only 15 in number, representing, according to him, 15 different stages. Of what practical use were these 15 stages or words to the disciple? For, if no such use is shown, all the Saint's utterances will be but vapory.

In order to dive into the spirit of Sanatkumâra's utterances and show the bearing they have on the practical teachings craved for, I shall arrange the first 15 stages in a certain manner, so that their utility from a practical stand-point may be shown.

(1) Nâma.	(9) Anna.
(2) Vâch.	(10) Âpas.
(3) Manas.	(11) Têjas.
(4) Sankalpa.	(12) Âkâs.
(5) Chitta.	(13) Smara.
(6) Dhyâna.	(14) Âsa.
(7) Vijnâna.	(15) Prâna.

(8) Bala or Power.

From the above table, it will be seen that the 15 stages can be divided into seven stages having two aspects whether considered from the stand-point of intelligence as in the first column, or of matter as in the second column, culminating in the last stage which tends to unify both these aspects. These seven stages I consider as the different stages of initiation. First, when a person has to be taught the principles underlying any department or system of knowledge, he has to read the Nâma or the dead words as contained in a book. Hence this is the first or preparatory stage for all knowledge, whether physical or spiritual. Even this stage, however low it may be, is yet conducive to knowledge. Hence it is said of it, as of other stages, that he who believes it (*viz.*, the name) as Brahman, acquires in that moment that name and is able to perform whatever he desires.

Then comes speech which will naturally be conceded a superior mode of giving instruction to the mere study of the dry bones of a book written at a time far in the past. In the oral instructions conveyed by a teacher to his student, the former can adduce new illustrations and append further teachings, where he finds the latter weak. Besides, even where no such additions are made, but the original alone is read with all due stress and emphasis by one who understands really what he reads, the meaning becomes intelligible to the student who otherwise may not be able to make anything out of the mere book.

Then come the stages where the teachings have to be communicated from mind to mind, where the words imparted are of themselves

not sufficient to convey an adequate impression to the mind of the recipient. A story is recorded in our books to the effect that Dakshinamurthi, finding words inadequate to convey his ideas to his disciples, resorted to the symbols of Chinmudra for it, maintaining silence at the same time.

The ideas that have to be conveyed by the master to the disciple are not concrete, but abstract. Through words, such abstract concepts can be but partially revealed. A mind-to-mind teaching will be able to serve the end far more satisfactorily than oral instructions; far more satisfactorily, since this teaching cannot be termed perfect in itself and there are higher modes of teaching and experience. A guru who does this kind of teaching should be a personage of very exalted development—a person who has, as it were, reached the last or seventh stage of the ladder that I have stated herein. He has reached that stage by virtue of his own development, by virtue of the mastery of his lower self, and must have practically cognized within himself what he teaches outside to his students. The student of such a great personage should not be a mere man of the world, but should be above the average level. He should also be fit to receive the instructions of his guru through his well-cleansed mind; otherwise a defiled mirror will but cast its kindred reflection. Hence we find that different stages of mind are herein represented. They are four in number. Antahkarâna, the lower mind, is stated to have four aspects—Manas, Buddhi, Chitta and Ahankâra. First comes the mind which is yet Kamic and longs after things, and hence is inferior to the Sankalpic or determining mind but is superior to the mode of instruction imparted orally. Second comes the mind which is here denominated Sankalpa. Generally the word Sankalpa as well as Vikalpa, is applied to the Manas of the first stage, where it ever doubts. But it is here applied to the Buddhi of Antahkarâna, and not the Buddhi which is called intuition. The second stage is therefore the determining mind which, if developed in the disciple, will enable him to receive, in its pristine purity, the unadulterated concepts flowing from the brain of the teacher. Even as regards the teacher, even though he may not be a fully developed individual, but is an ordinary teacher in the worldly sense, he will be better able to impress his teachings upon his students when he has got a discriminative mind, rather than a kamic one. Then comes the third stage, of the mind which is here called Chitta. Even here it is the lower mind and not the higher mind-intuition proper. Chitta is defined by Sankara to be “the nature of thinkingness, that which has the knowledge of the present time and which has the power of knowing the use of the past and the future.” Generally it is thought to be the flitting mind, that mind which flits from one object to another through the law of association of ideas. Therefore it will be found that Chitta is that which produces the powers of memory in us through its flitting character and its running from past to present or future or *vice versâ*. If the mind remains stationary, the result will be that all our powers of memory

will be unknown and non-existent. There will be no past or future, but only an ever-living present. In this stage, the powers of the memory of the disciple have to be awakened, and without the same, no knowledge communicated mentally by the master to the disciple will be long preserved in the mind or will be of use to him for the gathering of experiences through comparison. Then comes a higher stage where this truant of a mind has to be checked and kept under control. It has to be brought to a state of repose, just as the earth is. It has to be rendered more and more immovable, so that a broader field of vision may lie in the present before it, that it may have, at one gaze as it were, a sight of more of the present. It may be termed the Ahankâric state of the mind. Beyond these stages of the mind, comes the seventh, Vijnâna or intuitive mind, where the knowledge obtained becomes practical. It is through intuition that such a stage is reached. That can only be through the 8th, *viz.*, Bala or Power. This is that spiritual power which will enable us to bring all things under its subjection or sway. There is, in this stage of the mind, not only the mere knowledge of all things, but also the power to turn all things to its own account, becoming identified, as it does, with all things.

Now, correspondential to these seven stages of the mind, there are seven stages from the stand-point of matter. According to the Hindu doctrine, there is matter till the highest stage, till the very portals of Brahman where differentiation exists—of course, matter in more and more rarefied states. Such being the case, even the mind of the Hindus, which is divided four-fold in the Hindu books, is material but composed of *subtle* matter. Hence it is that they give the mind its material composition. Therefore we find that Manas, Sankalpa and others have their correspondences in matter—matter of a subtle nature.

The grossest form of the spiritual concepts may be termed its Prithivi or solid state. Anna, or aliment, stands here for the same. Then the second form of them is speech, where the mind and speech both co-operate. This is stated to be, in its material aspect, the Âpas, or water stage. Then comes the first stage of the mind-power, which is represented by Têjas or heat. Vâyu is omitted here and the fourth material stage is represented by Âkâs, corresponding to which is the determining power of the mind. Chitta, the fifth stage, has Smara or memory, which is quite appropriate. The sixth stage is Âsa or desire; for, in order to create the word, the demiurge or the creator has to desire; corresponding to it, in the mental stage, is Dhyâna or the immovable contemplation. In this stage the creator creates the universe, not in the way we desire but through a course of immovable, abstract contemplation prompted by a desire of rendering himself manifold. As the Hindu Scriptures say—"He desired, let me become many." And forthwith the one became the many. In the seventh stage is the creator or the Logos having the Hamsa of Prâna as his Vehicle; for Prâna, it should be remembered, is an universal principle. Beyond these is the Omnipotent, the Absolute Power.

After having thus divulged the different stages through which instructions can be brought home to the mind of a disciple, till the last stage of Vijnâna, when direct realisation ensues, Sanatkumâra then enters upon the practical ethics which every disciple should unhesitatingly adopt. The Ethics are not the ordinary ones which the world has to adopt, but the lofty ones which those brave souls who wish to tread the difficult and steep path of Jnâna have to adopt. The first and fundamental one is Sathyam, truth—at all costs, truth, whatever difficulties may beset us—truth in word, deed and act. It is Sattya that will lead us safe to the regions of Sat, the true. The word Sattya is compounded of two words. Sat and tyam, referring to the two existences, noumenal and phenomenal. Hence it is Sattya that will free us from all glamour of illusions in our onward path to Sat, or Brahman. Without this basic foundation, the whole superstructure of Vedânta which we may erect will but rest on a slippery basis and any day may crush us within its debris. Hence it is that Sanatkumâra says—“A true knower speaks the truth; the ignorant does not speak the truth; the conscient alone speaks the truth; Vijnâna is therefore worthy of enquiry.” But in order that a person may be a discoverer of truth, he should be ever on the alert to find it out wherever it may be found. There should ever be blazing in him the perpetual fire of Mathi or Zeal. There should be that “Virya or dauntless energy to fight its way to the supernal truth.” Otherwise some obstacle may impede its progress or some difficulty may turn him off his path. And the result will be that he will ever be a straggler or lazy loungee in the path of truth. Though having a mind for the quest after truth, his despondency will so damp his spirit that he will ever and anon be tossed to and fro like a feather and be drifted about by the winds. But with the help of Mathi, he will float, firmly and steadily like a buoy on the ocean of Samsâra. This zeal has, at its root, a belief in the existence of truth or God. No man will be fervent in his quest after truth without being convinced of the existence of It. This is called Sraddha in the Upanishads, and defined to be the Astikhya-Buddhi. This Sraddha has, in its turn, its cause, Nishta, or respectful attention to the service of gurus and other wise personages. Only when there is a reverence towards the elderly wise men, Sraddha or faith is induced. The worship of gurus and other wise men will never arise in a person who has not done his duty of controlling the passions. Each person is so filled with his own self-sufficiency that he adores but his own self and will not condescend to reverence others and pay the godly respects that were paid by disciples to their worthy gurus in times of yore. This control of passions and the Kritam or quietude consequent thereupon, arises through a desire for Sukham or happiness. And this happiness can be enjoyed in that which is the one Bhuma—that Great one without limit, where there is nought of our powers of perception or knowledge—where it is impossible for one to see, hear or know another. As said by the great Saint

in response to Nārada's question as to where It abides, "It abideth in its own glory; or (if you enquire where is that glory, I say) It doth not abide in its glory."—It is That where all our contraries, all our pairs, all our dualities meet.

K. NARAYANSAMI IYER.

SUBBA RAO'S AVYAKTAM.

IN the April issue of the *Theosophist*, Mr. A. Krishnaswamy Iyer calls in question the rendering of *Avyaktam* as *Mulaprakriti*, as against that of the commentators Sankara and others who explain it as *Nirguna Brahman*. The objection is plausible, and sounds grand when backed by the great name of Sankara. But to me it seems that T. Subba Rao was guided by strong reasons for the view he has taken, and when fully understood, they would be as authoritative as Sankara's or any others, because they are logical and in accordance with facts.

To defend Subba Rao's position, we must take the spirit of the teachings in Chapter XII. as a whole, and not any isolated word or expression, to suit our point. Arjuna asks Krishna about the relative merits of those that worship him and those that worship *Avyaktam*, that is, *Indestructible*. And Krishna as plainly replies that to reach him is easier, for, the worshippers of *Avyaktam* would have to encounter almost insurmountable difficulties. Now let us discuss a little about the sense in which the word *Avyaktam* is used in the *Gītā*.

The literal meaning of the word is "undifferentiated." Now, two things deserve this epithet; *Parabrahmam*, the one absolute reality, and the *Mulaprakriti* that is co-existent with it during the state of *Pralaya*. But Krishna in the *Gītā* clearly draws the line of distinction between the two, and his definition of each is plain and unmistakable. In Chapter IX, verse 4, he says: "This whole Universe is pervaded by me in my unmanifested form." Here the words used are *Avyaktam Moorti*. He distinctly means here that he, as one of the many manifestations of *Parabrahmam*, the ever unmanifested, pervades everything here. Turning now to Chapter VII, verse 24, we read: "The ignorant who do not know my supreme and indestructible and best nature, regard me as a manifestation of *Avyaktam*." If *Avyaktam* meant, according to Mr. Krishnaswamy Aiyar, the *Nirguna Brahman* or *Parabrahmam* throughout, why should Krishna take such special care to caution us against such a mistake. Here he emphatically denies that he is the same as *Avyaktam* or *Mulaprakriti*, and classes the holders of this view as ignorant. Chapter VIII, verses 19, 20, reads "At the approach of day all manifestations issue from *Avyaktam*; at the approach of night they are absorbed in the *Avyaktam*." Here again, *Avyaktam* plainly means *Mulaprakriti* which is the source of all manifestations as also their abode during *Pralaya*. Again, "But there is another *Avyaktam* superior to the *Avyaktam* above mentioned, which is without a beginning and which survives when all the *Bhūtan* perish." Here the *Avyaktam* referred to is *Parabrahman*, an entity superior to the *Avyaktam* or *Mulaprakriti*; and in fact existing anterior to it. It does not perish during the *Cosmic Pralaya*, because it is the basis, not only of the whole *Cosmos*, but also of *Mulaprakriti* which seems to be the foundation of the *Cosmos*. In the contested verses of Chapter XII. Krishna says that the worshippers of *Avyaktam* also reach him. If, as Mr. Krishnaswamy Iyer holds, *Avyaktam*

means Parabrahman in this context, why should Krishna teach that those who reach Parabrahman through Nirguna Upasana after surmounting enormous difficulties, would reach him, who is only a secondary manifestation and stepping-stone as it were to Parabrahman? Surely, Mr. Iyer must admit that Saguna Upasana is inferior to, and easier than, Nirguna Upasana; hence not the ultimate goal of one's efforts. Therefore, Krishna distinctly means that the worship of *Avyaktam* is an intermediate stage in reaching him, though not the shortest course.

We shall next see why Krishna deprecated the worship of *Avyaktam* or *Mulaprakriti*. Some hold that because all conditioned existence is imperfect and brings one within the bonds of Karma, the best way to escape the cycle of Samsara is to attain the state beyond the manifestation or differentiation. Since all manifestation proceeds out of *Mulaprakriti*, if one worships it, that is, tries to assimilate himself with and elevate himself to it, he will be beyond birth and death. So they go on breaking through one upadhi after another, until they land in *Mulaprakriti*. But there they are fixed too strong to move. *Mulaprakriti* is simply an illusory veil thrown over Parabrahman, and to pierce through it and reach to the Parabrahman beyond, requires no ordinary strength of spirit. The easier way, as Krishna says, is to reach him, and when this time of manifestation is over, to go along with his *Atman* to his *Dhama*, or abode, (i.e.) Parabrahman.

This is not an imaginary danger, but one unfortunately too present among the various religionists. We, the Hindus, have it prominently in the pre-eminence accorded to the Sakti or passive aspect of the Trinity. The worship of Amba or Durga now crystallised into an exclusive "cultus, from which all conceptions of the male or the active" aspect is scrupulously shut out; the belief among the Visishtadwaitins that Sri or Lakshmi is more to be propitiated as being more readily accessible than Vishnu; the pronounced preference given to the Virgin Mary in Roman Catholicism, as the divine interceder and mediatrix, over the Saviour Jesus, are all, but the too visible results of this mistaken faith. The reason assigned is very curious, as it shows that generally man's ideas of God and his nature, are simply huge reflections of his notions and beliefs thrown upon the screen of his too vivid imagination. A child takes more to its mother than to its father; she generally intercedes for him, when he fears his father's anger for some peccadilloes. So the divine Father, instead of being all love, all mercy, is supposed to be an old, touchy gentleman, ever ready to blow up at the slightest warning, and hence naturally coaxed into forgiving the truant son, by the sweet blandishments of his ever-young wife. Verily, as Colonel Ingersoll says, "An honest God is the noblest work of man."

The holders of this doctrine, wanting to annihilate all Upadhis, got as the result of their endeavours, a *Layam* of their souls in *Avyaktam*, which they fondly imagined to be Parabrahman. It is this doctrine of practical annihilation, that gives the Nirvana of the modern Buddhists of Ceylon, China and Burma; it is this that has brought the Adwaita doctrine in India to its absurd, though legitimate conclusion; it is this again that has given the idea of complete annihilation to the Nirvana of the Buddhists in the minds of the Western savants. It was the *summum bonum* of the Sankhya philosophy, felicitously called, *Niriswara* or godless. In the recent discussions in the columns of the *Hindu* on this point, both Mr. Krishnaswamiar and his opponent Mr. K. D. B. have left the main issue untouched and are breaking lances over side issues.

The Hindu, April 22.

C. R. SRINIVASAYANGAR.

Theosophy in all Lands.

AMERICA.

The report of the Tenth Annual Convention of the American Section, Theosophical Society, held at Chicago on April 26th, is at hand. The Section now numbers 15 live branches. After the usual preliminary business, congratulatory letters were read, which will interest our readers.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, March 17, 1896.

To the American Section T. S. in Convention assembled :

BRETHREN : Accept my cordial fraternal greetings on the successful maintenance of your organization during the past twelvemonth, and my best wishes for the future. By your unwavering loyalty to the Society which you pledged yourselves to support, you have tided us over the crisis of last April and kept our line of battle unbroken. But for this wise and brave action on your part we should have had to lament an irreparable disaster, instead of regretting a temporary check to our advance. Your judicious self-control under circumstances calculated to excite angry reprisals has, moreover, given you dignity and moral force, the good effects of which will be increasingly evident. I hope and expect that you will continue in this temper, whatever provocations may arise henceforth. You must try to realize that the spiritual revival embodied in the Theosophical Society implies infinitely more than the mere growth and spread of the Society itself. We have no exclusive patent for doing this work, being but one out of many agencies necessary for its accomplishment. The work of our Teachers for the race is, and has ever been, effected through many agents and agencies. Among those of the present epoch are a variety of societies, clubs, associations, and private experimentalists, savants, and writers, of whom some neither know of us nor sympathize with us. Inasmuch as we labor not for glory but for the good of mankind, we should not feel jealous of what our co-laborers accomplish, nor hurt because of their contempt for us. It is quite enough for us that we can know that we are doing some good, and, in the degree of our results, are winning the approval of our Teachers, those perfect Embodiments of Wisdom and Love.

As regards the party of Secession, who have formed an independent Society out of our former membership, my views were clearly set forth in my last Annual Address, and I have no modification to make. As I then remarked, if our seceding brothers had confined themselves to withdrawal from the Society and the formation of a new body, we should have had no cause to protest, but could have worked with them in full brotherly affiliation, both Societies being moved by a common impulse. But when they went so far as to proclaim all of the Society outside their party as irregularly and unconstitutionally existing, co-operation became impossible; we might work with any other society or association, of whatsoever kind, in the whole world, but not with them. This is the parting of the ways. It now rests with us to recognize the split as an accomplished fact, and to leave our late associates in peace to go on as best they may; applauding and appreciating all the good work they do, disclaiming all responsibility for their errors, and patiently

waiting for the time when they shall be ready to undo the wrong they have done us and smooth the way for closer and more brotherly co-operation. The initiative must come from them; we can do no more than what we have, *viz.*, to declare our readiness to meet them half-way, to forget the past, and to forgive the injuries they have done us collectively and individually.

I call your attention to the activity which has been displayed by Mr. Judge's Society throughout the past year, to their formation of new Branches, and to their unchecked zeal in propaganda. I commend this to you as worthy of imitation, and feel perfectly convinced that it rests only with yourselves to restore the old numerical strength of the Section, if you will put your whole soul into the work. Of the sixty millions of our population see what an insignificant fraction are enrolled as our members, and then judge how limitless a field is still open for you to draw upon. If we had a dozen American Sections at work with quenchless zeal, it would not be too much for the accomplishment of our self-imposed mission.

Up up, and be doing, then, my brethren; never hesitating, never flagging in effort, never weakening in enthusiasm, never shrinking from self-abnegation. You carry the white banner of the Great Lodge; keep it always in advance of your battle-line. May the blessings of the Holy Ones be with you all.

H. S. OLCOTT, P. T. S.

27 LEINSTER GARDENS,
LONDON, W.

DEAR MR. FULLERTON: If I had been able to take part in the proceedings of the Chicago Convention of the American Section of the Theosophical Society I should have been chiefly anxious to call the attention of your friends to certain broad principles of Theosophical thinking with which, as I am to my great regret unable to visit you this year, I now propose to deal in writing.

Theosophy, differing in this respect from other systems of ethical, philosophical, or theological teaching, aims at an exact comprehension of the laws which actually as a matter of fact regulate the spiritual evolution of Man. Any one whose mind is attuned to the methods of Nature will feel sure that, however subtle and obscure those laws may be, the growth of the interior faculties of Man must proceed on some systematic plan. We may assume that before any one touches the confines of theosophical thinking he has arrived at the conviction that the soul is an entity of which the physical personality is an expression for the time being. Such entities, around us in great number, are obviously at very different stages of growth. It would be childish to imagine the ultimate possibilities of progress to have been already reached in any given case. Every aspiring thinker must yearn to grasp the principles according to which further progress is possible. The ardor of his own aspiration persuades him that somehow there must be a way of stimulating the evolutionary tendencies which have brought him to the point at which he stands. He is on the alert to seize any clue that may promise to lead him to the light of knowledge. Without a clue, even, he may dimly feel that a good life of doing to others as he would be done by must be conducive to the Divine plan, whatever it is, which provides for spiritual exaltation; but he thirsts for a more exact appreciation of the methods by which that result is to be accomplished, for a clear view of the road to be travelled, of the goals to be attained, of the tasks he is required to perform, if such there may be, in order that he

may have the satisfaction of becoming a helpful, useful member of the vast family of humanity to which he belongs.

Theosophical teaching, indeed, in some of its aspects may be prodigiously helpful to people who have by no means reached the state of mind just described, for to those who are sadly wandering in the darkest uncertainty concerning the first fundamental notion that the human soul is an entity at all, apart from its physical manifestation, our system of mental culture may afford the first secure footing from which further progress may be possible, but for the moment I want to dwell on what seem to me the important principles of theosophical teaching as it affects those who are already possessed with a lofty conception of human nature and destinies, but are outside the area of exact knowledge concerning the laws and conditions that determine its further expansion.

To them, it seems to me in the first instance, the great message of Theosophy may be thought of as addressed. We must not allow the scrupulously non-dogmatic character of the message to blind us to the idea that, if it is anything at all, it is in its first broad outlines a message from those who know, to those who as yet do not know, how matters stand as regards the veritable science of spiritual Nature. It is a statement put forward on no authority that the person to whom it is addressed can possibly recognize, in the first instance, and, to begin with, claims attention on its own intrinsic merits alone. Has it a *prima facie* aspect of credibility? If so, it is worth examining in detail.

What are the main features of the statement?

That the evolution of the soul (that soul itself having been evolved by such and such processes in the past) is carried on by means of successive physical manifestations on such and such a plan.

That the law of the conservation of energy holds good on the moral as well as on the physical planes, and that Karma, the working of cause and effect on higher planes, determines the conditions of these successive manifestations.

That back to the Godlike level of consciousness and being, out of which the system to which we belong emerged, the progress of the new individualities that have been evolved by the working of spirit in matter during the life of that system, need suffer no check. That there are no limits to the degree of exaltation each such individuality, each such imperishable Ego, may eventually attain.

That far beyond us on the pathway leading to those immeasurable heights stand the Elder Brethren of humanity, those who have earliest fathomed and conformed themselves to the Divine purpose of the system; that some of these amongst ordinary humanity have conscious touch with them; that the laws which regulate advance along the path they have travelled are not disguised or secret, but are—so and so—intelligible for all who feel impelled to study them, a feeling which has been suffocated of late centuries in the Western world to a great extent by the concentration of effort on material civilization.

Each of these great heads of the theosophical message has been undergoing enormous expansion during the last dozen or fifteen years, and so many willing and well-meaning workers have thrown themselves during that period into the task of expanding the message that some of its details have been entangled, but such entanglements are of little moment as regards people who

hold on to fundamental principles. For them, as regards details, intellectual vigour will be stimulated by the necessity at every turn of checking specific items of esoteric doctrine by the criteria of reason; by weighing the value of testimony, if the matter relates to some question that can only be determined by the exercise of transcendental faculties; by comparing each new bit of teaching they may receive with the whole structure built up in their minds and observing how it will fit; by keeping their spiritual emotions, if the expression may be tolerated, on their guard against vague sonorous phrases that convey no definite meaning. They can scarcely be prejudiced to any serious extent by conflicts of statement among theosophic writers on subjects that easily await exact determination at a later stage of progress if they keep in touch with the well-understood laws which actually govern that progress.

My own attempt to present those laws in a simple, lucid, and intelligible shape, is embodied in the Transaction of the London Lodge called "The Path of Initiation." In more glowing or exalted language the same ideas are diffused through well-known theosophical books, "Light on the Path," "The Voice of the Silence," "In the Outer Court"; but though some of these essays include an attempt to sketch the moral progress of the Adept through the higher grades of initiation, there is no ambiguity in any theosophic teaching that I am acquainted with, as regards the character of the interior development which must be worked out by any one who, having found the great message of Theosophy take firm root in his mind, resolves from that time forth to make it the rule of life, and conscious relationship with those who are already identified in Nature with the Divine purpose represented by our own system of worlds the first means of putting himself on the higher levels of spiritual existence where service is identified with love and perfect freedom.

In the beginning, mischievous lookers-on—for the intermediate planes of Nature's activity are by no means free from the intrusion of influences that are out of tune with lofty aspirations—may set little traps and snares for the feet of those who are looking out for the path. This is a peril which especially affects people rendered accessible to such influences by the possession of psychic faculties rather prematurely awakened; but no one is in any real danger from such embarrassments who has a perfectly high-minded motive for his efforts in the direction of spiritual progress. If he can already say to himself, with a perfect assurance that he is in no way touched by a selfish thought, that he is solely inspired in his desire to rise in the scale of Nature by the love of his fellow-creatures and an altruistic longing to do them good, then indeed he is beyond the reach of evil meddling on the astral plane. But those who may more humbly imagine that moral perfection of that sort which we reverence in a Buddha or a Christ is an attribute they can hardly be sure of having attained in absolute purity quite yet, need fear malevolent agencies hostile to their spiritual progress,—a very busy set of agencies, be it remembered, at all times,—as little, under circumstances it is easy to define. If they recognize unreservedly that such exalted moral perfection as that described is realized in the nature of those Elder Brethren—the White Adepts, the Masters of Wisdom—towards whom they aspire; if it is towards companionship with them that the aspirant presses forward, towards the cultivation in himself of an interior condition that may make him not unworthy of such companionship, towards whatever work in the service of the Divine scheme at large he shall find ready for him to take up when those levels are

reached, then he will be shielded throughout his course by a motive which will be quite sufficiently exalted to ensure the security of his advance. If lower motives play any part in the feelings which animate a student of Occultism, if he relates the objects of his pursuit in any way to the worldly life, there is grave peril in his way, danger lest even the good element in his complex motive should itself be played upon by inimical powers, and supposing him to be psychically endowed, lest false beacons should be held out to him.

With these reservations the course of the theosophical student seems to me simple enough, even in America, where unhappily there has been a greater degree of internal disturbance within the Society than has been witnessed elsewhere. I need hardly say that for myself, my estimate of the extent to which different lodges, sections, organizations within the theosophical movement reflect accurately the ideas of our Elder Brethren, is not determined by my estimate of any personalities associated at different times and places with the leadership of the movement. It ought to be realized by everyone seriously engaged in the movement that if our fundamental position is a true one there must be many persons among us by this time who have made sufficient progress along the path to be trustworthy witnesses of the truth. Any one person may be entangled in misleading relationships on the astral plane; several persons concurrently in a position to exercise consciousness on that and higher planes and bearing harmonious testimony from different points of view, may be relied upon, when confirming teaching itself in harmony with reason. As time goes on, the theosophical body will be strengthened by the healthy and natural development of the higher faculties of other disciples in turn. Having meanwhile abundant reason to be quite sure that the sympathetic regard of the great Master from whom my own teaching has been derived is continuously directed towards the organization of which my own Lodge is a part, I am more than content to do my best for the spread of theosophical ideas with the machinery of that organization, without stopping to enquire what may be the merits or shortcomings of any other organization, in whatever external forms other workers endeavour to express their anxiety to promote true spiritual progress—which can only have one goal if it is true. I have no doubt they will conduce to the common purpose in so far as their motives are simple, unworldly, and devoted to beautiful ideals, but at all events, in addressing our friends and fellow-Theosophists at Chicago, I may be entitled to give them the assurance that in my unhesitating conviction they have made no mistake in remaining attached to the old organization, not because this or that name is associated with it but because it is the organization through which to all intents and purposes the whole Theosophic message in its breadth and amplitude has been poured forth for the benefit of our generation, and because it has become and is becoming, through the development of some among its members, a better and better channel for the transmission of more detailed knowledge. The work that has been done during the last twelve months for the expansion and amplification of that knowledge, in the London Lodge, and by means of the publications issued by the Theosophical Publishing Society in connection with the European Section, affords abundant evidence to this effect. We are in possession now of such floods of teaching and information, tending in every direction to strengthen and fortify our first broad conceptions of spiritual Nature, that no one who has kept abreast of our progress can any more relapse from theosophical

enlightenment than the modern scientist could relapse from the views of physical Nature he has reached, back into those which prevailed in the dark ages of ignorance and superstition. Theosophical study has thus become, for all who take proper advantage of its opportunities, so immeasurably more interesting than personal questions affecting the Society's organization, that we may surely hope to see these all more and more out of notice as time goes on.

As is involved in what I have said, it seems to me a pity that theosophical students in any part of the world should feel it necessary to pursue their study under different flags, but the important thing is that they should pursue their study. Just as certainly as one sun illuminates the system, those who make real interior progress on the lines I have indicated above must come ultimately into relationship with the one great advance guard of humanity led by those I call our Elder Brethren. But meanwhile the only way each person in turn can decide intelligently how to direct his earlier footsteps is by making himself fairly master of the teachings emanating from the various fountains of theosophic literature, some of them flowing just now with such remarkable activity. None of these, any more than any one fountain of inspiration in the past, should be thought of as exclusively entitled to respect. Any claim on the part of any one writer to monopolize the wisdom of the Adepts is intrinsically absurd. This must always flow to the world through many channels, and any given student must be indeed sure of the absolute parity of any one such channel before he can afford to disregard all others. So, if I may venture to offer any direct counsels to friends and fellow-students in America, my concluding suggestions must point to the propriety of making each considerable group of theosophical students a vortex of all current expositions of spiritual science which seem to have any *prima facie* claim to authentic inspiration, in order that the members of such group may be enabled to examine and compare the various expositions without favor or prejudice, holding fast resolutely to that which is good, from whatever source it emanates, and so building up in their own minds a conception of spiritual Nature which shall be in all respects logical and coherent, which shall never be regarded as beyond the reach of readjustment and extension, but which shall as regards its general structure be trustworthy enough to live by and to die by, and to climb by towards loftier spiritual knowledge and development through successive lives to come.

In cordial friendship and sympathy, yours sincerely,

A. P. SINNETT.

MARCH 29th, 1896.

THEOSOPIICAL SOCIETY,
BENARES, INDIA, N.W.P.,
March 24, 1896.

DEAR FRIENDS AND CO-WORKERS : From this ancient land which gave the Wisdom Religion to the world, and which was so dear to the heart of H. P. B., as the motherland of her Master, I send you loving greeting.

Hard and difficult your position has been and is, a small minority loyal to the Society established by the Great Ones, the Society left by many who should have clung to it and helped to carry it on. But you have stood bravely and nobly, and have prevented the disappearance of the American Section from the Society to which H. P. B. gave her heart and her life. One

may dare to hope that as time goes on, many who have left us will come back and join us again in carrying on the old work under the old name. You will welcome them cordially, I am sure, as all members will do in other parts of the world, for to present again an undivided front would indeed be well.

Of the one who has just passed away, words cannot now be fitly said, for over a scarce-closed grave one can but breathe a hope that the work done and the sacrifices made may win for him opportunities of future service, whatever may be the judgment of the Law on the last two sad years. To that Law we commit him and ourselves, knowing that the Law is just and good.

Looking to the future, we see it bright with hope. In every quarter of the world we see the Society gaining in strength and in usefulness, with fairer promise than it ever had before. The American Section is part of the Society and must share in the life-blood coursing through the whole system. The heart of the Society is in Tibet; its limbs spread all over the world; no limb in union with the main trunk can perish; so with full hope and confidence in your future, I pray on you the blessing of the Masters, and wisdom, courage, and devotion in your work. Affectionately yours,

ANNIE BESANT.

LONDON, N. W., April 14, 1896.

To the Convention of the American Section of the Theosophical Society:

DEAR COLLEAGUES: The European Section of our international body offers you its sincerest good wishes on the occasion of your Convention. Though you may be fewer in numbers than you once were, you have the satisfaction of remembering that you have preferred principles to persons, and that counts for most in the long run. You have also the knowledge that the other Sections of the Society all over the world stand behind you, all members of the same body.

Looking back over the past twelve months, you cannot but have been struck with a decided change for the better in the activity of the Society. There has been less indiscriminate propaganda, less platform work and pamphleteering, less feverish superficiality. Such propaganda has been happily subordinated to deeper study and more careful research, the outcome of which has taken the form of a more reliable literature. In fact, the past twelve months have added enormously to our power of real propaganda, and though it may not show immediately on the surface of things, it works very effectively underneath, and the class of mind eventually attracted is more thoughtful and balanced.

The previous four or five years had been spent, for the most part, in reproducing the contents of books written in the earlier years of the Society's existence; the past twelve months have been spent in adding to and checking the information of the earlier years. This is a most encouraging sign and should intensify the ardor of study in the Society enormously.

It is hardly necessary, however, to remind ourselves that new information is of very little use if the mind is not prepared by constant exercise and practice of self-reflection to properly digest it, so that it may add health to the soul and strength to the spirit. To merely repeat what we read may be a good exercise for the physical memory, but it is not study; it is as lifeless a transmission of thought as a phonograph is of spoken words. We all know this, but it is more encouraging to see it carried out into practice than preached about in theory. And, therefore, the little that has already been

done on these lines should encourage all of us to redouble our several efforts, so that the power which indubitably is back of our Theosophical Society may have an ever more perfect instrument of expression.

It is curious to remark how the highest qualities are contained in the simplest terms. If we could only always remember that common sense and decency are as lofty expressions of Theosophy as any that exist, we should be content to pay less attention to sentimentality and phrases, and give more heed to the reality of things.

Nature, in the long run, has little mercy on our illusions, and wisdom is content that it should be so. Truth, in great things and in little, is what our motto teaches, and so long as we remain faithful to so high an ideal we have nothing to fear in this or any other state of existence.

These things being so, the outlook is very pleasant if we continue to travel on the path we have at last clearly defined. And that you have so courageously elected to fare upon that way, your present Convention is proof. We therefore tender you our heartiest congratulations, and wish you all success on your journey.

For the Executive Committee.

G. R. S. MEAD,

General Secretary, European Section T. S.

The General Secretary, Mr. Alexander Fullerton, in presenting his report, reviewed at some length the history of the Society in America during the crisis through which it has lately passed, and though some shades of the picture were dark, there were bright lines discernible in his hopes for the future. We have room for only the closing paragraphs, which were as follows:—

Five years ago, on May 8th, 1891, our great and beloved leader, H. P. B., passed from this incarnation and her then work. As we commemorate on White Lotus Day, herself and her mission, we may well recall the marvellous devotion, the changeless zeal which made the Theosophical Society possible, and the passionate love of unity which would, we know, have kept it one—True honor to her will, rather *must*, excite in us the hope that such love will still bear fruit, and that long before her next incarnation the Society she so cherished will realize her ideal.

What is to be the future of the American Section? Exactly what our strength and our energy combine to make it. Every reason for work exists just as vitally as it did in 1894, and even our number of Branches is larger than in 1886, nine years before the schism. Theosophic truth remains as heretofore, Theosophic motive is as potent, Theosophic duty has not changed, Theosophic help is as assured. If with true consecration we determine upon circulating among our fellow-men the great truths which have regenerated our own purposes and are to regenerate those of humanity, the fact that we are feeble need not appall, even discourage. If we do all that we can, we do, as the Masters have said, all that They ask. If we do all that They ask, that doing will certainly not pass unhelped. It is really for us to say what shall be our future. Steady, earnest, persistent, devoted work will tell. For this we have responsibility, not for the results. They belong to the Law and to Karma. We have no need to harass ourselves with anxieties as to the outcome, though we certainly need to examine ourselves very carefully to assure that motive thrills with utmost vigor, and effort falls not below its

highest reach. The minor cycle is nearly over, the passing century nearly closed, and this too gives an impulse towards all possible achievement. Perhaps, furthermore, such well-spent years, full of zeal and kindly thought and the spirit of true Theosophy, may not be without sympathetic influence on others interested in the same aims, and that the time may thus be hastened when all Theosophists, single in motive and generosity and devotion, may yearn for fraternal heart, fraternal convictions, fraternal unity. "That they all may be one" was a very beautiful prayer from a very beautiful character: we shall honor ourselves and the ideal he and all great Teachers held aloft if we echo it. Time effaces discords and surface cleavages, but it never abrades the fundamental rock of Truth and Humanity. On that all may find secure permanence; above it may be erected a world-wide temple, sheltering every one who loves right, cherishes duty, and serves the race.

ALEXANDER FULLERTON,

General Secretary.

The Majority of Branches of the American Section, T. S., vote for the adoption of the Rules in the form adopted by the Indian Section, T. S.

EUROPE.

LONDON, *May 29th, 1896.*

The Sixth Annual Convention of the European Section of the Theosophical Society is arranged to be held in London on the 4th and 5th of July next.

Owing to the continued growth of the business, the Theosophical Publishing Society have announced in the *Vahan* (June) that they are about to remove into larger premises, and that after June 24th their address will be 26 Charing Cross, London S. W. They will shortly issue a new catalogue of all books connected with theosophical subjects.

"White Lotus Day" was celebrated at the Blavatsky Lodge on May the 8th. The platform was quite a garden of white flowers, which had been sent from friends far and near. After passages had been read from "The Light of Asia" and "The Voice of the Silence", and some short speeches made, there was an informal gathering, where, in friendly talk, Mrs. Besant, Mrs. Cooper-Oakley, and others, gave some personal reminiscences of H. P. B.

The syllabus of Mrs. Besant's lectures on Sunday evenings next month at Queen's Hall is as follows: June 7th, *Devachan*; Its Sub-divisions; Man's Life in Devachan; Its Place in Evolution. June 14th, *The Buddhic Plane*; The Monad; The Development of the Buddhic Vehicle; Its Relations to the Lower Planes. June 21st, *Re-incarnation*; The Process of Individualization through Mineral, Vegetable, and Animal; The Continuing Entity; The Factors in Reincarnation. June 28th, Stages of Development of the Ego; The Quickening of its Vehicles. Mrs. Besant has lectured twice this month at the Blavatsky Lodge. She divided her subject, "Liberation by Action," into two parts, the first being "Reincarnation" and the second "Sacrifice". She will, during the next month give three lectures in Paris, and will also lecture in Amsterdam, and at the Hague.

The Lectures to be delivered at the Blavatsky Lodge in June are, 4th, *Vegetarianism and Occultism*, by C. W. Leadbeater. 11th, *Evolution as seen by the Occultist*, Mrs. Besant. 18th, *The Root Races*, Bertram Keightley. 25th, *Power, Knowledge and Love*, Miss Arundale.

In *Nature* (14th May) under the heading of "Science in the Magazines" is found the following interesting paragraph:

"Dr. St. George Mivart writes on "Life from the Lost Atlantis" in the *Fortnightly*, his paper being concerned chiefly in pointing out the significance of the discovery of *Uænolestes obscurus*, a still-existing survivor of Ameghino's Epanorthidæ, and the representative of a new family of recent Marsupials, described by Mr. Oldfield Thomas before the Zoological Society on December 17th, 1895. "This little, apparently insignificant, mouselike creature," to quote the author, "turns out to be an animal of extreme interest, for it affords strong evidence that what we now know as South America and Australia must have been connected, and the Atlantic at least bridged by dry land, if even an Antarctic continent may not have existed, of which South America and Australia are divergent and diverse outgrowths."

At the present time, another book by Mr. Lafcadio Hearn is going the round of the public libraries. It bears the title of "Kokozo" meaning *heart*, and treats of the inner life of the Japanese. The word Kokozo is used here in a sense equivalent to the English of "the heart of things". It is interesting to Theosophists to observe how this writer brings the idea of reincarnation prominently into Western notice, and how he is watching the influence of science, in regard to the change which must surely come to religious belief before the world is much older. "Every great progressive movement of science during the century" he says, "has been followed by considerable modifications of popular beliefs." The churches, though still holding to a specially created Soul, mostly accept physical evolution and we can expect neither "fixity of belief" nor "intellectual retrogression" in the near future. He thinks it probable that religious ideas will change rapidly, and that as the doctrine of psychological evolution must come to be accepted by the intellectual mind, it seems likely "that the whole conception of the Ego will be eventually transformed through the consequently developed idea of pre-existence. Further, he writes that an intellectual movement is advancing in directions strangely parallel with Oriental philosophy: the idea of pre-existence "passes out of the realm of theory into the realm of fact" to the scientific psychologist, and common intelligence will follow science. But, he says, science "will not be the only factor in the modification of Western religious beliefs: Oriental philosophy will furnish another. Sanscrit, Chinese and Pali scholarship and the tireless labour of philologists in all parts of the East, are rapidly familiarising Europe and America with all the great forms of Oriental thought; Buddhism is being studied with interest throughout the occident; and the results of these studies are yearly showing themselves more and more definitely in the mental products of the highest culture. The schools of philosophy are not more visibly affected than the literature of the period."

Mr. Hearn speaks of the doctrine of Karma as the influence which determines re-incarnation, and as the "power which makes for righteousness." And the self, he says, which makes and dissolves the Karma "is the divine in each being. It is called in Japanese *Muga-no-taiga*—the great self-without-selfishness"; the other self which is wrapped in illusion is false, and it is only by the tearing away of this false self that "Infinite vision" comes.

This writer might have been studying recent Theosophical writings when he says "Even as our personal lives are ruled by the now viewless lives of the past, so doubtless the life of our Earth, and of the system to which it belongs, is ruled by the ghosts of spheres innumerable: dead universes—

dead suns and planets and moons,—as forms long since dissolved into the night, but as forces immortal and eternally working.”

One of the sweetest traits that Mr. Hearn gives of Japanese character, is that refinement which produces an attitude of constant unselfish self-control. It comes from a trained sense of duty which makes them always *show their happiest face to the world*, hiding away the small troubles of life.

The *Geographical Journal* (May 1896) contains the account of Mr. St. Geo. R. Littledale's recent "Journey across Tibet, from North to South, and West to Ladak." His object was to reach L'hasa, but unfortunately he failed to do so, and had to re-trace his steps when within 43 miles from the goal. His account of the Lamas is interesting: the information concerning them was given to him chiefly by an interpreter named Wohabjew, who spoke Hindustani well. The present *Dalai Lama*, he was told, would soon come of age, and that he was discovered in baby form at Thokpo, five days from L'hasa. The Regent at L'hasa is the acting power, and it seems from this account that very few of the *Dalai Lamas* ever do come of age. The present Regent has been in office forty years. Mr. Littledale made some vain efforts to obtain old manuscripts. One of these was described to him as written on antelope skin in ancient characters, telling of treasures hidden, ages ago, "The natives," he says, "tell the most marvellous stories of the gold and precious stones that they dig up from the ruins of the cities buried by the sand. They make regular expeditions into the desert to recover lost treasures, and many of them told strange tales about old fortified cities which were guarded by ancient men in quaint Chinese costumes, speaking an unknown tongue."

After the reading of Mr. Littledale's paper before the Royal Geographical Society, Sir Henry Howarth remarked that "this particular district is the most interesting enigma in all Asia." "It is a great Puzzle to know how these wild tribes and the Mongols, from Lake Baikal to the Volga, can understand and become attached to such an intricate and elaborate system of theology as that hidden behind the Lama medium—a sort of Blavatskyism gone mad." The mountains crossed by Mr. Littledale are called the Nyen-chen-tang-la, and had not been crossed before except by native explorers.

We have also another account of travels in unexplored regions of the same country, by Captain F. Younghusband, in his book called "The Heart of a Continent" Some of his experiences were very remarkable. In one valley he found a secluded people, who were ignorant of the rest of the world, and who had never even heard of the sea! Capt. Younghusband is a thinker as well as a traveller, and he compares these people who are unconscious of the dwellers in the world around them, with ourselves, and wonders whether we too are not living like them unconscious of the far greater worlds and beings outside our own planet? His thoughts were commented on in the *Spectator* a few weeks ago, and the writer of the article seems to like this dream of greater worlds, and greater beings than ourselves: exceptional gifts, he says, are given to occasional individuals, and it needs only to multiply such gifts among the myriads to imagine worlds peopled with those whose development may certainly be far greater than our own—greater than any we can imagine. The result of the "exaltation of the thinking-power, once general or universal, would be a race far removed from men."

E. A. I.

NEW ZEALAND SECTION.

Within the last month the formation of the New Zealand Section has become an accomplished fact. The application for it was sent to the President-Founder early in March, during the visit of the Countess Wachtmeister. It was indeed in a large measure due to her advice that this step was taken so soon. The feeling had been for some time growing, that the work in New Zealand would be more compact and therefore stronger, and that there could be a closer union among the Branches, if we were formed into a separate section. For though the Australian and New Zealand Branches have worked together in complete harmony, and are all very sorry that the separation should have been necessary, yet it was felt by all that the distance and difficulty of communication between the two countries was a great drawback and tended to produce a want of solidity in the Section. But there were considerable difficulties in the way, and it was the Countess who helped us to overcome these, and indeed smoothed the way for us in every respect. We hope we shall be able to show our gratitude to her in the way we know she will like the best, by being faithful and devoted in our work for the cause of Theosophy. Early in April a cable message was received from Col. Olcott, intimating his consent to the formation of the Section, and on May 4th an Executive Notice arrived, authorising it, and appointing Miss Lilian Edger, M. A., General Secretary *pro tem*. A Head-quarters office has been established in one of the rooms of the Auckland Branch (address:—Mutual Life Buildings, Lower Queen St., Auckland), and the preliminary work of organisation is in hand.

The Section is but a small one, consisting of only seven Branches. Of these, three, the Auckland, Dunedin, and Christchurch, are showing considerable activity, holding regular public lectures and open meetings for papers, discussion, &c., and also classes for the study of the "Secret Doctrine" and the Graduated Scheme of Study, and an H. P. B. Training-class. The Wellington Branch, though it has had a somewhat troubled existence so far, is now beginning to show signs of increased health and vitality, and holds regular meetings both for members and for the public; while the Pahiatua Branch, which is the smallest in the Section, holds weekly meetings for study and will no doubt in time take up more public work. The remaining two Branches, the Woodville and Waitemata, are as yet the least active, holding only occasional meetings, but it is hoped that they will before long take up more definite and regular work. In addition to these Branches, there are unattached members scattered through the country and in one or two places there seems reason to think that the interest will soon spread sufficiently to form new Branches.

A considerable impetus has been given to the work by the visit of the Countess Wachtmeister. She visited several places where Theosophy had not previously been brought under the notice of the people, and also did much good in strengthening the various Branches. She left Auckland on April 18th for Honolulu, where she purposed staying a fortnight, and then proceeding to San Francisco. All who had had the pleasure of seeing and hearing her were very sorry to bid her farewell, but we are glad to think that she is now taking to other and far larger centres the sympathy and help which she so freely gave to us.

Reviews.

Lucifer.—May 1896. Mrs. Besant again extends greeting from the "Watch Tower" to her many readers, after several months of absence. The subject of Pasteurism is taken in hand, and some of its ghastly enormities noticed. She states that although vivisection is not yet established in India, the friends of Pasteurism hope that it soon will be, and are raising large sums of money for Pasteur Institutes, which will of course contain the furnishings of the Vivisector's laboratory, with all the needed paraphernalia for the culture of poison-germs in animals, which germs, after careful nursing, are destined to venomise the blood of suffering humanity. This, of course, is not as revolting as the cutting open and torturing of animals merely to satisfy the curiosity of the reckless experimenter, yet the thought-pictures which the idea suggests are by no means of the highest grade. The establishment of the Anti-vivisection Society in Calcutta, before which body Mrs. Besant had the pleasure of lecturing last January, is noted. The report of "Prof. R. L. Garner, an African Explorer," in regard to finding a most remarkable human being, resembling a gorilla, is commented on and the suggestion offered that he may possibly be a distinct off-shoot from the ancient Lemurians. A quotation from a letter written by a Bishop in Honolulu, concerning the spread of Theosophy, which he characterises as "the blankest atheism," displays an astonishing amount of ignorance. The remarks on "White Lotus Day" contain a beautiful thought relating to H. P. B., from a correspondent (see Cuttings and Comments).

Mr. Mead prefaces his "Lives of the Later Platonists" with an introductory chapter on "Alexandria and its Schools," "The Populace," "The Library," "The Museum," "The Dawn Land," &c. This continued historical and biographical contribution promises to be exceptionally interesting. "Early Christianity and its Teachings," by A. M. Glass, is concluded. It contains quotations from the early Christian writers, and the inference is that their ideas were characterised by a spirit of far greater freedom than is to be found among the average latter day Christians. "Animal Reincarnation" is discussed by N. A. Knox. "Man and his Bodies," by Mrs. Besant, is continued, and treats of "The Causal Body," "The Spiritual Body," "Temporary Bodies," "The Human Aura" and "THE MAN;" most important subjects truly. O. S. Cuffee has an article on "Sufism" (the mystic types of Mahomedanism) which is to be concluded. Mr. Sinnett's important "Letter to the American Section" is reproduced in this issue of *Theosophist*. "Letters to a Catholic Priest, No. II.," by Arthur A. Wells, will be read with interest. "Theosophical Activities" treat of important matters concerning the Indian, European, American and Australasian Sections.

E.

Theosophy.—May 1896. This issue is filled with memorial tributes from the friends of the late Wm. Q. Judge.

E.

Mercury.—April 1896, did not reach us in season for review last month. The leading article contains the first portion of an address on "The Bhagavad Gîtâ," delivered before a joint meeting of the two Honolulu T. S. Lodges. It opens well. The next article, a valuable one (also by the editor, we conclude) is "Theosophy—its Inspiration," and is also to be continued, "Behind

the Veil" narrates the thrilling and dangerous experiences of a correspondent who possessed more zeal than discretion—not having sufficiently purified the thoughts and desires. "Practical Theosophy" considers the question of "Animals as Food"—a question worthy of serious thought, "Echoes," "Reviews," "Aids" and "Children's Corner" (this department being very interesting) complete the number before us.

E.

Theosophy in Australasia—May 1896. The main feature in this issue is the report of the "Second Annual Convention of the Australasian Section, T. S.," which was held at Melbourne on the 3rd and 4th of April last, and briefly noted in June *Theosophist*. The General Secretary's able Report is full of good cheer. As is said on first page—"This number... is in a special sense an historical document."

E.

The Irish Theosophist—May 1896. This issue continues the article on W. Q. Judge. The main articles following are "The Protest of Love," "Self-Reliance," and "The Mountains," all by Æ., "Eloquent, Just, and Mighty Death," by C. J., "An Old Celtic Mystery," by W. L. and "Phantasia," translated from the Russian by Vera Johnston.

E.

The Theosophic Gleaner—June 1896. The main articles in the number before us are all valuable reprints from theosophical journals or works published by Theosophists. A Supplement which accompanies this issue, gives a full account of the observance of White Lotus Day by the Bombay Branch, T. S.

E.

Theosophia.—(Amsterdam) May 1896. This magazine commences a new volume by appearing with an elegant gilt title-page. Its first article is entitled "The Beginning of a New Year;" this is followed by "The Letter or Spirit" and continued translations of important works. May success ever attend its efforts to spread the truth.

E.

The Arya Bala Bodhini—June 1896. The opening "Notes and Comments" (nearly six pages) are all on important matters. The two leaders—"What makes an Ascetic," and "A Dialogue," will each prove specially instructive to Hindu youth. Gokulananda P. Varma, next narrates "A True Indian Story" which is followed by various interesting reprints, a stirring "Appeal to the Hindu Community," notices of "Activities," and "Students' Corner." The Editor deserves hearty encouragement in his able efforts to present the right kind of magazine for Hindu youth.

E.

The Seen and the Unseen—May 1896. "From the Seen to the Unseen" by T. A. D. Maillard is still continued. The main articles following are "An Address to the 'Children of the Earth Plane,'" "Psychometry," "Local Spiritual Christianity," by the editor, and "Palmistry," by Madame Alce Nordska.

The Thinker—Nos. 21, 22, 23, 24; 1896. The editorials are on "Prayer," "The Craze for Phenomena," "The Path of Liberation," and "Yoga, True and False." "Doctrine of Grace," "Sankara's Hari," "Sitaramanjaneya Samvadam," "Atma Vidya Vilasa" and "Vishvavidya Catechism" are still

continued. There are other articles on "Music as a Hypnotic," and "Social Reform," also the third paper on "Early Marriage." E.

The Buddhist—Nos. 14 and 16 only have reached us since our last issue. The first continues "Maha-Parinibhana-Sutta" and "Vasetha Sutta" (each from *Sacred Books of the East*), has editorials on "The Wesak," and "The Recent History of Japan," and contains a brief summary of Col. Olcott's Address at Ananda College, Colombo. The second has further extracts from *Sacred Books of the East*, an Editorial on "Buddhist Missions," and the Speech of Babu Norendro Nath Sen at the late Birthday Anniversary of Gautama Buddha, held in Calcutta—reprinted from *The Indian Mirror*.

E.

Thankfully received—our European T. S. exchanges, *Phrenological* and *Philosophical Journals*, *Modern Astrology*, of London, *Astrological Magazine*, of Bellary, *The Sanskrit Journal*, of Kumbakonam, *Harmony* (the Theistic or Brahmo-Somaj Journal), of Girgaum, Bombay, *Notes and Queries*, *Rays of Light*, together with Spiritualistic, Scientific, Religious, Educational and Miscellaneous exchanges.

THE PAHLAVI TEXT OF THE VENDIDĀD,

EDITED BY DARAB DASTUR PESHOTAN BERAMJI SANJANA, B.A.

As the first fruits of the Victoria Jubilee Pahlavi Text Fund started by the Parsees of Bombay at the suggestion of the late Professor Darmesteter, the Parsee community and especially the Avesta students are presented with a well executed and neatly printed second edition of the Pahlavi Text of the Vendidād Fargards, I.—IX. and XIX., by Darab Dastur Peshotan Beramji Sanjana, B.A., with an able introduction in English, critical and philological notes and appendices on the History of the Avesta Literature. The first edition of these texts was published so late as forty-three years ago by Professor Dr. Friedrich Von Spiegel, of the University of Erlangen. The Vendidād is supposed to be the 19th book of the 21 Nasks or the Sacred Books of the Parsees, which are said to have been destroyed or burnt to a large extent, by Alexander after the conquest of Persia. It treats of the religious, ethical and sanitary laws according to the Zoroastrian standpoint. These laws are supposed to have been revealed by the Deity and promulgated by the Prophet Zoroaster, and were first reduced to writing, in a language erroneously called Zend, but as Mr. Darab terms it, "in the Avesta Language or the language of Eastern Iran." From that tongue they were, many centuries after, translated into the Pahlavi dialect which was then current in Iran. In these two languages the Vendidād (Avesta, Vidaēvodata, meaning the Law against the Devil) is handed down to the present generation in a more or less mutilated form. Many years ago the scattered manuscripts in these languages being gathered together, the European Orientalists were the first to collate and edit them according to the European method of research. But now we have to congratulate the Parsee community for producing from amongst a handful of their clever and learned Dasturs and Mobeds, a learned, critical and painstaking Savant in the person of Mr. Darab Dastur Peshotan Beramji Sanjana, B.A., who, as far as we are aware, has been the first Parsee that has shown so much aptitude and acumen for editing ancient religious manuscripts according to the European method of research. The work under review is the 3rd production of the kind by the learn-

ed Dastur within the short period of a year. In the beginning of 1895, Mr. Darab published his photo-zincographed edition of the Pahlavi Mirangistan, and soon after, a first class edition of another Pahlavi work known as the Dinai Mainukhrat or the Mino-khirad. The texts are edited with the object of supplying the European scholars devoting themselves to the study of the Avesta and Pahlavi literature, with the correct copies of the old Pahlavi Manuscripts lying in the libraries of the Parsee Dasturs, as also of putting within the reach of the students the Pahlavi Texts prescribed for the Degree examinations of the Bombay University. And, we think, the work could not have fallen into better hands, as Mr. Darab is, already known to be a very careful student of the Avesta religion, tradition, and customs and has also made his mark in the literary world of the Orientalists by his able lectures and writing. He was the first Parsee scholar who successfully refuted in a lecture the views of the European writers and scholars who held that the ancient Persians were in the habit of contracting next-of-kin marriages, a charge proved to be utterly false and malicious and never before falsified to the complete satisfaction of the European savants. For that single lecture alone the Parsee community ought to thank the learned Dastur. Besides, Mr. Darab is also known as the translator of a German Work, into English, on 'The Civilization of Eastern Iranians in Ancient Times,' by Dr. W. Geiger, which translation has been very highly spoken of by Professor W. Wordsworth, the late Principal of the Elphinstone College, and many other German and English savants.

When Professor Spiegel prepared his first edition of the Pahlavi Vendidad there were available two oldest manuscript copies written in A. D. 1323 and 1324 respectively, in more or less mutilated forms; which copies are now lying in the India office Library in London, and the University Library of Kopenhagen. But Mr. Darab seems to have had the advantage of comparing six more manuscripts, four of which belong to his father's library, while the remaining two are the property of the Bombay University and the late Mr. Maneckji Limji Hataria of Teheran. In addition to the copious notes and comments, Mr. Darab has given the available analysis of the contents of lost Nasks preserved in the eighth Book of the Pahlavi Dinkard. From this analysis it is clearly seen that Zoroastrianism, in its palmy days had had to say on every imaginable subject of science, religion and philosophy, and that it did not confine itself exclusively to theology. We therefore think that if the modern Zoroastrian religion is to be properly reconstructed on the traditional basis, the translation and explanation of the Pahlavi versions of the Avesta theology, philosophy, &c., ought to be duly encouraged by the Parsee community, because when all the available versions of the Avesta texts are published for the uninitiated public, then and then only that once mighty religion of which the learned of all ages and countries have so highly spoken, will once more justify her claims to be the Divine revelation disclosed to man by God through the prophet Zoroaster—the religion that has stood the test of ages and exercised an amount of wholesome influence on the humanity at large, as supposed by a great European savant of the present day. "If the history of human thought is of any importance," says the Reverend Dr. Lawrence Heyworth Mills, "the Avesta claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monument of Aryan speculation, but in view of its enormous influence upon later Jewish and Christian Theology, it must justly claim a decisive place in the development of religion and so even in

moulding the destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic creed, was due to Parseeism which moulded Judaism under the modified name of Phariseeism. So far as I can see, no thorough examination of the Jewish Theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements."

PARSEE.

NEPHELE'.

BY FRANCIS WILLIAM BOURDILLON.

[George Redway, London. Price 2s. 6d.]

This work is extremely, nay marvellously fascinating, and Theosophists and musicians will appreciate it still more than other people. It seems a veritable record of the pages of the Book of Life. The author touches upon the higher planes of being, and carries the reader along with him, a willing capture. It cannot be said to be a ghost story, in the ordinary sense of the term, but deals with the hidden depths of the soul. It must be read to be appreciated. Words seem inadequate to describe it.

E.

ANIMAL MAGNETISM.

BY WM. GREGORY, M. D., F. R. S. E.

[George Redway, London. Price 6s.]

Those who desire to become acquainted with the plain facts of Magnetism will find this eminently practical work well suited to their needs. It is written by one who loves the truth and is very careful in presenting his facts. He indulges in no fine-spun theories, but gives a simple statement of the numerous cases which came under his personal notice, either as operator or eye-witness, and the varying phases manifested by different subjects form a record of exceeding interest. The Preface is by M. A. (Oxon). The present is the fourth edition of this standard work. It contains 250 pages 8vo. and is well bound.

E.

LIGHT ON THE PATH : KARMA : GREEN LEAVES.

BY MABEL COLLINS.

[George Redway, London. Price 1s. 6d.]

This little book of 64 pages presents a very neat appearance, bound in white cloth, the paper being blue-edged. "Light on the Path" needs no comments. It is immortal. It has here the explanatory notes also, which are so useful to the beginner.

The second portion on "Karma" is brief, showing "that the whole of the future is in unbroken continuity with the present, as the present is with the past." He who would progress must lift himself out of the sphere of desires belonging to the lower personality: "desire only to sow that seed the fruit of which shall feed the world."

The concluding section, "Green Leaves" deals with the "miraculous" potency of *Love*. On page 43 we read: "Love is the atmosphere, or ether, in which the spiritual spheres revolve, and until the soul is aware of it, and at home with it, spiritual life has not begun." This would be very acceptable as a gift-book, and those who have not "Light on the Path," can find it here in convenient form.

E.

PREMATURE BURIAL.

BY FRANZ HARTMANN, M. D.

[Swan Sonnenschein and Co., London.]

The author of this useful little work has compiled carefully and given brief accounts of one hundred cases of persons who were, to all appearances dead, but who afterwards came to life. The chapter on "The Philosophy of Death" is a valuable one. That on "The Signs of Death" shows that nearly all of them are wholly unreliable, and that, excepting the test by electricity, "only an advanced stage of *general* putrefaction is a sure sign that the body may not be re-animated and become again a useful instrument for the external activity of the soul." Few things could be more terrible than being buried alive and becoming conscious in that condition, knowing that no help could come; yet it seems certain that many thousands of persons have been thus buried, and it is indeed time that people were better informed on this subject. The author's "plan for forming associations for the prevention of the burial of persons alive," is worthy of consideration.

E.

THE REDEMPTION OF THE BRAHMAN.

A NOVEL, BY RICHARD GARBE.

[Open Court Publishing Company, Chicago.]

This work presents, from a Western stand-point, a picture of the sufferings which sometimes overtake Brahman women when reduced to a state of widowhood, and shows one way by which the difficulty may be surmounted. Our Brahman friends would find it, at least, interesting. The book contains 82 pages, is in paper cover, and forms No. 17 of *The Religion of Science Library*.

E.

GERMINAL SELECTION.

BY AUGUST WEISMANN.*

[Open Court Publishing Company, Chicago.]

The substance of this paper was read at the first general meeting of the International Congress of Zoologists at Leyden in 1895, though it has since been somewhat enlarged and an Appendix has been added. This is an important Biological work of especial interest to scientists. It is in paper cover, and forms No. 19 of *The Religion of Science Library*.

E.

FROM HINDUISM TO HINDUISM.

BY PARBATI CHARN ROY, B.A., F. T. S.

[Printed by W. Newman and Co., Calcutta. Price 2 shillings.]

The author dedicates his work "to the sacred memory of my now dearly beloved sister, Madame H. P. Blavatsky, whom I failed to appreciate when living. She sowed in me the spiritual seeds which are now germinating." We are informed in the preface that he "was born a Hindu but subsequently became a Brahmo, an Agnostic and a Sceptic;" however, he is now a Theosophist and "a Hindu again." His persecutions, on joining the Brahmo-Samaj, his meeting with H. P. Blavatsky, his belief in Mahatmas, the re-

* Translated from the author's German M.S. by T. McCormack.

current waves of scepticism which swept over him, and his present mental satisfaction, are all narrated in a frank and simple manner. The pamphlet has over 70 pages and presents an elegant appearance.

E.

HINDU CIVILISATION UNDER BRITISH RULE.

BY PRAMATHA NATH BOSE, B. SC. (LOND.), F. G. S., F. R. A. S.

[W. Newman & Co., Calcutta].

This third volume treats of the intellectual condition of the Hindus, and the fourth, which is to come, will be a continuation of the same subject. The talented author takes a broad view of the present state of his countrymen, of the causes which have led to their intellectual stagnation, of the advantages and disadvantages of the existing rule, and of the educational outlook. Every Hindu who really loves his country and every European who is interested in its proper government should not miss the instruction which is to be gained by a careful perusal of this book. It contains 230 pages and is well gotten up.

E.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Buddhism At the rooms of the Royal Society of Literature,
and under the presidency of the Lord Chancellor, Professor
Christianity. Max Müller delivered a lecture on "Coincidences."

The audience, which was a large one, included Canon Wilberforce, Mr. Frankfort Moore, Lady Halsbury, Mr. Arbuthnot Lane, Mr. Mackenzie Bell, Mr. E. W. Brabrook, Lord Pirbright, Mr. J. M. Sely, Judge Stonor, &c.

In the course of a long and learned address, Professor Max Müller observed that Buddhism possessed narratives which singularly coincided with many in the Old and New Testaments. The story of the judgment of Solomon was to be found, in substance, in the Buddhist canon, while as to the New Testament, there was a story of a disciple of Buddha who walked upon the waters of a river till, becoming affrighted at the waves, he commenced to sink, regaining his footing when he once more fixed his thoughts on Buddha. Walking on the water was a miracle which might pass unnoticed in varying religions, but walking on the water by faith and sinking for want of faith was an incident which, when related in divergent religious books of the East and West, could only be accounted for by some interchange of thought, and it must be remembered that Buddhism was anterior to Christianity. Then again, as to the miraculous distribution of the loaves and fishes, in the Buddhist books they read, Buddha parted a loaf which fed 500 people, and the fragments were such that they had to be thrown into an adjacent cave. These matters should not be allowed to rest; the evidence was complete, and he appealed to his hearers for a verdict. Of course no verdict on a subject like this, in a Christian Country, and before an audience

supposed to be Christian, could be expected to be very unanimous, but, as the noted Oriental scholar said, the evidence is complete.

E.

* * *

Treatment of hydrophobia. A Miss Wallander, in Buda Pesth, returning from treatment at the Pasteur Institute, having been certified by the doctors as cured, developed hydrophobia in the train, and died in terrible agony.

An English physician writes :—So far from saving the unfortunate sufferers, bitten by rabid animals, from the risks of hydrophobia, there is irresistible evidence that the number of deaths from the disease has increased in all countries where the system is practised.

* * *

Medicinal Food. Certain articles of food are known to possess specific therapeutic properties ; ripe fruit, especially, is more efficient as a " blood purifier " than all the patent medicines in all the drug stores.

Apples, either sweet or sour, are an excellent remedy for constipation ; so are figs and other dried fruits.

Peanuts are said to be a sure cure for dyspepsia, and are also useful in diabetes. Pawpaws are equal, if not superior, to pepsin, for dyspepsia, being sometimes called vegetable pepsin.

Celery is a noted remedy for nervousness, and is also recommended for rheumatism.

Lettuce is largely used as a remedy for insomnia ; so are hop pillows.

Cranberries are much used for erysipelas, being eaten or applied in the form of a poultice.

Onions are used for neurasthenia and for colds and catarrhal affections. Applied as a poultice for absorbing poisons, they are unequalled.

Spinach is a good remedy for gravel.

Carrots are said to be beneficial in asthma.

Beets are useful in coughs and bronchial diseases. Turnips, boiled, mashed and applied hot, as a poultice, have been known to give instant relief in pneumonia, and turn the tide toward health in desperate cases of this dangerous disease, where other means had failed.

Tomatoes are well-known as an excellent medicinal food for torpid liver.

Watermelon has been successfully used for epilepsy, using it as an exclusive diet for one week.

Whortleberries are a superior kidney tonic.

Oatmeal is better than fish, as a brain and nerve food.

* * *

E.

The Law Inexorable. February *Lucifer* has an interesting "Letter to a Catholic Priest," in which we find the following:—

"The Great Law is inexorable, that he who would receive help for himself must impart to others all he can; the sole claim upon the Masters is that we have already done our best in the service of humanity, and the only possible reward is the power to serve better."

Those who are seeking for powers would do well to bear in mind this fundamental law.

* * *

Family resemblances. It is said that "some curious investigations have recently been undertaken by a photographic society in Geneva. The purpose was to show that the longer a married couple live together—supposing that they live harmoniously—the more and more marked becomes the resemblance which the two persons bear to each other. Photographs of seventy-eight couples were taken, as well as an equal number of adult brothers and sisters. On careful inspection it was found that the married couples were more like each other than the brothers and sisters of the same blood. Apparently there seems to be a stronger force available for the production of "family likenesses" even than that of hereditary transmission".

This is not a new idea, as we remember having heard the theory discussed in America many years ago and have noticed the growing resemblance between the well mated husband and wife as they advance in years.

E.

* * *

The Mental Telegraph. So it seems that the knowledge of the art of conveying news by mental telegraphy is not confined to India, where its undoubted employment has been conceded by many observers. The fact that the result of battles, the movement of troops and other military operations were known in distant Indian bazaars, sometimes long before they could reach the British Commanders, was a matter of common knowledge, and unbounded surprise during the Mutiny and many have put the fact on record. Mr. Wm. Forbes-Mitchell, author of that most interesting and graphic work—"Reminiscences of the Great Indian Mutiny"—commented upon it in one of his earlier letters to *The Statesman*.

This "Secret Mail" problem of India has for more than a generation perplexed the British mind and is still a profound mystery, though numberless attempts have been made to explain it. The same mysterious power is used in Africa. In a recent paragraph in the *Advocate of India* it is said:

"In Africa news flies with lightning-like rapidity from kraal to kraal and instances are quoted in which the Kaffirs seemed to have had intelligence of great events earlier than seemed possible except along the electric wire."

O.

If the following story be not a false one, the cases of this man Lee and his son make the theories of the materialists, as to the cause of "birth-marks" absurdly insufficient. The whole interesting subject is discussed at length in "Isis Unveiled" (Vol. I, chap. 11) and, I think, a strong case made out for the psychologists. The upholders of the materialistic doctrine attribute the whole range of teratological phenomena to original defects in the covering membrane of the ovum, a theory most insufficient. H. P. B. and I knew of the child of a Philadelphia physician, an ardent student of the Hebrew Kabbala, who was born with the mark of a letter of the Hebrew alphabet imprinted on the skin of her back, but the case of the Lees, under notice, while of the same class as that, is much more striking and important. The newspaper account says :

"In Alonzo Lee, once a resident of Atlanta, and also formerly of Galveston, the Americans have found a singular phenomenon, nothing less than the alphabet marked quite plainly on the edge of the iris of each of his eyes, similar to the figures on a watch. This wonder is said to have been caused by his mother, who was an illiterate woman, desiring to educate herself. In each eye the entire alphabet is plainly marked in capital letters, but not, however, in regular order. The "W" is at the lower part of the iris and "X" at the top. They appear to be made of white fibre or nerve-cord, being connected at the top by a white cord seemingly linked to the upper extremity of each letter. The eye itself is very blue, with white lines radiating from the centre almost to the letters themselves, but these letters do not slope exactly in the direction that the radials extend from the pupil. Beginning at the bottom with "W" and following the letters like the hands of a clock, they can be more readily distinguished. Then, too, the irregularity is a striking feature, showing how the mother learned her letters in broken patches, as a child learns when beginning to read. Lee, who has been three times divorced, has a son whose eyes are similar to his father's."

* * *

O.

Universal kinship. Ellen Eames de Graff, has a few brief paragraphs in the *Philosophical Journal*, wherein she urges her readers to be true to their "higher impulses," and says we are all alike ; what *we* have thought or suffered, others have or may have thought or suffered. She says further :

"Firmly grounded in that knowledge, one reaches out from the depths of his own inner experience, and with touch made magic by the power of wise sympathy, brings soft, sweet harmony from the delicate strings of the harp of life. Such are the saviours of men. When one feels impressed to give expression to a sincere and heartfelt emotion, no matter where, or under what circumstances, it is a warping, a contraction of the nature, to resist the impulse. Little children are natural until taught by their elders to restrain the spontaneous expression of loving feeling which brings the world to the feet of a babe.

All mankind are ready to do homage to him who, retaining the trusting simplicity of a child, possesses the loving wisdom of a man."

E.

* * *

Our esteemed friend and brother Dr. C. H. vander Linden of America, author of that very readable and somewhat theosophic work—"On the Heights of Himalay," writes us as follows, in relation to that noted German book for children, "Kinder und Hausmär-

chen." We hope our subscribers will heed the Doctor's suggestions, and send us the child-stories, stories which have a backbone of truth in them. This is what he writes :

Did you ever read the "Kinder und Hausmärchen" from the German brothers' Grim? If not, they are a theosophical treat, at least the majority of them; and surely must have been got from our Aryan forefathers in India, as they show the earmarks of it everywhere. They are "just the thing" to teach the coming generation theosophical truth, in that most agreeable form of "Stories for Old and Young". I think if those great men in our ranks, such as Prof. Chakravarti, Prof. Dvivedi, Rama Prasad or those able translators of some of the Upanishads, would make it one of their objects to contribute to this magazine translations of some of the simplest as being always the best—of the Zenana stories, stories repeated to the youngsters time and again and never getting stale—they would confer a great blessing upon the children and educators of the coming generation. And if, later, these stories were collected in book form by our venerable Editor, the proceeds from the sale might give him a snug contribution for his scheme of educating the lower classes of India. Such stories, to my mind, would be bought and devoured by old and young over the whole wide world, just as were and are, even to-day, the above mentioned stories from the Grimms. Our much esteemed Bro. Baron Hübbe Schleiden might tell us in an article in our magazine, to be used later as a preface for the collection, about the influence of those "Grim" stories upon the Teutonic mind, from which an object-lesson could be had for many a Theosophist, showing how to propagate properly the immortal truths, dear to our hearts, by giving them in such an agreeable form to the youths of the nations. E.

* * *

"Satanism," Mrs. Besant says (see "On the Watch Tower") :
 Vivisection, "It is an interesting and significant fact that in Paris,
 and one of the chief centres of the Vivisectionists, we see also
 Pasteurism. the most dangerous forms of magic and the lowest depths
 of "Satanism." The selfishness which finds one of its most extreme expressions in Vivisection in the attempt to wrench open nature's secrets by reckless torture of others, is the essential characteristic of the black magician, and Vivisection is but one kind of sorcery. Its practice is a graduation in the black art, and carries a man far along in the terrible road whose end is death,—not of the body alone."

It is time that people awake to a realization of the barbarous cruelties of Vivisection. Vivisection naturally suggests the idea of Pasteurism, and while on this subject we notice a communication to the Editor of the *Indian Mirror*, from a physician in England. Speaking of the Pasteur treatment in Paris, he says :

"The total death-rate from hydrophobia does not seem to have been permanently diminished thereby in any locality. The method of treatment, introduced by Dr. Buisson in 1825, that of the Hot Vapor Bath, has never been

shown to be either useless or unscientific, whereas that of Louis Pasteur, introduced in 1886, has been objected to on various grounds, including cruelty, uselessness, danger, and imposture. At first sight, doubtless, there is an imposing array of great names to support him, but when we look at the prevarication as to the period during which treatment can be effectual, or the boasting of cases as "cures" which afterwards ended fatally, it is impossible to admit that the system is scientific."

Furthermore the system of treatment started by Pasteur has, as he further states, been ably criticised by scientific men.

"Dr. Alphonse Lutaud (Editor of the *Journal de Medicine de Paris*) has written a critique on the Pasteur treatment, which has never been answered; and Dr. Dolan and many other medical men in this country have followed suit. Even the medical journals do not all support the method of inoculation; as witness *The Medical Times and Hospital Gazette*, which says "the treatment by no means fulfils the expectations which Pasteur's announcement raised. Persons treated at the Institute perversely continue to die in spite of, or in consequence of the treatment."

Indian capitalists would be wise to think twice before investing in such a very doubtful scheme as that of equipping Pasteur Institutes.

* * *

Knowledge of the beyond. In the May *Lucifer*, Mr. Sinnett has the following important thought :

"That which is needed to bring great numbers of this generation into the regions of theosophic study and sympathy is, exact knowledge of *something* beyond the physical plane. It is amazing how absolutely without the minutest fragment of such knowledge the scientific world stands at the present day, and how ludicrously the whole body of natural conjecture that ought to grow out of a belief in immortality and a spiritual government of the earth is ignored when learned men in scientific lecture rooms say what they mean."

Mr. Sinnett says that Dr. Saunderson, who lately lectured at the Royal Institution, does not seem to believe

"in man as anything better than a bundle of fibres played upon by external pressure,"

and furthermore, that such views are

"fairly comic in their absurdity, not only to the graduates in occult science, but to the large number of students in the 'Outer Court' who know enough to know that knowledge is possible." E.

* * *

A tribute of faith. In Mrs. Besant's notes on the celebration of White Lotus Day at Blavatsky Lodge, London; appears the following sincere expression sent by a correspondent :—

"I never look at H.P.B. but I lose sight of the instrument in the thought of the hidden powers who guided her pen. For surely no unaided mind could have evolved that mountain of knowledge, *The Secret Doctrine*, which seems to me to be a marvellous cyclopædia of occult wisdom and philosophy relating to the Cosmos and man, at the same time to be only a small sample of the unknown, in fact just a veiled glimpse of the vast invisible reality, a mere outline of a grand picture to fill in the details of which will require eternity." E.