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“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER I.

(Year 1893).

THE year 1893 now opens up before us, and its events will be found to be very important.

As previously shown, the rumblings of the coming tempest about Mr. Judge were beginning to be heard. Towards the end of last year the arrival of Mr. Walter Old of the London Staff with the budget of notes and memoranda which he had taken, enabled me by comparing documents to see the depth and fulness of the treachery which Mr. Judge had long been planning.

I find from my diary of 1893 that the greater part of the first day was spent by Messrs. Keightley, Old and myself in summarising the evidence in the case ; and needless to say, all our hearts were filled with sorrow, for this was almost if not the very first case of downright perfidy in our Society's history.

Until now the splendid collection of Japanese Buddhist Scriptures which I had brought back from Japan in 1889, had been lying on our shelves uncatalogued for lack of expert help ; but now Mr. Kawakami, a young priest student of Kioto, who had come to India to pursue his studies in Sanskrit, stopped with us for some time and very kindly set to work to prepare a list of the books.

Our equally valuable collection of Sinhalese, Pali manuscripts, presented to the library by the late Mrs. Ilangakoon, of Matara, for the mere copying of which she paid over Rs. 3,000, is still unexplored though not uncatalogued, but I hope that, some day, I may be able to get a close and scholarly comparison made of the two

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\* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices : Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar ; cloth, Rs. 5 ; paper, Rs. 3-8-0. Apply to the Manager, *Theosophist*.

collections, and to publish the result as a contribution to Buddhist literature from the Adyar library.

Day by day our consultations on the Judge case continued until the 8th of the month, when Mr. Edge, Mr. Kawakami and I sailed for Calcutta.

For the first time in my life I travelled with what Australians would call a "mob" of Bishops; the sees of Colombo, Travancore and Sydney and the Canonry of Windsor, together with some smaller fry, being my fellow-passengers.

No harm was done however, not even to the ship, for the usual effect of parsons on the weather, so popularly accepted—yet, so unaccountably overlooked by the Astronomer Royal and the compilers of the Nautical Almanac—was not observable on this voyage.

Though I cultivated no relations with the clergy, I did with some of the other passengers, among them Professor and Dr. (Mrs.) Edmund Buckley, who were returning from long residence in Japan and whom I found charming; there was also Dr. Kennedy, the well known London physician, whose diploma was cancelled by the Faculty for his adoption of the Mattei system for the treatment of cancer.

I had the pleasure of again seeing Professor and Dr. Buckley during my tour of last year, 1901, at Chicago where Mr. Buckley holds an important chair at the University of that City.

We reached Calcutta at noon on the 12th January, and were warmly received on landing by our kind friends Norendronath Sen, Dr. Salzer, S. J. Padshah, Dharmapala, and others. Dr. Salzer took Edge and myself to his house, and we gladly accepted his hospitable invitation to become his guests. If my memory serves me, it was during that visit that Dr. Salzer made that almost incredible cure of the church-yard cough of my Hindu servant boy Mûni-swami. I don't know when I have been more convinced of the potentialities of Homœopathy than in this case. I have often cited the facts in my lecture on "The Divine Art of Healing." The facts were these: the boy had contracted a very violent cough which had reached the stage of danger: he kept us all awake at night by his violent spasms. Dr. Salzer undertaking, at my request, the case, gave the patient a vial of what looked like plain water, with instructions to take a dose every hour. At the end of 12 hours the cough had entirely disappeared, and from that time to the present there has been no relapse.

When the Dr. and I were discussing the case, he said that the percentage of matter in the preparation might be represented by one as a numerator and some nine ciphers preceded by the figure one as the denominator.

"It is needless to say," added the Dr. "that nothing could be more absurd than to suppose that the result which you have witnessed is attributable to the physical action of this infinitesimally

small portion of matter. In my opinion, the secret of homœopathic action lies in the action of the remedy upon the astral body : the phenomenon of cure has just been worked under your very eyes, and, as your ignorant servant knows absolutely nothing of Hahnemann's system one could not say that it was imagination which was the controlling factor. If, then, the remedy worked a cure, how can you explain it, save on the theory of action on the astral plane which I have just postulated ?”

The Doctor's theory, flashed light into the whole obscurity of the homœopathic problem, enabling us—at any rate, as Theosophists—to reconcile the hitherto incomprehensible sequence of effect and cause in this system of medical practice. Assuredly, the heroic doses of allopathy belonged to the physical plane and, equally certain is it, that the sometimes almost miraculous effects of homœopathic “high potencies” belong to and can only be comprehended in connection with the plane of astral matter.

I spent a good deal of my time during this visit to Calcutta in trying to promote the schemes of Dharmapala in connection with Buddha Gya and the other Buddhist shrines ; calling on the Viceroy's Private Secretary, the Chief Secretary to the Government of Bengal, and other officials, who sent me hither and thither so as to shift off their own shoulders the responsibility for action. However, I was too well used to this sort of policy to allow myself to be in the least discouraged or put back. They finally referred me to the Mahant of Buddha Gya, the holder of the property and the very man whom we wished to oust from the occupancy of the greatest of Buddhist shrines !

While in Calcutta I was so fortunate as to make the acquaintance of Dr. P. K. Ray, a Professor at the Presidency College, and a man who has made his name known since that time throughout the Western world of science. At a garden-party at his house I met the Rev. A. M. Bose, M.A., Minister of the Brahma Samaj, and other distinguished gentlemen and ladies of that society. It was very interesting to find myself for the first time in my fourteen years residence in India, in a social world which, while composed of Indians, had almost nothing Indian in its appearance, barring the dark complexions and such slight touch of Indian character as was given by the addition of the Indian *sari* to the European dress which the Brahma ladies wore. In their appearance of self possession, their sense of personal dignity and their intellectual conversation, they made one feel as if in a European social gathering ; while the men of the party compared most favorably, for culture, fluency of language and the air of personal independence, with any that one would meet in Western lands. These very peculiarities and the tone of the whole gathering made one easily comprehend why Brahmaism has taken such slight hold upon the Indian nations. It is distinctly foreign to the Indian national spirit, and much more a

reflection of Western than of Indian ideals. As I have said elsewhere, Brahmoism has barely held its ground, while the Arya Samaj, a much later organization, has spread like wildfire throughout Northern India, formed its hundreds of branches, founded its great college at Lahore, opened its schools and libraries, built its preaching-halls, evolved its class of lecturers and pushed along the road of success. This is because the late Swami Dyânand was intensely Aryan, an enthusiastic follower of the Vedas, and the lines of his movement were laid in the Indian heart and it had not even a tinge of foreign character about it. Of course, it was just simply a new Indian sect, hence contained in it nothing repugnant to Indian ideals ; whereas Brahmoism, in spite of the splendid eloquence and the undoubted learning of its leaders, cannot flourish in the soil of the Indian mind as it might but for its un-national aspect. Theologically speaking it is akin to Western Unitarianism, and in fact the Brahmo Samaj is at this moment of my writing, engaged in the laudable attempt to raise a fund to perpetuate the memory of the late Rev. S. Fletcher Williams, the respected Unitarian clergyman who has been, for two or three years, preaching in their different churches. For the individual leaders of the Samaj, with whom I have had the good fortune to become acquainted, I have perfect respect, which makes me the more sorry that their movement has not had the success which the personal efforts of its leaders entitled them to expect.

The restoration of the great temple at Buddha Gya by the Government of Bengal, at the cost of the former King of Burma, had been largely superintended by Mr. J. D. M. Beglar, formerly a subordinate of Genl. Cunningham. As the work was finished, Dharmapala and I were anxious to enlist his sympathies with us in our own proposed building works at Buddha Gya and the other great Buddhist shrines, so I managed an interview with him, at which we came to a good understanding, and it was agreed that he should have the title of "Consulting Engineer and Archæologist" when our plans were ripe. The project never came to anything, I believe, for the Maha-Bodhi scheme was blocked by a bitter and very costly law-suit between Dharmapala and the Mahant, and sometime subsequently, having become dissatisfied with the former's management, I severed my connection with the Maha-Bodhi Society and left him to carry it on alone.

On the 26th of January I attended the first general meeting of the "Buddhist Text Society of India," with whose development Babu Sarat Chandra Das, C.I.E., has for the past ten years been so honorably associated. From the copy of the programme which lies before me I find that there were three speakers, *viz.*, Sarat Chandra Das, C.I.E., on his literary experiences in Tibet ; Mr. Romesh Chandra Dutt, C.S., C.I.E., on the works of Kshemendra, the great Kashmirian Poet ; and myself on Buddhist Literature. Sarat Babu

has tapped the great supply of early Buddhistic literature which exists in Tibet, and which undoubtedly contains the most precious of the books produced in India up to the time of the Muslim invasion, that religious cyclone which swept over Indian Buddhism and left disaster and destruction in its wake—ruined shrines, slaughtered priests and high mounds of Scriptures given to the flames. The monks, flying for their lives, no doubt took with them to their sanctuary across the border, their most prized literary treasures, some in the original Magadha, some in Sanskrit, and in time they were gathered into the Tibetan religious libraries and shelved alongside of the other precious works on the Buddha Dharma, which had been rendered into Tibetan. As said elsewhere, Sarat Chandra saw many of these primitive volumes in the great Library of the Tesha Lama and was actually permitted to bring some of them back to India with him. In his possession at Darjiling I have seen them; and this makes me feel confident that when the Great Teachers of the White Lodge see that the auspicious moment has arrived, these long-lost treasures will be rescued from obscurity and brought before the literary world, to enrich us with their contents. Perhaps, also, to upset the fixed belief of the monks of Southern Buddhism, that they are and have all along been in custody of the whole body of the Buddhist Canon. To my mind this idea is an illusion and I have so thought from the beginning of my connection with them. The Buddha did not preach for forty-five years as constantly as history tells us he did, without giving forth infinitely more sermons than the Southern Saugha now possess. That stands to reason; does it not? Then, where must we search for the lost Scriptures save in the places where they were hidden by the fugitive Indian monks and laity, *viz.*, in Tibet and China, whither large numbers found their way in course of time. On the evening of the day of the meeting, Mr. Edge and I left for Delhi.

In preparing the evidence against Mr. Judge we had found a very serious feature of the case was a certain common cheap brass seal which I had myself had made at Delhi and given to H. P. B. on my return from the tour of that year, as a mere joke and without the remotest suspicion that the article would ever be used by Mr. Judge as authoritative corroboration of the integrity of his bogus Mahatma messages; in fact, this was as great a piece of effrontery on his part as any that turned up in the preparation of the case against him. It was important to get a certificate from the maker of the seal as to his handiwork. The journey of Mr. Edge and myself from Calcutta to Delhi had this for its object. On searching through Chandni Chauk, the well-known street of jewellers and gem-cutters, we found that our man had died eight months before our visit, but his brother and partner, Allabanda, identified the seal and signed a statement. At 9 in the following evening, we left for

Allahabad where we commenced a short tour ; both Edge and I giving public lectures, receiving visitors, holding conversaziones, and presiding at meetings of members and sympathisers. We moved on to our next station, Bankipore, on the evening of February 2nd, receiving a most affectionate farewell from the members who crowded at the station to see us off. In point of fact, Bankipore has been from the beginning down to the present time a most agreeable station to visit, our Branch there comprising several men of elevated character and unwavering devotion, chief among them being Babu Upendra Narain Singh and Purnendu Narain Sinha, M.A., B.L., a man who is an honour to his nation as well as to our society ; he has been President of the Branch for many years. Our host at Bankipore was Guruprasad Sen, one of the ablest men of Bengal, a strong character full of moral courage and the instinct of leadership. Dharmapala arrived from Calcutta on the same day and we all went to test the famous echoes in a vast empty brick-built granary—one of Warren Hasting's famine works of 1776. The echo under the empty dome is something weird and appalling ; our words were repeated and sent back to us seemingly from the ground under our feet and if we stamped or shuffled our feet, the noises were returned to us from all sides and over and over again, as though an army of phantoms were marching and counter-marching about us. This is one of the real curiosities of India that I am afraid escapes the notice of most foreign visitors. In the afternoon I lectured to a large crowd on Theosophy ; the next day, visited Govind Mandir, the temple of Govind Guru, the tenth Guru of the Sikhs ; admitted several candidates into membership, and left at 7 P.M. for Gya which we reached after a run of three hours. At the station we were met by Chandra Joshi Bhikshu who informed us of a violent assault having been made the previous evening by the Mahant's people on the Buddhist priests whom Dharmapala had placed at Buddha Gya ; one of the poor and in-offensive monks had been brutally beaten. By appointment I went to Buddha Gya the next day accompanied by Dharmapala, Guruprasad Sen, Bireswar Singh, and others ; and after inspecting the premises had an interview with the Mahant on the subject of the transfer of Maha-Bodhi to the Buddhists. Argument and persuasion were wasted upon him ; he remained deaf to all my appeals and refused the most liberal offers. On the following morning I called on Mr. MacPherson, the Collector, and Mr. Shuttleworth, Secretary of the Revenue Board ; exchanged official letters with the former about my fruitless visit to the Mahant,; reported to the High Priest Sumangala, the facts of the outrage ; received many visitors, lectured at the Bar Library, and in the afternoon attended a Police investigation at which the Inspector tried to get the injured priests to name their assailants. But these men of peace, while frankly admitting their knowledge of the assailants, firmly declined to name them

as it was against the rules of their ordination for them to help in any way the bringing to punishment of those who had done them personal injury. As the assault was made at night, in the absence of disinterested third parties, the culprits could not be brought to book and went scot free. As the lives of the priests were in danger at the Burmese rest-house at Buddha Gya, we searched for and hired a house for them in the town. A second lecture was given by me at the same place as before on the subject of "Mind" to a large audience comprising the leading men of Gya. By the night train, Mr. Edge and I moved on to Benares, leaving Dharmapala behind to see to the settling of the priests in their new quarters.

We reached the Holy City at noon. Not to waste time I drove out that same afternoon to Sarnath—"A ruined tope in a desolation of brick ruins"—which marks the spot of the ancient "Deer Forest" where the Buddha met his companion ascetics and preached his first great Discourse. My object was to see the spot and enquire about the title, with the hope that if it were vested in Government we might be able to get permission to build a rest-house and Vihara for the use of resident and pilgrim priests and laity travelling to see the great shrines of their religion. To elucidate this point, I called on the Divisional Engineer. The next day I visited the place again accompanied by Messrs. Mokshadadas and Jadub Chander Mitter to photograph this *stupa*. Three views of it were taken, in one of them our party being photographed at the foot of the ruin. I had the satisfaction of learning that day that the title was in Government, and opened negotiations with a view to obtain its transfer to the Maha-Bodhi Society.

One of the most curious of all the sights of India for travellers is that of the morning bathing in the river Ganges, of the population of Benares. No matter how many times one has seen it, its interest is always fresh, for new elements enter each time into the composition of the panoramic picture. Fancy a vast multitude thronging the steps of the bathing ghâts that stretch from Durga Kund to the Railway Bridge, clad in vivid costumes, carrying and using polished brass *lotas*; thousands bathing while other thousands emerge from the water to change their cloths on the steps; behind them a background of huge castle-like structures erected for the use of bathers by pious princes at different epochs; some undermined by the rushing resistless river and sunk in at the corners; Brahmins sitting in the full sun-glare doing their morning worship; unmoved and imperturbable amid the stream of human beings descending to and ascending from the river. Then there is the burning ghât in all the ghastliness of the open-air cremations of corpses that are going on for hours—all this makes upon the mind an unfading picture. Many the artist who has tried to fix the scene on the canvas, but none—so far as I have seen—who have succeeded in giving one an idea of the whole panorama. This we enjoyed on

the morning of the 11th as we lay on the roof of a houseboat and floated lazily down the stream past the swarming multitude.

The next morning I spent at home working at my desk, but in the afternoon lectured in the compound of a cattle hospital (*gowshāla*) with the sick beasts lying or standing all about me. The lecture was to have been given at the town hall, but with a happy incapacity for doing things promptly, sometimes found in India, sometimes, also, in Western countries—notably those occupied by the Latin race who by no possibility do things to-day that can be put off till to-morrow—the preliminary formalities were neglected until the last moment, the public were persuaded that there would be no lecture and went home again, and when the permit actually reached me it found me on an empty packing-box in the cattle-yard going on with my lecture to the small audience who had been got together. This is one of the incidents of the lecturer's life in India. It brought my Benares visit to a close and I left at 1 P.M. on the 13th for Muzaffarpur.

H. S. OLCOTT.

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### THE TEMPLE OF GOD.

(Continued from page 405.)

(10) After thus considering in brief the nature of 'mind,' in general, we shall next examine that portion of mind which has a particular affinity to 'pleasures.' Almost all sentient creatures are influenced by desire to secure pleasures. It is 'desire' that prompts them to action, which action, in its turn, gives them either pleasure or pain. In most cases, the resultant pleasures are thoroughly out of proportion to the degree to which 'desire' is stretched. Even in other cases, the pleasures soon cease to be pleasures; and pleasures are not pleasures if they do not so cease. Cessation of material pleasure is, in many cases, followed by positive pain. Again, the longer the pleasure enjoyed, the greater is the subsequent pain of privation. If this is so, why should the whole sentient creation run after pleasures? The reasons are these:—

*Firstly*, the real nature of pleasure is understood only during and after actual enjoyment.

*Secondly*, the circumstances attaining the actual enjoyment of pleasures—which are considerably tempered by such circumstances—are not wholly considered or anticipated before the enjoyment begins. The antecedent ideal enjoyment far exceeds the actuality in intensity.

*Lastly*, there is also another reason, more important than the above, and that is this: Supreme bliss, being the inherent property of the all-pervading spirit, as will be shown later

on, the individualized souls attempt to secure, within the limitations put round them, something of that bliss. This however, is not possible so long as these limitations are preserved.

(11) Now that we have found that there is not much in the result of desire that is worth struggling for, we shall take 'desire' by itself as a mental state and see whether it is pleasurable or otherwise. There can be no desire without there being in the mind a sort of commotion or conflict. 'Desire,' when analysed, shows that there is either a past experience of pleasure or a vivid, imaginary future pleasure, and that there is the present motive or prompting to secure that pleasure, but necessarily coupled with a present inability to grasp it. This present inability is a necessary element in 'Desire,' because, if otherwise, there will be no desire, but actual enjoyment. If, however, there is neither inability nor actual enjoyment, it is a state untroubled by desire, a state in which the mind has no concern with the particular object of enjoyment. So, this simultaneous consciousness of conceived pleasure and of the present absence of the same gives rise to a state of conflict which is indeed a painful condition. Hence we see that neither in 'desire,' by itself, as a mental state, nor in its resultant so-called enjoyment, is there pleasure pure and simple.

(12) Still, 'desire' we find everywhere. Everywhere we see slight enjoyment and much suffering. Particular desires result in particular experiences of pleasure and pain. Such experiences require particular environments. By 'environments' I mean differentiations in the external world. Desires, as mental states, being but subtle forces in nature, forces which must have their results, beings of particular tendencies and desires have to be placed within particular environments for properly acting out those tendencies and desires and for bringing about their appropriate results. Hence, definite environments and definite beings appear to have a kind of mutual dependence. This mutual dependence, this causal connection, as also the experiences consequent on desires, have their own law, and that is called the *Law of Karma*. This law it is that rules the universe. It is in obedience to this law that differentiations are taking place in the universe, and that pleasures and pains are distributed to all individuals according to their respective desires. I have no space in this short lecture to treat of such universal law at great length, and I can only point out that this law thoroughly accounts for differences in manifestations, differences in capabilities, opportunities and experiences. This law of Karma, being the law of results of desire, can have its operation only where 'desire' exists. Where there is no desire, there this law cannot be enforced. This universe, which is swayed by the law of Karma, could not be as it is, were there not '*desire*' at the bottom of it. This law cannot fail of its due enforcement, and such en-

forcement means pain, or pleasure with subsequent pain. If we should really want to get out of the operation of this law, we should be prepared to keep off from us that wherein this law has its source, namely, 'desire for pleasure.' These pleasures, as already shown, are not, after all, worth struggling for. It follows then that the desire-side of the mind has to be crushed. But, how far, immediately, arises the new question. Is the desire-side of our nature altogether useless? Is it in existence only to hurl us down into the depths of misery? Is all our experience arising out of desire useless, except by way of showing that we ought to have no desire? No. 'Desire' has its own use. It is through 'desire' that we come in contact with the world around us, both physical and mental. It is through such contact that we are able to understand the real worth of phenomenal enjoyments. And, more important than this, 'desire' has its realm in another aspect. I shall explain it presently, and, for that purpose also, let me take you to the third class of phenomena.

(13) This class includes those states of consciousness of an individual, other than those connected with selfish desire. So long as any one dwells in this region of thought, he is not disturbed by misery, and his happiness lies in his mental wealth. But, there is one root of evil even in this region. You remember, mind has been shown to have the property of extension. The idea of 'extension' necessarily implies the idea of limitation. Limit of extension of the mind is the limit of the mind itself. The scope of the operation of the mind depends upon the limitations of the mind. Mind, as explained above, being but matter or manifestation in nature, is different from the thinking entity within of whom it is the manifestation. Still, mind appears to superimpose its own characteristic of limitation on the real unlimited entity who, for the time being, seems to function through the mind or, to express it more correctly, shows himself forth in the garb of mental states. It is this superimposition of limitation on the unlimited essence that gives rise to the idea of individuality. In the individual you find the consciousness of 'the I and the not-I.' He considers himself as one separate from the rest of the universe. So long as this idea of separateness is in him, he is in danger of falling from his height, as the lower or desire-side of his mind may, in a weak moment, regain supremacy and captivate him. His mind, which is itself his manifestation, which does not remain always the same, which is impermanent and which is differentiated from other minds, is mistaken by him to be himself; and worse than this, he sometimes identifies himself with even the *physical* body that he wears. He does not see that his body is ever changing, second by second, while *he* remains changeless. He does not see that the body, which is said to be *his* at this moment, has in it no *particle* of the body that he wore seven years back, as the physiologists would admit, while *he* is that same entity that was in existence not only before seven years, but *long, long* before as many

*kalpas*. Similarly, his mind is not himself. His mental states of to-day are different from those of yesterday, and neither of these two sets of consciousness can recognize the other, they being thorough strangers to each other. But the A'tman, the supreme generator and controller of thoughts and actions, being the one underlying substratum of these several mental phenomena, enables them to appear as connected to each other by a thread of individuality. It is this individuality that has to be raised to universality. The universal Brahman, the underlying essence of all phenomena, appears as individual A'tman when manifesting through the bodies of limitation, the physical and the mental. When the limiting bodies are removed from our view by knowledge or Gñanam, we see A'tman in its unlimited glory, and we fully realise the oneness of the many. The difficulties, however, are insurmountable before one can reach this glorious height. It may not be possible for us all at once to venture along the Gñanamarga, and to shake off all our notions of exclusiveness and individuality immediately. Still, the goal has to be reached. Is there no other way shown to us that may be suitable to our inferior natures? Are we compelled to take the ragged up-hill path or be ever the victim of Samsaric miseries? We are not left so helpless. A smoother way also is open, though a little circuitous.

(14) The way is this : Let your consciousness of your individuality remain with you. Be active as an individual. But, have in mind always the best ideal existence you can think of. No doubt, the nature of your ideal will depend on your present environments and on the particular stage of your present spiritual development. Whatever that ideal may be, strive to become that ideal yourself. Place that ideal always in your heart, meditate on it and worship it with all possible earnestness and fervour. As knowledge and devotion increase in you, your ideal will, of itself, grow to be nobler. Let all your actions tend to assist you in your progress towards that ideal. Trouble not yourself about the name of the ideal. Names, however different, denote but the same reality. At the same time, be careful that none of your actions are for your individual benefit alone. Try to place your individual interests last in the consideration of benefit of your actions. When the interests of yourself and those of others come into collision, try always to give preference to the latter. In all your actions consider yourself at once to be in the position of those whom such actions may affect, and see whether those actions are proper or improper. Never attempt to cross others' desires, at least, where those desires are not improper ones. Use your desire-nature for the help of others. Do not attempt to crush it out suddenly, but *use* it properly. Desire to do good to others ; desire to help up a fallen man, whoever that may be ; let not your desires be selfish, but let them be the forerunners of a general benefit. Desire also to improve your own intellectual and

spiritual attainments, so as to make them the instruments for securing public good. Let your desires be such that the world around you is all the better for their existence. You see, our desire-nature has its *lofty* use also. If you should act consciously in this way for some time, considering others' interests your own, the ideal that you have been worshipping in your heart you will realise to be the underlying reality in all others also, and you will gradually forget your individuality and find yourself one with the all.

(15) *There* is the real goal of all individualised souls. It is in this topmost region that 'Truth' is seen in its natural simplicity, Truth not veiled by limitations. *There* you will find no distinction between man and man, no distinction between man and brutes, no distinction between the sentient and the non-sentient. These distinctions are realised as the distinctions of the imagined coverings and not of the Reality. Your bodies and your minds are not yourselves. You are really *that* which lies behind all these. As the life-principle in the physical universe is one and universal, pervading the whole of it, so, you are that Universal Spirit, that absolute existence, that Supreme Life-real, which pervades and sustains all the three phenomenal Regions, the physical, the karmic and the pure-mental, सू भुवः, सुवः corresponding to the three divisions already made of 'phenomena' in general. These three regions and every part of these three regions are but the outer coverings, the seats, the *temples* of that Universal Spirit.

(16) *Now* is the temple discovered. God's seat is everywhere. He is in you, he is in me, he is everywhere else. The different bodies of this universe are but His different temples. My body is His temple; your body is another. Every other object in the world is His seat. The differences between one body and another are but the differences of the building of the temple. The real occupier, the living idol, in all the temples is one and the same Brahman. That Brahman is thoroughly indifferent about the temple and its management, and It finds, under all circumstances, eternal bliss and peace within Itself. The worshippers and the servants of the temple are looking after its up-keep. Let us see who these servants and these worshippers are.

(17) The superintending officer in the temple, the manager, the trustee is the sense of Individuality. He is also the worshipper. It is to him who considers himself separate from the God of the temple that the care and management of the temple is entrusted. In himself he may be good and innocent, but his qualification as manager depends upon how he deals with his subordinates in the course of the management. His immediate subordinate officer is the general accountant, the Mind. [I use the term 'mind' in this connection as denoting the sum total of all states of consciousness of an individual, except desires and the consciousness of "I and Thou,"

that is, the consciousness of individuality]. So long as the manager has to continue in his management, he has solely to depend upon this accountant, the Mind. If the accountant should fail in his proper calculation of relative pleasures and pains, the result of the miscalculation directly affects the nature of the management. The successful management of the temple depends upon the control the manager exercises over the inferior officers. The accountant has, under him, a number of suppliers to the temple, the desires. For receiving their supplies the five senses have been appointed. There are also certain workmen, the five Karmendriyas, the organs of action, who go abroad in the world and collect supplies. Such is the establishment in a well-organized temple. Such a *well-organized* temple is man's person. The *whole* establishment is *there*.

G. RAMACHANDRA 

(To be concluded.)

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#### HOW DO WE GET OUR NOTIONS OF TIME ?

WHEN we come to enquire what exactly is meant by *time* we shall find that we have a question of considerable difficulty to deal with. We may say with Prof. Jevons that "Time is the great independent variable of all change—that which flows on uninterruptedly, and brings the variety which we call motion and life." But we cannot define time except by reference to phenomena which proceed in it, for in its own nature it is, as Jevons also remarks, an "inscrutable mystery."

Kant treats both space and time as pure forms of intuition, but if we would try to understand our notion of time we must look to experience, for we should have had no perception of either space or time but for our practical interest in phenomena. Our ideas of spatial perception seem to have arisen from movements, at any rate according to the psychologist, and here it is well to draw attention to a very important difference between the psychological position and the theosophical.

According to the psychologist each individual starts from a blank condition of nescience. They allow, it is true, the traced line of evolution that shows itself as the heredity of physical capacity, but, according to the ordinary theory, the subject or ego is brought for the first time into connection with the inherited capacity. Of course there are also many who will say that the subject itself is nothing more than the capacity of response of the inherited development to external stimulus. From the standpoint of reincarnation the position is quite different, for not only is there the inherited capacity, but the subject itself stands at the threshold of

existence ready equipped with a development which has arisen from a long past of evolution ; much therefore that a psychologist will look upon as the first unfoldment of mind on any particular line will, from a reincarnation standpoint, be the re-assertion only, of previously acquired powers in a new organism. It is necessary to emphasise this difference of view as otherwise much that is here stated would be liable to be misunderstood. For the purpose of this present article we must to a great extent take the psychological standpoint, but should always remember that the other position lies behind it and must be taken into account. First of all, then, what do we understand by time ? When we consider time and space, which we shall see later as correlated and mutually dependent, we are confronted with two aspects of time. We have *abstract* time, *i.e.*, the conception of time from the philosophic and scientific standpoint ; this may be taken as objective time, for it is time considered apart from the experience of the individual. Then we have also time as presented to the consciousness of the individual, this is subjective time. Newton distinguished time as absolute or apparent, and says that absolute, true and mathematical time, of itself and from its own nature, flows equably without regard to anything external, and by another name is called duration; relative, apparent and common time, is some sensible and external measure of duration by the means of motion. Neither of these divisions includes the subjective appreciation of time by the individual, but they both involve the difficulty of a datum of measurement with which we shall deal later. In using the words *objective* and *subjective* we must be careful to notice that these terms are often used in very different senses. In this instance the term *objective* may be taken as applying to the general conception of scientific time, while *subjective* time will signify time as measured by the subjective experience of the individual. Before we can have objective time we must have subjective time, *i.e.*, before the philosophic and scientific idea of time could be realised there must be the appreciation of time by the subject. It is most important in any consideration of time and space to distinguish between time and space as the experience of an individual, and pure time and space as a scientific conception.

Let us now first consider that which has come last in evolution, let us take abstract time as a scientific conception and see what it involves. We must start by examining the datum from which a correct measurement of time can be taken. It is generally supposed that this is given by the passage of the sun every day over the meridian, but it must be remembered that the 12 o'clock gun marks at any rate only the local time of the place. But even this is fallacious, for, as the earth goes round the sun at the same time as it turns on its axis, the exact moment day by day at which the sun crosses the meridian does not occur at regular intervals. The con-

sequence is that the earth has to make a little more than one revolution to bring the sun on to the same meridian. The earth also goes quicker at some periods of the year than at others so that the extra bit is not always of the same length. Astronomers have therefore adopted what they term *sidereal* time to mark the more exact measurement, while for the ordinary work-a-day world they take all the little bits and strike an average which gives *mean* time, as it is called, and the consequence is that the clock is sometimes a little in advance and sometimes a little behind the sun. But this is not our only difficulty in finding a datum of measurement ; there is the fact that the period that the earth takes to go round the sun is no exact multiple of the period occupied by it in turning on its axis. In order to arrive at some degree of exactitude a day is given to every fourth year, with the still further complication that certain years are not to be considered as leap-years although they would be so regarded in the regular order. At different times in the past there have been various attempts to get over this difficulty. In the time of Julius Cæsar two months were put into the year B.C. 47, and 15 centuries later, Pope Gregory 13th, finding the seasons still out of gear, suppressed 10 days. It is only necessary to note these points just to show the uncertainty there has been in the determination of time. The earth is assumed to be invariable in its movements, but we have no ground for this assumption. We cannot tell whether the motion of the earth is uniform or not because we have no independent standard of time. Neither in nature or art is it possible to find an accurate timekeeper, and we cannot compare and measure time as we measure space, for we have nothing in time answering to a foot rule, we have no standard by which we can compare two portions to know that they are equal. This *time* then that Professor Ward calls objective time, the time of Newton and science, the time that measures the periods of eclipses, the movements of the stars and the whole order of astronomical phenomena, how has this scientific measurement of time been obtained ? It has been the growth of evolution and thought. If we turn backward to the past of the human race we may notice the first efforts at time-measurement in the construction of the rude clocks, clepsydra and sundials, etc., and Sir G. Lewis in his "Astronomy of the Ancients," quoted by Jevons, says "the use of the sun's shadow as the ordinary measure of time led to a singular consequence in the habits of common life. Instead of making the hour a constant quantity and of making the number of hours vary with the length of the day, the ancients...made the number of hours constant and made the length of the hour vary with the length of the day. Hence if the sun according to our notation rose at 5 A.M. and set at 8 P.M., each hour was equal to 80 minutes. The use of variable hours was retained by the Arabs and this mode of dividing time was only expelled by the use of clocks..." Of late years accurate sub-division of time has become

possible by the invention of instruments such as the pendulum and the chronograph, by means of which intervals as minute as the millionth part of a second have been measured. Science has adopted the method of taking a series of events, natural or artificial, and measuring one against another. Two series are taken bearing a certain ratio to each other so that one process may be co-extensive with the other, or with so many of the other, and if these independent series measure one another we assume that they are isochronous. In this way by patient comparison of series of events, by repeated corrections of error we measure more exactly as the world goes on, and science gets the idea of absolute time. If we now turn to *subjective* time, that is to say to the experience of the individual, we shall find that our measurement of it depends upon the factors of *activity* and *attention*. In objective time there is no limit, it is a conception that has been gradually built up by the growth of thought, and in what may be termed pure time there is a continuity that reaches out into both past and future. In the time experience of the individual this is not so, the continuity is broken by acts of attention and this element of activity is regulated by our interest. Now when we come to examine actual experience we must take into consideration aspects of time without which time would be non-existent for our consciousness. Past, present and future are what we roughly term divisions of time, but we must remember that time does not come to us marked into periods and *that* which we call the present is but the minimum of consciousness, and so much so is this recognised that even in ordinary speech we qualify this present as the present hour, day, or century, etc.

It is said by psychologists that a presentive present by itself gives no idea of time. Let us see what is involved in this statement. What is meant by the "present?" Strictly speaking there is no such thing in consciousness, the past and the future being divided by a point which has "gone in the instant of becoming." The present that consciousness tries to grasp is really a part of the past and some psychologists have called it "the specious present." Let any one try to think of this moment as it passes and he will realise the truth of the statement that the intellect never deals with the present but only with the past or future. We can never realise the present moment as a fact of experience, except in so far as it enters into a wider extent of time including that which has already past and that which is to come. Another point to be noticed is that no amount of change of presentations will ever lead to the presentation of change. By this is meant that the mere succession of presentations to consciousness will never give the idea of change and succession, unless there is knowledge in consciousness of some other part of the series. This point will have an important bearing on some of our theosophical conceptions of states of consciousness, as we shall notice later on. It is this factor in consciousness, this

possibility in the human mind to link one presentation in consciousness with another, that's the origin of the subjective idea of time. We shall find that the first faint beginning of memory is involved in this minimum of consciousness, which has been designated as the 'specious present.'

It is from the appreciation of difference that there arises the appreciation of change. This difference in feeling, this rudiment of memory, proceeds from the persistence of the sub-feeling caused by the past presentation, which lingers in a faint form co-incident with the feeling aroused by the present presentation.

We become in this way aware of a difference in sensation and thus succession of one presentation to another involves a consciousness of change which implicates time. It has been said that our subjective measurement of time depends on our activity and interest. This is so obvious that it is not necessary to say much to prove it, but it is well to remember that it is interest *not* satisfied in the present that leads us to an appreciation of the duration of time. There are very many curious and interesting problems connected with the study of the time sense, but they hardly form a part of the present subject. There is, however, one aspect of subjective time which it is important for us to notice and that is the variability in our subjective time estimate. If we take a horizontal line and mark it off above the line into regular divisions we may say that these divisions are hours or days, etc., and will equal objective time divided off into regular intervals; then, if below the line we mark off unequal divisions, these lower divisions will represent subjective time which is measured off by the events in any individual experience. This scale of time value will vary. Estimated by one person the value of any division may be large, to another it may be less: there will be as many differing rates of measurement as there are individuals; not only so, but the rate of measurement varies even to the same individual. In general, time that is well filled with agreeable experiences passes quickly, *i.e.*; our measurement of it is very different from our appreciation of the same period of time spent in waiting or in pain. We all know how long a minute seems when we are merely watching its course. If we are expecting and waiting for an impression and it fails to come we become painfully aware of the passage of time itself, on the other hand time fully and agreeably occupied seems short; one explanation of this may be that in the latter case we emphasise the experience rather than its duration—we look upon the experience more as a whole.

It is evident therefore that the individual or subjective estimate of time is variable, and it will also be further evident that from the subjective side of time we can have no means of telling whether two portions of time are equal. These considerations bear upon the point that time as we measure it is entirely dependent upon the physical condition of our body and our surroundings. It has been

proved by scientific experiments that there is a limit in our span of apprehension and in a single second our time sense can only note ten separate events. There seems, however, no reason to suppose that there may not be creatures whose capacity in this respect might differ widely from our own. It is well known that some people can hear sounds which on account of the greater rapidity of vibration are inaudible to the generality of mankind. There are insects, such as the gnat, whose wing makes ten or fifteen thousand strokes a second. Each of those strokes marks a change which may *possibly* be appreciable to the gnat, and if so, the consciousness of the many movements would give a measure of time which would make intervals seem much longer than when measured by *our* standard of movement. We may also consider, in connection with this thought, as to what would be the conditions of time measurement if we were to imagine ourselves in other parts of the Solar System. Hours, minutes, days and years, are but divisions of time, the duration of which depends upon local circumstance. To the inhabitant, if there should be any, of Jupiter or Saturn, the revolution of the planet, on its axis or round the sun would give a totally different time measurement, while inter-planetary space would annihilate all such standards.

FRANCESCA ARUNDALE.

(*To be concluded.*)

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### THE FOUNDATIONS OF OUR FRIENDSHIPS.

WHEN the idea has once got finally settled in our minds that reincarnation is a fact in human life, and we have grown thoroughly accustomed to look at our present relationships with people around us as merely the renewal of former contacts with people we have met before in other bodies, perhaps in national life, long since passed away, when we have got to this point it must often be a mystery to us to account for the friendships which seem to come to us in spite of ourselves. It is of course one of the most familiar planks in our platform, that our karma brings us into contact again and again with certain others with whom we have to work out obligations of the past; and surely in the multifarious dealings which the complicated social and general intercourse of twentieth century life brings about, there does seem to be any amount of scope for paying debts and for opening up new accounts, and in the course of each life it will be plain that we must have been brought again into contact with old friends, though it may be without recognising them, and thus have added strength to the bond between us. In looking at our relationships in this way the idea may also occur that one life may serve rather to sever than to strengthen

some of our former friendships. Again some may wither by atrophy and in time fade altogether. Doubtless the complications of a long string of lives are very great, and in bringing fresh people into our lives, leave less room for the further development of old relations, still we can hardly think that karma will keep very long apart any two that have entered very largely into the inner chambers of life with regard to each other. For of course there are friendships and friendships, and in taking up the subject now I am speaking of something much deeper and more lasting than the relationships which pass as friendships, but which have really no foundations deeper than social and worldly expediency. Many marriages, many so-called social and commercial and even national friendships, are entirely of that character, and are really of no value to the Ego.

To look at the facts in front of us : We find ourselves at times under the sway of feelings of attraction of peculiar strength towards some people (and of course the very reverse holds also), which we are at a loss to explain on the lines of common affection, love, or admiration. It ought to be of great interest to us all to recall the fact that the person towards whom we feel in this way has come up through parallel lines of evolution to ourselves, and that incidents common to both of us have attracted us towards each other. How far the question of the various colours of the spiritual spectrum may enter into this, hardly comes within the scope of the present subject as considered karmically. It is however quite impossible to exclude it from the question of the origins of real friendship—but we will consider here the part the endless relationships of the incarnations as they follow each other, play in building up lasting friendships.

Foremost among the qualities which build up friendship between us is gratitude. An act of service which goes to form this quality may of course not always inspire gratitude, but will produce it generally if the parties are of equal position and power in the world. Generally speaking a bond built up in this way is made between souls of about the same progression in the evolutionary scale, but not always so, for it is quite common to find that a member of an almost savage race will sometimes render a service involving the sacrifice of his life to one far beyond himself in the soul's path to perfection. When a service of this importance has been rendered by one soul to another, I understand that there is laid the foundation of one of those bonds between two men which will blossom out into great future results for the more backward soul—he has a claim on his elder brother's power to assist him at critical future times in his career which is a debt of honor which the soul knows all about, and which if we watch things closely enough we shall often see being paid. In the course of the relations between some of the colonising peoples, our own for instance—there have occurred incidents which have laid the foundations of bonds of

this character. Such men as Chinese Gordon, Roberts of Kandarhar, men of that stamp often inspire in some of the semi-civilised people they go amongst acts of self-sacrifice, which in view of the facts of karma, cannot be ignored in future days.

But to come down from the level of these foundations of friendship coming from afar, to those of a more common-place every-day kind, it would seem to me that we are all of us doing something at all times to build up friendships which are not merely of this life alone. We do this, I take it, only with those who are linked to us by the very strongest ties. These may or may not be ties of the family, but they have always of course a tendency to become of this sort. I want to make it clear that close family ties, even where there may be a sufficient display of what is termed affection, may still be nothing of what I am regarding now as essential and real friendship. Still in a family of course the close relationship and touch with each other which the home-life brings about does have a decided tendency to set up a feeling towards each other worth thinking of as a lasting friendship because it is built up in spite of the exposure to each other of all the weaknesses and the worst side of the character. And this is so in spite of the fact that at intervals the relationship is severely strained by anger and the selfish side. That is, we often find that those in the family who fight at times "like the Kilkenny cats" are really at heart the best of friends and in any hour of real test and strain come out the best.

So I hold it plainly shown that the family offers the most fertile field for growth of real friendship—and it is family relationship which is the most important factor in bringing people together in a future life. We may be associated momentarily or for a single act with others with whom we may have for that moment a great experience. A fireman may rescue some one from a burning building, or a seaman rescue a passenger from a raging sea, and neither know anything more of each other. The workings of justice may possibly pay but slight notice to this, but it is unlikely that the efforts of two members of the same family, efforts extended over a great number of years, perhaps the whole life, to understand each other, and to enter into the real inner life of each other to some extent, can fail to carry something to a new incarnation, and to do something towards building up an essential friendship of the future. I lay great stress upon this effort to understand and willingness to allow for the weaknesses which family life does not admit of the concealment. A man may successfully conceal for many years from the wide circle of his so-called outside friends a serious flaw in his character, but he will rarely fail to betray himself to those of his own home. And how bravely is this effort to understand and bear with each other made sometimes in family life. When we see people making that effort who magnetically seem out of all touch with each other, of entire-

ly opposite tastes and widely different degrees of attainment, having but few subjects upon which they can meet on common ground ; yet we see them bravely attack the problem of life together, ever ready to defend the other from all detractors.

This method of getting an entrance into the inner nature of another builds up what I am thinking of as an essential friendship, a something that belongs not to any one life or to two or three, but to the whole soul. To those who read this, my words will come in various ways according to the meaning which the word friendship has for them. My own understanding of the word is Emerson's—it will be found faultlessly expressed in his essays, notably the one on "Friendship," but all his work is saturated with the same exalted standard of friendship. Through him I get to understand that I do not need any daily intercourse with those who are the friends of my higher and non-personal life—nor indeed any intercourse at all, after I have once made the great discovery that I live in the citadel of their hearts not for a day, but for all time. It is not necessary that we take any share together in each other's company in any of the affairs of this world ; nay if the friendship is of a very high order, the doing so would seem an impertinence, almost a desecration.

This being so it will be easy to understand that I do not reckon essential friendship as a thing having any association with expediency. It is not dependent on any benefits we could bestow on each other—It is not nourished by any social or commercial interchange between us, nor in fact by any act which one can do to the other—it implies absolute trust, absolute loyalty, absolute faith, in each other—overriding all failure, all shortcomings. Now because this is so—and we are some of us able to feel the great fact that there are somewhere in the world, people who to us are this kind of friends—we ought to be ready all of us to look, as students of ourselves and of each other, at the causes which have made this kind of friendship possible for us. And if we do so we shall have to admit that these very commonplace relations of life, and chiefly that of the family, have been the means of building it up. Thus we obtain not only a fresh argument for reincarnation, but bring into the arena of ideas surrounding the question of re-birth, an aroma which dispels much of its hard mathematical exactitude. It is worth without doubt all the pains we suffer by these repeated re-births to know that in the end we must reach perfection, and that we cannot without them, but does it not immensely reconcile us to them when we reflect that they bring to us all the greatest and noblest friendships we shall ever know, and also that we earn by them the capacity to realise and enter into these friendships. Thus must we go right back through the whole series of our lives if we would seek for the foundations of our friendships towards each other—We must look for them perhaps in the most commonplace events of the most commonplace lives, away back in the social atmosphere of the

Atlantean, or mid-Asian city, where help has been given to each other in the contest of life as lived in their once busy streets, as in the tent life of some past nomadic tribe, where the giving up to the other of a warm garment may have been the only possible offering. And right away from these old times down to the opportunities of self-surrender in the larger life of to-day, we have to think of each life we have lived as doing *something* to build up the everlasting friendships which the great future must hold for each of us.

Therefore must all the relations of life be to us not merely profitable, but almost holy. For this reason must we not desecrate with contempt the relationships of any of our fellows with another, which in any way promises to build up a friendship of the future. Love in its highest sense, far transcending the common emotion so called, is being gradually unfolded to me as the greatest power in the world, and that its power, and it alone, will bring about the final consummation of all things; and the entrance to the temple where this love abides, is up steps worn smooth by the friendships of humanity throughout the ages. And these friendships have their beginnings in the most homely and most commonplace things—the cup of cold water spoken of in the Bible is an illustration, as also that one surrendered by Sir Philip Sydney in the battlefield. The little acts of self-surrender in the house, or the place of business foster it, and I cannot think that there is any walk of life, however much it may isolate one from the rest, however little scope it may offer for bestowing acts of kindness upon others, but gives opportunity for fostering friendships. There are of course certain occupations which are rich in the means they afford of placing others under our debt—all those callings where more or less danger is attendant upon them, that of the soldier, the miner, those in charge of moving machinery, on sea and on land, and such like, offer great opportunities of self-sacrifice for a comrade, and we should feel proud of some of the brave acts which we constantly read of where life has been risked and often given to save another. I always reflect now when I read such things, that there at any rate is a soul marked from out of the crowd; however many there may be of the milk-and-water ones—blowing neither hot nor cold—nature cannot spew this one out of her mouth as being without salt or character.

Outside of these last, such as I consider the richest field for laying the foundations of friendships, I say even the meanest occupation does foster the friendships of the soul. The conventionalities of society in all grades bring people together who have scarce any affinity for each other, sometimes, as we have seen, the very opposite, and yet by brave resolution to do their duty to each other, and doing it to the end, they succeed in getting good out of each other's lives; and it always seems to one that except in very

exceptional cases, husband and wife, or brother and sister, father and son or mother and daughter often throw away splendid changes for strengthening their character, by separating from those whom karma has placed them alongside of, from mere distaste of the outer presentation of the soul, a soul who perhaps is destined to form an everlasting bond of friendship with them in the great future. Thus therefore the commonest life may be laying the seeds of great associations in the time that is coming—and must not be despised. It is said that the poor make no new friends but that they love all the more the few they have, and thus may be laying, in a very homely and quiet way, entirely without any incident which will survive the personality, the foundations of a friendship capable of blossoming out in some heroic sealing of the tie, and so reaching immortality.

This early foundation of friendship upon past and present acts of benefit, will of course bring in the question as to what extent is friendship, so built up, a selfish thing. It cannot be denied that up to a certain point it does possess a selfish side, and it seems to me quite necessarily so in the early stages—everything has to grow. In the early stages of Evolution, the foundations of Individuality are laid in self-assertion, in the fight for self against all comers, which goes on until the unit is strong enough to learn self-sacrifice. In the same way we know that Love which in the Avatâra includes the whole world, has its beginnings with us in small and seemingly selfish acts seeking to benefit the loved one, no matter how the rest may want. So we must see that friendship also has to grow and to pass through its evolution in all stages before it can blossom out into a love for all mankind, for all creatures living around us. If it be true that the poor man will make but few new friends in that one life, the vast scheme of Evolution with all its immense variety of intercourse for every soul will bring to him and to every one of us not only a great number of fresh friendships from time to time, but an endless change of character amongst them all which will make us strong in knowledge of mankind and cement into the future which awaits us a variety in our lasting friendships which will add enormously to the perfection and glory of that future. From the fuller view of the soul in its greatest days to come, when it will be capable, merged in the Buddhic consciousness, of regarding all God's creatures equally, it is inevitable that the friendships which now form for us the highest ideals, must appear selfish and confined in narrow limitations; this however need not concern us now, with the task probably still uncompleted of arriving at the highest ideals which the world of our time still holds before us.

So far I have not spoken of the greatest of all friendships, greatest because the widest and deepest in foundation, *viz.*, that of the Master and the chela in purely spiritual life. In the course of a man's long thread of lives there cannot fail to be occasions when, perhaps by some great effort, calling for the sacrifice it may be of life, he has

done some service of importance to one very far beyond himself in spiritual standing. Of all the foundations of friendship this is by far the greatest in importance, and involves issues of a kind not possible of treatment here, but belonging to the realm of spiritual friendship alone, which perhaps at some future time I may venture to touch upon, but which at present I do not feel able to approach. Only I will say this, that this last and most wonderful of all the relations of soul with soul, seems to me only possible by our having gone through all the stages of the lower workings of friendship, therefore these lower manifestations of it must ever seem to me honourable and even sacred. In order that the disciple may be worthy to follow a great Master into the very valley of the shadow, great must have been his experiences in the past in order that his fitness may be sure, and his failure in faithfulness beyond all possibility.

Therefore must we honor all acts of faithfulness and truth shown towards another by any of our fellow men and women. Whether it be the act of heroism which imperils life to save another, of the homely resolution to endure the daily toil and dreary round of monotonous service to another that our duty to that other may be done, we should see in it all another stone built into the structure of the world's monument of self-obliteration by services offered on the great altar of human friendship.

W. G. JOHN.

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### JESUS, CALLED THE CHRIST.

#### THE LOGOS OF ST. JOHN.

HAVING noted the reality and power, the love and graciousness of Jesus as Master and Teacher; and some of the many channels through which he has operated and is still a living power in many souls, let us now turn our attention to that phase of divine truth so interwoven with His name and person—*The Christ, Eternal and Universal*. Here we have before us a far deeper and more enduring form of divine revelation; one which will command our interest and devotion when all associated with His fascinating personality as manifested in human form will have shrunk into small proportions, and be relegated to a secondary place in the thought and interest of mankind.

We are told that at our present stage of evolution it is the astral, the desire nature, which is in the hey-day of its development and power; that the manas, the mind, on its intelligent and intellectual side, is in its advancing stages; while the deeper, and more spiritual Buddhi, the God-like potentialities, are to a large extent in an embryonic stage. Perhaps these ideas regarding humanity at large may be helpful in enabling us to estimate at their approximate value

that stage in the Christian development which has become historical, and is to a certain extent a vital active force in the present age. In Christianity we see a certain line of spiritual truth connected with a Divine Personality in active operation through the desire nature—*the focusing point being outside of the individual soul*—commanding its love and obedience, and bringing into activity the entire powers of its nature through the channels of an ardent love and a loyal fealty and obedience : thus inciting to activities of a wide-reaching character, which are both helpful and beneficent. Numerous illustrations of these facts will occur to anyone in any measure acquainted with historical and contemporary Christianity. But as the soul grows it ever reaches onward from the *personal* and *limited*, toward the *Universal* and *Eternal*. While it still goes forth out of itself no less, “desiring that which is beyond,” it begins also to understand and appreciate something of the significance of the accompanying rule, “Desire only that which is within you.” It now awakens to the fact that “within is the Light of the World, the only permanent Light that can be shed upon its Pathway.” And it is eventually conscious of the awful fact that the *centre* of all that is, of all that shall be, must for it be found *within ITSELF*. That here, and here alone, can be found a solid resting-place for its Faith, the full realization of its Hope and the never-failing fountain of its Love. That completion, perfection, satisfaction and rest, are not at the circumference but at the centre of Being. That the Pearl of great price for which the merchant sold all he had to become possessed, is to be found deep down in the field of one’s own soul. And, as we read them, this deeper problem of the soul is the burden of our New Testament Scriptures. That in its inner and true signification “The New Testament of our Lord and Saviour Jesus the Christ” is a parable of the conception, the growth, the labour, the sufferings, the crucifixion, ascension and glorification of the Christ within.

The writer of St. John’s Gospel had an object kindred to what we have indicated in view. This is we think capable of demonstration in a variety of ways. It is a carefully planned treatise, in marked contrast in this respect as in many others, with the Synoptics. All the incidents narrated are subordinated to a doctrinal purpose lying behind them. The characters introduced, the converts, the miracles, the discourses, are all balanced and arranged in accord with the deeper object of the work. In Chap. I. there are fourteen distinct titles given to the Christ, which it would perhaps be tedious to enumerate. In the Gospel there are seven recorded miracles, each with its special teaching to which the ‘sign’ is subordinated. There are seven converted disciples, with special teaching attached to each ; and they also represent a wide variety of character, from the loose-living woman of Samaria, to Nathaniel, an Israelite indeed, of severe purity and high-toned integrity. There are also seven enumerated gifts to humanity at large, bestowed directly by Him

who is the Logos, the Divine Word. And there appear to be fourteen distinct discourses if we take the last great one to the disciples, Chaps. XIV. to XVII., in its four natural sections or divisions. All this shows careful planning, with an ulterior teaching purpose in view.

The Proem, Chap. I., ver. 1 to 14, is pure Gnostic philosophy; and we think that the same may very largely be said of the Discourses, etc. But all is interblended with a personality both human and divine in its aspects. And it may be—we do not know—that it has had later touches by other hands than the original author, in order to bring it into line with the more materialistic conceptions of the chief founders of the Catholic Church. Or was it necessary to veil the almost blinding Light of the original Logos under the more material conception of a perfect human personality? Be this as it may, it remains a monument of the spiritual genius of its author, and a rich mine of truth, a precious storehouse of spiritual ideas.

Very briefly, let us endeavour to see what is the chief purpose of this philosophical and subtle disquisition. It is something more than the aim to present the lofty abstract idea of the impersonal Logos, the Divine Word, which was "In the beginning with Deity, and was Deity" in the concrete form of a human personality. The writer combines the eminently practical and spiritual with the didactic and philosophic. Each character introduced who becomes a disciple, each miracle and discourse, has its own setting, its own individual interest, its own lesson to teach; and each also contributes to the one thought and idea which dominates the entire treatise. From Chap. I. to XVII. there is a gradual culmination of the Divine Idea which is ever present with the writer. And this purpose and idea is still further illustrated in the tragedy of the concluding chapters. The knowledge of these facts regarding the framework of this unique composition gives us a helpful hint toward the solution of our enquiry.

Perhaps the underlying and purposeful idea will become clearer to us if we compare the Proem of Chap. I., ver. 1 to 14, with the great climacteric Discourse concluding with the prayer of Chap. XVII.; in which last the Divine Son has become one among many brethren. He is pre-eminent as a manifestation of the Logos, that all may equally share with Him in that pre-eminence and glory. In the words of the Author of the Epistle to the Hebrews, "The Captain of Salvation was made perfect through suffering, that He might bring many sons unto glory and immortality." "Father," he exclaims, "I will that those whom Thou hast given me may be with me where I am, that they may behold my glory—" and thus become changed from glory into further glory, unto the same likeness by contact with, and through drinking from, the same fountain of Life and Light. And He proceeds to enlarge the range and scope

of His petition : " And I pray not for these alone, but for all those who shall believe on me through their word ; that they all may be One, as we are One ; I in Them and Thou in Me, that they may be perfected in One."

There is another marked feature, the strong line of demarcation which is drawn, and runs as a line of light throughout the discourses ; namely, the distinction that is maintained between " the world, which lieth in the Wicked One," those who are " of their Father the Devil," and the Disciple who has discarded both, having entered the Path, and is now walking in " the Way, the Truth and the Life." Is the Logos incarnate in Jesus ? He may be in us also, providing we present the conditions by separation from " the World", and its ruler, " the Prince of this World." We too may bring forth fruit in Him unto eternal life : " The works that He doeth shall we do also, yea, even greater works than these, because He goeth unto the father." What is the mystic truth veiled under the phrase, "going unto the Father ?" Is it not that the Master is going into that state wherein the mystic oneness with " the Father in heaven" is completed, the lower vehicles, the very consciousness itself being perfected ? Here " the world seeth Him no more, nor knoweth Him ;" He having entered the glorious company of associates who, apart from the grossness of fleshly environment, gently guide, oversee, and rule by love those who are still in the world ; and who yet are not of it, even as He is not. Yes, even so ! " I will not," said He, "leave you orphans ; I will come unto you, and make my abode with you." And again, " Though the world seeth me not, yet ye see me, because I go unto the Father." And my present mystic presence is but the prelude to " greater things than these," for among the many abodes of the " Father's house," " I am going to prepare a place for you, that where I am ye may be also," and even now through the intuitive apprehension of the " mystery," by means of the instruction I have already given you, " whither I go ye know, and the Way ye know."

With this brief glance, which is intended to be suggestive only, with the hope that some thereby may be awakened to a renewed interest in the treasures contained in this ancient writing, let us now turn our attention to a cursory glance at the Pauline Epistles.

#### THE MYSTIC CHRIST OF ST. PAUL.

As to how many, or which of these Epistles are the work of the eminent Jewish Rabbi whose name they bear is of small import to us in our present study. There is a feature common to the whole of this valuable collection of public epistolary correspondence, to which we wish in the first place to refer. It is, that although they are filled with a theme in which the name of Jesus the Christ is not

only of constant recurrence ;\* but of which also that which is associated therewith is the soul and substance of the thought of the writer, or writers : yet we have the extraordinary fact that only one brief reference is made to the teachings of the Master ; and the references to his personality are of the briefest possible. (The fact is, we have here in a large measure an independent stream of inspired revelation, flowing no doubt from the same fountain, enkindled through the enthusiasm which the character and teachings of Jesus evoked, yet coming through a different medium, and also bearing evidence of divergent and original conception).

The quotation referred to consists of the simple sentence, "Ye have heard of the words of the Lord Jesus, how he said that it is better to give than to receive." And the very few references having a personal bearing and character, are such as, "Jesus the Christ, born of the seed of David according to the flesh," and, "He was tempted in all points like as we are, yet without (falling into) sin." This omission becomes the more remarkable when we take into consideration the fact that many of these writings are elaborate doctrinal treatises, the work of a devoted disciple, or disciples and followers of the Master Jesus. It is, we think, inconceivable that this should be so, on any other principle than that the mystic view of the universal and eternal Christ, and not the personal and particular individual, Jesus, however pure and great, was the theme ever uppermost ; and the only foundation—, "other than which no man can lay"—of the doctrinal superstructure the writer is intent on raising.

In reading these epistles one is aware that there are many rabbinical subtleties which tinge and colour, and we sometimes feel disfigure, the fair face of the spiritual conception of the truth underlying them—that there are as a later New Testament writer put it, "Many things hard to be understood." Neither must we lose sight of the fact that all of these letters passed under the revising hand of the Church, which admitted them into the Canon at a time when there were no printing presses to multiply copies, or critics to act as censors upon their proceedings. While noting this, it may be interesting to refer to the position taken by the great church Father, St. Augustine, revealing as it does the fact that the Church, and not the text of the holy writings, was the final court of appeal. In the 'Confessions,' Book VII., Chap. 7., we find the following: "In Christ, Thy Son, our Lord, and in the holy Scriptures, *which the authority of Thy Catholic Church made binding*, thou didst appoint a way of human salvation unto that life, which shall be after this

\* For a remarkable instance of this constant repetition of the names and appellations of the Christ, where it occurs in almost every sentence, without in any way marring the forcefulness of the writer's style, but rather, enhancing it, emphasising the thought which fills his soul, see I. Cor., Chap. I.

death." We may be assured that those who arrogated to themselves the supreme authority, to whom so acute an intellect and master of rhetoric—and we may add, so great a soul—as St. Augustine bowed in reverent submission, would not scruple to use their assumed authority in manipulating the documents to suit the dogmatic exigencies of the system they were building. We dwell a little on this phase of the Biblical problem in order to emphasise the desirability of putting aside mere phrases, and looking rather to the under-current of idea when studying the New Testament. And this is especially necessary in regard to the Epistles.

In the superscriptions heading the Epistles we have a key to the ideas attached by the writer and by those to whom they were addressed, to the terms, Christ Jesus, etc., which are of such constant occurrence. Let us proceed to an examination of that phase of these superscriptions which is related to our present subject.—I. Cor., Chap. I., ver. 1., opens thus: "Paul, a called Apostle of Christ Jesus...unto the called-out-assembly of God, (men) sanctified in *Christ Jesus*," to the Galatians:—"Paul, an Apostle, not from men nor through man, but *through Jesus Christ and God the Father*." And in ver. 6 he refers to his correspondents as "*the called in Christ's grace*." Again, Eph. I. ver. 1., "Paul an Apostle of Christ Jesus, through God's will, to the saints...and *faithful in Christ Jesus*." And he proceeds, v. 3: "Blessed be the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing *in the heavens in Christ*, according as he chose us *in Him*, before a founding of a world, that we might be holy and blameless in His presence." Phil. I., ver. 1., "Paul and Timothy, servants of Christ Jesus, to all the saints *in Christ Jesus* that are in Phillipi." And Col. I. ver. 1.: Paul an Apostle *in Christ Jesus*...to the holy and faithful *in Christ* in Colosse. I. Thess., Chap. I, ver. 1.: "Paul and Silvanus and Timothy to the called-out-assembly of Thessalonians *in God the Father and Lord Jesus Christ*." And the superscription to II. Thess. is in exactly the same phraseology.

We think we are justified in the conclusion, that all these references in the above quoted superscriptions, are clearly to other than a private and particular person, however holy and divine he may be. It must be plain to all who carefully compare the evidence, that the Jesus of the Synoptics, He who went about doing good, who taught, and made disciples in the cities and villages of Galilee; and the Christ Jesus of St. Paul, are separate, distinct and in some respect diverse conceptions; having little in common as so presented. The first-named is a man of sympathetic and loving nature, pure and chaste in mind and feeling; of compassionate heart, the friend and protector of the poor and suffering; the hater of shams and hypocrisy; the other, a universal principle, attached it is true to a name and personality—but in name and form merely,

the universal and impersonal appellation the Christ, or, the reverential prefix "Lord," generally preceding the human name, Jesus.

The Catholic doctrine of the Trinity was undefined, and probably unknown as a dogma until some generations after these Epistles were written; and yet, exactly the same universal idea is attached by the apostle to the term, Christ Jesus, as to that of the Father. That which is predicated of the Father, is also, in identical terms, of the Christ. Shall we not be giving the thought of the writer in stating that they are two facets of the Logos—kindred manifestations with varying aspects of the Divine mind or Thought, of which the Holy Spirit is the energizing power in operation, the active agent. He (the Holy Spirit) is the fire, the purifying element, the Light of Life, which pours itself into the Soul, and thereby transmits the consciousness, the Divine Thought, or Word; unifying the soul with Itself. Hence says the Apostle in another connection: "Ye have the mind of the Christ, ye know all things." And again, I. John: "Ye need not that any man teach you; but the anointing (or christing, to coin a term), which ye have received of the Father abideth with you." The appellations, the Father, Christ Jesus, and Holy Spirit are used by the Apostle interchangeably; this is of consideration as a further confirmation of the universal idea attached to the name Christ Jesus.

The quotation given above, Eph. I., ver. 3, needs a little further attention. In it the Apostle takes us back to a period before our solar system came into being, and shows us that all subsequent manifestations of favour and blessing were stored up in the Divine Mind. He draws attention to this grace and love of Deity whom he introduces in the relation of 'Father of the Lord Jesus Christ'—the Anointed, a term rich in significance—in whom were and are treasured every spiritual blessing in *the heaventies*—namely, in the supernal states of consciousness latent in Deity—that in due time, when purified, and rendered blameless in His Presence, we might enter into the conscious possession of these riches of His grace. Well might the adoring love of the Apostle find expression in ascribing blessing and praise to the Highest, as he with the spiritual eye, gazed upon the "unsearchable riches of the Christ."

There is a phrase which occurs again and again in the superscriptions, as, "the saints and faithful, *in Christ Jesus*," and "Paul an Apostle *in Christ Jesus*." They must be taken as setting the key to all that follows in the several Epistles in which they occur. They are of profound import, and capable of far-reaching application. We are by them invited to look back through the vistas of the ages, æons on æons, and therein faintly to perceive the Eternal Thought of the Logos, wherein lay the past, the present and the future; the germs and the potentialities of the "principalities and powers in

the heavenlies ;” of the Hierarchies on Hierarchies of Divine beings in due time to be evolved from the Eternal Thought of the infinite Mind. And further, may we not also say that the vision is intended for our personal appropriation, for amid these galaxies of dazzlingly bright, holy and powerful Spiritual Beings, Paul an Apostle, the Ephesian Saints, and we ourselves also, find a place—*being in Christ Jesus*.

To this must be added the counter-presentation of the corresponding divine idea. Like as we lay eternally in the bosom of Deity, always present to the transcendent consciousness of the Logos, the Word, the Christ ; so likewise, *the Christ is in us*, as the hope, the earnest and the seal of the future glory. Even now and here, we possess this heavenly and spiritual treasure in these ‘earthen vessels,’ our present material encasements ; thus constituting them also, “the Temples of the living God.” Let us pause, and consider the practical bearing of this truth. Does it not follow as a necessary consequence, as the day the night, that the purification of our bodies should be our constant endeavour, a chief aim and purpose of the earthly life ? “That, as in all wisdom and prudence, “He hath made known to us the mystery of His will, according to the good pleasure which He purposed *in Him*,—for an administration of the fulness of the seasons, to reunite for himself under one head the all things, *in the Christ*—the things in the heavens and the things upon the earth—*in Him* ; in whom also we were taken as an inheritance, being marked out beforehand according to a purpose of Him who is inwardly working the all things according to the counsel of His will ; that we might be unto the praise of His glory ” (Eph. I., 8 to 12). “It therefore cometh us to walk in a manner worthy of the calling with which we are called ; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the *oneness* of the Spirit in the uniting bond of peace : One Body and One Spirit, according as ye are also called in One Hope of your calling ; One Lord, One Faith, One Immersion, One God and Father of all. He who is over all and through all and in all ” (Chap. IV. to V. 6).

How the feelings of isolation, of egotism, of selfishness and all the evil brood which are generated from it shrink away into darkness before the all-pervading Oneness, and the all-conscious Love underlying these soul-enthraling ideas !

Enough has been given to draw the attention of fellow students to the wealth of Divine Wisdom contained in the New Testament division of the Christian Scriptures. And we trust that their spiritual appetite will be stimulated, and that they will in consequence, search out for themselves the hidden mystic treasures which they contain. We fear they are too often neglected, and consequently not sufficiently appreciated by us.

### *MATERIALISM.*

FROM the very outset of Theosophical activity in the Western hemisphere its literature of all kinds, periodical, text-book, pamphlet, has continually asserted that one great part of the Theosophic mission was to combat the materialism which is so characteristic of this age. The word "materialism" has not always been very strictly defined, but in a general way was understood to mean the worship of matter, the imputing to matter of "every form and potency of life," the ignoring, if not the denial, of any world or realm or plane outside the physical. Theosophy opposed to this the contrary doctrine that life really came from just such a world, that the material plane is only valuable as making possible the manifestation of that life and furnishing it with elements of enrichment, and that the field of supersensual truth is incomparably larger, fuller, grander than the material. Its mission was therefore two-fold,—to revive faith in the unseen, and to make the unseen amply interpret the seen.

Not a few interesting topics come to view as one inspects this mission of Theosophy. To at all understand it, one should have some idea of what materialism is, how it manifests itself in the conceptions of the day, what is its effect on social and individual character, why and how Theosophy desires to counteract it. If we do not comprehend the nature of materialism, we cannot value its antidote.

There are two forms of materialism, as of most mental conceptions,—the gross and the refined. If, through any line of thought, a man reaches the belief that there is nothing beyond matter and its phenomena, the outcome in his own life will be in accordance with his character as already formed. That character, he will himself say, is the product of previous material action. His greater or less sensitiveness to physical pleasures, the intensity with which he enjoys food, drink, sensual indulgence, the various satisfactions which may be bought or found, is a consequence of bodily organization; but so too, he claims, is whatever appreciation he may have of art or beauty or moral sentiment, for this means simply a fine brain structure, evolved from ancestry and social opportunity. As he is, so he wishes to act. And so, very naturally, he gives the dominant taste full play. If that is animal, he finds his aim in all that the senses can procure. The coarser passions are fed, and there is not any disposition to check them, since no higher motive than enjoyment exists. Generosity of spirit dies down, there is no interest in or culture of æsthetic tastes, and all activities move upon the plane of the sensual. It is easily seen how such a life is fatal

to all broad thought as well as real affection, and how every meritorious instinct is dwarfed and palsied. As no stream rises higher than its source, the outcome of such principles must ever be material.

But there is a second school of materialists. Its prophets and teachers are the philosophers of lofty intellect who see in Nature many of her marvellous powers and with patient research seek to find others and to explain all. Matter is so rich in its contents, so Protean in its changes and transformations, so many-graded and delicate and exhaustless, that its departments furnish endless field for investigation and study. Filled with enthusiasm as each new discovery evokes still greater delight in this teeming universe of life, these men break out into eloquent rhapsody over the fecundity of nature. Tyndall and Huxley and Darwin and the great naturalists and physicists of the age may not clearly see beyond their science into the divine origin of their data, but with minds alert for fact and hearts sensitive to the beauty of all they perceive around them they grandly voice the glory of that material world they so love to explore and enjoy. To examine but a snow-flake is, as Tyndall says, to "excite rapture." And the same exalted sensibility which makes them so keen to the richness of nature is carried into the realm of character and motive. Note their intense passion for truth, their restless zeal till every fact is accurately secured, their conscientious care that no flaw check or vitiate the worth of conclusions, their indifference to fatigue and pain and loss and unpopularity, their whole-souled consecration to knowledge, their self-abnegation, their glad exposition of any discovery which may abate sanitary evil or advance the border of general intelligence. In systematic devotion to the service of truth, these Apostles of Science are as genuine as any Apostles of Religion.

And look too at the elevated conceptions which such natures form of the subject of their studies. As the microscope and the alembic have disclosed to them conditions of matter previously unknown, and as their successive researches unveil more and more of the transformations of known matter, they see how ethereal it may be in essence, and how vast may be its range and its varieties outside the reach of instruments and tests. With the "scientific use of the imagination" they pursue it into its retreats, forecast what must be its nature and behaviour under other conditions, picture its possibilities when as far rarefied beyond gas as gas is beyond stone. There seems no limit to its increasing delicacy or its multiform combinations. And the larger the conception of how organization works in producing forms and functions and results, the more impossible to assign any point beyond which there may not be new organisms from finer matter. There may well be universes, grade upon grade, ever more sublimated and vital, all in turn to be studied as man successively enters them,

Such a materialism is consonant with lofty intellection, generous instincts and sympathies, fine affections and noble purposes, the efflorescence of sunny habitudes of thought and feeling. It comports with open-hearted philanthropy, the adoption of human welfare as the one pursuit of life, an utter abandonment of self-seeking in the presence of wide-spread sorrow and deprivation. Such materialists were the eminent scientific men whose names I have mentioned, and such was Charles Bradlaugh, once detested, now revered, in England.

Between these extreme types of the devotees of matter, the one seeing nothing but its coarsest forms and using them for the coarsest pleasure, the other perceiving ever finer and finer manifestations and connecting with them analogous grades of intelligence and sentiment, there exist all degrees and varieties. The element all have in common and which gives them their title is the denial that life in any form is more than the product of organized matter, that it has an independent origin and subsistence, that it uses the physical as a mere tool. No doubt there are thousands who take avowedly this position, and who honestly cannot find evidence, in either philosophy or intuition, that there is a world of spirit as real as, far more real than, the visible world, that there is a man within this fleshly tabernacle who shall endure when it has decayed into its elements. And yet, so strong is the innate tendency of humanity, it is doubtful whether such conviction is very wide-spread or covers really more than a fractional part of the community. Millions live as if nothing existed but bodies, and the businesses which maintain them and the satisfactions which delight them, but probably it is only an insignificant group who formulate into a deliberate creed the spirit which guides their career. The pressure of circumstances is too much for them ; importunate interests force to immediate attention ; respite from care means recreation, not care for another department ; matters not tangible recede beyond consciousness. And so they settle comfortably into thought for food and raiment and affairs, not denying the existence of unmaterial life, not even questioning it, but simply ignoring it as remote from present needs. It would be a mistake, I think, to imagine that there is, even in this age, any very general scepticism as to the reality of an independent soul or of a future unconnected with body ; the constitution of human nature is too strong for a denial which runs counter to it. It is indifference rather than doubt, and the indifference comes mainly because the strain to provide for needs so greatly exhausts the vitality of the man.

But of course there is, too, that exceedingly powerful tendency in human nature to consider as real that which is concrete, visible, an actuality to the senses. What we cannot place before us in tangible shape may be real, but it does not have the reality of a material form. In fact, that which we only see by interior percep-

tion, as in a vision, has come to have the name of "visionary," the opposite of what we understand as "real." This indisposition to believe actual anything which does not project itself into the world of palpable form, extends itself widely through quarters which we should not at first suspect. The habit of the age is to seek explanation of all phenomena in material causes. This is in measure a healthy policy, for it is the opposite to that mediæval practice which referred the simplest incidents of every-day existence to the machinations or pranks of goblins and unseen powers, thus emptying life of rational conceptions and filling their place with belittling superstitions. But so extreme has been the reaction that now all invisible agencies are regarded with suspicion, and no function is allotted to planes and powers which, though not of our grade of matter, are yet as real. In a general way it is no doubt a sound rule that we should not go afar for causes when effects are sufficiently explained by those that are near. But near causes sometimes explain things very imperfectly, and at other times not at all. Certainly it would then be most unphilosophical to refuse consideration of adequate causes merely because they were in departments which science has not yet consented to annex, or to assume that they must be fanciful because they are not conventional. Yet we are all prone to this. It may be right to waive off occult explanations so long as they are not needed, but the large additions to explorable territory of fact lately made contain many matters before which ordinary science stands hopeless, and the only alternatives are perpetual ignorance or occult enlightenment. Much in hypnotism is of this character, very much of Spiritualism and its phenomena, indeed all pertaining to the psychic world, the matter of dreams, consciousness, heredity, genius, clairvoyance, prophecy, and the many problems which are crowding in upon the now-opened mind of the age. The old suspicion of unmaterial agencies does, however, hamper free investigation, and when they are adduced as meeting cases otherwise inexplicable, there is still a hesitation to frankly allow them a hearing. This hesitation, proper as a safeguard against credulity, is really a vestige of Materialism when acting beyond that limit, and Theosophy has to combat it as not only an unscientific prejudice, but as barring the way to full disclosure.

The indictment of Theosophy against modern thought, that it is materialistic, means a good deal more than that its great aim is physical achievement—money-getting, luxury, ministration to the senses, conquest of natural forces, and the like; more even than that its science fights against conceptions of facts and potencies and realities beyond the limit of matter. You must remember that Theosophy confronts a general social condition from which a living consciousness of supersensual powers has largely faded out, so that in every section, in every class, on every topic, there needs a strong up-

heaven and reconstruction before the larger motives can come briskly into play. One of the most lamentable facts, and this in the foreground, is that religion itself has become infected with materialism and is very largely no protest against materialism but a support to it. Whether you take doctrine or ritual, examination shows that materialistic thought has made its way throughout, and so colored both beliefs and usages that Theosophy indicts them no less than it does science. Inspect the divisions of Christendom, the formal and the non-formal churches. Of the formal, the Roman Catholic is the most easily studied. Its strenuous insistence is that membership in it is an imperative requirement for assured salvation. Anything else may be overlooked; this, never. But what and in what is that membership? It is union with an exoteric body, an organization as distinctly physical as a civil government, and with just as much elaboration of officials and rules. The organization is kept up by a physical ordination, a literal "laying-on of hands," without which there can be no validity in the sacraments which are the passports to heaven. Those sacraments are so connected with a material element that they would be meaningless, even impossible, without it. Baptism necessitates water. Confession requires a spoken utterance to a priest, whose absolution must be spoken in return. Marriage is no marriage unless the vows are exchanged before an ecclesiastic and his sanction pronounced; and then the tie is supposed forever binding, though all real union may vanish away and discord, unfaithfulness, hatred make the two souls separate in everything but a name. Confirmation is a matter of oil and an Episcopal hand. The mysterious process by which God himself is believed to be literally introduced into a human body through the transmutation of a piece of bread into His own body, makes that material bread the condition to salvation. Extreme unction, without which the departing soul is not free from peril, requires consecrated oil and a priestly ministrant. At every stage the aspirant to future safety is taught that safety is attained only through rites and functions external and bodily. Reverence is inculcated and worship maintained by a multiplication of physical accessories: "teaching by the eye" is an avowed policy. Images, shrines, paintings, statues, a variegated apparatus of relics and mementoes and sacred objects fill up the churches and the religious shops. Nothing is too delicate for devotional use, nothing too improbable for ecclesiastical service. Drops of the Virgin's milk, swaddling-clothes from the manger, nails and wood from the cross, old bones and rags and hair, shoes, shirts, and skulls, are among the priceless treasures through which the Church can ensure an alleviation to Purgatory or an enrichment to Heaven.

Notice, too, the nature of pilgrimages. The Virgin-Mother is

supposed to have appeared to a child in a remote village, or the house in which the Holy Family lived is believed to have been transported by angels across the sea. A shrine is built, then a costly church; the spot has peculiar sanctity and facilitates eternal happiness; miracles multiply, crowds swarm, indulgences are granted to all who will journey there and undergo certain rites and prayers. Home is abandoned, daily duty thrown off, the direct communion of the soul with God belittled, while the worshipper travels sea and land to reach a spot nearer to the Deity, an assurance of salvation through a consecrated stone or a miraculous image. Of course the whole conception of religion as a solemn reformation of the individual soul vanishes before the visible picture of it as an affair of sentiment and genuflections and tangible appearances and artificial reverence.

No doubt it is claimed that all these things are but aids to devotion, channels through which heavenly grace can the more quickly flow. But, in point of fact, so continuous is the emphasis upon the potency of the aid, the certainty of the channel, that the mind of the worshipper, as of the priest, thinks only of the material form. Indeed, in the case of the sacraments, any requirement of internal fitness is often dispensed with by the "opus operatum" doctrine. And in one particular case, provision for the baptism of an unborn child, practical materialism can go no farther; the very limit of possibility in conditioning spiritual good upon a physical rite is reached. But, in fact, the whole system, with all its machinery and apparatus and resources and methods, is one vast attempt to make concrete the things of spirit, to crystallize faith and reverence and aspiration and effort into a tangible form which the senses can appropriate. Demolish the form, and the system would collapse. Withdraw the water and the bread and the relics and the oil and the ceremonies, and the soul would lose all access to God. Turn it loose into the great church of Nature, with the heavens above it and the earth beneath it and God everywhere, and it would feel as abandoned and forlorn as a child in a desert. Religion has been so materialized that there is nothing left when that fabric is destroyed.

Can it be said that the non-formal churches have not made their religion materialistic? Hardly. For in another way, not so brutally coarse but quite as conditioned upon a sensible object, they represent future welfare as turning upon faith. Faith in what? In the crucifixion and death of Jesus. Eternal happiness is only possible as one secures it through an atonement, a physical martyrdom in which the pain suffered is a *quid pro quo* for that which should be suffered by the guilty. The act of faith transfers to the sinner so much of the capital stock of cancelled obligation as is necessary to free him from personal responsibility and thus open to him the doors of heaven. His own attain-

ments in character, soulfulness, self-discipline, altruistic effort, count for nothing; the sage and the ignorant, the devotee and the voluptuary, stand on the same level; inherent qualities are worthless; all merits and demerits are waived aside as without bearing; the sole question is whether the individual turns his eyes to a bloody execution 1900 years ago and stakes his all on the reality of that. Of course attention is directed to the justice which exacted such a sacrifice and to the love which gladly proffered it; sinners are exhorted to gratitude for the voluntary agony which made possible the rescue of themselves and the human race; they are told that all will be in vain if their own lives do not comport with the standard thus displayed; but still the great emphasis must be upon the doctrine that through physical blood comes remission of sin, that future destiny hangs upon a material transaction. The Gospels and the Epistles as spiritual stimulants are worthless if the atonement is eliminated; erase calvary and you leave nothing but moral maxims which may have some surface plausibility but are without the life necessary to induce compliance. Everything centres in, hangs upon, the blood of the cross. It is the essence, the life, the core of the Christian scheme of salvation as that is usually interpreted. Now it is a thoroughly material conception.

Nor is it the only one. The great Christian feast is Easter, and the joyous fact which it is believed to celebrate is that, through the physical resurrection of Jesus from the dead, believers are enabled themselves to rise likewise, their old bodies restored to them for an eternity of possession. Of course there are not a few objections to such an idea. Quite apart from any question as to the possibility of thus re-combining atoms which have many times formed part of other bodies and may thus be equally claimed as of right by the owners of those bodies, and quite apart also from the question whether the restoration of discarded bodies to their once in-dwellers would be of any advantage to them, there are two very serious points which resurrectionists commonly pass by. One is that the immortality of the soul—assuming the soul to be a separate and distinct entity, not a product of physical organization—is in no way dependent on bodily immortality. If the soul can perfectly well exist and function during the interval between death and the Resurrection Day without the body it used in life, why not afterwards? If the soul is inherently immortal and the body is palpably not, what proof of immortality, and what enrichment of it, is furnished by the fact either that Jesus reassumed a body or that we shall? To make the resumption of a physical body necessary to perfection of heavenly existence would be a phase of materialism as extreme as anything in science. The other point is that the restoration of the old body would be anything but a boon to many men fully worthy of immortality. Often it has been a clog and a burden and a harassment, associated with memories of

pain and humiliation and sadness, perhaps deformed, unsightly, a constant subject of comparison with others better favored. If the body had been graceful, beautiful, admired by others and satisfactory to oneself, the certainty of recovering it might be gratifying, but with most human beings the contrary is the case. Would it be a welcome assurance to them that the ugly and displeasing old tabernacle, well rid of at death, was to be revived and fastened upon them for the ages of eternity? You may say that it is to be a "glorified" body. But unless it is "glorified" beyond recognition the repugnance remains, and if "glorified" to that extent how is such a body a resurrection?

From every point of view, and however the doctrine may be glossed or interpreted, any revival of a corpse as contributing to the immortal bliss of the soul long freed from it is a piece of extravagant materialism. It degrades the lofty truth of a spiritual existence unfettered by matter, and it substitutes gross and cheap conceptions for what should be fine and noble. Immortality is not "brought to light" by such a Gospel, nor do the best aspirations of humanity gain strength by such a prospect.

ALEXANDER FULLERTON.

*(To be concluded.)*

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### THE SUPERNATURAL IN CEYLON.

FAITH in the supernatural, it is often asserted, will be the cult of this century; and though in the latter half of the 18th and in the century we have left behind, several men of science have treated this with disdain and contempt, many men of all ages, climes, and nations have religiously cherished it. To give a general account of this belief in Ceylon, and the influences that have led to it is the object and purport of this article.

Tradition and the ancient chronicles relate that the primitive dwellers of Ceylon were the Rakshas, Yakkas and Nagas; and these supposed ancestors of the now degenerate Veddahs were mistaken for the elementals and powers of the spiritual world whom they invoked for the performance of miraculous deeds and abominable crimes, and were thought to be their incarnations. We read in the epics of ancient India how Râvana, King of the Rakshas, carried off the lovely Sita through the air from Southern India into his well-guarded fortress of Lanka; and how in the fierce war that was waged against him by Râma and his allies, his followers were capable of assuming any form they liked. The "Mahâvansa," the old chronicle of Ceylon, from which I have largely quoted, tells us too, how the Yakkhini Kuveni, the mistress of Vijeya, the conqueror of Ceylon, transformed herself into a girl of 16 and "caused a splendid

bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree" in order to pass the night with her paramour.

Traces of the belief in the powers of the spirits of Nature are even now to be found among the Veddahs, and ceremonies for their propitiation, and invocations for their aid, are still performed by them in the wilds of Ceylon; while in the hands of the Aryan Sinhalese this worship developed into a system of magic, consisting (1) of various charms for the curing of toothache and other minor complaints, for the protection of crops in a field, for the guarding against snakes, elephants and tigers, for the detection of theft, for the preparation of love potions and for the exorcism of mischievous goblins, who make houses uninhabitable by their knavish pranks; (2) of the conjuration of demons, who have of their own accord afflicted persons bodily or mentally, by the rites of a devil dance—a ceremony described by many writers but by none so graphically and faithfully as by Caroline Corner-Ohlmüs in the *Nineteenth Century* for November 1899; and (3) of the invocation of devils to inflict on anyone immediate death, or divers diseases which are difficult or almost impossible to be cured.

Buddhism was introduced in B. C. 307, a couple of centuries after the conquest of the island by Vijaya, a Prince of Bengal; but the old belief had taken root too deeply for the new one to extirpate it, and the two existed side by side. The new faith, like all other religions, had its own supernaturalism which was purer and holier than the one it was trying to supplant, and though the people readily embraced it they continued making offerings and sacrifices to their spiritual enemies.

At the enshrinement of the collar-bone relic in the Thuparama Dagoba at Anuradhapura, by the Sovereign Dewanampiatissa, under the directions of Mahinda Thera, who introduced Buddhism into the Island, the "relic rising up from the back of the elephant to the height of seven Palmyra trees and remaining self-poised in the air, displayed itself; and like unto Buddha at the foot of the Gandamba tree, astonished the populace till their hair stood on end, by performing a bi-form miracle. From it proceeded at one and the same time, flames of fire and streams of water. The whole of Lanka was illuminated by its effulgence and was saturated by its moisture."

A similar miracle was performed at the enshrining of the relics at the Ruanveli Dagoba by King Dutugemunu, B.C. 161.

At the festival of the Tooth Relic and of the sacred Bowl Relic in the reign of Parakrama Bahu I. (1164 A.D.), "there arose untimely a dark cloud that overspread and covered the face of the whole sky with a mass of darkness, increased the sound of the drums two-fold by its deep thunder, and adorned the firmament with its rainbow of exceeding beauty, flashing its brilliant lightnings on every side, and calling the peacocks to the ceaseless

dance round the ring, and with the dust raised by the dashing of the hoofs of the horses, screening the unbroken rays of the sun; and when all the ministers saw this they thought every moment that it would rain a great rain as a consequence of the great feast; and their minds were sore troubled thereat, and they approached the great and wise King and enquired of him what they should do at this juncture. Then the King . . . . spake unto them saying; "Let not your minds be troubled. A great and wonderful feast like unto this, by which the minds of men and gods are taken captive, must of a surety take place. . . . Take, therefore, the two relics with you and go forth and feel not any anxiety whatever. And when he had spoken these words the wise King set out. Then beyond the place of the festival the great rain-cloud descended, causing a violent flood and filled the highway on every side with its waters; and lo! it came before the great procession and moved along before it, raining just so much only as was enough to settle the dust of the earth."

Frequent invasions of the Dravidians and the constant intercourse with India led to the adoption of Hindu gods and goddesses and the people gladly added their images to the Viharas and built Dewales for them.

It is not uncommon to find a person accused of robbery in Ceylon exculpating himself by swearing to his innocence in a temple before the image of a god—generally Kateragam Deviyo or Kartikeya—and woe be to him if his oath be false. Before one starts on a distant journey he entrusts himself to the guardian deities of the four main directions of the earth and promises to Vishnu to offer presents at his shrines in the event of a safe return. Small-pox, cholera and other pestilential diseases were ascribed to the disfavour of the divinities, especially to the goddess Pattini, and on such occasions, to appease them, either the incumbent of the dewala accompanied by a couple of musicians, with a pot containing margosa oil and a cocoanut flower, travel from village to village to avert their displeasure; or the ceremonies known as An-edima (horn pulling) and Gan-maduva are celebrated to ensure protection to the inhabitants. In the former an open space of ground is selected, and the trunk of a tree is buried at the centre of it. At the distance of a few yards is placed the log of a cocoanut tree, about 20 feet high, in a deep hole large enough for it to move backwards and forwards, and to the top of it thick ropes are fastened. The two parties who are engaged in the contest, consisting of a large number of men, bind their horns together artfully and tying one to the base of the trunk and the other to that of the log, pull away at the ropes with all their might till one of the horns breaks. The conquering party goes in procession round the village and the defeated side has to undergo a lot of abuse and insult which are said to remove all the bad effects of their defeat.

The Gan-maduva generally follows this and lasts for a period of seven days. A temporary building nicely decorated with flowers and fruits is erected in which an altar is placed containing the armlets of the god or goddess invoked. A branch of the jack tree is cut with great ceremony by the incumbent and is carried into the building by his assistants and placed on the east side with a little rice, a cocoanut flower, two cocoanuts and a lamp near it. An arch is next erected in front of it decorated with leaves and flags; and at the appointed hour the officiating priest carries the sacred insignia to the music of the tom-toms and lays them on the pandal, when all present make obeisance. Water mixed with saffron is sprinkled on the floor, resin is burnt and a series of dances continue the whole night. The rites terminate with the ceremony of boiling milk, followed by a miniature representation of horn-pulling and sometimes by the breaking of the sacred earthen vessel at the nearest stream.

The faith of Mahomed, professed in Ceylon by the descendants of the early Arab merchants, full of the other world as it is, has not influenced the Sinhalese to a belief in its miracles and wonders. The only reason which can be assigned for this is that, unlike what it is in other countries, it is of an unproselytizing nature in Ceylon, and the same may be said of the other 'pagan' religions which are prevalent in the island.

To crown all, the spread of Christianity by Catholics and Protestants brought in its train fresh materials for these believers in occultism, and while they place credence in the miracles of Christ and His saints, they refuse to give up their time-honoured beliefs, in spite of the strenuous efforts of the preachers of the Gospel.

If belief in the 'night side of Nature' is to be the religion of this century it will be sure to find many faithful followers and strict adherents among the people of Ceylon.

A. A. PERERA.

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*THE IDEAL OF GOD,\**

VIEWED THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

I.—RELIGION.

"And whom I own for Father, God, Creator,  
 Holds Nature in Himself and Himself in Nature."... (Goethe.)

**A**SIDE from that strange aberration of the human mind, called Materialism, Nihilism or Atheism, the idea of some Invisible Power above us all is naturally, and at all times has been, deeply imprinted in the mind of man. But, apart from the materialist or nihilist—who wildly believes that everything in existence springs forth without cause, haphazard, from nothing and returns causelessly into nothing—the notion of a Supreme Power has also varied

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\* A Lecture delivered in Auckland and Sydney.

considerably, presumably according to the intellectual capacity of man, so that the word God has conveyed and still conveys some very different meanings to different minds ; and although every nation, throughout human history, has had a strong belief in a God of some kind, or in gods of various kinds, yet the differences in the belief have been calculated to breed scepticism rather than faith, so that it may be interesting to make a few comparisons on the ideal of God as viewed in and outside of theology.

To begin with, and leaving out of account the fetichism of primitive, savage tribes—in which some of the lower forces of Nature are deified and worshipped—it can be asserted that the ordinary constant idea of God includes essentially the notion of some one Supreme, Universal, Omnipotent Creator and Ruler ; and to know God is the dream of nearly every soul, at least of all advanced souls. More than that, to go to God, to be reabsorbed and live eternally in or with Him, is taken as the *summum bonum*, the ideal of supreme human bliss, so that many, like the Hindu yogîs, the Mussalman fakirs, and fanatics of different names, in various countries and under the sway of different religions, have lived and still to-day live lives of asceticism, of renunciation and self-inflicted sufferings in order to hasten that desired goal. This craving for reunion with Divinity, with the Creator, whatever his name may be, must be taken as an innate, natural feeling—for this reunion is presumably the ultimate natural destiny of all Humanity ; yet the forcing of it through artificial means must be viewed as a mistaken and selfish notion, the self-torturing yogî being, in his selfish and useless career nearly as inconsistent as the suicide, for both desert the duties and shirk the work of this life, contrary to the very purpose of our existence, which is evolution for ourselves by helping others (See the word “ Pratyeka Buddha ” in “ Theosophical Glossary,” p. 263).

But, while believing instinctively in a Supreme Power of some kind, man has been only too apt to picture and clothe his God, and regulate the worship due Him, according to his own limited notions, according to the prevailing ideas of his day, or to the circumscribed tenets of the religion taught by the then existing and too often domineering priesthood. Of course, modern thought now admits, with Theosophy, the common origin or basis of all Religions ; the various churches, creeds, sects and shades of belief which divide the minds of humanity are only, at the core, various aspects or presentations of the same basic truths, more or less complete, more or less faulty, more comprehensive or more elementary, according to the capacities and grade of evolution or stage of advancement of the people for whom they are intended ; and thereby none have any privilege, any monopoly of exclusive salvation or of Truth, whatever their assumption to the contrary may be. As a Japanese writer very correctly remarked recently, “ in every

land and every age, man has had various doctrines of morals according to the degree of his civilisation." In the same way as people differ in their tastes, differ in the kind of food they prefer according to their work or to the climate, so do the minds of men differ and, at certain times, they can only grasp and accept some appropriate fragments of Truth. Thus, in accord with the limitations of their thought and intellect, must the rules for living out the diverse aspects of the One Truth be correspondingly modified, and therewith come the differences in the ideals of Godhood. Moreover occult teachings hold that every man is born in or is brought to the religion which is best suited and most helpful for him at his particular stage of development, or the one he can best understand, because containing—as once expressed in spiritualistic teachings—"so much of Truth as the man can grasp." \* Thus, when a man is especially attracted to a form of faith, it is a sign that he karmically belongs to it; and similarly, if a person be especially repelled by a peculiar religion, it would simply imply that either he has outgrown it, perhaps suffered through it, or that he is not yet sufficiently advanced to understand it. And this law may help to explain the religious conditions of the world to-day, when, after 1900 years of fierce proselytism through fire and sword, and after strenuous efforts for crushing, not only all other faiths, but also all divergences or "heresies" within itself, Christianity, in spite of its claims to monopolise divine Truth, yet embraces, in the totality of shades and factions, into which it is split, only 28 per cent. of the whole population of the globe, thus leaving 72 per cent. of humanity in possession of other faiths, evidently far better suited to their wants, purposes and conditions of mind.

Whatever this may be, to confine ourselves to our special point, which is the study of the ideals of Godhood, it must be here acknowledged with regret, that, while sublime at its core, as an emanation or fragment of the Universal Divine Wisdom—Christianity, in its popular aspects and through the ignorance of its early priestcraft, has brought to the Race one of the most unreasonable as well as most dwarfed, belittled ideals of Godhood ever accepted, an ideal in fact much narrower even than the Jewish Jehovistic one, from which it has been derived, and certainly this one was poor enough, but without having its "raison d'être." In effect, when studied with impartiality, it cannot be denied that, in the Old Testament, the various deistic expressions—uniformly but deceitfully rendered as "God" or "Lord God," (with the constant *kingly* qualificative of

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\* Stainton Moses, "Spirit Teachings," Memorial Edit., p. 186.—In the following Essay, the writer often quotes, with complacency, extracts from M. A. Oxon's favourite and beautiful book. It may therefore be well to state here that this, however, is not done on account of any special authority attributed or attached to that book, but simply because therein are expressed—through agencies entirely independent of and different from the sources of Theosophical teachings,—views and ideas singularly similar and therefore aptly corroborative of Theosophical assertions.

“Almighty”) by our cunning modern translators, to carry out *their* own monotheistic notions, refer evidently, not to One Universal Deity, but to various entities, and more especially to a limited personal leader or guide, to a special Guardian Angel or Heavenly King, which has very justly been called a family or tribal god, verily a “God of Gods” in the sense of one out of many, as he is made to claim himself to be—the *special* god of Abraham, Isaac and Jacob.\* Moreover, no mystery is made of the fact that, ignoring or shunning the balance of humanity, this leader chose the Jews, “though the smallest in number,” as his “especial portion,” his “inheritance” among the various races (Deut. xxxii., 8-9, vii., 5-7, x., 15; Exod. xv., 16, xix., 5; Amos, iii., 2; 1 Sam., x., 1; Zach. ii., 12; Ps. xxxiii., 12, lxxviii., 71; see also S. D., 2. e., I., 576). Therefore, for his people, Jehovah was legally and had naturally to be “above all other Gods;” naturally also but quite man-like, he claimed not only to be the “only true God,” but also the only “powerful and successful” one, “careful to fulfil his promises,”...all assertions not yet fully sustained by the facts, as we see in the disappearance of the Jews as a nation and in their limited number (only 1 to 178) while 72 per cent. of the whole population know of Jehovah only in connection with Jews and Christians. He did assume before his people the qualificative of “Almighty,” in the earlier period of the Jewish history (that is to say from the time of Abraham, Gen. xvii., 1), but he acknowledged later his true name to be simply “Jehovah” or its equivalents (Exod. vi., 3), while the co-existence of other gods is plainly admitted in many parts of the Old Testament, especially in Deut. x., 17; therefore Jehovah could naturally not allow his followers to bow to and worship other divinities. But this limited personality of Jehovah explains the otherwise absurd representations of his sayings and doings, when he is described as passing his time in perambulating the Garden, creating, talking to and punishing his own creature Adam for having been made so frail, later cursing and destroying the whole race (innocent animals included), which “he repents to have created,” a queer sentiment for an Infinite and Loving Divinity! Then allowing Noah to walk personally and familiarly with him, and afterwards appearing to Enoch, Abraham, Moses or some other petty tribal favorite, to whom he makes unrealised promises or peevishly complains of the misconduct, “stiffneckedness” and failings of his own chosen people—whom he could so easily have made good or perfect, had he been omnipotent as represented; but he seems to reserve his power for ungodly things such as suddenly stopping the course of the Sun—apparently very oblivious or unmindful of the cataclysms that such a sudden violation of his own natural laws would undoubtedly have

\* See S. Moses, in “Spirit Teachings,” p. 205, on the ‘Growth of the Hebrew ideal of God.’

produced in the Sun itself and on the other planets, in order simply to enable his chosen little tribe to more utterly destroy some paltry number of their enemies—while these very enemies must also have been people of his own creation, if he be the only Creator, as modern theologians want us to believe. This God, we are told, is the Only One, and “ All Powerful,” “ none other like unto him ; ” and yet, in the same breath, we are warned against another Power, his Adversary, Satan, the Devil, whom he cannot control or subdue, and into whose clutches most of God’s creatures are predestined to fall to their eternal perdition ! If, to all this, we add the relentless cruelty with which the Hebrew God urges his people against their enemies—men, women and even innocent children—if we have to admit that the wrath of this God against all Humanity could be appeased only by the sacrifice of his innocent “ only beloved Son,” can one wonder at Proudhon’s celebrated outburst : “ Dieu, c’est le Mal ! ”

But, for the Hebrew Kabalists, Jehovah, though a divine entity, is not the Absolute ; He is only one of the lower of the Ten Sephiroths of Jewish Theism, and the learned Hebrew occultists had indeed also, a much higher ideal, a broader conception of Universal Godhood, in their Aïn-Soph—or even Aïn-Soph-Aur—far above all the creative Sephiroths, Ełokim and Jehovahs, whether plural or singular, male or female (See S. D., n. e., i., 420). And, in corroboration of this fact, up to the present day, the Jews always address Jehovah as their “ King ”—that is to say their Ruler, their “ Almighty ” Leader—not as their God. In other words, the biblical “ Almighty Lord God Jehovah ” is simply the “ Manu ” of the Jews, the starter of their Race, and only one of Seven such contemporary Manus—not very holy ones at that and far from perfect, according to the Gnostic views (S. D., II., 95), the others of whom had for their “ share or inheritance,” the races other than the Hebrew ; “ Seven of them, each on his lot ” (Stanza III., 12). And this simple fact, carefully ignored or disguised by the modern readers of the Bible, also explains why naturally “ every nation made Gods of their own ” (II. Kings, xvii., 29), who may have been false from Jehovah’s point of view, but evidently were, for their followers, quite as satisfactory, powerful and successful, or perhaps even more so, than Jehovah has actually proven himself to be for “ his ” people, though of course it may be their fault and not his. Furthermore, this also explains the great unanswerable conundrum of the Bible, as to why men—coming all from the same Creator, if the creation is to be regarded as the work of only one Divine Being—should immediately forsake that Creator and erect false Gods unto themselves, that is to say, all except the small tribes of Israel, who themselves were not always free from the infidelity !

Nothing is therefore more appropriate than the surprise, so often expressed in both “ Isis Unveiled ” and the “ Secret Doctrine,

that we, of the modern world, should have anything to do with such a limited, tribal Deity ! Unfortunately, the Christians of the primitive period, in accepting the divinity of the Hebrew reformer Jesus, also took for granted his issue from the fatherhood of the God of Abraham, and thereby they adopted for their ideal, not even the exalted Ain-Soph of the occult tenets of the Kabbalah, but the popular, vulgar, childish conception of the Bible. Hence, their God-the-Father, usually termed the Eternal or the Almighty—blind faith in and worship of whom is expected and exacted under penalty of eternal damnation—in spite of his also being postulated “Omniscient,” “Omnipotent,” the essence of “Goodness and Love” and many other things, is in reality nothing but a huge man, with all the human failings, passions and frailties, caprices, cruelty and vindictiveness ; nothing in fact but “an idol,” which is “ought but the figment of a barbarous brain,” nothing but a mere “caricature,” anthropomorphised from “King” Jehovah, the inferior Jewish Elohim. So the only ideal of the Supreme, held to-day by many Christians, from their Bibles, as transmitted through centuries of dark and dense ignorance—the theologians of which have left us “an accursed heritage in their idle and foolish speculations and useless sophistries” (“Spirit Teachings”) is the little ideal of little minds, the small abortion of small narrow brains who, in their impertinent and presumptuous ignorance, held this tiny Earth to be the center and the object of the whole Universe, even the sun and the very stars being made to shed light on this Earth and for the delight of man’s sight ! No wonder then, that we should find this God, forsaking the other celestial orbs, centering himself exclusively on this globe, and only occupied with those ants of a mole-hill we call men, passing his time in closely watching those sinful creatures of his, for the pleasure of punishing them ! In the blasphemous Presbyterian creed, we are requested to bow to another ideal of the same Godhood, which a brilliant and forcible writer, the broad-minded Revd. A. Frank, lately qualified as that of “an Almighty who is an arbitrary, distant, self-complacent Tyrant,” who, “foreknowing it, creates a totally depraved race,” and who “foreordains,” either the eternal damnation of his own creatures,—even innocent infants,—or the “salvation of those he arbitrarily foreordains to be saved,” through his “grace” or caprice\* (“Making and Decaying of the Creed,” *Ideal Review*, Vol. XIII, p. 251).

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\* Genuine surprise has often been expressed at the fact that pure-minded, earnest and otherwise just and compassionate Christians—whether Protestants or Catholics—capable of fully reflecting over the matter, should be able to complacently accept the damnation theory of the churches as follows : While only the very few of our humanity are saved—only the elect by the grace of God, or those who obediently and tacitly believe all of the theological doctrines—for there is no Salvation outside of the Roman Catholic Churches, according to the Christian Pope, and while the great majority, not only of those who refuse to follow the church, but all those who are born outside of Christianity (that is to say, 72 per cent. of the whole race plus 25 per cent. more from the mass of the

But, with the modern ignorant Christians, the idea of God—of the Supreme—is further muddled and belittled by the exclusive worship of Jesus, as a God. By these worshippers, Jesus is considered as omnipotent, doing as he pleases, either saving the criminal who, at the last moment professing a timely belief in him, is ready to conveniently throw on him the burden of all past sins, or allowing the damnation of all—good and bad—who do not happen to conscientiously share that same belief. In this manner, the “Father Almighty” is entirely supplanted, reduced to a superfluity, a nonentity, as we see even in the Liturgies. He is thus transformed into a careless or indifferent looker-on, who quietly allows his divine laws and sentences to be set aside, replaced by the arbitrary decisions of his “Only” Son, so that, with such a belief, the important point of life is, at the last moment, to set oneself well with the Son, “whose blood washes away all sins,” and then, never mind the Father. . . . These worshippers are thus led, unconscious idolaters, to confuse Jesus with God, to confuse the Man-Saviour—the Cyclic Helper, Messiah or Master who came to his People at his appointed time—as we shall see later, with the Second or Third Person of the Divine Trinity, in the same way as the early Christians began by confusing the Father-Creator, or First Person of the Trinity with the Over All, the Supreme or Absolute.

But, with the Roman Catholics the matter is worse still for, for this idolatrous worship of Jesus, they add or even substitute that of the Virgin Mary, a common Hebrew woman—not made any holier by the Romish fad of the Immaculate Conception—and also that of an interminable host of man-made saints, who take the place of the ancient minor gods, as intercessors for “divine mercy,” which, by the way, is only another way of expecting constant favors, *i.e.*, arbitrary exceptions to the ordinary law. Moreover, by its obstinate clinging to the abominable dogma of an “eternal” hell—the torments and horrors of which the Catholic preachers still delight in describing most vividly with morbid details—the Roman Catholic Church first establishes its antique policy of ruling by *fear*, not by love—although this may be appropriate for the undeveloped souls who are still fascinated by and remain ready believers in such gross teachings—but it also makes of its God, who permits

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luke-warm or infidel Christians) are doomed to irretrievable damnation for all eternity; yet a God of Love still complacently continues to manufacture new souls, his children, at the rate of one per second, 31,536,000 a year, which he foreknows will be lost. . . . and this wholesale work for perdition and eternal suffering has been going on at the same rate for the past 1900 years, and will continue until every soul on Earth decides to become a good church member. Furthermore, God, after having remorselessly ushered his children out to perdition contentedly watches over their unending tortures, allowing his Elect (Saints and Blessed Ones) to share the enjoyment of the ghastly spectacle while singing his praises! What an ideal of Godhood! . . . “A god of whom reason cannot think without a shudder, and from whom all fatherly instincts must shrink in disgust” (“Spir. Teach.” 76). And how can any soul with any human sentiment, unless blunted by the atrocious creed, condescend to accept eternal bliss for himself while his friends and relatives are to be in eternal agony!

such horrors, the essence of cruelty—a fiend ; we no longer have man made in the image of God, but a God made in the image of the fiendish men who invented the Inquisition, as a physical presentment of the “ divine ” realities which they expect, in the “ blessed hereafter,” for all who do not believe their “ dicta.” It is indeed fortunate for humanity that the hell of Catholicism does not exist, except in the fertile imagination of its inventors, since we now know that hell is a condition or state of mind, not a place or location (see “ *Spirit Teachings*,” p. 77) where the Theosophical teachings are fully corroborated)—and that every man makes his own hell, which at any rate, cannot be “ eternal ” any more than the Universe itself. But, with such ideals about Godhood, is it surprising that modern thought should rebel and should express, in no uncertain tones, that “ Christianity ” is indeed a deadly unbelief in God in the name of God, a system of organised infidelity to Christ in the name of Christ, a vast parasitic tyranny, which can exist only by exhausting spiritual blood and nerve, by destroying vital faith, and by the utter prostitution of the Soul (Prof. G. D. Herron, “ Recovery of Jesus from Christianity;” *Arena*, Sept. 1901, p. 229.) ? Is it to be wondered, also, that in the presence of such petty, mixed, confused and erroneous conceptions, of such belittling beliefs about the Supreme Deity, the Over-All-Power,—which has been very inadequately summarised herein above—together with the infamous dogmas of Original Sin, Predestination, Eternal Damnation, Total Depravity, Vicarious Atonement, and other accretions of dark ages—common to both Catholics and Protestants, but all repudiated by Theosophy, because invented for keeping the keys of salvation in the hands of some designing clergies—should have caused the discredit of the Christian religion ? No wonder indeed it is, that they should have caused and brought over the Christian world that great wave of revolt, of unbelief, materialism, negation and atheism we now have to fight in order to save the race ! Thus, the history of the two past centuries in the Western World has been that of attempts at breaking up these narrow conceptions of the ruling ecclesiasticism, and at showing their erroneous ideal of God, through the widening views of science, till at last came the new teachings of Theosophy, to revive a true, occult conception of the “ Old Gods, who are the best,” as Marie Corelli unexpectedly admits in “ *Ziska*.”

In opposition to the Christian dwarfed and entirely personal anthropomorphised God, it could be said that all the other great religions have had loftier ideas infused into them. The Buddhists absolutely deny the possibility of existence of any “ personal ” Deity, for they reasonably claim that the Infinite cannot assume any limiting form, while any *personal* being must be *limited* ; yet this rational argument has caused against them the undeserved accusation of belief in nihilism and extinction ! Nevertheless their

cosmogony is one of the grandest ever formulated by the human mind, for they admit the existence of billions of solar systems, each under the sway of its special Creator and Ruler, and all these creators at times "reunite to do homage to the Great Over-All." But, for the Buddhists, this Over-All God or Absolute is very justly "unthinkable" and "unknowable" by humanity at its present stage ; so they do not trouble their minds about it, and they reverence their Saviour, Buddha, as a perfect man who, through his own efforts, found out the way to Salvation, and offered himself as a perfect guide to be followed to the same goal.

In the austere and pure Parsî or old Masdean Religion, generally known as Zoroastrianism, from the name of its prophets, we find the idea of a Triune or threefold Creator, Ahura-Mazda (Oromasdes of Plutarch), the "Radiant Light" or Invisible Central Spiritual Sun—of which the solar orb is the nearest known emblem—springing Himself, as a first emanation, from a still higher source of the "Purest Light in Limitless Space," also named *Zravan*, the "Old One," similarly to the kabalistic "Ancient of Days," or *Zeroana Akarne*, the inconceivable, Boundless Spirit of Time, which therein corresponds fully to the Absolute, or to the Parabrahm of the Hindus. But Ahura-Mazda does not descend, like Jehovah, to the petty details of creation ; this is done by innumerable lower Hierarchies, of which the seven Ameshaspentas correspond to the seven lower Sephiroths of the Kabbalah, and to the Dhyan-Chohans of India.

The philosophy of the Hindus has gone into the contemplation of Divinity decidedly deeper than that of any other people, so that even their popular ideals are broader and nobler than ours. Thus, the common Hindu idea is Brahmâ, the Omnipotent Creator, assisted as it were, or giving precedence to the other persons of his Trinity, Vishnu the Preserver and Shiva the Destroyer or Renovator ; and in these, we find much loftier ideals than that of the Christian Almighty Father with the other two persons of his Trinity. Yet Brahmâ the Creator of all things, together with his co-adjutors, is himself created ; he comes out of an egg emanated from Parabrahm, the two halves of which form Spirit and Matter, the Heavens and the Earth, or the Eternal Duality ; he also cuts himself in two, half male or positive and half female or negative, and finally, after living a hundred years of alternate days—for periods of activity, and nights, for period of rest—he himself disappears, to be ulteriorly re-created. Now, all these allegorical details point clearly to Brahmâ even, as a limited, temporary god or cosmic energy coming from and merging back into something infinitely higher, something uncreated and really eternal, a cause of causes, which the Hindu Metaphysics calls Parabrahm or Paramasîva—above Brahm or above Sîva—while those again who prefer calling the Universal Creator "I'svara"—which is a very high kind of a

Jehovah—also admit of Mahâ-I'svara, the source of I'svara. Parabrahm is also called Tat, the unexpressible That, the Absolute One Life, from which emanate all things while everything is being permeated by it: forces, spirits and souls, "Gods", as well as creatures, stars and suns down to the smallest atom or tiniest grain of sand, as well as man and all the superior and inferior lives; and likewise unto which everything eventually returns, the "Universes being only the temporary playgrounds of ITS manifestations" (S.D.). But Parabrahm is wisely postulated as UNKNOWABLE, INCOMPREHENSIBLE and UNTHINKABLE. It is the very essence of Spirit, and, as Mrs. Besant writes: "only by Spirit can Spirit be known"... There is no real proof possible of Spirit save through Spirit, there is no proof of the intellect, none of the emotions, none of the senses which is proof when we come to deal with the reality of Spirit"..... (Blavatsky Lodge lecture on Occultism, p. 8.) Yet, it is a curious freak, weakness and failure of the human mind, at its present unspiritual stage, to expect knowledge on the matter, and to insist on arguing on and about the Absolute, trying to comprehend the incomprehensible, and waxing wroth when told that this cannot be done! And how well the self-appointed spiritual leaders of humanity, the clergy of our religions, know how to work on that disposition of the human mind! Spencer the philosopher, speaking about the great mystery of Divinity, reverently formulates it as follows: "That which persists unchanging in quantity, but ever changing in form, under those sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in Time." Well did H. P. B. remark that: "It is only daring Theology, never Science or Philosophy, which seeks to gauge the Infinite and unveil the Fathomless and Unknowable; it is in fact, only the priest who dares to assume and proclaim that he knows all about God, and who even irreverently dares to speak in ITS name! In effect, how can man, the puny man, understand God, whether taken as the Absolute, or the Logos or Word, or merely as some of the highest Creative Hierarchies—the Angelic Hosts, as the Christians would call them—who work under IT? Man does not yet know himself fully, how can he expect to understand what is so far above him? How can the contained, the contents, know and understand the container? How can the fish in the glass globe realise the nature and outside shape of that globe? or, the prisoner in a dark cell, how can he realise the many other surrounding cells or the outside architecture of his prison? So, with ordinary man, chained to the prison of his body; while he wants to know all about God; he cannot raise himself bodily to spirit nor to the Infinite, but he must confine his ideas, and therefore unconsciously his *ideal*, to limited terrestrial notions, He

may thereby make for himself a god, earthy, which might be a shadow of the Spirit-ruler of our Planet, but which will certainly have nothing of the Supreme, nothing of the Absolute Parabrahm. And this is the principal defect of all exoteric Religions—but more essentially of our Western creeds—that they fatally clog and belittle the idea of God, by trying to give finite attributes to the Infinite, by trying to teach of Spirit in terms of matter, to say nothing of the many conflicting views and interpretations that are put forth by every dissenting sect.

So, if we want to obtain broader impressions of Godhood, we must turn to science. True science does more than any religious system to lead the thinking mind to some realisation of the divine immensity, and to bring the reasonable man on to his knees in respectful worship and admiration of his Creator and of the Supreme Ruler of the Universe, because true science, not the materialistic presumption that passes under that name, shows up, in the infinitely small as well as in the infinitely large, marvels of Creation that confound the mind ; and, by “ His Handicraft ” one can better judge of the Architect. Science thus appeals to our highest intellect ; and although Mrs. Besant again warns us that “ the Spirit never can be fully expressed in terms of the intellect, the One can never be grasped in the terms of the many, and that any intellectual presentment of spiritual truths must necessarily be partial, imperfect,” yet this intellect brings us the nearest to God, while ordinary religion—sensuous, emotional and narrow—appeals merely to earthly feelings, to blind, unreasoning faith, based on dry assertions and unexplainable, unjustifiable man-made dogmas, sustained merely by ignorance. As for what presumptuously and pompously goes under the name of modern theology, as M. A. Oxon gives it, “ it is simply a matter of private notion backed up by misleading interpretations,” which find in the long-suffering texts of the Bible, “ an armoury from which each disputant may draw his favourite weapon,” so that theological speculations and its dogmatic definitions “ serve but to perplex and bewilder and to involve the spirit struggling up to light, in the mists and fogs of ignorance and superstition ”... “ Theology! it has been the excuse for quenching every holiest instinct, for turning the hand of the foeman against kindred and friends, for burning and torturing and rending the bodies of the saintliest of mankind, for exiling and ostracising those whom the world should have delighted to honour and for subverting man’s best instincts,”...so that the Christian so-called theologians, who in “ ponderous volumes show the ignorance of man about his God,” have indeed been a “ curse instead of a blessing to mankind ” (Sp. Teach. pp. 65, 83, 90, 132).

A. MARQUES.

[*To be continued.*]

## Theosophy in all Lands.

### EUROPE.

LONDON, 31st March, 1902.

The activities of the T. S. in this country have proceeded along the usual lines during the early Spring. Easter has just left us, having witnessed the usual temporary suspension of meetings and afforded the usual opportunities for the invasion of Headquarters by the sweep and other maintainers of the virtue which is next to Godliness. London is waking up to the influences of Spring and the T. S. will shortly find itself in the rush of activity which follows on the return of Mrs. Besant to public work among us. Needless to say we are anticipating many good things when we learn that Sunday lectures are arranged for as usual as well as some special addresses to members only and a course of afternoon lectures in addition. We only hope that the health and strength of our foremost worker will permit fulfilment of all engagements with ease and comfort.

Mr. Mead has concluded his course of lectures on the Date and Life of Jesus ; a series which appears to have been of much interest in view of the statement as to the occult records embodied in *Esoteric Christianity*. The nature of these statements hardly seems to have caught the attention of the book reviewers as one would have supposed likely in view of the great attention which is now being given to every detail of the gospel stories in the light of modern criticism. From Oxford there comes a work which is hailed as a "Revolution in Theology," the work of six Oxford Tutors, and is an essay in constructive theology, and nothing could better mark the distance travelled in religious thought during the present generation than the appearance and method of this production. We are marching on apace. The acceptance of the main results of modern criticism is a striking feature of the book which is written as we are told in view of "the claims of the younger generation," and will in all probability mark an epoch in the development of a wider Christianity. As a reviewer writes, "Christianity must re-state itself to modern thought if it would keep its place as the guide of human life"—it will be strange if some of the views laid down in *Esoteric Christianity* don't help in the moulding of that re-statement ere the world is much older.

The German Kaiser is said to hold strong views anent Christian Science, Spiritism, &c., in which his people, like all the rest of the world have been dabbling. He regards these practices (*i.e.*, semi-occultism we may suppose) as "unworthy of our age and of the capital of Germany." But the touch with the unseen side of nature has become too strong a clasp for even the will of the German Emperor to break asunder, and the undesirable flotsam and jetsam floats in on the flowing tide which the imperial Mrs. Partington will strive in vain to brush aside. The address of Dr. Oliver Lodge in his capacity of President of the Psychical

Research Society is rather worth reading—as well for the things it leaves unsaid as for what it does say. Its attitude is pre-eminently cautious and it is only in a very tentative way that Dr. Lodge permits himself to name the possible relationship of Professor Thomson's results, in the direction of splitting the atom, with the problem of the passage of matter through matter—a relationship which many Theosophists have been quick to realise the importance of.

Amongst the most useful work of the last few weeks Mr. Dyne's classes on "Spectrum Analysis in relation to the teachings of Theosophy" must be recorded. These classes have been of first rate value to those who have attended them and the West London Lodge proposes to devote several weeks to a continuation or renewal of the subject. No line of work promises richer result in the way of corroborative evidence of the truth of our philosophy, and Sir Norman Lockyer's work on "Inorganic Evolution" is especially rich in broad generalisations which fit in with theosophical teachings in a truly marvellous manner—and they are made with the evidence of innumerable experiments and observations behind them.

Quite a battle royal has been raging in the press over the latest effort of the Anti-vivisection Society to awaken the public conscience to what is the true state of the case as to legitimised torture of animals for scientific or pseudo-scientific research. The publication of a translation, with illustrations, of a German instrument maker's catalogue of appliances for holding and dissecting all kinds of living animals, was a pretty effective idea, and its effectiveness is best measured by the storm of indignation awakened among the upholders of this relic of the black art. They have rallied their forces, raised every possible side issue, and rushed to every point of attack, but they entirely fail to dispose of the main contention of the Anti-vivisectionists and leave their centre of position completely vulnerable under the searchlight of common sense. However much we may deplore any generation of personal heat or rancour—and the Honorary Secretary of the A.-V. Society does not fight in gloves—we may at least hope that there will result another surge upward of right feeling which will carry reform forward a visible and permanent step. In the light of Theosophy the horrors of vivisection stand more luridly in view.

A. B. C.

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## Reviews.

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### THE CHRONOLOGY OF ANCIENT INDIA.\*

The *First Series* consists of three Chapters—I. The Beginning of the Kali Yuga, II. The date of the Mahâbhârata War; and III. The Four Yugas. These essays originally contributed to the pages of the *Indian Review* by Mr. V. Gopala Aiyer, are now published in a small neat volume of 156 pp. Mr. Gopala Aiyer hopes to bring out his *Second Series* before the middle of this year, and it will, he says in his preface, "first show how the Kali Yuga which really began in 1177 B. C. came

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\* By Velandai Gopala Aiyer, B. A. (Madras : Natesan & Co. : 1901. Price Re. 1-4).

subsequently to be supposed to have commenced in 3102 B. C., and will discuss the date of the Vishnu Purâna, the astronomical explanation of the Yugas and the nature of the Epochs, and Cycles prevalent in India. The next Chapter, perhaps the most important in the whole book, will attempt to place the date of the Rigveda beyond all reasonable doubt by a discussion of certain passages in that Veda hitherto misunderstood, which yield us, not generalisations or bare possibilities, but specific unimpeachable testimony. The concluding chapter will examine further fresh materials, fix the date of the Aryan immigration into India, and close with a short *resumé* of the leading facts in the history of Aryan India from the earliest times to the sixth century after Christ, such of the few footprints as can still be traced in the shifting sands of Time.'

Mr. Gopala Aiyer, no doubt, deserves to be congratulated for his immense labour in the field of European Orientalism. The conclusions of this essayist or those of many of his forerunners, are not going to be accepted as correct either by the honest orthodox Hindus or by those intelligent people who follow the priceless teachings of the Secret Doctrine.

After the publication of the Second Series of papers promised by this essayist, Mr. Bal Gangadhar Tilak, the writer of the Orion, and other competent writers who have already written on the subject, may proceed to examine his conclusions, and to pronounce their final judgment.

Itihâsas and Purânas cannot be taken as ancient histories of India. They are said to be the records of different universal Cycles and important cyclic events. The Ancient Rishis have recorded in them various spiritual truths after examining the A'kasic records, from time to time. They never cared for our insignificant periods of time. All admit the fact that no two Purânas agree with one another in many details. This is true and must be so. Each Purâna contains only the history of a great cycle, with some references now and then to other important cyclic events. It is said that one day of Brahma completes a great cycle. The last chapter but one of the Mâtsya Purâna gives the names of the 30 cycles for a month of Brahmâ as follows: S'veta, Nilalohita, Vâmadeva, Râthantara, Raurava, Deva, Brihat, Kandarpa, Sadyah, I'sâna, Tamas, Sârasvata, Udâna, Gâruda, Kaurma, Nârasimha, Samâna, A'gneya, Soma, Mânava, Tatpurusha, Vaikuntha, Lakshmi, Sâvitri, Ghora, Vârâha, Vairâja, Gauri, Mâheswara, and Pitri Kalpas.

Every Sanskrit-knowing Brâhmana knows when he repeats his Mahâsankalpa that he is basing his calculations on one of such cycles. To say that these and other similar things are the later inventions of Brâhmana priests is simply foolish. If the orientalists in order to arrive at their pet conclusions, were to pick up a few passages from a few Purânas, and a few mantras from one or two Vedas, and to interpret them in their own manner, then the orthodox will only laugh at their folly. They do not believe in the blessed theory that their distant forefathers migrated from Central Asia or some other place into India. I have argued these and other points of our orientalists with intelligent orthodox Hindus, and they pity these people. Whoever may be in the right, one thing is certain, the Hindus have no chronology whatever in the ordinary sense of the word, and it is ridiculous on the part of some

westernised Hindus to attempt to create one on an unstable foundation and wrong premises.

G. K.

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### SANA'TANA DHARMA CATECHISM.

A very useful catechism to enable boys and girls to gain a knowledge of the elements of Hindu religion and morals has been recently published by the Board of Trustees, Central Hindu College, Benares. Part first treats of the "Basic Principles of Hinduism," and part second, of "General Hindu Religious Customs and Rites." It seems to be very well adapted to the comprehension of children, and deserves to be widely circulated. It is published at the low price of one anna, postage extra.

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### VALOA KOHTI, OR TOWARDS THE LIGHT.

BY PEKKA ERVAST.

This is the first original theosophical work in the Finnish language. The contents are as follow :—

Foreword. I. The Theosophical Movement. II. Introduction. III. The World Religions. IV. Religions and Theosophy. V. The Life of Spirit. VI. The Good Law of Life. VII. A Look at the Teachings of the Religions. VIII. Christianity. IX. The Duality of the Ego. X. Death and After ? XI. The Birth of the Ego. XII. The Path of Purification. XIII. The Hidden Knowledge. XIV. The Master. XV. God. The book contains a short glossary of Sanskrit Words. This work has been much recommended by the Finnish press, and we congratulate the author on his success.

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### PORTRAITS FROM INDIAN CLASSICS.

These sketches of men and women selected from the best Sanskrit Poets, with English renderings and full critical and explanatory notices by M. Krishnamachârya, comprise the fourth number of the Vidvan Manoranjinî series of publications. It is an interesting book and contains 109 pp. of neatly printed matter. The price of the book is 8 as. and it can be had at 62, Bazaar Road, Royapettah, Madras.

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### MANTRA S'ASTRA.

Mr. R. Anantakrishna S'âstrî has now brought out the eleventh number of his *Mantra Sâstra* series. This neatly printed Sanskrit booklet of 134 pp. (Royal 16 mo.) contains (1) Tris'atî with its Sanskrit commentary by S'ankarâchârya, (2) Panchadas'î Mantra with its commentary called S'rîvidyâ Dîpikâ by the sage Agastya, and (3) The Sanskrit Text of No. 1. These are rare works and the publication will prove of immense use to those who want to realise the *motherhood* of God.

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### CHARAKA-SAMHITA.

PART XXVII.

The present number of this excellent translation treats of gestation, childbirth, and the subsequent treatment of both mother and child, and will be found unique and instructive.

## MAGAZINES.

*The Theosophical Review.*—The Editor expresses high appreciation of Mr. V. Gopala Aiyer's "Chronology of Ancient India," a very clever book which is elsewhere noticed in this number of our magazine: he seems very pleased to find some warrant for fixing the beginning of Kali Yuga at 1177 B.C., instead of 3102 B.C. After quoting at some length from the author, he says: "We have dealt somewhat at length with this subject and have insisted on its importance because there is a distinct tendency among many of our members to dispense with their critical faculties 'East of Suez.' It is remarkable that the same mind which will eagerly take the enormous jump of accepting the 100 B.C. date of Jesus on the authority of occult research, in spite of the apparently overwhelming weight of the traditional Christian chronology, finds no difficulty in instantly accepting the traditional Hindu chronology as a statement of scientific fact, and that too, though scarcely any one in the West, in spite of the utmost scepticism of many critics, has ventured to adopt the 100 B.C. date of the birth of Jesus, whereas scarcely a single Western Orientalist has accepted the 3102 B.C. date for the 'death' of Krishna and the beginning of the Kali-Yuga. The traditional dates in both cases are plainly artificial and calculated for dogmatic purposes."

"What we do insist on," says Mr. Mead, "is that neither the actual date of the birth of the historical Jesus, nor that of the death of the historical Krishna is coincident with either traditional era. Even from the traditional Christian data the birth of Jesus must be placed about 8-9 B.C., and Mr. V. Gopala Aiyer has clearly shown that the converging lines of tradition of East and West work out at about 1177 B.C., for the beginning of the Kali Yuga."

We are quite in accord with Mr. Mead, in deprecating the tendency of certain of our members to drop their critical faculties at the upper end of the Suez Canal; at the same time we find the rule working both ways and persons who have been in India or become otherwise familiar with the East and its literature, often adopt the policy of belittling the importance of whatsoever comes out of the East. In another Watch-Tower paragraph the Editor expresses a natural wonder that a man of Dr. Oliver Lodge's great ability and open-mindedness, and one so familiar with the results of psychical research "should venture to assert in categorical fashion" that the passing of matter through matter is impossible. When our scientists know more about transcendental physics and the operation of the currents in space, their views on the above point will surely change. Mrs. Hooper contributes a very interesting article on "St. Columba," for the appreciation of which a recent reading of two works of Miss Fiona Macleod had prepared us. In "Some experiences of a Soul," we have the story of a cultured, high-strung woman who was snatched from the depths of despair and the idea of self-murder, by listening to some lectures of Mrs. Besant on "Esoteric Christianity." The reading of the essay would profit many who have slipped down towards the abyss of darkness for the lack of some anchor fixed in the solid ground of reason, to attach themselves to. Dr. Wells, who always commands the interest of his readers, contributes an article on "The two Sides of the Shield;" Mr. Keightley, in an article entitled "Friends

of God," summarises one of the profoundly thoughtful addresses of Dr. Rudolf Steiner to the Berlin Theosophical Society, and having himself a keen appreciation of philosophy and metaphysics and the gift of expressing himself in print, makes the teachings of Tauler, Suso and Ruysbroeck very comprehensible. Mr. P. T. Sreenivasa Iyengar enlightens us about the profound allegory of Nârâyana sleeping on Sesha, the Cosmic Serpent, in the Kshîrâbdhi, the Ocean of Milk ; Mrs. Corner Ohlmûs gives us more gruesome details of "Black Magic in Ceylon;" Mrs. Bell recounts her "Vision of the Beginnings;" Miss Hardcastle treats us to extracts from the "Codex Nazaræus," under the title of "The Dominion of Adonai." In "The Mother of all Tales," Mr. Michael Wood, in the guise of parable-story, shows how the getting of wisdom through experience so that one may become fit to work with the gods is the highest of all ideals; while "it sometimes befalls that when a man hath no wisdom, nor even virtuous purpose, the gods make of him a weapon by which to slay where they will, or a tool by which to build where they list." The remaining article in the number under notice is one by Miss Cust on "After-Death States in Dante's Divine Comedy."

*Theosophia* (Amsterdam) for March has the following translations: "The Holmes Controversy," by H. P. Blavatsky; "The Path of Discipleship," by Annie Besant; "The System to which We Belong," by A. P. Sinnett; "Ancient Peru," by C. W. Leadbeater. Other articles are—"A Human Soul in 1893," "The State of the Theosophical Society in 1901," "The Theosophical Movement" and "Proverbs."

*The Gleaner* opens with an article in which the question of man's superiority to animals is discussed, the animals participating in the controversy! "Avestic older than Vedic," a continuation of the paper on Srî Krishna, and various selections complete the number.

*East and West.* This new magazine was recently established by that journalistic genius, Mr. B. M. Malabari, of Bombay. Every person conversant with contemporary Indian affairs knows that in this Parsî gentleman has arisen a journalist so able, an observer so keen and a writer so clear that for the past twenty years his editorial opinions about men, measures and things have been quoted very widely, both in Eastern and Western countries. He is almost as well known, personally, in London as he is in India, and by many public men is held in great esteem. With the late Professor Max Müller he was on terms of intimate friendship, as also he was with the late M. Joachim Menant, of the Academy; the greatest modern authority on Assyriology. Mr. Malabari has made an exceptional record as a philanthropic social reformer, especially in the field of Hindu Sociology. He has refused Knighthood and decorations offered him by the Indian Government, preferring to work quietly and unostentatiously for the good of his fellow men. His latest literary venture, *East and West*, has won immediate success; in its mechanical features it ranks with the best London magazines, while not even the *Nineteenth Century* can show a more eminent body of contributors. For example, Sir C. Dilke, the Duke of Argyll, the Duc de la Tremoille, the Maharajah of Baroda, Mlle. L. Felix Faure, M. Hanotaux, Pandit Sivanath Sastri, Sir Francis Lovell, etc. To the April number Maharajah Sir Joteendro Mahan Tagore, K.C.S.I., contributes a very touching article on "Queen Victoria as Wife and Mother," a work for which his own sweet domestic nature fully qualifies him.

The article by Miss Anna M. Stoddart on "Paracelsus" is so good that we are tempted to ask permission to copy it into *The Theosophist*. For—as is known to a few—this transcendent genius has been actively working for the spread of our Theosophical movement, and it is right that our members as a whole, should know what real manner of man was this self-sacrificing lover of the race, rejected, persecuted, savagely and universally calumniated by the same class of people as those who rewarded in similar fashion, H. P. B.

*Modern Astrology*.—The April number of this magazine is full of interesting matter, a good deal of space being given to the question of "Peace or War," on the supposition that by studying the horoscopes of the rulers of nations, this momentous problem can be solved. We are glad to see that Mr. Leo has created a growing interest in Astrology on both sides of the Atlantic.

*Teosofisk Tidskrift*.—Our esteemed young colleague Mr. Pekka Ervast, opens the March number with a thoughtful article on "Theosophy and Tolstoy's Writings." Mrs. Besant's altogether admirable article on "A Lodge of the Theosophical Society," which seems to be destined to find its way to all parts of the world, occupies the second place in the number under notice; after which come an article on "Spiritualism," some book reviews and notes on lodge activities.

*Revue Théosophique*.—The March number opens with a translation of Mrs. Besant's article mentioned in the previous notice; this is followed by a report of a most excellent lecture by Dr. Pascal on "The Great Teachers of Humanity;" Commandant Courmes' "An Adjuration at Sea," is summarised elsewhere as a *Cutting and Comment*. The number closes with notes of theosophical activities, book notices and the usual sixteen-page instalment of the French translation of the "Secret Doctrine," which is running through its numbers.

*Revista Teosofica*.—Our prosperous young Cuban contemporary devotes a good deal of its space to translations from the writings of Mrs. Besant and Madame Jelihovsky. There is an article on "Karma and Reincarnation," taken from another Spanish magazine, and a discussion of the claim of Dr. Baraduc of Paris that he has photographed Thought. A translation of Mr. Besant's "Ancient Wisdom," separately paged for binding as a book, which was started recently by this editor, is continued.

*Filosofía Y Letras*.—Some friend at Buenos Aires has kindly sent us the January number of this organ of the alumni of the Faculty of Philosophy and Letters of the College of that town. There are articles on the "Words of Voltaire," and an analysis of psychic and physiological phenomena; also a translation with commentary of the letters to Mæcenas by Horace.

*The Psycho-Therapeutic Journal*.—The newly established London society of which this magazine is the monthly organ, seems to be energetically pursuing its appointed task. The Editor has been recently visiting St. Thomas' Hospital, one of the greatest of London charities, for the purpose of making observations. He sensibly and vigorously protests against the stubborn neglect of mesmeric processes for hastening convalescence and soothing pain.

*Teosofia* (Italy)—for January and February comes to us as a double number which opens the fifth volume of this useful publication. The Editors inform their readers that the magazine has been adopted as the

organ of the Italian Section, so that we may count upon its being continued. The number before us contains an article by Mr. Leadbeater on "The Mission of the Theosophical Society," a long and able one on "Transmigration, Metempsychosis and Reincarnation," by the Signora Calvari, and other instructive matter.

*Sophia*.—The March number opens with a translation of Mrs. Besant's "Esoteric Christianity," which is followed by an instalment of Col. Olcott's description of the writing of "Isis Unveiled," and Signor Melian, who always writes clearly and well, discourses on the "Magicians of Modern Science." H. P. B.'s "Caves and Jungles of Hindustan" is also running through the magazine.

*Bulletin Théosophique*.—There is the tone of cheerfulness and hope running throughout this number of the organ of our French Section, which augurs well for the future of our movement in France. A new Branch was formed at Marseilles on the 10th of March, under the title of Maya, and under the Presidentship of M. Bruno Maurel, and another gentleman of the same surname M. Edouard Maurel, has been elected President of the Ana-Baï, another Branch of the same city. The total membership in France increased by about a hundred in 1901, and during the first quarter of 1902, 58 new members were admitted. We have now the following Branches in the French Section: At Paris 5; at Toulon, Nice, Grenoble and Lyon, each 1; at Marseilles 4; at Geneva 2, in all 15 Branches. Geneva is of course in Switzerland, but until a Swiss Section is formed, they have, by the authority of the President-Founder been temporarily included in the French Section. In addition to the above there are two more Branches formed, at Bordeaux and Marseilles, which have only to apply for their charters to entitle them to registration as full Branches. Moreover, centres have been formed at Rouen and at Tunis (Algeria). The Society's Head-quarters in the Avenue Bosquet has already become too small for our meetings and the Sectional officers are looking round for more commodious ones. In the General Secretary's Annual Report to the annual convention at Paris on the 16th March, 1902, the above particulars are given and other interesting matters. It is a relief to learn that the provisions of the new law regulating Associations are not going to affect our Society as was at one time feared. At the election of officers the following were chosen for the ensuing year: General Secretary, Dr. Th. Pascal (re-elected); Managing Committee, Messrs. Courmes, Tourniel, Ch. Blech, Dr. Grand, Guglielmi and Remise.

Before adjourning, resolutions of respect were adopted for the President Founder, Mrs. Besant. Countess Wachtmeister and the associated Branches at Geneva.

We learn from the *Bulletin* that Mr. Leadbeater was due to reach France on the 22nd March, and after visiting the Provincial Branches to open at Paris on the 21st April the series of lectures and Branch meetings which were to occupy him until the 1st of May.

Acknowledged with thanks: *The Vâhan, Review of Reviews, Light, Banner of Light, Harbinger of Light, Pra-Buddha Bharata, Phrenological Journal, The United Buddhist World, Mind, Metaphysical Magazine, Notes and Queries, Indian Journal of Education, Brahmavâdin, Brahmachârin, Health, Christian College Magazine,*

*Theosophischer Wegweiser, Prasnotara, Central Hindu College Magazine.*

Pamphlets : "Fifth Annual Report of the Rangoon T. S.;" "A word on Man, his Nature and his Powers," published by M. D. Shroff, Bombay, for the benefit of the Famine Relief Fund.

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### CUTTINGS AND COMMENTS.

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

*Indian Archaeology.* The present Viceroy of India manifests a marked degree of interest in archæological research, which cannot fail to yield fruit. It will be seen by the following item clipped from the *Madras Mail*, that important steps are now being taken in this direction :

"Mr. O. H. Marshall, Director-General of Archæology in India, will have temporary headquarters at Simla; and Mr. Mukherji, who recently published an interesting book on Buddha Gaya, has been appointed his Assistant."

Mr. Mukherji, who is referred to as the "Assistant" of the Director-General of Archæology, is a very old friend and has been a valued contributor to the *Theosophist*. We most heartily congratulate him, and believe the Government has secured an excellent and thoroughly competent man for the position.

\* \* \*

*An evocation of elementals.* Our tried and trusty colleague, Commandant D. A. Courmes, publishes in his *Revue Théosophique* for March, a startling narration of a personal experience in the year 1882, with the mighty elementals of the air. He was then second in command on the French frigate, Garonne, from Toulon, bound for the French settlements on the Indian Ocean. At that time of the year, April, they were between the two monsoons and only the lightest breezes could be counted on. The frigate's engine was too weak to be of the least service for navigation, and as they had to depend on their sails the question of wind was of paramount importance. Our friend went on watch at 4 o'clock in the morning and found a dead calm; there was not even a breath of air and the surface of the sea was as smooth as a mirror. Walking the bridge to and fro, he gave way to his thoughts. Suddenly he bethought him of the sailor's tradition that one can whistle up the wind. He had read in the Captain's library, a handbook of Magic, in which was a form of evocation of the spirits of the air. He had then no personal experience whatever with occult science, but in a spirit of adventure he gathered his thoughts together upon the business in hand, concentrated his will-power, then began a sort of evocation of the "Prince of the North Wind," whom he called over and over again, to send one of his legions of storm spirits to fill the sails and drive the ship along their course. So intense was his concentration that he almost lost consciousness of his surroundings. He was rudely recalled from his reverie by the voice of the helmsman saying that it was time to change the watch. The order was given and suddenly the preceding calm and silence gave place to the intense activity common on board ship at that hour. The Lieutenant left the bridge and went to the poop to re-

ceive the customary reports from the petty officers. A quarter of an hour had hardly passed, when there was a tremendous crash of thunder over their heads though there was not a cloud in the sky ; there was a second, more terrific, crash ; then came a third one accompanied by many detonations like the bursting of large shells, but these rolled away behind the ship, and she was saved from what might have been a calamity even worse than that of being struck by lightning ; for, stowed away on deck was a large quantity of fireworks which the Government was sending to the authorities of the Isle of Reunion. A stiff breeze sprang up so suddenly that the crew had to tumble up aloft and quickly handle the sails : the frigate leaped forward at the rate of 6 or 7 knots. This North wind stayed with them a whole week, almost without a break, and until they got into the air-current that would take them to Reunion. "The strangest part of the story, for sailors, at least," says M. Courmes, "is that at this time of the year a North wind has never been known to blow in these Horse Latitudes, as any one may see, by consulting Captain Maury's *Wind and Current Charts*. The case of the Garonne in April 1882 was the only known exception."

\* \* \*

*A candid  
Bishop on  
the Christian-  
ising of  
India.*

A little over three years ago I was in Gloucester England. During my visit there, some excitement was created in ecclesiastical circles by the visit of the Bishop of Bombay who, after a residence of many years in India, was on a visit to the old country. During his stay a lecture was arranged for him before a very select audience in one of the large rooms attached to the Cathedral. The Bishop of Gloucester took the chair. I was privileged in being able to attend and soon became very much interested in the lecture delivered. I was struck by the manly and straightforward bearing and utterances of the lecturer, but some startling surprises were in store for the audience. The lecture itself ran over the ordinary lines of missionary adventure and hardship, but I noticed that, when speaking of converts made, the Bishop was perfectly alive to the fact that in numbers of cases conversions were due to extreme poverty, and the hope that by accepting the Christian faith circumstances would improve. It was also noticeable that the Bishop only spoke of the Mahar or outcast community.

The lecture as such closed, when a chance question from one of the aged clergymen present was put :

"What chance do you think there is for the conversion of India to Christianity ?"

There was an appreciable pause before the Bishop of Bombay replied ; when he gravely said : "None whatever." The answer was so extraordinary, so unexpected, that for a moment all stared at each other in amazement. The lecturer then by request explained in a lengthy speech what he meant. He said that practically the only natives of India that had accepted Christianity in large number were those of the Mahar or outcast community ; and that this alone was an additional reason *why* the high castes would have nothing to do with the Christian faith ; and he said that Christianity was contemptuously spoken of amongst the high caste Hindus as the Mahar or outcast religion. Another reason he assigned for the non-success of missionary propaganda was the fact that there had been during recent years a remarkable revival amongst the Hindus

of interest and study in the ancient literature and teaching of their own great Rishis.

I could not help admiring the splendid honesty of the Bishop who so fearlessly announced the truth on this question ; though the manipulation of the press report of the lecture which appeared the next day was not so honest. It was quite silent on this subject, there being no reference to the question asked and the answer given ; but the public were told that the field was " white to the harvest and the labourers few."

WILTON HACK.

\* \* \*

*Nurses  
should  
understand  
mesmeric  
processes.*

The Editor of the *Psycho Therapeutic Journal* (the organ of the recently established London Society), after visiting St. Thomas's Hospital alludes to the general opposition of the medical fraternity to utilise mesmeric processes for the relief of suffering, and also has a 'sensible word about the great importance of having hospital nurses cultivate in themselves the power to soothe the pains and to calm the nervous anxieties of patients, which can be done without exciting the suspicions or arousing the anger of the medical staff. " They have only," says the Editor," " to place themselves in friendly contact with those under their care, to always evince a cheerful and willing disposition, and mentally to direct their health-giving aura to the patients on whom they daily attend in order to assist and hasten the natural process of recovery. Some people are known to unconsciously exert this beneficent influence, thereby doing incalculable good ; whilst others have just the opposite tendency, and their presence at the bedside of a sick person is consequently undesirable. Only the other day, for instance, we found on entering the operation ward of St. Thomas's Hospital, a patient with tears rolling down her cheeks, the result of irrepressible grief. ' Why are you crying,' we asked, and this was the patient's reply : ' I really cannot help it. They have changed the nurses, and the one who now attends to me is so disagreeable and ill-tempered that I cannot bear to have her near me ; whereas the other one was so nice, and gentle, and thoughtful, and her presence had such an effect upon me that I felt ever so much better for her company.' "

\* \* \*

*What  
Theosophy  
does.*

Mrs. Annie Besant pays the following extraordinary tribute to the Theosophical Society in one of her latest utterances :—" It works in India, and Hinduism revives ; it works in Ceylon, and Buddhism becomes active ; it works in the Parsee communities, and Zoroastrianism begins to shake off its modern materialism, and to show a dawning spirituality ; it works in Christendom, and a new spirit of tolerance and liberality is seen Truly by its effects has it proved itself to be a nucleus, and herein lies its value Through it the Indian Rishis affect Hinduism ; through it the Bodhisattva inspires Buddhism ; through it Zoroaster breathes into Parseeism ; through it Jesus awakens Christendom ; through it Mahommed is striving to arouse Islam." Theosophy is evidently leavening the entire religious world.

\* \* \*

“ *What’s in a name?* ” That there is much more in some names than might be reasonably expected will be apparent after perusing the following notice which we clip from the *Madras Mail* of April 25th :

“ *Hindu Philosophy.*—Strī Paravasthu Pattanabha Srinivasacharyalanyavarlangam, a well-known pundit from Vizagapatam, will deliver a lecture in the Mylapore Athenæum at 5 P.M. to-morrow on the “Esoteric meaning of the mythical stories connected with Agastya and Suparna.”

What an inconvenient name to call out in case of fire!

\* \* \*

*Mrs. Besant’s Convention Lectures.* As we are going to press we have received from our publishers Mrs. Besant’s Convention Lectures of 1901, entitled “The Religious Problem in India.” Though given under the most unfavorable conditions of physical health, we are much mistaken if these splendid lectures do not enhance Mrs. Besant’s reputation for eloquence and scholarship, while at the same time, reflecting from cover to cover the true theosophical spirit (see advertisement).

\* \* \*

*Mrs. Piper’s Trance phenomena.* The issue of *Nature*, dated Dec. 26, 1901, has a note with reference to the “Piper phenomena” published in the latest number of the “Proceedings of the Society for Psychical Research,” in which Prof. J. H. Hyslop gives “A further Record of observations of certain Trance Phenomena,” the medium being Mrs. Piper. It need scarcely be said that many of the incidents and results described appear trivial to investigators more familiar with the material sciences than mediumistic performances. A special frame of mind is required even to consider the phenomena patiently. There seems to be no suspicion of fraud in the case of the phenomena with which Prof. Hyslop is concerned, so that, accepting the observations as records of actual occurrences, an explanation of them is required. The physiologist might be able to throw some light upon them, but he is told that the problem has gone far beyond physiology. “Only the psychologist can any longer deal with the complexities and significance of the Piper phenomena.” Telepathy with its necessary adjuncts is also thrown overboard, and spiritism is held to provide a sufficient hypothesis for the data in hand until a better supersedes it. Upon this view there must be a survival of consciousness after death, in a form which is incomprehensible to materialistic philosophers. Prof. Hyslop defines his position as follows:—“I have given a preference for the spiritistic theory in explanation of my alleged facts, in order to force the issue on an important investigation and in order to devolve upon those who have not accepted any supernatural phenomena at all, the duty of rescuing me from illusion.” Unfortunately, it is not possible for every investigator to study such psychical phenomena as those described by Prof. Hyslop, and thus test the value of the observations, so he usually has little interest in them.

# SUPPLEMENT TO THE THEOSOPHIST.

MAY 1902.

## EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
ADYAR, *April 7th*, 1902.

The undersigned officially publishes the following Report of the formation of the Italian Section T. S., for general information.

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

## ITALIAN SECTION.

OFFICIAL REPORT OF ITS FORMATION,  
ROME, 70 *via DE PIETRA*,  
*March, 12th*, 1902.

*To the President Founder* :—Before giving you the report of the result of our first Annual Convention, I have to convey to you in the name of all the members of the Italian Section, our sentiments of lively gratitude and profound veneration. We have, above all, to express to you our sense of the exquisite and fraternal kindness that, as always heretofore, you have shown us on this occasion when we asked you for permission to organise an independent Section. Your telegram has really been the most precious of all our Christmas presents, and the letter which followed it has made us feel deeply how great is our actual responsibility and how serious should be our work to respond worthily to the confidence which from all sides has been shown us.

Some days after the receipt of your telegram, I sent to all the members of the Society living in Italy an invitation to take part in the first convention of the new Section on the first and second of February; at the same time the groups were invited to send their delegates.

According to this plan and the programme prepared in advance the Convention, which was attended by several members of the European Section who had come expressly from England, besides the regular delegates and a considerable number of Italian members. Two sessions were held. At the first, which took place on the first of February, Mr. Leadbeater proclaimed in your name the Italian Section as officially organised. In an admirable address he explained to us the duties of members of the Theosophical Society, and after the nomination of the Committee on Rules, the members present were invited to a delightful reception which extended on into the evening.

The second session held on the following day was wholly dedicated to the discussion and adoption of a code of rules, the election of sectional officers and to reports of delegates. The rules adopted were, with very slight changes, identical with those of the European Section, which in practice have proved so efficacious. We hope that they will meet with your approbation; I shall have the honour of sending you printed copies within the next few days. The Convention has been

good enough to choose me as General Secretary, and Mr. Decio Calvari, Treasurer.

From all the reports of delegates has been clearly shown the great importance of the Theosophical movement in Italy. The spread of the Theosophical idea in our country is to-day much more rapid than we had dared to hope two years ago. And this view of the importance of the movement and of its possibilities in Italy was strongly dwelt upon by Mr. Leadbeater in his closing address to the Convention.

Thus was formed the Italian Section, and I am happy and proud to have the honour, as General Secretary, to address to you, our venerated President, this first report of our work. And I wish moreover to express a hope that it may be given us to see you for many more years at the head of this Society, which owes its existence in the world to you and Madame Blavatsky and to which you have devoted yourselves so generously.

CAPTAIN OLIVIERO BOGGIANI,

*General Secretary, Italian Section.*

(*Translation.*)

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#### EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th April, 1902.

A Branch at Boston, Mass., U. S. A., has received into membership and elected as its President a gentleman who seceded from our Society with the Judge party, and still retains membership in it and is a member of its E. S. T. My ruling is asked as to the legality of these two elections and I decide that they are both illegal. No person is eligible to election into our Society, so long as he retains membership in either one of the bodies into which the Judge Secession party has split. This will be apparent upon reference to the proceedings of the General Council at its meeting in London, June 27th, 1895, at which the President's Executive Notice of June 5th, 1895, cancelling all diplomas and charters of secessionists, was confirmed and became law in the Society. This decision was based on the ground that the Branches and members had (1) broken their relation with the Theosophical Society, and (2) had declared the Society *to be an illegal body having no constitutional jurisdiction over its Sections, Branches and Fellows* (see *Theosophist* Supplement, August, 1895). This principle of the ineligibility of seceded members for readmission into the Society, so long as they adhere to the secession programme, has been re-affirmed in my official letter of 1896, in reply to the question of the General Secretary of the American Section (see *Mercury*, December, 1896), and in my Executive Notice of 17th November, 1900 (see *Theosophist* Supplement, December, 1900).

Nothing can be clearer than that a person who retains membership in a society which works under a title and seal stolen from us, and which declares our Society to have no legal existence, cannot be admitted to our membership until he has severed his connection with the seceded body and sent back its diploma. He must choose between the two. For the above reasons I declare the election of the member and President in the Alpha Branch of Boston, to have been illegal, and I request the General Secretary of the American Section to make this fact known and to give the gentleman interested his choice of resigning from the Judge organization or from ours.

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

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## MONTHLY FINANCIAL STATEMENT.

The following receipts from 20th March to 20th April 1902 are acknowledged with thanks.

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## NEW BRANCH.

## AMERICA.

On March 17th a charter was issued to the Havana Lodge T. S., Havana, Cuba. There are ten charter members, all demitting from the European Section. The President is Mr. José Maria Massó; the Secretary is Mr. Ramon Rogina Carbonell, Apartado, 365, Havana, Cuba.

The Kalamazoo T. S., has dissolved. The Branches in the American Section still number 73.

ALEXANDER FULLERTON,

*General Secretary.*

## CENTRAL HINDU COLLEGE, BENARES.

The University Commission paid a two days' visit to Benares, and on the second day inspected the Central Hindu College. They went into every class-room, asked questions of the students, looked very carefully over the laboratory, and glanced over the well-filled shelves which contain the library. The members expressed themselves as pleased with the alert intelligence of the boys—due largely to the methods of teaching and the care taken of their physical exercises—and particularly approved the neatness and efficiency of the laboratory arrangements, with the sinks of Indian manufacture and the apparatus made by the boys. The Commission then examined Mrs. Annie Besant, as President of the Board of Trustees, on the special points embodied in the Hindu College, and she laid stress on the religious and moral education, the physical training and the low fees; this last point she urged strongly on the Commission, arguing that education tended to produce contentment and loyalty. Dr. Richardson, the Principal, handed a written evidence, chiefly on science teaching. Babu Govinda Dasa, one of the College Trustees, also appeared as a witness before the Commission on behalf of the Nagari Pracharini Sabha, at Queen's College. Mrs. Besant's plan is already vindicating itself.

## DEPARTURE OF MRS. BESANT.

Our beloved and respected colleague, Mrs. Besant, left for England by the mail steamer *Victoria* on the 19th ult. Although her strength was not completely restored she was satisfactorily convalescent, and we voice the feeling of the whole Society in wishing her every blessing. This brilliant and great-hearted woman has done work during her past year in India that will add to her fame as a writer and also as a public benefactress. When she passes away she will "leave no nobler heart behind." She expects to get back to India in October next.

## NEW BOOKS FOR THE ADYAR LIBRARY.

“ Krishna Yajurvêdiya Taittirîya Samhita” from 12th anuvâka of 5th prapâthaka of the 2nd Kânda to 4th prapâthaka of the 3rd Kânda (Anandâsrama series No. 42); “ Des’opanishad drâvida bhâshyam” by K. Anantâcharya; “ Portraits from Indian classics” (Vidvanmanoranjinî series No. 4) by M. Krishnamâcharya; “ Tris’atî and Panchadasî” published by R. Anantakrishna S’âstrî; “ Practical Hints for making leavened bread at house, in jungles or colonies, without the use of hops, Brewers’ yeast, Toddy, or baking powders”; “ Caste system in Bengal, its baneful effects and their remedy,” by G. C. Bysack; “ Stories of a sanctified town,” presented by Mrs. Courtright; “ The Scribe of a Soul” by Clara Iza Price; “ Cartas Rosacruces;” “ Historia de una Maga Negra;” “ La Magia Egipcia,” by S. S. D. D.; “ Ciencia Oculta en la Medicina,” by F. Hartman; “ El Hombre, Fragmentes de una Historia Olvidada, by two Chelas; “ El Poeder dal Pensamiento Su Dominio Y Cultura” by Annie Besant, translated by D. José Melián; “ Algunos Problemas de la Vida” by A. B.; “ Evolucion de la Vida y de la Forma,” by A. B.

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