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ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 2. NOVEMBER 1903.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

BEQUESTS TO THE SOCIETY.

THE Society seems now to have reached a point where an era of prosperity is about to open before it. It may be that we shall illustrate the truth of Shakespeare's aphorism that, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." During our first quarter-century we have been undeniably poor, our income never being excessive and sometimes falling far short of our needs. Yet we have managed by economy and caution to carry on our great work in a manner which, on the whole, has been quite satisfactory; with more resources we could have accomplished much more, but even with what we have had at our disposal we have succeeded in building up a world-wide, strong, and influential movement. To tell the truth, I am personally glad that things have been so, for we have been forced to practise a rigid economy and have been taught the virtue of self-sacrifice, two most important factors in the progress of any sociological movement.

Within the past few years a marked change has occurred; members in different countries have been leaving us money in their wills, of which a good deal has been lost through their careless use of language and ill-digested plans, but some has reached our treasury and been used. As, owing to my enforced temporary detention in Europe I am unable to write my chapter of "Old Diary Leaves" for the current month, my diary for 1894 being at Adyar, I thought it a good opportunity to communicate to the members and friends of the Society some practical views as to the manner in which bequests should be made so that the benevolent intentions of testators may be realised. These views are the fruits of experience and not at all fanciful.

In the first place, then, it should be remembered that the Society as such is not a legal entity. At the beginning we had no income and owned no property, so that it was quite unimportant that the Society should be registered. It was only when the Head-

quarters were removed to India and to Madras, that we began to own anything. The purchase of the Adyar property, negotiated before our removal from Bombay, at once made us land-holders, and from that time on, personal property in the form of furniture and other appurtenances of a household such as ours, has been accumulated. The nucleus of our now valuable library was the two or three cases of books which Mme. Blavatsky and I brought from America ; at Madras these were gradually added to, more and more, and things so went on in that direction until 1886, when the building of the Adyar Library was erected, its doors opened, and its real foundation commenced.

We had hardly reached this point of property-owning before a great desire to separate the Society's possessions from my own and thus avoid the risk of its interests becoming entangled in my estate at the time of my death, possessed me. For several years I vainly endeavoured to get the Convention to adopt some precautionary measure ; the delegates were all willing that the property should stand in my name and indisposed to make the change. Under the Indian law, companies and societies are registered only with the consent of their members, and by the time that we had anything to count our own our branches had extended to many different countries. A circular addressed to each of our members, in which I urgently begged them to vote on this question of the registration of the Society, received response only from one out of ten, and consequently no legal action could be taken in that direction. As the only other alternative, a Board of Trustees was elected at a Convention and I was made the Managing Trustee for life. So far, so good ; but this did not constitute the Society an entity which could sue or be sued in its own name : some of its Sections and even some branches have been registered but it has not.

Therefore any bequests made to the "Theosophical Society" would be as null and void as though the money had been bequeathed to the North Pole. We had proof of that in what happened in the case of an intended bequest of £8,000 in Europe some years ago ; the Testator left the money to the Society itself, but when the Will came up for Probate the Judge crossed out the paragraph for the reason that there was no such legal entity as the "Theosophical Society." I have spoken and written of this matter often before but in view of recent events it appears as though it were impossible that I should recur to it often enough to fix in the minds of our members these few fundamental facts which are to form the subject of the present article.

Some few years later Mr. C. H. Hartmann of Australia bequeathed to me, as President, his estate, disinheriting his children and other close connections. His family at once retained the most eminent counsel in the Colony and tried to break the Will, but to no avail, as the court held that the bequest to me was valid and that it

behoved me to make such use of the money as I believed to have been the intention of Mr. Hartmann. But, hearing of this bequest and, upon enquiry, ascertaining that there were children of the Testator, I went to Australia, examined into the state of affairs, and seeing that a gross injustice had been done to them, notified the heirs to choose an agent, attorney or administrator to represent them, and re-transferred the property to him on their behalf; the estimated value of the estate at the time was about £5,000. So here we see that out of the sum of £13,000, the equivalent of Rs. 1,95,000 not a penny of benefit was derived by the Society; the first bequest having been informal and the second immoral, which, in the eyes of every true Theosophist would be as fatal a bar as the other, against our taking over a bequest. The reader will understand that the reason why the Hartmann legacy was valid was that the money was left to me, an entity having a standing in court and consequently fully empowered to receive and enjoy whatever sum of money or other property might be given me. So legal was the bequest, it took me six years with the aid of Counsel of the highest standing, to rid myself of this undesired possession.

The "Permanent Fund" received through me about the year 1884, if my memory serves, the sum of £700 (Rs. 10,500) had been handed me personally in England by a dear friend and devoted colleague, without its costing the Society a penny for expenses.

Two years ago the late Mr. C. White, of America, made me his Residuary Legatee and the money realised from sales of his real estate is now beginning to come into my possession as the representative of the Society. Last year a Hindu Brahmin member, Mr. P. N. Jog, of Amraoti, died, leaving me as a bequest the sum of Rs. 16,000, payable out of the proceeds of a life-insurance policy which he held; that money has been paid into the Treasury through me. Finally, not to dwell upon details, the late Señor Salvador de la Fuente, of Cuba, domiciled at Paris, gave me on two different occasions within the past two years, two sums aggregating some Rs. 35,000 to constitute the two trusts known as the "Founders" and "Damodar" Funds. In both of these cases the gifts were immediately passed to the credit of my personal account in a great bank at Paris and so there was no opportunity given to anybody to object to or contest the gifts. But now we have come to a point of difficulty in connection with this gentleman, for, so great was his love for the Society that, in the year 1900 he drafted a Will with his own hand—known in law as a "Holograph" Will—and two years later a paper which he called "Reserved Instructions," conveying to the Society in the former, through Mrs. Besant and myself, the whole of his considerable fortune; in the most emphatic language he disinherited every person of whatsoever kinship with himself, who might consider himself or herself entitled to share in the succession to his estate. For some

reason best known to himself he did not prepare his documents under the advice of Counsel, and consequently worded them in such a way as to create great difficulties in my path on attempting to prove his Will and enter upon the succession.* These have kept me wasting my time in Europe since early in last spring and are now compelling me to make a flying journey from Paris, *viâ* London, to Havana and back, which gives me a rest of but nine days in Cuba before I must hurry back to India if I would reach it in time for the forthcoming Convention. Most of this trouble and expense would have been saved me if the Testator had been more careful in the use of phrases in wording his documents.

Some of the most learned Counsel of France, Holland and Spain, have told me that it was almost like courting defeat for a person to draft a Will which would have to be submitted for Probate in a Roman Catholic country in which the name of a society of a religious or quasi-religious character, but not Roman Catholic—one like our own for instance—should be mentioned; the court would be more than likely to refuse the Probate with a view to courting the good opinion of the powerful clerical party; in Spain, at any rate, the Society would be morally certain to lose the property. The advice of these eminent professional men was that in the case of such countries the Testator should leave the property to me individually or to some other person in the Society who might possess the general confidence of his colleagues, without specifying the object of the bequest; this could be stated in a private letter of instruction, from the Testator to his nominal legatee, which should not be included in the documents handed in to the court for judicial action.

Of course this precaution of not mentioning the name of our Society in a Will, would be superfluous in the case where the property was not lying in a Roman Catholic, or, say, a bigoted Mahomedan country, or any other where religious bigotry exercises a strong influence upon the minds of judges and juries. We have seen that in the case of the White and Hartmann bequests, the former in the United States of America and the latter in the British Colony of Queensland, in neither of these countries did the mention of the Society in connection with my name cause us any trouble or loss. Of course the very best way to make a gift to an individual or a society is for the would-be benefactor to hand it himself to the proper person while still living, or, to deposit the money in the person's bank to the credit of his account. It is a recognised truism

* Among other things, he most injudiciously said that he laid his gift "at the feet of Master Koothoomi," which was a perilous risk to him in passing the document through the hands of a judge to whom such an expression would seem proof of the Testator's mental aberration. Testators should above all things avoid making use of any expressions whatsoever that might arouse prejudice and perhaps excite hatred towards us or the Society. A business document should be strictly confined to business. This cannot be too strongly insisted upon. Remember that Karma always adjusts its accounts.

in law that a man is his own best Executor and Administrator. A third and a good way where the Testator is obliged to enjoy his full income until his death, is to deposit the money in a bank in the joint names of himself and myself (or any other individual in the Society whom he may have selected to act as his post-mortem agent), with the condition that he shall draw the interest during life and the sole control and revenue of the account to pass to the survivor at his death. If the friend should die before him, he should then go to the bank and substitute another name in place of that of the deceased. This would obviate all risk, trouble and expense, and the co-depositor could on the death of the donor at once use the funds in any way that had been mutually agreed upon.

If a man leaves others to carry out his benevolent intentions after his death, he runs the risk of the springing up of unforeseen obstacles, among them, perhaps, the death of his trusted chosen Executor, or radical changes in his own immediate family circle, or a sudden change in the values of his securities, owing to financial or other crisis, or various other things which will suggest themselves to those who are experienced in commercial affairs. Then, again, a man who has throughout life shown himself to be astute in the management of business, may, as above mentioned, commit an act of egregious folly in the wording of his last Will, and thus plunge his estate into enormous difficulties. Take, for instance, the case of that well-known American Capitalist the late Stephen Girard of Philadelphia, who, to revenge an irreparable wrong committed against him by a Protestant clergyman, specified in the Will by which he set aside his whole immense estate, to endow an institute of learning to be known as Girard College, that no clergyman of any denomination should ever be permitted to enter the College enclosure or to be employed in or about the institute in any way whatsoever. This led to a bitter assault upon the Will by the combined forces of various sects, to years of very costly litigation, to the ultimate setting aside of his wishes as effects of a diseased mind and to the final settlement of the dispute in the actual employment of clergymen as teachers in the College. Poor man! If he had only been his own Executor, as the late wise and good benefactor, Peter Cooper of New York, was, he could have realised all his benevolent intentions as Mr. Cooper did, during life, and before dying have seen himself surrounded by an atmosphere of gratitude, love and reverence.

Intending benefactors of our Society should take to themselves this warning which I have in former references to this subject given out, *viz.*, that I shall never consent to the Society's receiving either through my agency or any other, any property which has been wrongfully diverted by a Testator from his children or other dependents; if such money come to me I should certainly give it to the proper heirs so as not to leave them in want. Where there is a surplus, there is no impropriety whatever in its being given to me for the

Theosophical Society for the carrying on of its altruistic work. I do beseech my colleagues, therefore, to spare me the trouble and expense of making long voyages, like the present one, to no profit. Where the bequest is large, as in the present instance of the Cuban-French estate, my mind is kept disturbed by worry, and my thoughts are wrenched out of their usual peaceful channel as I am dragged from court to court and country to country in chase of what may after all prove an "ignis fatuus."

Another and a powerful reason for the donor paying in his bequest or donation when the mood is upon him is the fact that he may change his mind for insufficient reasons, have his love for his friend turned into hatred under an impulse of cruel injustice, make a new Will disposing of his estate otherwise, and thus deprive our Society of the chance for doing the good it could to the world with the money he intended giving it. By such a misfortune the Society has recently lost an estate worth something like £20,000 which had been bequeathed to it in a Will which was subsequently cancelled. This was bad for us and equally bad for the fickle friend, whose change of mind robbed him of the splendid Karma which might have been won for him by the noble uses to which the money would have been applied. If the change of mind should be due to a loss of confidence in myself—a possible reaction from a previous exaggerated estimate of my character—that would not be a proper excuse, for the donor would only have to give the management of the trust fund to a third party connected with the Society.

Another mistake to avoid is, to leave one's property to a non-legalised Section or Branch, for there is no absolute guarantee of its permanency. For example there is now no "European Section," as that charter was relinquished last year and a resuscitated "British Section" replaces it, and then, again, the "American Section," which Mr. Judge led into secession, was replaced by the present body managed by Mr. Fullerton. The one permanent, unalterable body is the Theosophical Society proper, whose centre is at Adyar and whose circumference is that of the globe itself. And that is not a registered entity, but must be reached through its President, or—in non-bigoted countries—through the "Board of Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."* This, I repeat, is not to be used in any country where the Society's name is hated. Finally, all possible mistakes would be avoided if the would-be donor would only ask me how his money should be given or bequeathed.

H. S. Olcott.

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* *Vide* the 3rd page of the cover of the *Theosophist* magazine, where this formula has appeared every month for several years past.

*MODERN VIEWS ON MATTER.**

The Realisation of a Dream.

FOR nearly a century, men who devote themselves to science have been dreaming of atoms, molecules, ultramundane particles, and speculating as to the origin of matter: and now to-day they have got so far as to admit the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them altogether away into ethereal vibrations or electrical energy.

This dream has been essentially a British dream, and we have become speculative and imaginative to an audacious extent, almost belying our character of a purely practical nation. The notion of impenetrable mysteries has been dismissed. A mystery is a thing to be solved—" and Man alone can master the Impossible." There has been a vivid new start. Our physicists have re-modelled their views as to the constitution of matter and as to the complexity if not the actual decomposability of the chemical elements. To show how far we have been propelled on the strange new road, how dazzling are the wonders that waylay the researcher, we have but to recall—Matter in a fourth state, the genesis of the elements, the dissociation of the chemical elements, the existence of bodies smaller than atoms, the atomic nature of electricity, the perception of electrons, not to mention other dawning marvels far removed from the lines of thought usually associated with English chemistry.

The earliest definite suggestion in the last century, of the possible compound nature of the elements, occurs in a lecture delivered in 1809† by Sir Humphry Davy at the Royal Institution. In that memorable lecture he speculated on the existence of some substance common to all the metals, and he averred that " If such generalisations should be supported by facts, a new, a simple, and a grand philosophy would be the result. From the combination of different quantities of two or three species of ponderable matter we might conceive all the diversity of material substances to owe their constitution."

Again, in 1811, he said: ‡ " It will be useless to speculate upon the consequences of such an advancement in chemistry as that of the decomposition and composition of the metals . . . It is the duty of a chemist to be bold in pursuit. He must not consider things as

* An Address delivered before the Congress of Applied Chemistry at Berlin, June 5, 1903.

† "Works of Sir Humphry Davy," Vol. viii., p. 325.

‡ Loc. cit., Vol. viii., p. 330.

impracticable merely because they have not yet been effected. He must not regard them as unreasonable because they do not coincide with popular opinion. He must recollect how contrary knowledge sometimes is to what appears to be experience . . . To inquire whether the metals be capable of being decomposed and composed is a grand object of true philosophy."

Davy first used the term "Radiant Matter" about 1809, but chiefly in connection with what is now called radiation. He also used the term in another sense, and the following passage (Loc. cit., Vol. viii., p. 349) in its clear forecast is prophetic of the modern electron: —"If particles of gases were made to move in free space with an almost infinitely great velocity—*i.e.*, to become radiant matter—they might produce the different species of rays, so distinguished by their peculiar effects."

In his lectures at the Royal Institution, in 1816, "On the General Properties of Matter," another prescient chemist, Faraday, used similar terms when he said—"If we conceive a change as far beyond vaporisation as that is above fluidity, and then take into account also the proportional increased extent of alteration as the changes rise, we shall, perhaps, if we can form any conception at all, not fall far short of radiant matter; and as in the last conversion many qualities were lost, so here also many more would disappear." Again, in one of his early lectures he strikes a forward note: —"At present we begin to feel impatient, and to wish for a new state of chemical elements. To decompose the metals, to re-form them, and to realise the once absurd notion of transmutation, are the problems now given to the chemist for solution."

But Faraday was always remarkable for the boldness and originality with which he regarded generally accepted theories. In 1844 he said: "The view that physical chemistry necessarily takes of atoms is now very large and complicated; first, many elementary atoms—next, compound and complicated atoms. System within system, like the starry heavens, *may be right*—but may *be all wrong*."

A year later Faraday startled the world by a discovery to which he gave the title, "On the Magnetisation of Light and the Illumination of the Magnetic Lines of Force." For fifty years this title was misunderstood and was attributed to enthusiasm or confused ideas. But to-day we begin to see the full significance of the Faraday dream.

It was not till 1896 that Zeeman showed a spectrum line could be acted on by a magnetic field. A spectrum line is caused by motion of the electron acting on the ether, which can only move and be moved by the electron. A magnetic field resolves this motion into other component motions, some slower, others quicker, and thus causes a single line to split into others of greater and less refrangibility than the parent line.

In 1879, in a lecture I delivered before the British Association * at Sheffield, it fell to my lot to revive "Radiant Matter." I advanced the theory that in the phenomena of the vacuum tube at high exhaustions the particles constituting the cathode stream are not solid, nor liquid, nor gaseous, do not consist of atoms propelled through the tube and causing luminous, mechanic, or electric phenomena where they strike, "but that they consist of something much smaller than the atom—fragments of matter, ultra-atomic corpuscles, minute things, very much smaller, very much lighter than atoms,—things which appear to be the foundation stones of which atoms are composed."†

I further demonstrated that the physical properties of radiant matter are common to all matter at this low density—"Whether the gas originally under experiment be hydrogen, carbon dioxide, or atmospheric air, the phenomena of phosphorescence, shadows, magnetic deflection, &c., are identical." Here are my words, written nearly a quarter of a century ago:—"We have actually touched the borderland where matter and force seem to merge into one another ‡—the shadowy realm between the known and unknown. I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond; here, it seems to me, lie ultimate realities, subtle, far reaching, wonderful."

It was not till 1881 that J. J. Thomson established the basis of the electro-dynamic theory. In a very remarkable memoir in the *Philosophical Magazine* he explained the phosphorescence of glass under the influence of the cathode stream by the nearly abrupt changes in the magnetic field arising from the sudden stoppage of the cathode particles.

The now generally accepted view that our chemical elements have been formed from one primordial substance was advocated in 1888 by me when President of the Chemical Society,** in connection with a theory of the Genesis of the Elements. I spoke of "an infinite number of immeasurably small ultimate—or, rather, ultimatissimate—particles gradually accreting out of the formless mist, and moving with inconceivable velocity in all directions."

Pondering on some of the properties of the rare elements, I strove to show that the elementary atoms themselves might not be the same now as when first generated—that the primary motions which constitute the existence of the atom might slowly be changing, and even the secondary motions which produce all the effects

* "British Association Reports," Sheffield Meeting, 1879. *Chemical News*, Vol. xl., p. 91. *Phil. Trans. Roy. Soc.*, 1879, *Part I.*, p. 585. *Proc. Roy. Soc.*, 1880, No. 205, p. 469.

† Sir O. Lodge, *Nature*, Vol. lxvii., p. 451.

‡ "Matter is but a mode of motion" (*Proc. Roy. Soc.*, *No.* 205, p. 472).

** Pres. Address to Chemical Soc., March 28th, 1888.

we can observe—heat, chemic, electric and so forth—might in a slight degree be affected; and I showed the probability that the atoms of the chemical elements were not eternal in existence, but shared with the rest of Creation the attributes of decay and death.

The same idea was expanded at a lecture I delivered at the Royal Institution in 1887, when it was suggested that the atomic weights were not invariable quantities.

I might quote Mr. Herbert Spencer, Sir Benjamin Brodie, Professor Graham, Sir George Stokes, Sir William Thomson (now Lord Kelvin), Sir Norman Lockyer, Dr. Gladstone, and many other English *savans* to show that the notion—not necessarily of the decomposability but at any rate of the complexity of our supposed elements—has long been "in the air" of science, waiting to take more definite development. Our minds are gradually getting accustomed to the idea of the genesis of the elements, and many of us are straining for the first glimpse of the resolution of the chemical atom. We are eager to enter the portal of the mysterious region too readily ticketed "Unknown and Unknowable."

Another phase of the Dream now demands attention. I come to the earlier glimpses of the electric theory of matter.

Passing over the vaguer speculations of Faraday and the more positive speculations of Sir William Thomson (now Lord Kelvin), one of the earliest definite statements of this theory is given in an article in the *Fortnightly Review* for June, 1875, by W. K. Clifford—a man who in common with other pioneers shared that "noblest misfortune of being born before his time." "There is great reason to believe," said Clifford, "that every material atom carries upon it a small electric current, *if it does not wholly consist of this current*."

In 1886 when President of the Chemical Section of the British Association, in a speculation on the origin of matter, I drew a picture of the gradual formation of the chemical elements by the workings of three forms of energy—electricity, chemism, and temperature—on the "formless mist" (protyle*), wherein all matter was in the pre-atomic state—potential rather than actual. In this scheme the chemical elements owe their stability to their being the outcome of a struggle for existence—a Darwinian development by chemical evolution—a survival of the most stable. Those of lowest atomic weight would first be formed, then those of intermediate weight, and finally the elements having the highest atomic weights, such as thorium and uranium. I spoke of the "dissociation point" of the elements. "What comes after uranium?" I asked. And I answered back—"The result of the next step will be . . . the formation of . . . compounds the dissociation of which is not beyond the powers of our terrestrial sources of heat." A dream less than twenty

* We require a word, analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I venture to use is composed of πρσ (earlier than) and ὕλη (the stuff of which things are made).

years ago, but a dream which daily draws nearer to entire and vivid fulfilment. I will presently show you that radium, the next after uranium, does actually and spontaneously dissociate.

The idea of units or atoms of electricity—an idea hitherto floating intangibly like helium in the sun—can now be brought to earth and submitted to the test of experiment.* Faraday, W. Weber, Laurentz, Gauss, Zöllner, Hertz, Helmholtz, Johnstone Stoney, Sir Oliver Lodge, have all contributed to develope the idea—originally due to Weber—which took concrete form when Stoney showed that Faraday's law of electrolysis involved the existence of a definite charge of electricity associated with the ions of matter. This definite charge he called an electron. It was not till some time after the name had been given that electrons were found to be capable of existing separately.

In 1891, in my Inaugural Address as President of the Institution of Electrical Engineers, † I showed that the stream of cathode rays near the negative pole was always negatively electrified, the other contents of the tube being positively electrified, and I explained that "the division of the molecule into groups of electro-positive and electro-negative atoms is necessary for a consistent explanation of the genesis of the elements." In a vacuum tube the negative pole is the entrance and the positive pole the exit for electrons. Falling on a phosphorescent body, yttria, for instance,—a collection of Hertz molecular resonators—the electrons excite vibrations of, say, 550 billion times a second, producing ether waves of the approximate length of 5·75 ten-millionths of a millimetre, and occasioning in the eye the sensation of citron-coloured light. If, however, the electrons dash against a heavy metal, they produce

* "The equivalent weights of bodies are simply those quantities of them which contain equal quantities of electricity; . . . it being the *electricity* which *determines* the equivalent number, *because* it determines the combining force. Or, if we adopt the atomic theory or phraseology, then the atoms of bodies which are equivalents to each other in their ordinary chemical action, have equal quantities of electricity naturally associated with them,"—Faraday's "Experimental Researches in Electricity," par. 869, Jan., 1834.

"This definite quantity of electricity we shall call the molecular charge. If it were known it would be the most natural unit of electricity."—CLERK MAXWELL'S "Treatise on Electricity and Magnetism," First Edition, vol. i., 1873, p. 311.

"Nature presents us with a single definite quantity of electricity. . . . For each chemical bond which is ruptured within an electroiyte a certain quantity of electricity traverses the electrolyte, which is the same in all cases."—G. JOHNSTONE STONEY, "On the Physical Units of Nature," British Association Meeting, Section A, 1874.

"The same definite quantity of either positive or negative electricity moves always with each univalent ion, or with every unit of affinity of a multivalention."—HELMHOLTZ, Faraday Lecture, 1881.

"Every monad atom has associated with it a certain definite quantity of electricity; every dyad has twice this quantity associated with it; every triad three times as much, and so on."—O. LODGE, "On Electrolysis." *British Association Report*, 1885.

† "Electricity in Transitu: from Plenum to Vacuum"—*Jour. Inst. Electrical Engineers*, vol. xx., p. 10, January 15, (1891).

ether waves of a far higher frequency than light, and are not continuous vibrations, but, according to Sir George Stokes, simple shocks or solitary impluses ; more like discordant shouts as compared with musical notes.

During that Address an experiment was shown which went far to prove the dissociation of silver into electrons and positive atoms.* A silver pole was used, and near it in front was a sheet of mica with a hole in its centre. The vacuum was very high, and when the poles were connected with the coil, the silver being negative, electrons shot from it in all directions, and passing through the hole in the mica screen, formed a bright phosphorescent patch on the opposite side of the bulb. The action of the coil was continued for some hours, to volatilise a certain portion of the silver. Silver was seen to be deposited on the mica screen only in the immediate neighbourhood of the pole; the far end of the bulb, which had been glowing for hours from the impact of electrons, being free from silver deposit. Here, then, are two simultaneous actions. Electrons, or Radiant Matter shot from the negative pole, caused the glass against which they struck to glow with phosphorescent light. Simultaneously, the heavy positive ions of silver, freed from negative electrons, and under the influence of the electrical stress, likewise flew off and were deposited in the metallic state near the pole. The ions of metal thus deposited in all cases showed positive electrification. †

In the years 1893-4-5 a sudden impulse was given to electric vacuum work by the publication in Germany of the remarkable results obtained by Lenard and Röntgen, who showed that the phenomena inside the vacuum tube were surpassed in interest by what took place outside. It is not too much to say that from this date what had been a scientific conjecture became a sober reality.

One important advance in theoretic knowledge has been obtained by Dewar, the successor of Faraday in the classic laboratories of the Royal Institution. Soon after Röntgen's discovery, Dewar found that the relative opacity to the Röntgen rays was in proportion to the atomic weights of bodies, and he was the first to apply this principle to settling a debated point in connection with argon. Argon is relatively more opaque to the Röntgen rays than either oxygen, nitrogen, or sodium, and from this Dewar inferred that the atomic weight of argon was twice its density relative to hydrogen. In the light of to-day's researches on the constitution of atoms, it is impossible to over-estimate the importance of this discovery.

In 1896 Becquerel, pursuing the masterly work on phosphorescence inaugurated by his illustrious father, showed that the salts

* In describing the experiment, one of fundamental importance, modern terms are employed.

† *Proc. Roy. Soc.*, Vol. lxix., p. 421.

of uranium constantly emit emanations which have the power of penetrating opaque substances and of affecting a photographic plate in total darkness, and of discharging an electrometer. In some respects these emanations, known as Becquerel rays, behave like rays of light, but they also resemble Röntgen rays. Their real character has only recently been ascertained, and even now there is much that is obscure and provisional in the explanation of their constitution and action.

WILLIAM CROOKES.

[*To be concluded.*]

HAWAIKI, THE ANCIENT HOME OF THE MAORI.

[*Concluded from p.* 25.]

IN another journal the following interesting notes concerning the religion of the ancient Maori are found :—

"The Maori, in their traditions, *Tangitawhiti* (epic poems) and language, show conclusively that, ages ago, there was at Hawaiki a grand temple known as Wharekura, at which temple meetings were regularly held, presided over by Tohungas, initiates of a very high order, and wherein was taught and practised a perfect system of principles of an esoteric form, with exhaustive and appropriate rituals, also symbols, signs, and passwords, and that these were kept and preserved on tables of stone which latter were deposited in the temple. The ritual and symbols were entrusted by the Ariki-Rangi (divine and supreme head) to the various officers, in order to properly carry out the ceremonials connected with these meetings. The teaching dealt with the relation of the 'main features of the history of creation and the origin and higher destiny of man,' which relation was accompanied with appropriate symbols. Tâne was the great Creator of the universe. The language in which this wisdom-religion was embodied was extremely Archaic. A knowledge of astronomy being absolutely essential to a proper realisation of the principles of the order, its Adepts, Tohunga-Kokorangi, constantly taught, in observatories, its elements and phenomena to those who were accepted for qualification. The figure of the triangle, *Tantoru* formed the basis of, or for, the most elaborate calculations in connection with astronomy and geography. Moral teachings were more or less associated with the figure of the *Ripeka* cross, the type of good and evil, or enlightenment and ignorance, by two opposing lines. It appears that there is a universal tendency for the *evil* line to *cross* the *good* line, a tendency to restrict, thwart, or delimit its beneficial functions. Hence the saying : 'a foot which diverges from the good or pure to the evil or impure path.' There appears to have been no necessity for any oath of secrecy; the ordinance of the *Tapu* sanctity was its very essence, any infringement thereof, or neglect of its observance, by whomsoever, resulted in sure and speedy death, which was the true penal sign, silent and awesome. Each one appears to have used his enlightenment for the purpose of furthering his knowledge along those ancient lines which embraced the complete system, offering that fulness

of happiness granted to mortals who were enabled to penetrate the very depths of nature, and by revelling in her mysteries attain the threshold of the divine."

From another source we have the following :

" Maori teachings state that man is of divine origin, but while yet immortal, by using knowledge or power for base purposes, he fell ; and therefore can only regain divinity by holding true conceptions, and by the practice of such things as a communion with Nature, and a knowledge of her ways dictate ; above all things his aims must be high and noble."

Regarding Tohungas we learn : *

" There was first of all the Ariki-Rangi. Then Tohungas of Rongo, others again of Tâne, and of Tû,† who were the metaphysicians of ancient Maoridom, and who expounded the doctrines of man's divine origin and descent, his purposes and final destiny. Then there were the Tohunga-Kokorangi, or astronomers, whose minds sounded the vast depths of the starry realms ; reduced their apparent lack of uniformity to a system of order ; taught that their movements were regulated by, and subject to, the grand principle of motion from evolution ; demonstrated the perfection of a zodiacal system of so unerring and comprehensive a nature as to impart to their people the principles of that knowledge which enabled them to overcome the dangers of the deep and to successfully navigate the broad northern and southern Pacific Oceans to their ice-bound confines.

Then there was the Tino-Tohunga or Adept of the highest order ; the Tohunga-Ki, or soothsayer ; the Matakite, or seer ; the Tohunga-Whakapa (who may be called the surgeon). Again there was the Tohunga-Makutu, or magician. This closes, without exhausting, the list of Tohungas. These men taught that man was composed of the elements, that he was a product of Heaven and earth, or *Rangi* and *papa*, and an epitome of the Universe. Can the *pakeha*, of his own research, with the advantages and appliances which he unceasingly extols, demonstrate or advance a grander truth ?

The Tohunga was an advocate of morality, not merely as a sentiment, but as a principle. He has run his race, played an important part in the past history of a great and ancient people."

With regard to Deity—it was fourfold. Apparently one God, Rangi, the Heavenly One, the same as the popular Rangi—Heaven —the Father of all living things ; there were yet three other aspects. Rongo, called the Prince of Peace ; Tâne, the Creator of the worlds and the systems, and Tû, the God of justice and vengeance, the adjuster and restorer of balance or equilibrium.

The names represent aspects of the Creator, as explained in a Hymn, one verse of which I quote :

> Thy many titles Lord are found
> Above beneath and all around :
> O Rangi ! "Heavenly One."

* Hawera *Star*, 28-8-98.

† Tâne, says Mr. Stowell, may or may not be equivalent to the Chaldean *Cânos* ; Tû, resembles the Scandinavian *Tiw*, equivalent to Mars.

Thy name of Rongo "Prince of Peace,"
Tâne! Who lifts the worlds with ease—
Tû! Where dread vengeance sets her crease.
O Rangi! Rongo! Tâne! Tû!
Be with us still, however few.

And yet we are told the Maori had no religious beliefs!

The soul of man comes from the centre of the Universe, Hawaiki, and is born on earth in a physical body; when the body dies it decays and returns to mother earth, while the spirit passes into the spirit-world and after a period, the Ego, in the case of a good man, passes to the centre of the Universe, the Heavenly Hawaiki, to bliss and peace unending; in the case of the ignorant or wicked there is a difference of opinion as to whether the person re-incarnates, or the form is completely dissipated as a lost soul. Some Maoris believe in reincarnation. "But," says this authority, "there is no evil in the soul," only in the form.

The heaven-world, Hawaiki, is symbolised by a circle with a point in the centre; the earth-world also by a circle with a point representing Hawaiki, the home and cradle of the race, but radiating to the four points of the compass, thus forming a cross in the circle. The circle and the cross were again used to symbolise the different conditions of existence. Within the circle—the point, the germ, and an intermediate circle, showing the three worlds, and dealing with four conditions, Being, Matter, Time and Space, one to each limb of the cross, and each in three degrees. The point was represented also by the first letter or vowel (for there was no written language) of the language; the same sound also representing the Ego, the first person singular, and in fact the beginning of all manifestation, the primal germ, and that letter was *Au*. This was the beginning of all things.

There is a certain interest about the *Kura* and the *Whare-Kura*. The *Kura* was the most sacred and precious thing the Maori had. It was a magical something, which could be consulted for purposes of divination or the development and use of occult powers. It was represented as being formed of precious stones, or jewels of many different colours, and was consulted or used by the Tohungas, and was always placed in a cup or vessel.* But the *Kura* is lost; it was not brought from Hawaiki—but the lodge of initiation to their mysteries is *Whare-Kura*, the house of the *Kura*. Now literally, *Kura* means red, and in connection with the precious *Kura* it symbolises vitality; therefore the *Whare-Kura* is the House of Life, and in connection with the precious stones of different colours, one may by a stretch of imagination connect this most sacred and precious thing not known to them now, with that other House of Life, the Aura surrounding every man, in which play many colours and which is the storehouse of divination and occult powers.

* Another "Grail" legend.

Now it naturally follows from the foregoing that there must have been, as an accompaniment to this temple and its services and these Tohungas or priests and teachers, a large body of people and a system of civilisation ; and a most interesting point in connection with it is, when did these exist? On this point the Maori cannot as yet help us. Though his traditions may go back for 1,500 years, they are quite inadequate, in point of time, to give us any idea of the date at which this nation was flourishing. In the slow processes of nature, 1,500 years are as nothing ; and we know from observation that very little difference in land surfaces is made in that period. It is claimed that this continent was wrecked by subterranean forces, but volcanic activity is not at any time so continuous as to be able to destroy a whole continent in a comparatively short space of time. For this Pacific continent spoken of by the natives of these islands was that known in Theosophic writings as the Lemurian, or Third Continent, the home of the Third Great Race, which perished, according to the "Secret Doctrine," nearer four millions than one million years ago.

Has the Maori existed—and his traditions—all that immense period of time? The remnants of Lemurian people now existing are the most degraded races of the earth—the Andaman Islanders, Australian aborigines, etc. The Maori is much superior to these, and even these are called Lemuro-Atlantean.

Be that as it may, we have Theosophical evidence that between 800,000 and a million years ago conditions prevailed which afford room for the Maori explanation of the volcanic convulsions which wrecked the continent eventually ; and also by means of which we may understand where Hawaiki was situated. On Map 1, in the "Story of Atlantis," quite a large area of land is found to exist in the Pacific, giving land communication between what are now New Zealand and Hawaii ; in the direct line between these two there is a lake, lying on the equator. And in Hawaiki, which lay on mid-equator, there also existed a lake—the beloved lake, Rangiriri.

It is to be hoped that before long our Theosophical investigators will be able to make such original observations of this long past place and time, as will give us some further corroboration of these coincidences—as in the meantime they remain little more.

The Maori investigations come under the heading of *Kahui-Ru* and *Kahui-Rua*. The former dealing entirely with "Volcanic and attendant activity ;" the latter with the *Dual* system, or balance by opposition, compensation : *e.g.*, Life and Death, Organic and Inorganic, Earth—Air, Peace—War, Man—God, Good—Evil, Heat—Cold, etc. ; and as to volcanic activity it deals with the power of the combined action, force and energy of Fire and Water. Thus the ancient dirge :

"Who tossed, swayed and heaved the vasty waters of the oceans ? The earthquake, the giant volcano! The volcano deals sudden death

and disaster by swallowing greedily—but kind nature again heals, restores, and makes perfect. 'Tis the agency which divideth a country into separate parts. 'Tis the swallower of mainlands. 'Tis the swallower (and) dasher down of great mountains. The great mountains plunge beneath ocean waters."

So these references go on, terminating in others which specifically detail the loss of their original home and country, Hawaiki, which sank, taking down with it the majority of their people, with their homes, temples, and personal and sacred treasures, including the "Kura" and all of their High Priests and Philosophers. This is the one great loss to which the survivors so frequently refer, and the details of which they have embalmed in the more important Tangitawhiti, or Dirges.

"In that great plunge of the combined forces of Fire and Water—They were lost forever in darkness and death. Great Hawaiki was grasped, swept in and sacrificed to its wrath."

"Who set up its liquid temples (water where land had been)? In that supreme manifestation of turbulent waters, who forcibly diverted contrary, or counter, ocean-currents? Nor wonder, my son, that Tangaroa (god of the sea) came thus ashore (*viz.*, could move about over the submerged land). He was journeying to the Lake and wind-centre, (mid-equator); to great Hawaiki itself, even to Lake Rangiriri."

Legends concerning volcanic activity as a consequence abound in Polynesia, as for instance the Hawaiian legend of Papa: whose first born was Hawaii, her second Maui. Also the legend of Pele, who travelled about the Pacific in various directions, and brought forth islands.

The most interesting in this connection is the New Zealand legend of Taranaki, a beautiful snow-capped mountain, which was driven from inland down the Whanganui River and round the coast to his present position, as it gives a clue to the principal line of volcanic activity in New Zealand, one which, says Mr. Stowell, continued, was the main factor in the destruction of Hawaiki. Volcanic activity in New Zealand runs from the South-West to the North-East. There are several parallel lines, but taking a line starting from the mouth of the Whanganui River it passes through the central volcanoes of the North Island, then through White Island. This line continued, passes through Tonga, Hawaii, over a huge submerged volcano between there and the American coast, and finally passes the Alaskan volcano, Mount St. Elias. Going southward it passes into the volcanic region of the South Polar Continent. This is a subject that would require an immense amount of working out, as present volcanic conditions are quite different, but viewing it roughly it would seem to give a certain amount of corroboration to the Maori legends, which may be based on conditions that formerly existed.

As showing the difference between the popular ideas and those of the Tohungas, take the case of Maui, the demi-god or hero, who fished "Te Ika a Maui," North Island of New Zealand from the Sea.

Te Aotea Roa, the "long white cloud," is the name for the whole group of islands. Maui really was an explorer from Hawaiki, who was killed while exploring the South Polar Continent. In this connection it may be said that in his religious exercises the Maori looks to the south. To the occult student there may be some significance in this, and also in various other points touched upon, that might escape the general observer.

It is said that Maui was supposed to be of miraculous birth. His mother sent him to learn the art of fishing. "He is the great magician that caught the royal fish that raised commotion in the sea."

In Sir George Grey's "Polynesian Mythology" it is stated, this Maui was his mother's *fifth* son; that he caught the sun in a noose and compelled him to move more slowly, "in order that mankind might have longer days to labour in, to procure food." And he would have conquered Death, had it not been that in his baptismal service part of the prayers had been performed too hurriedly. He caught "Te Ika a Maui" with an enchanted fish-hook, and as he drew it up "repeated the incantation called *Hiki*, which makes heavy weights light."

Fire having been lost upon earth, through Maui himself extinguishing the fires, he undertook to bring it down once more, and he played so many tricks on the goddess who controlled it, that she set the world on fire, and he had to pray for water to extinguish it.

This Maui was the fifth son; but his four brothers were also named Maui, it is a generic term, but it is this fifth Maui who is the popular hero. We might conjecture that there was a Maui for each root-race, and so make an Aryan connection through the fifth Maui.

According to this book the men who voyaged to New Zealand in the five canoes were giants, nine, ten or eleven feet high.

There is another aspect of Hawaiki to which reference may be made. As the Biblical legends take us back in thought to the Garden of Eden, Paradise, the abode of bliss and innocence, and the whole purport of Christian teaching is to show us the means of gaining a heavenly paradise, so the Maori philosophers and Tohungas have utilised the lost Hawaiki to point a moral and give an analogy regarding conditions after death; and this it may be said gives some corroboration for the correctness of the teaching, because information on these points is invariably given out in a manner suited to the time and the people to whom it is given.

Hawaiki is said to be the centre of the earth, "where the germ and the race evolved, and developed; where the beloved Lake Rangiriri rested and where Wharekura stood. As the heart yearns to return to the original home and mother land, so the released spirit, in obedience to the 'law of gravitation' hastens to the centre,

dies in its turn and releases the soul, which then passes to the divine centre of the Universe, to eternal life."

Thus we have the lost earthly Hawaiki, the centre, used as a symbol of the centre of divine and eternal life. It will be noticed that the division of body, soul and spirit, with an alteration of the order of the terms, is used by the Maori; and the idea is exactly similar to the Theosophical teaching concerning the three planes which form the present sphere of man's evolution, *viz.*, the physical, the astral, where the man functions immediately after death, and the mental or devachanic. Further information regarding the Kahui-rua, or law of balance, may yet be forthcoming. The whole particulars are enwrapped in, and form part of, the Maori language, and are by no means available to the ordinary student of the language. Much of the teaching is considered to be of a highly sacred character, and was not intended for general distribution; hence its enfoldment in the way it is and the difficulty of translating it. The whole language, and every word of it, is highly significant and symbolical and is doubtless capable, like the Sanskrit, of conveying many meanings, some entirely physical, some highly spiritual, the latter only capable of discernment by the purely intellectual and intuitional student. The language is sacred, each particular sound and word has a certain significance of its own and in combination; in the chants a regular sentence is not used, but only fragments. Thus: "The great night, the black night, the great darkness:" nothing definite is said about them; the rest is left to imagination. Then: "From the nothing, the something"—more imagination. There is a continual play on the power of the imagination, which of course is more apparent when using the Maori, than in English. Again we have: "Darkness, darkness; light, light; the seeking, the searching; in chaos, in chaos."

As said, records were kept in the genealogies of chiefs; and each name had thus a peculiar significance, and probably conveyed several meanings. The introduction to the "Hawaiian Tradition" says that it is the special property of the latest ruling family of Hawaii, "being nothing less than the genealogy in remote times, of the late King Kalakaua." The writer says: "I have endeavoured to give the definition of each name as far as it came within my knowledge of words, but in some cases this could not be done because the true signification has been lost. The ancient Hawaiians were astronomers, and the terms used appertained to the heavens, the stars, terrestrial science, and the gods."

It is thus a matter of difficulty and hard study to work out the traditions and mythology of these ancient people; and it will only be done through the continued existence of a few real *Tohungas* who are earnest students and lovers of their race.

It seems evident, as the Pilgrim Fathers said of the Bible, that "The Lord has more light and truth yet to break forth out of His

Holy Word"—that much may yet be revealed to the world by the study of primitive languages and races and customs and remains. So, in course of time, we may hear of a system of Theosophy, practically identical with other systems, contained in the Maori language and traditions, giving us much information concerning the lost physical Hawaiki, situated on the Equator in the ancient continent, and also about the Heavenly or Spiritual Hawaiki, the abode of pure and holy spirits, in the centre of the Universe.

F. DAVIDSON.

CLAIRVOYANCE IN SPACE.

WE spoke last week of what a man would see with opened sight if he simply looked round him just where he stood, without making any effort to penetrate into the distance, either of space or time. To-day we have to consider the capacity to see events or scenes removed from the seer in space and too far distant for ordinary observation. When a man in one continent observes and reports what is taking place in another, thousands of miles away, how is it done?

Some people may think that the first question ought to be, *is* it ever done? Yes, there is no doubt whatever that it has been done very often. Any one who is as yet uncertain as to this should read the large numbers of authenticated instances given in the literature of the subject. Cases will be found in the reports of the Psychical Research Society, and in almost any account of spiritualistic phenomena. There can be no question in the minds of those who have studied the subject that clairvoyance in space is a possibility—indeed, for us in Theosophy this is so definitely so that we know no less than five ways in which it can be done, as I shall proceed to explain. Of these five ways, four are really varieties of clairvoyance, while the fifth does not properly come under that head at all, but belongs to the domain of magic. I mention it here only because a person who was endeavouring to classify cases of clairvoyance would sooner or later come across cases of its use, and would very likely be puzzled by them. People often write to Theosophists and describe some experience connected with non-physical life, and ask how the result was produced, and sometimes such questions are very difficult to answer—not because the phenomena are rare, but because they are so common; not that there is any difficulty in accounting for them, but that there are so many ways in which they might have occurred that without full and careful cross-examination it is impossible to say which method was actually employed.

But one may usually distinguish this magical procedure from genuine clairvoyance, because its leading feature is that it is not by any faculty of the seer that information is obtained; in fact, he does

not see what happens at all, but he is told it by another. He simply sends somebody to see for him, though when he has learnt what he wishes to know, he very likely gives it out as though he had seen it himself. In the East this method is largely employed, and the messenger there is usually a nature-spirit, whose assistance may be obtained either by invocation or by evocation ; that is to say, the operator may either persuade his astral coadjutor by prayers and offerings to give him such help as he desires, or he may compel his aid by the determined exercise of a highly-developed will and certain magical ceremonies. The same thing is often done at a spiritualistic seance, but there the messenger employed is more likely to be a dead man, though sometimes there too it is only an obliging nature-spirit, who is amusing himself by posing as somebody's departed relation. Of course there are also cases in which the medium is a clairvoyant, but much more often some dead man goes and sees what is needed, and then comes back and describes it through the organism of the medium. Whichever be the method or the messenger, we may dismiss as not genuine clairvoyance any case in which the faculty employed is not that of the seer himself.

One who possesses the type of clairvoyance of which we spoke last week, and is able to see the astral entities as they move about him, is not therefore necessarily also dowered with this faculty of seeing at a distance. He would still have to learn this, though it ought not to be difficult for him to acquire it, and it would be done by one of the four methods which I shall try to describe.

The first has certain analogies on the physical plane, but none of them are perfect. If you can imagine a telephone, along the wire of which we could see instead of hearing, that would give a partial analogy. Think of the new system of wireless telegraphy ; the vibrations spread out in all directions, but suppose they spread in one direction only, and made a kind of temporary wire as they moved by arranging or magnetizing or polarizing the particles of the other so that for the time a special current could pass along them, then we should have another analogy ; and by combining the two ideas we shall have a fair image of this kind of clairvoyance, which has sometimes been called seeing by means of an astral current. By an effort of will such action may be set up among astral particles as to form a line of them along which the clairvoyant may see something as though he were looking through a telescope. This method has the disadvantage that this telegraph line or telescope is liable to disarrangement or even destruction by any sufficiently strong astral current which happens to cross its path ; but if the original effort of will were fairly definite, this would not often happen. The view of distant events obtained in this way is usually not unlike that gained by means of a telescope. Figures appear very small, like those upon a distant stage, and they are often seen in the midst of a disc of light, as though they were scenes thrown upon a sheet from

a magic lantern. The observer has no power to shift his point of view so as to understand better what he sees, nor can he, as a rule, exercise any further faculty ; he would not, for example, be able to hear what was being said among those distant actors.

In this case the consciousness of the clairvoyant remains at this end of the line, so that he is able to use his physical organs while he sees, and can describe everything as it occurs. This is one of the commonest orders of sight at a distance, and for many people it is very much facilitated if they have some physical object which can be used as a starting-point for their astral telegraph-line or tube—a convenient focus for their will-power. A ball of crystal is the commonest and most effectual of such aids, since it has the advantage of possessing within itself qualities which stimulate psychic faculty. There are plenty of cases on record in which by means of a crystal, men have seen what took place at a distance ; but this belongs more properly to a later stage of our subject.

Let us compare this with another type of clairvoyance—that by means of a thought-form. All students of Theosophy are aware that thought takes form on its own plane, and very much of it upon the astral plane as well ; and in some cases this thought takes the form of the thinker. If a man thinks of himself very strongly as present at a certain place or wishes very strongly to be there, he will often project an image of himself which will be visible to clairvoyant sight. Normally the man has no control over such a form when it has once left him, but there are methods by which a man may retain such connection with it as may enable him to receive impressions through it—to use it as a kind of outpost of his consciousness. In such cases, the impressions made upon the form would be conveyed to the seer not along a line of astral particles, as in the last case, but by sympathetic vibration. In exercising this type of sight, the operator will still be perfectly conscious at his own end of the line, and so can describe as he sees, so long as he does not allow the intentness of his thought to be disturbed. If he loses that for an instant, the whole vision vanishes. But he has advantages over the man using the astral current, in that he sees his figures life size, as though he were close to them, and may also to some extent shift his point of view if he wishes. Instances of this kind of sight among untrained people are naturally rarer than the other, since it requires greater mental control.

There is however another and still more efficient variety of this sight, which would present somewhat different symptoms to the observer. If your seer fell into a trance, so that his physical consciousness was for the time unavailable, and it was only after his return that he could describe what he had seen—then you have probably an example of this other type of clairvoyance in which the information is gained by an astral visit. Instead of seeing from a distance or sending a messenger, the man simply goes and sees for himself,

which is in many ways much the most satisfactory way. In this case he will describe himself as standing among the actors in his scene, hearing what they say as well as seeing what they do, able to move about freely as he wishes. Manifestly this is a greater achievement and altogether a more efficient faculty, for the man who possesses it fully can see and study at leisure all the other inhabitants of the astral plane, so that the great world of the nature-spirits lies open before him, and he may converse at will with them, and even with some of the lower devas or angels. Wherever he goes, he goes in full consciousness, with full power of investigation. True, it has its own special dangers for the untrained seer, and they are greater than those of either of the other methods; yet it is the most satisfactory form of clairvoyance open to him, for the immensely superior variety which we shall next consider is not available except for specially trained students.

This last method, which is so much the best and highest, consists simply of using the mental body instead of the astral vehicle which naturally requires much greater development. In this body the man travels just as in the other case, but without any of the dangers which beset the path of the astral visitor, and with the enormous advantages which the possession of the higher faculties of the mental plane gives in the way of additional sight and wider knowledge. In his travels he sees so much more and has so much greater opportunities chiefly because he has the capacity of entering upon all the glory and beauty of the higher land of bliss, so that for him heaven is always open, not as a far-away vision, but as an ever present reality in which he is living and moving at will.

We see therefore that, besides the magical method first mentioned, we have four types of clairvoyance--that by an astral telescope, that dependent upon the projection of a thought-form, that involving an astral visit, and that which needs the use of the mental body. The man who possesses either of these latter has obviously many and great advantages at his disposal, even besides those already enumerated. Not only can he visit without trouble or expense all the beautiful and famous places of the earth, but if he happen to be a scholar, think what it must mean to him that he has access to all the libraries of the world! What must it be for the scientifically-minded man to see taking place before his eyes so many of the processes of the secret chemistry of Nature, or for the philosopher to have revealed to him so much more than ever before of the working of the great mysteries of life and death. To him those who are gone from this plane are dead no longer, but living and within reach for a long time to come; for him many of the conceptions of religion are no longer matters of faith, but of knowledge. Above all, he can join the army of invisible helpers, and really be of use on a large scale. Certainly it has its dangers also, especially for the untrained; dangers from evil entities of various kinds, which may terrify or

injure those who allow themselves to lose the courage to face them boldly; danger of deception of all sorts, of misconceiving and misinterpreting what is seen; greatest of all, the danger of becoming conceited about the thing and of thinking it impossible to make a mistake. But a little common-sense and a little experience should protect a man against these.

It must not be forgotten that the man who acquires these powers under the guidance of a qualified teacher will be bound by certain restrictions. Briefly, these will be that there shall be no prying, no selfish use of the power, and no displaying of phenomena. That is to say, the same considerations of honour and good feeling which would govern the actions of a gentleman upon this plane, are expected to apply upon the astral and mental planes also; that the pupil is never under any circumstances to use the power which his additional knowledge gives him, in order to promote his own worldly advantage, or indeed in connection with gain in any way, and never to give what is called in spiritualistic circles "a test"—that is, to do anything which will incontestably prove to sceptics on the physical plane that he possesses what to them would appear to be an abnormal power. With regard to this latter proviso people often say "Why should he not? It would be so easy to convince and confute the sceptic, and it would do him good!" Such critics lose sight of the fact that, in the first place, none of those who know anything *want* to confute or convince sceptics, or indeed ever trouble themselves about the sceptic's attitude in the slightest degree one way or the other; and in the second, they fail to understand how much better it is for that sceptic that he should gradually grow into an intellectual appreciation of the facts of Nature, instead of being suddenly introduced to them by a knock-down blow, as it were.

So far we have been considering what these powers would be to him who possessed them fully, and had been trained to use them. But the majority of cases with which an investigator of the subject would come into contact would naturally fall very far short of these. He may meet with a few instances of intentional clairvoyance, when the seer definitely sets himself to discover a certain fact, and succeeds to a greater or less extent. But he will find far more who see unintentionally and spasmodically without any idea beforehand when the faculty will manifest itself. Another class, standing between these two, is that of those who intentionally put themselves in the way of seeing something, but do not in the least know what it will be, nor have they any control over the sight when the visions have begun. They may be said to be psychic Micawbers, who put themselves into a receptive condition, and simply wait for something to turn up. The commonest variety of these is the crystal-gazer. Sometimes, but comparatively rarely, he is able to direct his vision in his crystal as he wishes; but the majority of such gazers just form a fortuitous astral tube and see whatever hap-

pens to present itself at the end of it. The crystal is for them simply a focus from which their clairvoyant line starts, and is not really a necessity at all, though they usually think that they could not do anything without it.

Any sort of polished surface may be employed. I have heard of a mirror being used, or a glass ball, or a bottle of water, and it may be recollected that Lane describes the use of ink for this purpose, in his introduction to the " Arabian Nights." A drop of blood is used among the Maoris in New Zealand, and I have even heard of a saucer of charcoal being employed. Mr. Andrew Lang in his " Dreams and Ghosts " gives us a very good example of the purposeless kind of vision most frequently seen in this way. He says :

" I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large square old-fashioned red sofa covered with muslin, which she found in the next country-house she visited. Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into the study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He would discover during the week whether he saw right or not. This was at 5-30 on a Sunday afternoon.

" On Tuesday Mr. Baillie was at a dance in a town some forty miles from his home, and met a Miss Preston. ' On Sunday,' he said, ' about half-past five you were sitting under a standard lamp in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his mustache.' ' Why, the blinds must have been up ! ' said Miss Preston. ' I was at Dulby,' said Mr. Baillie, and he undeniably was."

This is quite a typical case of crystal-gazing—the picture correct in every detail, you see, and yet absolutely unimportant and bearing no apparent signification of any sort to either party, except that it served to prove to Mr. Baillie that there was something in crystal-gazing. But it is sometimes exactly in this apparently aimless, accidental sort of way that the first gleam of a higher vision comes to a person. Sometimes it is because the physical body is temporarily weakened by illness, so that for the moment its insistent faculties are not so much in evidence, and so the others which are usually hidden are able to show through. Sometimes it is an effort from outside which for a moment makes a person sensitive to what normally would not be able to impress him. We have a very good example of this in Dr. Bushnell's work, " Nature and the Supernatural."

The story runs that a certain Captain Yonnt had a twice-repeated dream, in which he very clearly saw a party of emigrants perishing from cold and hunger at a spot in the mountains, the scenery of which was strongly impressed upon his mind. On describing it in the morning to an old hunter, the latter recognized the

scenery at once; and this fact so profoundly impressed Captain Yonnt that he forthwith set off to find the place, being persuaded that the emigrants were really there, according to his dream. All proved to be exactly as he had seen it, and he was enabled to save the lives of the people. It would seem probable that some helper, observing the forlorn condition of the emigrant party, took the nearest impressible and otherwise suitable person (who happened to be the Captain) to the spot in the astral body, and aroused him sufficiently to fix the scene firmly in his memory.

Sometimes when two people are in very close sympathy, we find that a bond exists between them which enables one of them to impress the other in this way at some great crisis or in some serious need. I remember a case told in the "Proceedings of the Society for Psychical Research," about an English General who was seriously wounded in one of the battles in the Indian mutiny, and supposed himself to be dying. As he was being borne off the field, he said to one of the officers near him, "Take this ring off my finger, and send it to my wife," and the officer promised him to do so. His wife at this particular moment had just lain down in bed, but was still wide awake when she saw the whole scene as in a vision, and heard her husband make the request above described. It was only some days later that she learnt that her husband had really been seriously wounded at the assault upon Mooltan, and that he had actually made the request about the ring exactly as she had seemed to hear it in the vision. In this instance obviously it was the intimate sympathy between husband and wife which made the *rapport* possible, and then the General's earnest thought of his wife, acting upon a mind already so closely attuned to his, conveyed the picture to her, so that she saw and heard practically as though she had been present in the flesh. Probably he may have definitely wished that she were with him, or at any rate that he could see her before his death. So strong a thought as this does not, however, seem to be indispensable, for there are cases in which clairvoyance has been produced, and the necessary link supplied, by a thought which was not at all of that nature, and not even apparently connected with any definite wish. A case illustrating this is to be found in the "Proceedings of the Psychical Research Society," vol. ii., p. 160:—

"Mrs. Broughton awoke one night in 1844 and roused her husband, telling him that something dreadful had happened in France. He begged her to go to sleep again, and not trouble him. She assured him that she was not asleep when she saw what she insisted on telling him. First, a carriage accident—which she did not actually see, but what she saw was the result—a broken carriage, a crowd collected, a figure gently raised and carried into the nearest house, then a figure lying on a bed, which, she then recognized as the Duke of Orleans. Gradually friends collecting round the bed, among them several members of the French royal family, the Queen, then the King, all silently and tearfully watching

the evidently dying Duke. One man (she could see his back, but did not know who he was) was a doctor. He stood bending over the Duke, feeling his pulse, with his watch in the other hand. And then all passed away, and she saw no more. As soon as it was daylight she wrote down in her journal all that she had seen. It was before the days of the electric telegraph, and two or more days passed before the papers announced the death of the Duke of Orleans. Visiting Paris a short time afterwards she saw and recognized the place of the accident, and received the explanation of her impression. The doctor who attended the dying Duke was an old friend of hers, and as he watched by the bed his mind had been constantly occupied with her and her family."

Evidently in this case the link was formed by the doctor's frequent thought about Mrs. Broughton, yet he clearly had no especial wish that she should see what he was doing at the time. Evidently also, the clairvoyance was of the "astral telescope" type, as is shown by the fixity of her point of view—which, be it observed, was not the doctor's point of view sympathetically transferred (as it might easily have been), since she sees his back without recognizing him.

There is a large class of clairvoyant visions which have no traceable cause, which are apparently quite meaningless, and have no recognizable relation to any events known to the seer. To this class belong many of the landscapes seen by some people just before they fall asleep. The scenes appear to be selected entirely at haphazard, just as though one seized a physical telescope and turned it vaguely upon the landscape without looking first to see at what it was pointed. Sometimes what are seen are not landscapes but faces, or clouds of colour. One of the best descriptions of this sort of scene that I know is given by Mr. W. T. Stead in his "Real Ghost Stories," p. 65.

"I got into bed but was not able to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room and it was perfectly dark; I had my eyes shut also. But notwithstanding the darkness I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran out into the water. On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there and the sea and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene ..... I was wide awake, and the same time that I saw the scene I distinctly heard the dropping of the rain outside the window. Then suddenly, without any apparent object or reason, the scene changed. The moonlit sea vanished, and in its place I was looking

right into the interior of a reading-room. It seemed as if it had been used as a school-room in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader hold up a magazine or book in his hand and laugh. It was not a picture—it was there. The scene was just as if you were looking through an opera-glass ; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as it were with another sense which is more inside your head than in your eyes. This was a very poor and paltry experience, but it enabled me to understand better how it is that clairvoyants see than any amount of disquisition. The pictures were *apropos* of nothing ; they had been suggested by nothing I had been reading or talking of ; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep, and then it passed, nor have I had a recurrence of a similar experience."

This seems as absolutely casual as the glimpse one gets through a gap in the hedge when one is driving along a road ; yet it had its value for Mr. Stead, for it gave him that one touch of personal experience which is worth so much to the investigator. How this direct evidence may be systematically obtained will be the subject of our fourth lecture on Clairvoyance ; but short of undertaking the personal development which will give us first-hand experience, very much may be learnt from the literature of the subject. I have myself presented the Theosophical theory of clairvoyance in a treatise on the matter, an epitome of which I am giving in these lectures. To that book I would refer those who wish for further detail, as they will find in it all that I have now said, and much more. From it also they may get the names of other books in which collections of illustrations can be found ; and in this way they may study the subject through the eyes of those who have investigated it, and may acquire some idea of the great mass of evidence that lies within their reach.

In describing to you to-night these various kinds of clairvoyance I have mentioned nothing of which I have not myself seen instances ; and what I have seen you may see, if you are willing to take the trouble which I took. There is no mystery as to the methods either of investigation or of self-development ; they are fully and clearly described in the Theosophical literature, and all that is necessary is the resolution to make the effort. Few things, surely, can be more interesting than a study which opens up to us so wide a field, which gives us so far grander and truer a conception of this beautiful world in which the Divine Power has placed us, in order that through the lessons to be learnt here we may qualify ourselves for the glorious future which He has destined for us all.

C. W. LEADBEATER.

A BUDDHIST PHILOSOPHER.

An Account of As'vaghosha's Discourse on the "Awakening of Faith in the Maha'ya'na." *

[*Concluded from page* 47.]

IN his "First Principles" Herbert Spencer writes:

"Every religion, setting out though it does with a tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery past human comprehension. But an examination of the solutions they severally propose shows them to be uniformly invalid. The analysis of every possible hypothesis proves, not simply that no hypothesis is sufficient, but that no hypothesis is even thinkable. And this, the mystery which all religions recognise, turns out to be a far more transcendent mystery than any of them suppose—not a relative but an absolute mystery."

The relation between *Suchness* and the Soul as *Birth and Death* seems to be the very mystery to which Spencer is alluding, but As'vaghosha makes no attempt to solve it. The only one who can have a clear and consummate knowledge of it, he says, is a Buddha, a Tathâgata, one who is "truly come," holy and fully enlightened, and he rather inclines to the view that any discussion thereof is both foolish and fruitless.

Turning from this side of As'vaghosha's philosophy we approach what may be described as the evolution of the separated or non-enlightened consciousness, which is the only question with which we can probably concern ourselves in our speculations and theorisings.

Speaking of the separated or non-enlightened consciousness he says that "the first aspect is *ignorant action;*" but ignorant action is simply another way of expressing that blind response to impacts from without which has been described as the first step in the evolution of consciousness. Then "there originates that which perceives an external world" (*i.e.*, the Ego or Subject), finally we have the external world itself. Through perception an external world originates, but independent of that which perceives (*i.e.*, the Ego) there is no surrounding world. So that the Ego only exists in view of its perception of an external, separated world, and the external world only exists in the perception of the Ego, it has no absolute existence of its own—a rather pretty tangle!

Conditioned by this *unreal* external world (As'vaghosha constantly emphasises its unreality) six modes of consciousness are evolved.

* London; Kegan Paul & Co., 1900. Translated for the first time, from the Chinese Version, by Teitaro, Suzuki.

Being affected by the external world the mind (that is the consciousness) "becomes conscious of the difference between the agreeable and the disagreeable."

But is not this mode of consciousness characteristic of life in the mineral kingdom, put in other terms than those to which we are accustomed? The whole question of chemical affinity would appear to hinge upon the perception by the life, of the agreeable and the disagreeable.

The next phenomenon is memory "which retains the sensations agreeable as well as disagreeable, in a continuous succession of subjective states."

The *birth* of memory occurs in the vegetable kingdom although its perfection comes much later. We learn that especially in some of the long-lived members of the vegetable or plant world there begins to dawn a faint anticipation of the seasons as they come; in the winter, of the freshness and moisture of spring, in the spring, of the warmth of summer; so that we speak of Nature being *glad* when the anticipated season comes.

"The third phenomenon is clinging. Through the retention and succession of sensations agreeable as well as disagreeable, there arises the desire of clinging."

The birth of desire is the characteristic feature of the animal world and is marked by the coming into activity of the astral sheath of the animals.

"The fourth phenomenon is an attachment to names (or ideas), etc. By clinging, the mind hypostasises all names whereby to give definitions to all things."

The point here is that the mind through clinging or desire, makes *substances out of*, or materializes, all *ideas*, which is quite a characteristic feature of the action of the lower Manas.

We are now of course at the human level of evolution, having surveyed consciousness working in the fields of the mineral, vegetable, and animal levels, and so we find that the next phenomenon is described as "the performance of deeds," the will to do this, that, and the other, which As'vaghosha says is productive of individuality.

Then through the fifth phenomenon arises the sixth, "The suffering due to the fetter of deeds;" the mind recognising itself as entangled and curtailed of that freedom which is its true birthright, experiences that dissatisfaction or suffering which marks the beginning of its growth to enlightenment and liberty; discrimination, the first qualification for the path, is the fruit of this suffering.

It will be clear from the above that As'vaghosha approaches the whole question of evolution from the point of view of consciousness; he does not speak of bodies or planes, he gives no maps, as it were, of the three worlds, the ocean of Samsara, dismissing them with the thought that they are unreal, and he would have us turn from the

unreal to the *real*. Valuable indeed are the accounts of the "three worlds" which those who can see have so patiently given us, but if we have perchance allowed *our* materialized conceptions of their accounts to dominate our thoughts too completely, an author like As'vaghosha who presents to us an opposite way of looking at things, is a refreshing antidote.

All things and conditions in the phenomenal world owe their existence to the mind; separated from the mind they would not exist. All modificatious and particularisations, therefore, all differentiation and separation, arise in the mind. "When the mind is disturbed the multiplicity of things is produced; but when the mind is quieted the multiplicity of things disappears." But the mind becomes attached to these modifications and from the standpoint of this Buddhist philosopher all evolution consists in the freeing of the mind from these attachments. The essence of the mind is eternally clean and pure, but the intellectual hindrance of ignorance obscures the spontaneous exercise of this wisdom. Our author writes:

"Embracing in full from all eternity, infinite, spotless virtues and incomprehensibly excellent spiritual states that can efficiently exercise an eternal and incessant influence upon all beings, Suchness thereby perfumes the minds of all beings." "In consequence of this perfuming power they are caused to loathe the misery of birth and death, and to long for the blessing of Nirvâna, and believing that they are in possession within themselves of the true valid Dharma, to call forth their aspirations and to discipline themselves."

By this simile of *perfuming* and inter-perfuming, As'vaghosha seeks to explain four different powers at work in the worlds; the first is the pure Dharma, that is Suchness; the second is ignorance—the principle of defilement, as he calls it; the third is the subjective mind—that is, the *separating* mind; the fourth is the external world—that is, the six objects of sense. It is on account of the interperfuming of these principles that the truth is misunderstood and by clinging to these misconceptions, suffering arises, mental and bodily.

It appears to be one of the results of this way of looking at life that we find so much stress laid upon the *miseries* of birth and death and the desirability of escaping therefrom. It has even been made a subject of reproach, almost, against some Eastern ideals, that they *do* lay such stress upon the need for escaping from this wheel of Samsara at all costs, whether other people remain in it or not. It appears to be an open question whether those who are still bound can really help to unloose the bonds of their fellows, but certainly the ideal which should inspire the one who seeks for freedom is most clearly indicated by As'vaghosha. While he does speak of the desirability of getting free from the necessity of whirling round in this relentless wheel of birth and death, the whole atmosphere of

his treatise breathes of human service to man, of helping others to free themselves in turn. This thought finds frequent expression in passages of great beauty. Thus he writes of the majestic power and deep compassion of those whom we call the Buddhas, the Tathâgatas, or those who are "truly come," who go out no more from necessity :

"Embracing all beings with their deep compassion, with their meek and tender heart, as well as their immense treasure of blissful wisdom, Buddhas convert them in such a way as to suit their needs and conditions ; while all beings thereby are enabled to hear or to see Buddhas, and, thinking of Tathâgatas, to increase their root of merit."

Again :

"There is an inherent perfuming principle in one's own being, which, embraced and protected by the love and compassion of all Buddhas, is caused to loathe the misery of birth and death, to believe in Nirvâna, to cultivate one's root of merit, to habituate oneself to it and to bring it to maturity."

Within each person there dwells a Buddha-soul, so our author explains ; this is the root of merit which he describes as being so nourished and protected by all Buddhas, and this is the principle which each must find in himself, the root of merit which he must cultivate until it grows into a strong plant, the soul in its bloom.

But now an interesting question arises :

"If all beings are uniformly in possession of Suchness, and are therefore equally perfumed by it, how is it that there are some who do not believe in it, while others do ; and that there are such immeasurable stages and inequalities among them, which divide the path from the first stage of aspiration up to the last stage of Nirvâna, while according to the Doctrine all these differences should be equalised ?"

The answer given is—in the first place—that although all beings *are* uniformly in possession of Suchness, the intensity of ignorance "varies in such manifold grades as to out number the sands of the Ganges,"—but this is only comprehended by a Tathâgata.

Further, however, the matter is illustrated in this way :

The combustible nature of wood is the *raison d' être* of a fire—the fire is *potential* in the wood—but if a man is not acquainted with the fact, or being so acquainted does not apply any method whereby this potentiality can be utilised, how can he produce a fire and burn the wood ?

It is even so, says our author, with all beings.

"Although they are in possession of Suchness as the perfuming *raison d'être*, yet how could they attain to Nirvâna if they did not happen, as the cause, to see Buddhas, or good sages, or even if they do see them, do not practise good deeds, do not exercise wisdom, do not destroy prejudices ?"

Conversely, however, he goes on to say : The mere fact of their doing any one or all of these things would not suffice unless they

were in possession within themselves of this inherent perfuming principle which is nourished and protected by all Buddhas.

The concluding sections of the 'Awakening of Faith' deal with "ways of practising the right path," and here again the reader may be struck by the absence of any mapping out of the route or stages along the path. The only 'stages' which are discoverable are degrees of recognition of the oneness.

The question is asked :

"Is there ever any need for one to discipline oneself in all good deeds and to try to save mankind? Since all sentient beings, as well as all things in the world, abiding in the oneness of the Universe, that has no second, will, as can logically be inferred, have nothing to do but calmly to contemplate Suchness."

The answer is, yes.

"Because the mind may be likened unto a precious jewel, which is pure and bright in its essence, but buried in a gross vein-stone. There is no reason to suppose that one can make it clear and pure only by contemplating it, and without applying any means of purification or a degree of workmanship. It is even the same with Suchness. Though it is pure and bright in its essence and sufficiently envelopes all merits yet it is deeply buried in infinite, excessive defilements. And there is no reason to suppose that a man can make it pure and clean only by earnest contemplation on it, and without trying any means of emancipation or of discipline."

With regard to means, or skilfulness, Yoga is described as skill in action, in the Bhâgavad Gîtâ. There are four kinds :—

First.—The fundamental truth—the contemplation of the true essence of things, free from the worlds of Birth and Death, free from the operation of Karma. This will induce deep compassion and strenuous discipline in all good deeds.

Second.—The means of abeyance which consists in the feeling of shame and remorse which will lead one to put away all evils, since Suchness is free from all marks of imperfection.

Third.—The strengthening of the root of merit. "By raising reverential feelings towards the Triple-Treasure" whereby the majestic power of the Buddha, Dharma and Sangha will protect one and lessen one's karmic hindrances.

Fourth.—The universal means of great vows; the vows that in all ages to come, all beings should be delivered from the sea of Birth and Death.

The object which the Bodhisattva attains is no less than Suchness, which is beyond the three worlds and tranquil, but in order to benefit all beings and encourage weak-hearted people he shows great energy and sometimes attains to Buddhahood only after long discipline and mortification, in order to stimulate indolent people.

"The Bodhisattva, having attained to the perfection of bliss and wisdom, which are his two marks of adornment, has in reaching the

height of evolution also obtained the most venerable and excellent body in the whole universe."

This is the Dharmakaya of all Tathâgatas, the vehicle in which all Buddhas are riding—the one great whole in which all forms of individuals are annihilated. Depending on this Dharmakaya all Tathâgatas manifest themselves in bodily forms and are present at all points in space. The question is then asked: If all Buddhas then spontaneously benefit all beings, why do the latter not see them in person? The answer is that Tathâgatas are only waiting to reveal themselves to all beings as soon as the latter can purify their minds. When a mirror is covered with dust it cannot reflect images; if the mind is not clear of stain, the Dharmakaya, the Universal Mind to which all Buddhas are attuned, cannot reveal itself in them, but if they be freed from stain then it will do so.

Do not these thoughts recall the familiar words of the "Voice of the Silence," belonging to the same school of Mahâyâna Buddhism:

"Alas! that all men should possess Alâya, be one with the Great Soul, and that, possessing it, Alâya should so little avail them." And again: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions."

What means are suggested for the cleansing of the mirror of the mind, whereby enlightenment may alone be gained?

In the forefront of his teaching, As'vaghosha places the following five deeds. (1) Dâna, charity; (2) S'ila, morality; (3) Kshânti patience; (4) Virya, energy; (5) Cessation, or tranquilisation; and (6) Intellectual insight; the Pâramitâs with which we are familiar in the "Voice of the Silence."

Charity should mean the giving ungrudgingly as far as one's means allow, with a glad heart—whether it be assistance of necessities to those who are in want, courage to those who are afraid, or instruction in the Doctrines to those who would learn. These three acts of Charity should be performed without any desire for fame or reward.

The essence of morality is moderation and contentment in all things, and avoidance of the boisterousness of worldly life. But nothing should be done that will arouse the blame or disgust of the outsider.

He who practises Patience will not shun the ills of life, nor feel afflicted by sufferings, while he who would practise energy should be indefatigably energetic and endeavour to benefit all beings.

How are the last two Pâramitâs to be practised?

"To bring all mental states that produce frivolous sophistries to a stand-still is called cessation. To understand adequately the law of causality and transformation is called intellectual insight."

Each of these should be practised separately by the beginner, but by degrees they will become harmonized.

To practice cessation one should sit in solitude and pacify the mind. "Do not fix the mind on the breath; do not fix the mind on the forms and colours; do not fix the mind on space," or on anything external; "all particularisations, imaginations and recollections should be excluded from consciousness, even the idea of exclusion being excluded." The constant flux of thoughts is produced by impacts from without and before any echo of the Voice of the Silence may be caught, this must be stilled.

Many difficulties may beset the path of the practiser who would thus still the mind.

Evil spirits may assume horrible forms to disturb and frighten him; or beautiful figures to deceive and fascinate him; these may even appear as a Buddha with all his excellent and magnified features and may give instructions as to means of emancipation or may reveal to the practiser his own past and future or teach him to read the thoughts of others. They may render him over-elated or over-sorrowful, over-active or over-sleepy, in fact, seek to disturb him by every means in their power. If, however, the practiser becomes enraptured by these visions, and experiences he will lose his root of merit. He should think that all these things are the temptations of evil spirits that would take advantage of his deficiency in merit. After this he should further think that all these things —these external things—be they physical or astral—are nothing but mental hallucinations, and those visions and imaginations will disappear.

But the aspirant must not only train himself in cessation, or quieting of the mind; if this alone were practised the mind might lapse into a condition of stupidity and indolence. He should a well discipline himself in intellectual insight. In what does this consist?

He should ponder on the constant change and transformation of all things in the world—the things in the past are like a dream, those in the present are like the lightning, those in the future are like clouds that spontaneously come into existence. After thinking deeply on the unreality of the visible worlds—perfumed by the separative quality of ignorance—he should seek to awaken positive knowledge within himself, should feel the highest and deepest compassion for all suffering beings, rouse dauntless energy and make great vows. He should think—

"May my mind be free from all contradictions; may I abandon particularisation; may I personally attend on all Buddhas and Bodhisattvas, whom I shall pay homage to, make offerings to, revere and praise, and to whose instruction in the good Doctrine I shall listen; may I truthfully discipline myself according to their teachings, and to the end of the future never be negligent in self-discipline; may I with in-

numerable expediences (of salvation) deliver all beings who are drowned in the sea of misery, and bring them to the highest bliss of Nirvâna."

"By practising this Doctrine," says As'vaghosha, "Bodhisattvas, in the past consummated, Bodhisattvas in the future will consummate, pure and spotless faith in the Mahâyâna."

Such is a brief and broken outline of the "Awakening of Faith." The leading idea, perhaps, which a careful perusal of As'vaghosha's discourse leaves in one's mind is the following :

We live in worlds which are constantly changing—the ocean of Samsâra—but within them, through them, and beyond them, there is a world which is free from these limitations—the world of Suchness it is termed. Within each one of us there dwells a principle which has its being in that world—the principle of Enlightenment—which does not become or evolve, but is always there and is eternally nourished by all Buddhas. This is the soul as Suchness, and a Buddha—*i.e.*, one who is enlightened—for such is the meaning of the word—is one who has learnt the nature of the lower worlds and has found this higher part of the soul beyond and above the ocean of Samsâra. The knowledge of the lower worlds, though it should be the most perfect imaginable, would not bring true enlightenment or liberation, although it would be of immense value in polishing that mirror of the mind which has been referred to—true enlightenment ; true Mukti is not really far away in some distant time and place, but here and now, if we would but clear away the mists and see. This, the essence of the "Awakening of Faith," is finely put in a verse of Browning's. To know, he says,

> "Rather consists in opening out a way
> Wherein the imprisoned splendours may escape,
> Than in effecting entry for a light
> Supposed to be without."

HERBERT WHYTE.

"THE ARCTIC HOME IN THE VEDAS." *

UNDER the above title Bâl Gangâdhar Tilak, author of "The Orion," or "Researches into the Antiquity of the Vedas," has presented to the public the results of years of ardent study and unwearied research. He quotes more than 600 Vedic and 36 Avestic passages to prove the theory of a primeval, Arctic home of the Aryans in pre-glacial times and he shows that, if some of these passages, which have hitherto been obscure and meaningless, were read with the help of the true key, *i.e.*, the Arctic home theory, and in the light of his interpretation, they would at once become clear and full of meaning. Where the real import of passages was either altogether

* By B. G. Tilak. Price Rs. 4.—Publishers : Poona : The Manager, *Kesari*, Poona City. Bombay : Messrs. Ramchandra Govind & Son, Booksellers, Kalkadevi Road.

missed or only imperfectly understood by former writers, Mr. Tilak shows them in what he considers their true light or colour, giving in every instance his reason for doing so, while at the same time trying to confine himself to the discussion of the direct evidence bearing on the points at issue and examining it according to the methods of historic or scientific investigation.

The author, according to his own statement, did not begin his work with any preconceived idea in favour of the Arctic theory (so that it was not a case of finding what he started out to find), on the contrary, he thought it at first very improbable, and it was only the amount of evidence which he had gathered that compelled him to accept the theory. He thinks it probable that this evidence may produce the same effect on the mind of the reader.

The subject is a very interesting one, especially to the student of Theosophy who has been told in the "Secret Doctrine" of a Northern home of the Second Race. (See Vol. II., pp. 6 and 7; also pp. 10 and 11).

The first three chapters of Mr. Tilak's book, "Prehistoric Times," "The Glacial Period," "The Arctic Region," form a kind of introduction to the whole work. As the author himself summed up the most important statements made in these chapters and as these are the very points we had noted we prefer giving them in his own words.

Summary of Chapters I. and II. :—

"1. In the very beginning of the Neolithic age Europe is found to be inhabited by races from whom the present races of Europe, speaking Aryan languages, are descended.

"2. But though the existence of an Aryan race in Europe in early Neolithic times is thus established, and, therefore, the theory of migrations from an Asiatic home in Post Glacial times is untenable, it does not prove that the Aryan race was autochthonous in Europe, and the question of its original home cannot, therefore, be regarded as finally settled.

"3. There are good reasons for supposing that the metal age was introduced into Europe by foreign people.

"4. The different ages of Stone, Bronze and Iron were not synchronous in different countries, and the high state of civilisation in Egypt is not, therefore, inconsistent with the Neolithic stage of European civilisation at the time.

"5. According to the latest geological evidence, which cannot be lightly set aside, the last Glacial period must have closed and the Post-Glacial commenced, at about 10,000 years ago, or 8,000 B.C. at the best, and the freshness of the Siberian fossil-deposits favours this view.

"6. Man is not merely Post-Glacial as he was believed to be some years ago, and there is conclusive geological evidence to prove

his wide-spread existence in the Quaternary, if not also in the Tertiary, era.

"7. There were at least two Glacial and one Inter-Glacial periods, and the geographical distribution of land and water on the earth during the Inter-Glacial period was quite different from what it is at present.

"8. There were great vicissitudes of climate in the Pleistocene period, it being cold and inclement during the Glacial, and mild and temperate in the Inter-Glacial period, even as far as the Polar regions.

"9. There is enough evidence to show that the Arctic regions, both in Asia and Europe, were characterised in the Inter-Glacial period by cool summers and warm winters,—a sort of, what Herschel calls, a *perpetual spring*; and that places like Spitzbergen, where the sun goes below the horizon from November till March, were once the seat of luxuriant vegetation, that grows, at present, only in the temperate or the tropical climate.

"10. It was the coming on of the Glacial age that destroyed this genial climate, and rendered the regions unsuited for the habitation of tropical plants and animals.

"11. There are various estimates regarding the duration of the Glacial period, but in the present state of our knowledge it is safer to rely on geology than on astronomy in this respect, though as regards the causes of the Ice Age the astronomical explanation appears to be more probable.

"12. According to Prof. Geikie, there is evidence to hold that there were, in all, five Glacial and four Inter-Glacial epochs, and that even the Post-Glacial period was marked by two successions of cold and genial climates, at least in the North-West of Europe.

"13. Several eminent scientific men have already advanced the theory that the cradle of the human race must be sought for in the Arctic regions and that the plant and the animal life also originated in the same place.

"It will thus be seen that if Vedic evidence points to an Arctic home, where the ancestors of the Vedic Rishis lived in ancient times, there is at any rate nothing in the latest scientific discoveries which would warrant us in considering this result as *a priori* improbable. On the contrary there is much in these researches that suggests such a hypothesis, and, as a matter of fact, several scientific men have now been led to think that we must look for the cradle of the human race in the Arctic regions."

Summary of Chapter III.:—

"I.—The Polar Characteristics.

"1. The sun rises in the South.

"2. The stars do not rise and set; but revolve, or spin round and round, *in horizontal planes*, completing one round in 24 hours.

The northern celestial hemisphere is alone overhead and visible during the whole year; and the southern or the lower celestial world is always invisible.

"3. The year consists of *one long day* and *one long night of six months each*.

"4. There is only *one morning* and *one evening*, or the sun rises and sets only once a year. But the *twilight*, whether of the morning or of the evening, *lasts continuously* for about *two months*, or 60 periods of 24 hours each. The ruddy light of the morn, or the evening twilight, is not again confined to a particular part of the horizon (eastern or western) as with us; but *moves*, like the stars at the place, *round and round along the horizon*, like a potter's wheel, completing one round in every 24 hours. These rounds of the morning light continue to take place, until the orb of the sun comes above the horizon; and then the sun follows the same course for six months, that is, moves, without setting, round and round the observer, completing one round every 24 hours.

"II.—The Circum-Polar Characteristics.

"1. The sun will *always be to the south* of the zenith of the observer; but as this happens even in the case of an observer stationed in the temperate zone, it cannot be regarded as a special characteristic.

"2. A large number of stars are *circum-polar*, that is, they are above the horizon during the entire period of their revolution and hence always visible. The remaining stars rise and set, as in the temperate zone, but revolve in more oblique circles.

"3. The *year* is made up of *three parts*:—(I.) *one long* continuous night, occurring at the time of the winter solstice, and lasting for a period, greater than 24 hours and less than six months, according to the latitude of the place; (II.) *One long continuous day* to match, occurring at the time of the summer solstice; and (III.) *a succession of ordinary days and nights* during the rest of the year, a nycthemeron, or a day and a night together, never exceeding a period of 24 hours. The day, after the long continuous night, is at first shorter than the night, but it goes on increasing until it developes into the long continuous day. At the end of the long day, the night is, at first, shorter than the day, but, in its turn, it begins to gain over the day, until the commencement of the long continuous night, with which the year ends.

"4. The dawn, at the close of the long continuous night, lasts for several days, but its duration and magnificence is proportionally less than at the North Pole, according to the latitude of the place. For places within a few degrees of the North Pole, the phenomenon of revolving morning light will still be observable during the greater part of the duration of the dawn. The other dawns, *viz.*, those between ordinary days and nights, will, like the dawns in the

temperate zone, only last for a few hours. The sun, when he is above the horizon during the continuous day, will be seen revolving, without setting, round the observer, as at the Pole, but in oblique, and not horizontal circles, and during the long night he will be entirely below the horizon ; while during the rest of the year he will rise and set, remaining above the horizon for a part of 24 hours, varying according to the position of the sun in the ecliptic."

In the subsequent chapters the above quoted two sets of characteristics are taken as guides in the interpretation of the Vedic descriptions and traditions. The passages quoted in the first part refer *directly* to the long night, or the long dawn, while we have in the second part, myths *indirectly* supporting the first.

In " The Night of the Gods " (Chapter IV.), different passages from the Vedic literature are presented to us which indicate the division of time in those early days in the polar regions. We are told that not only is there in the Taittirîya Samhitâ and in the Brâhmanas distinct mention made of " a lunar month of thirty days and a year of twelve such months, to which an intercalary month was now and then added, to make the lunar and the solar year correspond with each other," but also that, " A year of 360 days, with an intercalary month occasionally added, or a year of twelve lunar months, with twelve intercalary days inserted at the end of each year, was familiar to the poets of the Rig-Veda and is often mentioned in the hymns."

At this point the student must bear in mind that the Vedic literature is not arranged in chronological order so that one can go on step by step, nor were the traditions and myths narrated in the Rig-Veda all the outcome of *one* period of time, therefore patience and a good deal of labour are needed to classify them chronologically.

Indra is said " to separately uphold by his power heaven and earth as the two wheels of a chariot are held by the axle " (Rig. X., 89, 4.), and in X, 89, 2, where he is identified with Sûrya, he is described as " turning the widest expanse like the wheels of a chariot." These passages are intended to show that the spinning round of the heavens overhead was a phenomenon observed by the Vedic bards or their ancestors, a phenomenon that could only be seen at or near the North Pole, as in the temperate zones and the tropics the heavenly dome would appear to be going round like a wheel from east to west and on to the east again, the latter half of this course not being visible to the observer.

The wide-spread idea in Indian literature that the day and night of the Gods each last six months is treated at some length, beginning with the Post Vedic literature and going back to the most ancient books. We can in these pages naturally give only a few of the cited passages. In the Sûrya-Siddhanta, XII., 67, we read : " At Meru Gods behold the sun after but a *single rising* during the half of

his revolution beginning with Aries." Mount Meru is the terrestrial North Pole of our astronomers and the home of the Gods, according to the Purânas. "A year (human) is a day and a night of the Gods; thus are the two divided, the northern passage of the sun is the day and the southern the night," says Manu I., 67, in describing the divisions of time. In an account of Arjuna's visit to Mount Meru (Vanaparvan, Chapters 163 and 164) it is stated: "At Meru the sun and the moon go round from left to right (pradakshinam) every day, and so do all the stars." Further: "The mountain, by its lustre, so overcomes the darkness of night, that the night can hardly be distinguished from the day." Later: "The day and the night are together equal to a year to the residents of the place." These passages the author considers as sufficient evidence that Indian writers, at the time when the Mahâbhârata was composed, were well acquainted with the astronomical characteristics of the Polar regions and this not through mathematical calculations but through observation. "*The lustre of the mountain*" is supposed to be a description of the Aurora Borealis as seen at the North Pole.

The statement made in the Taittirîya Brâhmana (III., 9, 22, 1), "that which is a year is but a single day of the Gods," is almost identical with one found in the Parsî scriptures (Vendidad, Fargard II., para. 40), which is: "They regard as a day, what is a year." In the same Fargard occurs a discourse between Ahura Mazda and Yima, which shows that the original home of the Iranians was made uninhabitable through glaciation and that there "the sun rose and set only *once in the year*, and that the *year was like a day* to the inhabitants of the place."

The idea of a half-yearly day and night of the Gods is shown to be not only Indo-Iranian, but also Indo-Germanic and that therefore it must have had its source in the original home of the Aryans, which was in the Polar regions.

In the Rig-Veda many references are made to the "long continuous dawn with its revolving splendours," the special characteristic of the North Pole. One of the favourite Vedic deities, Ushas, the Goddess of Dawn, is mentioned more than three hundred times in about twenty hymns, and this in such a rapturous way that it could hardly have been called forth by the short-lived dawn of either the temperate or torrid zone. Among the different indications of the long dawn there are the "three oblations, *viz.*, one to the dawn about to rise (*Udeshyat*), one to the rising dawn (*Udyat*), and one to the dawn that has risen (*Uditâ*), the first two of which are, according to the Taittirîya Brâhmana, to be offered before the rising of the sun." As the dawn in the tropical regions is so short such a three-fold distinction could hardly have been made there. The seventh Mandala of the Rig-Veda contains a number of dawn-

hymns. From these, several verses are discussed at great length and the following results established :

"1. The Rig-Vedic dawn was so long that *several days* elapsed between the first appearance of light on the horizon and the sunrise which followed it (VII., 76, 3); or, as described in II., 28, 9, many dawns appeared one after another before they ripened into sunshine.

"2. The Dawn was addressed in the plural number, not honorifically, nor as representing the consecutive dawns of the year, but because it was made up of *thirty parts* (I., 123, 8; VI., 59, 6; T.S. IV., 3, 11, 6).

"3. Many dawns *lived in the same place, acted harmoniously* and *never quarrelled with each other* (IV., 51, 7-9; VII, 76, 5; A. V., VII., 22, 2).

"4. The *thirty parts* of the dawn were *continuous* and *inseparable*, forming 'a closely gathered band' or 'a group of dawns' (I., 152, 4; T. Bri. II., 5, 6, 5: A. V. VII., 22, 2).

"5. These thirty dawns, or thirty parts of one dawn, *revolved round and round like a wheel*, reaching the same goal every day, each dawn or part following its own destined course (I., 123, 8, 9; III., 61, 3; T. S. IV., 3, 11, 6)."

As these characteristics, especially the last, belong only to the dawn at or near the North Pole, it is concluded that the Vedic Goddess of Dawn is of Polar origin.

In the chapter on the "Long Day and Long Night," reference is made to the frequent invocations addressed by the Vedic bards to their deities to release them from the long continued darkness, *i.e.*, the night which was so long that men were afraid day would not dawn. It is also shown that the Rig-Veda mentions "*two* different couples of Day and Night, one alone of which represents the ordinary days and nights in the year, and the second, the *Ahani*, is a distinct couple by itself, forming, according to the Taittiriya Aranyaka, the right and the left hand side of the year, indicating the long Arctic day and night."

The expressions "seven horsed," "seven-wheeled," "seven bay steeds," etc., are explained in "Months and Seasons" as applying to the seven months or suns, of which the year once consisted.

"The Cow's Walk," the duration of the annual Sattra forms the subject of the VIIIth Chapter. The statements regarding this sacrifice are considered reliable, as the priests watched every detail of the different sacrifices which formed the main ritual of the religion of the Aryan races in those times. Dr. Haug considered that the different Sattras were originally instituted in imitation of the sun's yearly course. The *Gavâm-ayanam*, or Cow's Walk, which is one of these annual Sattras, is described in the Aitareya Brâhmana and twice in the Taittiriya Samhitâ. We will only give the version of the former.

"The cows, desirous of obtaining hoofs and horns, held (once)

a sacrificial session. In the tenth month (of their sacrifice) they obtained hoofs and horns. They said, 'We have obtained fulfilment of that wish for which we underwent the initiation into the sacrificial rites. Let us rise (the sacrifice being finished).' Those that arose, are these who have horns. Of those who, however, sat (continued the session) saying, 'let us finish the year,' the horns went off on account of their distrust. It is they who are hornless (*tuparâh*). They (continuing their sacrificial session) produced vigour (*ûrjam*). Thence after (having been sacrificing for twelve months and) having secured all the seasons, they rose (again) at the end."

From this passage the author gathers that the yearly *Sattra* of twelve months' duration in imitation of the sun's journey was once completed in ten months and he asks: "Why should it be so? Why was a *Sattra*, which is annual in its very nature and which now lasts for twelve months, once completed in ten months? How did the sacrificers obtain all the religious merit of a twelve months' sacrifice by sacrificing for ten months only?"

The conclusion arrived at is that the ancestors of the Vedic Aryans finished their *annual* sacrificial session in *ten months*: but that the length of such *Sattras* was changed to twelve months when the Vedic people went to live in other regions.

The ancient Roman year consisted only of ten months (really 304 days), to which their present nomenclature still bears witness. The Encyclopædia Britannica in recording this fact says: "it is not known how the remaining days were disposed of." The Arctic theory however now throws a new light on this subject.

What were the cows? They were variously meant to signify: the A'dityas or the month-gods, the days and nights of the year, and Prof. Max Müller writes: "As to the Dawn, she is not only compared to a cow, she is called the cow, straight out." "These cows or oxen of the dawn or of the rising sun occur in other mythologies also and are there clearly meant for days. They are numbered as 12 × 30 that is, the thirty days of the 12 lunar months. If Hêlios has 350 oxen and 350 sheep, that can only refer to the days and to the nights of the year, and would prove the knowledge of a year of 350 days before the Aryan separation."

The cows then being days and nights, walking on for 10 months would mean that the oldest Aryan year was one of ten months of sunshine with a long night of two months. There were however varying numbers of months of sunshine according to the latitude, "The existence of a year of seven, eight, nine, ten or eleven months of sunshine follows as a matter of course, if the ancient Aryan home was within the Arctic circle," says the author.

The one-hundred nights' Soma sacrifices or libations, offered to Indra to strengthen him in his fight with Vitra or Vala during darkness, are treated at considerable length and with the following

result : "As there is no other theory to account for the existence of the night sacrifices, and especially for their number, to wit, one hundred, these sacrifices may be safely taken to indicate the existence of an ancient year approximately divided into seven months' sunshine, one month's dawn, one month's evening twilight and three months' long continuous night."

To the "Vedic Myths" two chapters are devoted and by this "indirect" evidence it is shown that many incidents not only in the Vedic Myths but also in the Purânic mythology are satisfactorily accounted for by the Arctic theory.

Many of the traditions in "The Avestic Evidence" (Chapter XI.) have their counterparts in the Vedic literature and were partly dealt with already in the preceding chapters, but "the Avestic tradition regarding the original home in the far north and its destruction by snow and ice stands by itself." This tradition is contained in the first two chapters of the Vendidad, the law-book of the Mazdayasnians. There we are told of sixteen creations; good land is created by Ahura Mazda but Angra Mainyu renders it unfit for human habitation, *i.e.*, in the different glacial and interglacial epochs a sudden change in the climate converts a paradise into an ice-bound land.

The last two chapters of the book, on "Comparative Mythology" and "The Bearing of our Results on the History of Primitive Aryan Culture and Religion," are also full of interesting and instructive information. In a short paper like this it is impossible to enter more fully into the subject; we cannot help feeling however that this book will create a stir in the world of science and that a new vista opens up to the scholar who studies the Vedic literature in the light of the Arctic theory.

CAROLINE KOFEL.

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*THE GREAT ILLUSION.**

"Socrates said, our only knowledge was
'To know that nothing could be known;' a pleasant
Science enough, which levels to an ass
Each man of wisdom, future, past and present."

BYRON.

THE tenor of your remarks made in the few minutes of our last conversation, would seem as if your thought ran, with respect to "Isis Unveiled" and theosophic teachings generally, on the same lines as the Greek sage who taught Plato.

But Socrates is right in a limited sense only. And this the conventional one which regards "knowing" as our sense of the relations of things. When we have established certain such relations to our satisfaction (or partial satisfaction) we find we have brought to view innumerable other relations about which we desire to know.

* Letter to a friend.

Such a process is endless and herein the dictum of Socrates finds support.

The present is related to an immediate past, that again to a remoter past and so on through an endless chain, and experience teaches that the further back we can extend our sense of the relations of things into the infinite past the further still we are able to go. We can thus grasp at least some of the more simple and universal of Nature's Laws and Plans of evolution and view the future. We know that seed wheat planted will produce wheat and not some other plant.

But we know it only as an assumption based on our knowledge of the growth of wheat in the past. Experts can carry this principle into practice to an incredible extent. Causes and effects are seed and fruit. And the "fruit" is a seed (cause) of a future effect (fruit). Acrobats and gymnasts perform feats almost incredible in description and astounding to view—particularly to those who have but little knowledge of such things. The attainments of the mind of an expert when concentrated on any subject—metaphysical—for instance—are far more incredible and astounding to those who have given but little attention thereto. In the metaphysical region they transcend ordinary thinking and knowing to a degree far beyond that which the trained acrobat, working in the physical region, transcends the ordinary feats of the human body.

Thus again "assumption is divine." Its probability is greater in proportion to the knowledge of the assumer. And its value is in proportion to the extent it can be used as a generalization. In process of time and as it is observed to correlate correctly with innumerable other "assumptions" it is seen to be so highly probable that for all practical purposes it is 'known.'

Were the heritage of human knowledge to be confined to facts capable of rigid demonstration, that heritage would be small indeed. Besides, the amount of demonstration required varies widely with the intelligence of him to whom the demonstration is offered. Truth is one whole as is the Universe and its cause. We feebly sense "parts" and seek out "relations." All this is illusory. And so long as we remain under this illusion, so long for us does the dictum of Socrates hold good, partially at least.

But a saying of not less authority and quite as interesting and valuable from a metaphysical and also practical every-day, common sense view, is found in St. John, VIII., 32: "And ye shall know the truth and the truth shall make you free."

This carries thought in a different direction to the mere mental reconnaissance of Socrates. It rings of the directive capability of one who has "been there before."

These remarks are offered because a disposition is noticed on your part to seek answers to those incessantly recurring queries that form in one shape or other such a large part of the mental

activity of those commencing to think in regions beyond the lower physical. What am I? Whence am I? Whither do I go? "These," to again quote the philosopher-poet Byron, "are questions answerless yet incessant." But Theosophy and modern metaphysics offer answers.

To these questions, the answers that will be found collated and embodied in what is now again called Theosophy, will be found incomparably the fullest, best and most satisfactory. They touch the painful spot where the attrition of incessant enquiry makes a sore, and cause a longing to know. I think I can get "Isis Unveiled," an Epoch making book, for your reading and mine, and feel sure it will make good a claim to your interest. But if it cannot be got at present you will not find the book which will accompany this to be dull or useless reading. Never mind the name of the ostensible author. The real author is out of sight in a far off background, probably ("The Ancient Wisdom" was the book sent).

Knowledge—knowing—to know—is more, much more, than is conventionally understood.

The grain of wheat "knows." It knows how to take advantage of surroundings of season and circumstances to unfold its potencies or remain dormant. Each atom and molecule constituting its substance "knows" its functions and its "relations" to its immediate and remoter substantive environment. Besides this and infinitely transcending it is the "knowledge" held by the "force" or life side of the grouped atoms and molecules that we recognize as a grain of wheat. This also knows when and how to act and recognizes its relations. Power is one aspect of this knowledge. And we see this power manifested in the "miracle" if we can so regard it, of the gradually evolved and perfected wheat plant. And evolution having shown us how much can be accomplished in the production of the wheat plant propounds the query—how much further?

And the answer lies in our capability to reach into the infinite rather than in the power of "knowledge" inhering in matter which increases with each manifestation of itself, whatever that manifestation is—a seed of wheat or a Universe. The evolved wheat seed is a factor in two lines of evolution now visible, in both of which it gains greater "knowledge." One line follows the reproduction of wheat and graminaceous development—another assists in the evolution of higher organisms —men and animals. This latter when used as food. And here in this latter line the atoms and molecules are taught "to know" more than in the wheat plant. They come into relations with a more highly specialized life force, are influenced by it, take it up and carry it into more highly specialized manifestations of life in form. And with the decay and return to earth of these higher organisms is the repayment, with interest, of the life borrowed from the lower —the wheat plants.

This "interest" further specializes and makes more perfect the development of the wheat plant. An endless process is here to view —"from food creatures become"—the wheat plant is a "creature." It, its form and its life, "becomes" from the broken down forms but still existent life of organisms. In this sense the earth—even the whole planet—is its food.

As "interest" is a factor in this process, something more than perpetual reproduction of identical types results. Were it otherwise the wheel of Karma would turn uselessly. It does not. This is evidenced in evolutionary law. So Universes "become," for a Universe is a "creature."

And we arrive at this—that the aggregate of knowledge of any entity—man or aught else—is the sum total of the "knowledge" possessed by the ultimate atoms in its constitution.

The lightning "knows" how to descend the conducting rod and avoid the comparatively unreceptive and unsympathetic stone of the church steeple. And similarly the copper rod "knows" how to conduct it. And each repetition of conducting and being conducted "informs" the lightning and the rod. The sense of the relationship of things is here to view. This relationship is the "knowing" with which we started. It is seen very distinctly in the mutual behaviour of two magnetic needles the like poles of which repel each other violently when approached and the unlike poles of which similarly attract—they "know" each other.

But this is leading you into the region of mysticism where at present you may not care to go. But when you have made any exploration therein you might make a note and let me know it. "How to inform the atom?" does not appear to you as the most exigent question consequent on the exploration.

A sense of the relationship of things gives one to know that this question has been asked before. Every traveller on the quest having truth for his object must ask it at a certain stage of the journey. But I have not yet seen the question formulated precisely as here put. To me it is an old actor in a new dress. So your note when made should be interesting. (Here ends the letter.)*

What is it in the constitution of man that knows in the highest sense—that is the paragnosis of the "knowing" of the magnetic needles? It is not the body. It is not the mind or the Soul, but the Self which is the One Self of all. The own nature of the Self is said to be knowledge.

To return to the dictum of Socrates. As before stated he is right only in the limited and conventional sense which regards knowledge as our sense of the relations of things. His troubles with Xantippe, poor man, probably for the time being prevented his

* The remarks that follow have been added later, in pursuance of the subject. The letter and its addendum were read at the January (1903) meeting of the Hobart Theosophical Society.

attaining beyond the limits of this convention—this evolving mind habit which is seen to range from atavism to geological subsidences —and further.

Jesus of Nazareth—a Master of Wisdom—the unconventional—a Christ—identifiable with the unchanging—and whom St. Paul refers to as "the same, yesterday and to-day and forever," gives voice to at least one utterance which has probably come down to us unimpaired and which throws some light on this question. To that utterance we will refer later. And first we will endeavour to get a little nearer to the actuality of what "knowing" is. It is much more than our sense of the relation of things. Knowing is becoming—it is Being.

Sequence in time in the lower regions of consciousness—thought —is one of the relations ordinarily appertaining to things. So also Cause and Effect, and every "effect" is by us related to an antecedent "cause"—not indeed that this is so in actuality but as a consequence of our mental habits and conventions. Hence the great precept of Srî S'ankarâchârya—"Thus the incessantly held remembrance that I am the Eternal takes away all the bewilderments of unwisdom as the healing essence stills all pain."

Besides, the "time" illusion which, as concerns the human mind, is perhaps the most perfect and far-reaching illusion to which we are subject, we have glanced at the "Cause and Effect" illusion, and there is still another—the space Illusion—in which we regard all things as essentially separated by distance or by other things from each other. But the most masterful delusion of all is the time delusion, and S'ankara is right in stating, as he does, in effect, that freedom from this delusion sets us free of "*all* the bewilderments of unwisdom," and it is doubtless true that where we can free ourselves of the greater of these illusions the others will follow as does the collapse of a triangle when one side is gone, each side being mutually dependent on the others for support in the triangular form, as are these tripatite illusions mutually dependent on each other for their existence.

Closely related—identical in fact—but cast in another form, given to a nationality of a different genius and in different surroundings, is the utterance of Jesus of Nazareth to which reference has been made.

"Before Abraham was, I am," says Jesus; * not I was, but "I am." The same expression relating to the God of Israel is found in the Old Testament. Paul echoes it in his phrase "Jesus Christ, the same yesterday and to-day and forever.†

There is no mistaking the meaning or disputing the authority of the "I am" of Jesus. In it he claims for himself—the man Jesus—and also for every being who with himself can transcend the

* John, VIII, 58. † Hebrews, XIII, 8.

time illusion, Unity, oneness, sameness, identity with "the Father." The setting of the saying has an inalienable relation to time. "Then said the Jews unto Him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Emphatically comes the answer: "Verily, verily, I say unto you, before Abraham was, I am."

Clearly then knowing is not truly a sense of the relations of things either as regards temporal sequence, or an accurate apprehension of Cause and Effect, or an accurate conception of space relations. It is Being—we only know fully when we become. The great poet-mystic, philosopher, and divine dramatist of the idealizing Teutonic race, Goethe, knew this and gave utterance thereto in the words, "Oh let me seem till I become, put not off my garments white." Paul again sounds the same chord when he says, "My little children of whom I travail in birth again until Christ be formed in you." His whole teaching is full of the idea of the absolute identity of knowing and being. "One with Christ in God," is a forceful expression of the great Gentile apostle.

A few remarks may be offered in the endeavour to show the illusory character of our conceptions of cause and effect.

Considering every effect as related to a cause, the cause itself must be related to another cause and so on indefinitely—infinitely. But these linked causes and effects make a chain—it is one chain, Endless—and causality, cause and effect is seen to be a delusion and is swallowed up in the endlessness and beginninglessness of Being. This brings the Infinite Past, the Present and the endless Future into One—as apart from all illusion they really are.

As respects the spatial illusion, that is seen to be an illusion when we accept the teaching which is now very nearly or quite arrived at by our modern scientists, that all forms of matter are referable to one primordial principle or substance. Chemistry keeps on discovering more and more "Elements" which in no great time are shown not to be "Elements" at all but merely a particular form of matter—the one substance or principle, it may be assumed, that is everywhere existent. The bearing of this conception on the spatial illusion is self-evident.

"By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhârata! all beings walk this Universe wholly deluded, O Parantapa." *

The "opposite" of Infinite duration is "Time" synonymous with Finite Duration. The "opposite" of Infinite extension is "space" synonymous with Finite extension. The "opposite" of Infinite Being is "Cause-Effect" synonymous with Finite Being.

The "attraction" towards the "opposites" in the human mind is seen in the necessity to put limits in time, space and causality

* Bhagavad Gîtâ, VII., 27.

through which we can manifest ourselves. The manifest and the unmanifest are the obverse and reverse sides or "aspects" of Being.

In the region of the "knowable" the attraction moving towards manifestations would seem to lie between the opposites of action and inaction. But "what is action, what inaction?" Even the wise are herein perplexed.* Mysterious is the path of action."

To follow the enquiry further into the "cause" of the attraction between action and inaction and to define these latter would be but to afford an exemplification of the Great Illusion, the Time-Space-Cause-Effect Delusion.

These ideas set in the form of Indian thought by the great Teacher Sri Sankarâchârya whose labours in the domains of logic are known as the "world conquest," are concisely and forcibly arranged in a form called the Atma-Bodha.

HARRY GORDON.

THEOSOPHY AND THE SCHOOLS OF VEDA'NTA.

I read with intense and increasing interest the series of articles on "Why should a Vedantin join the T.S.?" that graced the valuable columns of *The Theosophist*, and was waiting to see what the end would be; and was not surprised at the sudden termination.

All can sympathise with and appreciate the writer's enthusiasm but few can nod assent to his conclusion.

It seems to me that Theosophy was not and cannot be identified with any school of thought or a particular sect in India or elsewhere. Had this been the case, however, at the beginning, the T.S. would have stayed where it began; but its peculiar feature is absolute non-sectarianism. Real Theosophy had, besides, no beginning and is everywhere. And the beauty of Theosophy lies in the fact that it includes and rises higher than, the three main systems of Philosophy extant in India of to-day, Advaita, Vishishtadvaita and Dvaita. A Dvaitee chooses to understand it as his own. For is he not taught that on the Anupâdaka plane, before the work of the solar system begins, each monad is separated from its brother by the finest coat of the finest film of matter, and that for all purposes of the particular solar system—and the teachings refer avowedly to a given solar system—they are beginningless and separate one from the other? Moreover to the end there seems to remain a sheath wherewith and wherein the Jiva enjoys supreme bliss.

As for the Vishishtadvaitee, there appears to arise no difficulty whatever in reconciling the theosophical teachings with those of his own Acharya, and this is the sincere opinion of old, intelligent members of the Society, some of whom are among my best friends.

* Op. cit., IV., 16-17.

The Advaitee who is always to stand on illusion for his prop fails to catch the spirit of Theosophy; for is it not the teaching that there is continuity of life, continuity of consciousness? How does the Advaitee get over this?

In short, to identify Theosophy, the universal religion, with one particular sect is suicidal and detrimental to the best interest of the Society. Is it not the intention of the fathers of the Society to steer clear of all sectarianism, as the sectarian endeavours had been barren of good to all?

Theosophy seems to me to be, to use a vulgar comparison, the lizard over whose colour some persons fought bitterly. If such identifications were to continue, it would be rendered necessary for Theosophy itself to step in and decide the question.

I fail to see why Vedantins should join the T. S. on the ground that Theosophy reads like the Anubhavadvaita of a particular Acharya who is not known widely. The world has as yet had access only to the writings of Srî Sankarâchârya and other teachers of all kinds of Advaita. The Dvaita and the Vishishtadvaita writings are being scrupulously guarded against the prying gaze of the curious public and none can say what the world will adopt as the teachings near to its heart, when the said teachings of the complementary aspects are placed within reach thereof.

Theosophy is welcome to all and all weco me it in its non-interfering and non-sectarian character. Once we make it specialised into a sect, we dam its influence, and what is a *sine quâ non* for the advancement of humanity is relegated to the realms of oblivion and the progress of the world will be retarded for many centuries to come.

As every Fellow is entitled to a free ventilation of his opinions and as the watchword of the T. S. is tolerance I have ventured to pen these lines in that spirit.

T. A. V. R.

THE LIGHT OF THEOSOPHY. *

AS each successive Convention marks a new year in the life-time of the T. S., the old truths and the old lessons recur afresh,—the old truths of Theosophy and of the mission of the Society, the old lessons of energy and vigilance and activity due from us who are students of one and members of the other. Every year there souuds again a trumpet-call to faithfulness and devotion. But with it we hear many a note which means that the scientific world and the religious world are voicing thoughts, queries, surmises prompted by the very spirit of Theosophy; vague often, not conscious of any influence or any tendency, yet significant to him who

* [The closing paragraphs of Mr. Fullerton's Report delivered before the 17th Annual Convention of the American Section, T. S., at Chicago, on September 27th, are here given. Particulars of the Convention have not yet reached us.—Ed. note.]

heeds the signs of the times. In the dark hours of ancient Israel's depression the Hebrew prophet heard the jeering question of the exultant enemy, "Watchman, what of the night? Watchman, what of the night?" Calm, assured, serene, he answered, "The morning cometh, as also the night. If ye will inquire, inquire ye; return, come." And so the Theosophist, looking out over the world and hearing amid gloom the sneering cry of those who see in materialism the explanation of the cosmos or scout at the Wisdom Religion as a defunct phantasy of the past, replies with the confidence of certainty, "The night is far spent, the day is at hand. The morning of light and hope is presaged by the rising dawn. If you will examine into it, do so. Revert to the ancient verities which were the guide and the solace of humanity; approach the waters which assuage every thirst for truth, fact, righteousness. If ye will inquire, inquire ye; return, come."

For from the most eminent men of science—chemists, physicists, electricians—there sounds with each proclamation of newly-discovered fact a hint that it is the precursor of a revolutionized system. Old ideas of matter and force are changing, in-coming ones threaten even to dislodge them, and the in-coming ones are the very Occult doctrines which H. P. B. proclaimed as to become victorious in the 20th century. The illuminative theories which science disdained when proffered from the Masters of Wisdom are acclaimed when suggested by the Professors of Experiment. Light is dawning, flushing, speeding; it may not be long before the Unseen World will be adjudged even more potent than the Seen. The Theosophist hails this and blesses it and joys over it.

And so too sound the voices of those who are divesting themselves of old superstitions and are thrilling with a new-found liberty in religion. So long as a book or a church stays research and ties down the aspiring soul, so long will there be apathy and immobility. But when the book is perceived fallible and the church without authority, when the soul feels its own powers and senses its own Divinity, when it gasps for fresher air and determines on unfettered thought, an action has begun which means not only freedom but achievement. And so all through the realm of intelligent religion, traditions and creeds and instituted ecclesiasticism are crumbling, while mind and heart call out for larger fact, healthier systems, richer fountains of motive and hope. The oldest beliefs of humanity are respectfully scrutinized as holding the explanation of the problems in religion. Reincarnation is conceded a possible, nay a likely, key to the mystery of moral evolution, and cognate doctrines are suspected to have validity and force. The religious world is changing; it desires a new revelation; it is nearing the hour of its enfranchisement.

At the present day the best of intelligence and the best of devotion are veering towards Theosophy. Only the Ancient Wisdom

can disclose all truth and harmonize all discrepancies. We see the inception of a glorious process. That it will become yearly more pronounced, that the spirit of truth will extend itself and thus ensure its gains, that the doors of the unseen world will open wide with each decade and light therefrom flood both science and religion, we cannot doubt. Then when fact from every quarter of the universe is seen to be the right of humanity, and when evolution has become its basic thought, the Law of God and the experience of men, the beliefs of a school will have become the convictions of the race and the rule of all life will be what we know as Theosophy. But the Society may have disappeared, for its mission will have been achieved.

ALEXANDER FULLERTON,
General Secretary.

Reviews.

THE LAWS OF THE HIGHER LIFE.*
MRS. ANNIE BESANT'S CONVENTION LECTURES AT BENARES, 1902.

In the three lectures in the work before us, which has just been received, the author elucidates the following subjects: "The Larger Consciousness," "The Law of Duty," and "The Law of Sacrifice." In the first lecture Mrs. Besant refers to the difference between the changing laws of man and the immutable 'Laws of Nature,' and says: "You have in Nature the statement of the conditions, the sequence of happening and nothing more. Given such a condition, such and such will follow; the result is an inevitable sequence or succession, it is not an arbitrary infliction or punishment." Again: "Know the Law, obey it, work with it and it lifts you up with its infinite strength and carries you to the goal that you desire to reach. The Law, which is a danger when not known, becomes a saviour when known and understood.

In treating of the "Higher Consciousness," the following contrast is drawn between Eastern and Western methods of research: "Eastern Psychology—starting from the fact of the Higher Self, and seeing that Self working in various upâdhis—traces out deductively its workings on the physical plane. Western Psychology—starting on the physical plane, studying the upâdhi first and then the consciousness in it—is slowly climbing up, step by step, until, compelled to transcend ordinary bodily conditions, until, by its own artificial methods, it is producing states of consciousness long familiar in the East, and trying, in a vague and groping fashion, to work out some theory which will make the facts intelligent and coherent." These Western methods of inducing higher states of consciousness are considered at some length. In the closing paragraph of this lecture she says:

"Having controlled and purified the body, we can make it sensitive

* Theosophical Publishing Society: Benares, 1903. For sale at the *Theosophist* Office; price 12 annas.

to the higher vibrations, responsive to the sounding of the sublimer notes." And, "we must learn to see the Self in every one around us, in the ugly as well as in the beautiful, in the low as well as in the high, in the plant as well as in the Deva."

In the second lecture, in explaining the meaning of the term 'spiritual' she says: "Nothing that is of the form is spiritual in its nature. The life of form on every plane belongs to the prâkritic manifestation and not to the spiritual. The manifestation of the life in form may be on the astral plane, or on the Mânasic plane, but it is no more spiritual there than it is on the physical plane." "A man may develop astral or Mânasic Siddhis, he may possess an eye that can see far into space, far abroad over the universe, he may hear the singing of the Devas and listen to the chanting in Svarga, but all that is phenomenal, all that is transitory. The spiritual and the eternal is not in the life of form.

"What then is the Spiritual? It is alone the life of the Consciousness which recognises Unity, which sees one Self in everything and everything in the Self."

Concerning the inner Law of Duty—"the Divine Self which points out the path of progress"—she says: "Duties are obligations we owe to those around us; and every one within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is.....the duty of reverencing and obeying those that are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and no aspirant should fail, in the attempt at least, to fulfil them; without the fulfilment of these there is no spiritual life."

In the closing lecture, on "The Law of Sacrifice," the author says: "Just then, in proportion as you and I, my brothers, do not recognise the difference between each and each, but feel the Unity of life, and know that that life is common to all, and that none has a right to boast of his share of it, nor to be proud that his share is different from the share of another, only thus and in that proportion shall we live the Spiritual Life."

In the closing paragraph we read: "The life of the disciple is one long series of petty renunciations, one long series of daily sacrifices, one continual dying in time in order that the higher may eternally live. It is not a single deed that strikes the world with wonder that makes true discipleship, else were the hero or the martyr greater than the disciple. The life of the disciple is lived in the home, is lived in the town, is lived in the office, is lived in the market-place, yea, amid the common lives of men. The true life of sacrifice is that which utterly forgets itself, in which renunciation becomes so common that there is no effort, that it becomes a thing of course. If we lead that life of sacrifice, if we lead that life of renunciation, if daily, perseveringly, we pour out ourselves for others, we shall find ourselves one day on the summit of the mountain, and shall discover that we have made the Great Renunciation, without ever dreaming that any other act were possible.

W. A. E.

DID JESUS LIVE 100 YEARS B.C.? *

BY G. R. S. MEAD, B.A.

This work is the embodiment of much careful and patient research among the obscure and remote histories of the Jews and early Church Fathers, as well as of erudite and apparently unprejudiced analysis of the facts or statements therein noted, which are now given to the world with the evident desire of furthering the cause of truth. The author says in his Foreword :

When, then, we take pen in hand to review part of the history of this great strife between Christian and Jew in days gone by, we do so because we have greater faith in present-day humanity than in the inhumanity of the past. Let us agree to seek an explanation, to confer together, to sink our pride in our own opinion, and discover why we are enemies, one of another, in things theological, while we are friends perchance in things scientific and philosophic.

But this book is not intended for the man whose "Christianity" is greater than his humanity, nor for him whose "Judaism" is stronger than his love of human kind; it is not meant for the theologian who loves his pre-conceptions more than truth, or for the fanatic who thinks he is the only chosen of God.

The book contains twenty chapters, a number of which have already appeared in the *Theosophical Review*. Several chapters treat of the Jewish Talmud and to the references to Jesus found therein, others contain gleanings from the Toldoth, and "A Jewish Life of Jesus." One chapter is entitled, "On the Tracks of the earliest Christians," and another, "Concerning the 'Book of Elxai.'" The chapter on Epiphanius has an important bearing upon the question at issue. The Foreword and Afterword of the author will be read with great interest by those who seek only for truth. In the latter, reference is made to a suggestion concerning the "genesis of the Gospel story," that it

"is to be traced to the sketch of an ideal life which was intended for purposes of propaganda, and which could be further explained to those who were ready for more definite instructions in the true nature of the Christ Mystery. To a certain extent it was based on some of the traditions of the actual historic doings of Jesus, but the historical details were often transformed by the light of the mystery-teaching, and much was added in changed form concerning the drama of the Christ Mystery; allegories and parables and actual mystery-doings were woven into it with what appears now to be a consummate art which has baffled for ages the intellect of the world, but which at the time was regarded by the writer as a modest effort at simplifying the spiritual truths of the inner life, by putting them forward in the form of what we should now call a 'historical romance,' but which in his day was one of the natural methods of haggada and apocalyptic.

On current misconceptions regarding the Christ, the author says :—

"Those who in spite of the evidence which is coming to light on all hands from a thoroughgoing analysis of tradition, still hold desperately to the gross materialism of the popular dogma of the physical virgin birth must do so at the peril of destroying the whole comfort derivable from the life of Jesus.

For if, as it is claimed by theology, Jesus Christ was born miraculously, without sin, what example can He possibly be for men born in sin? There can be no 'imitation' on these premises; for miracle alone can imitate miracle. The true Conqueror is he who wins his way through human nature, sinful human nature, towards the Divine; and unless I am grievously mistaken and read quite wrongly the

* Theosophical Publishing Society; London and Benares. For sale at the *Theosophist* Office. Price Rs. 6, as. 12.

records of the world's greatest Teachers, it is in this that the triumph of a Christ consists.

The work is written in a very tolerant spirit and will prove helpful in lessening the intolerance of theologians, if they will only condescend to read it. The large amount of evidence which the author has collected with so much care, seems to justify the belief that Jesus (or Jeschu) really lived 100 years before the date usually assigned to his birth.

W. A. E.

VEDA'NTA SIDDHA'NTA BHEDA.

An account of the Doctrinal Differences among the various Followers of S'ankarâchârya—an essay written by Narmadas'ankar Devas'ankar Mehtâ, B.A. ; Bhâu Dâji, Prizeman, 1894 ; sometime a Senior Dakshinâ Fellow, Gujarât College, Ahmedabad, and submitted by him to the Bombay University in September 1896, has won for the essayist the Sujna Gokulji Lâla Vedânta Prize for 1894, in February 1902. We have been favoured with a copy of this Prize essay printed this year at the Government Central Press, Bombay, and published by the Bombay University.

We have very carefully read the whole book, and find that it is a very interesting and instructive one and deserves to be put into the hands of all students of Vedânta. The author's preface and learned introduction occupy the first 15 pages of the work. Words, the exact English equivalents of which are not found, are retained in their original form in the essay, and explained in an appendix. In another appendix a list of authors and works consulted by the essayist is given.

The work is divided into four chapters based upon the four headings under which, as the author thinks, the subject matter of Vedânta naturally falls. Each chapter contains as many sections as there are doctrines, which are marked with Roman numerals. These sections contain subdivisions marked with small alphabetical letters, which treat of the differences of the respective doctrines. The introduction is meant, says the essayist, to acquaint the reader with the growth of S'ankara Vedânta, and the historical causes which led to the doctrinal differences in S'ankara's system.

This essay must needs serve a great purpose in the spiritual regeneration that is going on among all nations in all parts of the world. The majority of the students of Vedânta are only familiar with the teachings of one or two of the great South Indian religious reformers, S'ankara, Râmânuja and Madhva, and are satisfied by floating on the surface of the Ocean of Vedântic thought, not caring to dive deeply.

Appaya Dîkshita of the 16th century, has, indeed, written a complete digest of the doctrinal differences among the followers of S'ankara who preceded him and, as the essayist says in his introduction, no eminent followers of S'ankara have lived after Appaya Dîkshita, with the exception of Sadânanda the author of Vedânta Sâra, Sahasrâksha and two other works that are not yet published. He held no independent views (says our essayist) on the doctrinal sides of S'ankara Vedânta but carried on fierce controversies with the followers of Vallabha at

Jeypore and other places. The essayist has concluded his introduction by saying that his essay is chiefly based upon the most admirable digest of Appayadîkshita, called Siddhântales'a. The works of the authors that are mentioned by Appaya Dîkshita have been consulted by the essayist and the results of his independent study of them have been embodied in his essay. Where works were not available, the author of the essay was obliged to follow Appaya Dîkshita. The author has taken all possible care to avoid personal reflections on the comparative merits of various doctrinal differences. The upholders of the differences are allowed, as far as possible, to speak in their own words so that the reader might impartially grasp what they have to say.

Judging from Siddhântales'a alone, although one would conclude that the Dîkshita of the 16th century held no independent views on the doctrinal sides of S'ankara-Vedânta, yet if he would read his Adhikarana Kanchuka (not yet well-known, and published in no other characters than Telugu, and of which the Adyar Library has now a copy transcribed in Devanâgari characters)—a beautiful gloss on the Brahmasûtra-Vritti of Dakshinâmûrti, the divine Teacher, he would then certainly change his opinion and say to himself that, after all, the Siddhântales'a is only a Pûrvapaksha and that his Adhikaranakanchuka is his final Siddhânta or Râddhântales'a. His worthy descendant, namesake, and the son of his great-grandson's great-grandson, who died at the beginning of this century, has left a very large literary legacy to the world in his invaluable writings which are mostly elaborations of the teachings contained in the Adhikaranakanchuka and the work on which it is itself based. The practical Monism of these two Dîkshitas based on the authority of the 108 Upanishads, will be found to perfectly reconcile all the doctrinal differences dealt with in the body of the essay. Within the short space of this review we are unable to show how the various apparently conflicting views are reconciled by the Dîkshita-Vedânta. We have therefore to refer the enquirers to their works. Just as every religion on the face of the Earth can teach the Theosophist one phase of the Truth, even so every doctrinal difference of Vedânta can teach the Practical Monist one phase of the Truth. However, we are confident of the fact that the Ancient Wisdom contained in the 108 Upanishads and now sunk deep in the ocean of modern Vedântic controversies will gradually be brought to the surface by the combined labours of the earnest students of Vedânta and Theosophy.

G. K.

Acknowledged with thanks:—

1. The "Faith of Islâm and Law of Religion," in Telugu, by Khan Bahadur H. S. A. M. Manjumiah, the famous Unani Medical practitioner of Cuddapah and the author of the "Five Fundamental Doctrines of Islâm," and the "Light of the Religion of Islâm" in the same language.

2. Indian Wisdom, or Readings from Yoga Vâsishtha, "by N. K. Ramaswami Iyer, B.A., B.L., F.T.S., High Court Vakîl, Madras, Editor, "Awakener of India," and Member, Secular Society, London. Printed at the Victoria Press, Vellore, for A. Subramania Iyer of Chittoor. Price 8 annas.

MAGAZINES.

The Theosophical Review for October, opens with "The Vision of the Rabbi," as narrated by a Russian. "The Forgiveness of Sins," by Horace L. Congdon, is the first portion of a continued article, and a very interesting one, in which the writer refers to a paper of his which appeared in a previous issue of the magazine, and also to Mrs. Besant's views on the 'Forgiveness of Sins,' as expressed in her book, "Esoteric Christianity," and adds some further thoughts on the subject. This is followed by one of Michael Wood's unique stories about "Yuein the Harper." Mr. Mead has an important contribution, "The Over-Mind," in which is embodied "A Sermon of Hermes the Thrice Greatest, about the General Mind, to Tat." "Over the Border," by Echo, narrates some of the writer's curious experiences on the Astral plane. Mrs. Besant continues her paper on "Will, Desire and Emotion," treating of "The Conflict of Desire and Thought," "The Value of an Ideal," and "The Purification of Desire." The present instalment abounds in instruction which is especially valuable. "The Nazarene Messiah," by A. L. B. Hardcastle, contains copious quotations from the "Codex Nasaræus" or "Genza." G. Dyne contributes part of an important scientific essay on "Sound, the Builder." It is accompanied by a full page plate illustrating Sound Harmonics, and the spectrum of gases obtained from Clevite, Helium, etc. Miss Edger's article on "Vicarious Suffering" contains very helpful thoughts, which seem closely related to, and throw additional light upon, Mr. Congdon's article on "The Forgiveness of Sins," herein mentioned. Concerning the Law of Karma she says:—

> As far as I can understand, the aim of the Law seems to be twofold; first, to maintain equilibrium in the sum total of this manifested Universe; and second, to lead each individual unit of consciousness to the point where it shall come into harmony with the whole, and, recognising the divine purpose running throughout, shall act in accordance with that purpose, and not with its own separated, individual will; in other words, that it shall realise the unity of all life. The retributive aspect of Karma, which to some students is the one most emphasised, seems to be connected with the first purpose; its aspect as a disciplinary and evolutionary force, with the second purpose.

The writer illustrates the different aspects of Karma as related to persons who are under the dominion of the lower self, or those, on the contrary, who recognise the divine unity, and says:—

> "But how about the disciplinary action of the Law? If another bear his suffering, or a part of it, how will he learn his lesson, how will he be cured of that impulse which has caused the wrong-doing? Is not all wrong-doing the result of an absence of harmonious relations with others? If then this harmonious relation be established, will not the law be satisfied equally whether it be by his own suffering of pain, which *drives* him into harmony, or by the outpouring of love, gratitude and reverence to the one who has taken his suffering upon himself, which gently but most surely *draws* him into harmony?

Theosophy in Australasia. The chief features of the September issue consist of articles on "Theosophy for the Busy," by J. L., "The Land of Desire," and a spicy instalment of "Lunch Table Talk." Questions and Answers, Activities and News follow. Miss Edger, who reached Sydney on September 4th, met with a cordial reception in addition to the warm greetings already received at Fremantle, Adelaide and Melbourne.

The New Zealand Theosophical Magazine has short articles on "Religion and forms of Religion," by Marian Judson; "Among the Greek Gods," by Eveline Lauder; "Thoughts about Theosophy: Reincarnation," by Kaber Harrison; "The Christian Fathers and Vegetarianism," by E. P. Ward—a strong paper, giving quotations from the writings of the early Church Fathers; some rational ideas on "Renunciation," and "The Student's Page," which is always instructive.

Theosophia (Amsterdam) for September contains, after the introductory editorial on "Working," the continuation of Mr. Leadbeater's "Clairvoyance," "Forgiveness of Sins and Karma," by Chr. J. Schuver, the "Reply to an English F. T. S.," "The Story of Lila," continued, "The Sinner's Saint," by Michael Wood, "Book Review," "The Theosophical Movement" and "Golden Thoughts."

The *Revue Théosophique* (September number), opens with a short sketch of "Annie Besant," by A. B. C., followed by "The Evolution of Consciousness," by Annie Besant (continued), Dr. Pascal's continuation of "The Law of Destiny," "About Atlantis," by Marian Judson, "Questions and Answers," by C. W. L., "Echoes from the Theosophical World," by D. A. Courmes, "Book-reviews" and the monthly instalment of the "Secret Doctrine."

Sophia. Our Spanish contemporary brings us the continuation of "Esoteric Christianity and the Lesser Mysteries," by Mrs. Besant, "Arabic and Moorish Manuscripts," by V. Diaz-Pérez, "A Revindicating Opinion about H. P. B.," "The Lost Canon of Proportion," by G. R. S. M., "Some Karmic Problems," by Mrs. Besant, "'Hilazoism' as a Means of Conceiving the world" (continued), by Edmundo Gonzalez-Blanco, "In honour of Sanchez-Calvo," the Editor, "The Theosophical Movement in America and Brazil," and a "Book-Review."

In the *Theosofisch Maandblad* for October we find the continuation of "The Chief Ruins from the Hindu-Time in Java," by Ave, "Communications," "The Message of Theosophy," a lecture given in London, July 3, 1903, by A. Terwiel, "Notice," "The Theosophical Work in India," lecture given by A. Terwiel in Harrogate, July 1903, "Our Library," "Lectures of Mr. Leadbeater in America: The Necessity of the Doctrine of Reincarnation;" Review of "On the other side of Death," "Rainmakers" by E. A. Wijnmalen, and in conclusion, "News from Soerabaia."

We acknowledge with thanks:—*The Vâhan, The Lotus Journal, Light, Théosophie, L'Initiation, Der Theosophische Wegweiser, Banner of Light, The Theosophic Messenger, Harbinger of Light, Phrenological Journal, Mind, Health, Prasnottara, Central Hindu College Magazine, Christian College Magazine, Indian Journal of Education, Light of the East, Prabuddha Bharata, The Arya, Indian Progress.*

We also acknowledge receipt of copies of a lecture on "Why you should study Theosophy," by J. J. Vimadalal, M.A., L.L.B.

Also, from the Gooty T.S., a smaller pamphlet containing two brief papers by Mrs. Besant, "The Value of Devotion," and "Gurus and Chelas," republished from *Lucifer*. Price two annas.

CUTTINGS AND COMMENTS.

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

Later surprising discoveries by Dr. J. C. Bose. Pulse-beat in Plants.

The Indian Mirror of October 6th contains an exceptionally interesting account of a recent lecture by Dr. J. C. Bose, B. Sc., C.I.E., whose scientific discoveries have already surprised the world,—his subject being, "The Action of Drugs on Plants and Metals." We make the following extracts:—

The learned Doctor began his lecture by explaining the intricate work of the heart of an animal, whose actual condition is indicated by the pulse, and how the heart formed a reliable index to the actual condition of an animal, beating as long as there was life in the latter, coming to a sudden standstill, usually in diastole, as soon as it died from any cause, and being affected by all exciting and depressing agents, *e.g.*, drugs and electricity, and expressing the effects of those agents upon it by corresponding changes in the pulse-beat, whose form, force and frequency in different conditions could be easily recorded graphically with the help of an instrument, called the Sphygmograph, and a travelling surface, *e.g.*, a paper blackened with smoke. He went on to say that the pulse was not a monopoly of animals as was the popular belief, but that plants, too, possessed it and that its beat in plants could be more or less distinctly felt—a fact, to illustrate which he had brought with him a small flowerless plant with long lanceolate leaves, called *Banachara* in Bengali, in which the pulse could be distinctly felt without the aid of any instrument. He had for some time past been engaged in experimenting upon plants like *Banachara*, in which the pulse could be pretty distinctly felt and easily recorded under the action of drugs and electricity, which was manifested by corresponding changes in the beat of the pulse which he had found no difficulty in recording graphically both in the normal as well as the abnormal state, by means of an apparatus of his own, essentially similar to a common sphygmograph.

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Pathological effect of Ether and Chloroform on Plant-life.

On exposing a living leaf of such a plant to the action of *ether* for exactly two minutes he found by the graphic record of its pulse-beat that at first the pulse underwent a sudden stimulation which was, however, soon followed by quick depression; so that at the end of the experiment the pulse-beat was found to be very feeble and infrequent, though still capable of being revived and gradually brought round to its former state by the total withdrawal of the action of the administered drug from the leaf by means of fast fanning.

On trying the effects of *chloroform* on a leaf of the same plant in exactly the same way and for exactly the same amount of time, the same changes were noticed as in the first experiment except that the stage of stimulation in the second experiment was of shorter duration, and that a short time before the end of the experiment the pulse of the leaf stopped beating and the leaf died, so that it could not be restored to life by any means. The last fact was another proof of the universally-accepted belief that chloroform was a more injurious anæsthetic than ether; and it was for that reason that ether had replaced chloroform almost everywhere in the United States of America, though England had found herself too conservative to adopt this change for the better. When, however, the influence of chloroform was withdrawn sometime before two minutes were over, the leaf was found living at the end of the experi-

ment and capable of being revived in the same way as the leaf under the influence of ether for two minutes could be. He also found both in his experiments with ether and chloroform upon the leaf, that soon after the direct effects of the administered drug had passed away, the pulse of the still living leaf beat stronger and quicker than usual;—a fact which corresponded with the fact in case of animals in that soon after the recovery of a chloroformed or ethered animal from the direct effects of the administered drug the pulse of the animal always beat faster than usual and its temperature rose to 101-103 degrees, *F.*

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Effects of Alcohol and other poisons, also of Electricity, on the Pulse-beat of Plants.

In case of *alcohol* he found that in moderate doses it stimulated the pulse of the leaf at first just as it did in case of animals. But this result was but transitory; for stimulation was soon replaced by depression. Enormous doses of alcohol caused death of the leaf. Thus, alcohol too produced the same effects on plants as on animals.

Poisons, like oxalic aid were found to produce very quick depression in the pulse of the leaf, ending soon in total stoppage of the pulse-beat which signified death of the leaf. But the same poisons in very diluted form—though not so very diluted as Homœopathic drugs are—were found to act as stimulants—a fact which proved that poisons act as stimulants when properly diluted and which was of abiding interest to the students of Homœopathy especially.

In his experiments on the action of *electricity* upon plants, which had been suggested to him by the fatal accidents caused by electricity that had become common in Calcutta after the introduction of the Electric Tram, the pulse of the leaf was found to undergo sudden excitement at first, followed shortly afterwards by quick depression ending in total stoppage of the pulse-beat.

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Experiments upon Metals.

All the mentioned experiments he had tried not only upon plants but upon *metals* too, of both the easily oxidisable class including zinc and tin, and the very stable and inoxidisable class including gold and platinum, and he had found them too, yielding results exactly similar to those stated in the case of his experiments on plants (which were essentially similar to those produced in animals under the influence of the same agents) by means of methods of his own, which he had no time that evening to touch upon. In his previous lecture he had already proved to them with the help of experiment, that electricity produced the same effects upon plants and metals as upon animals, and that evening he had shown that drugs too, had essentially the same effects on the three different kingdoms. He had little more to say that evening as he was yet in the middle of his work, and concluded his lecture by expressing his regret that he had not found time to make arrangements for showing them the experiments he had described, hoping that in his next lecture he would be able to show them all those experiments and to give them more information on the subject.

Further experiments along these lines will doubtless throw much light upon debatable points connected with Medical Science.

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Gleanings of Current News.

Tomato plants have recently been grafted on potato plants, giving a crop of tomatoes above ground and of potatoes below. Potatoes grafted on tomatoes have produced flowers and tomatoes and a few tubers.

A footless race of men is said to have been discovered in New Guinea. They live in the midst of lakes, moving about on little

canoes and possessing a few cabins built on wood piles. Their feet are so undeveloped as to be practically useless for walking.

In Denmark and Germany, flowers in rooms and glass-houses have been made to bloom out of season, by the application of ether and chloroform. The results are said to be marvellous. This would seem to accord with the recent experiments made by Dr. J. C. Bose, as noted on a preceding page.

A German Scientist thinks he has discovered an infallible test for distinguishing between persons really or only apparently dead. He uses a weak solution of fluorescin, a most powerful coloring matter, which, when sufficiently diluted, ceases to be poisonous. If this solution is injected under the skin of a living person, in two minutes the skin, and especially the mucous membrane, is strongly colored, and the body has the appearance of suffering from an attack of acute jaundice. The whole of the eyes are said to assume a clear, green tinge, the pupil almost disappears, and the eye looks as if it were a brilliant emerald set in the face. In two hours all the phenomena disappear. But in the case of a dead man the solution produces no effect.

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The First Violinist of the Age.

Miss Marie Hall and her romantic career are sketched by "Ignota" in the *Woman at Home*. Born in Newcastle, the daughter of a harpist, and taught the violin at four years of age, she developed a marvellous power. The writer says :

"It is absolutely true that she was at one time playing in the streets for bread, and she is most anxious that this fact should not be hidden ; the point is one of considerable interest, because in one sense she owed to this apparently humiliating fact—one which some have attempted to conceal—all her future. One night Canon Fellowes heard playing, in the street of a provincial town, which seemed to him of exceptional quality, and even under such unfavourable circumstances he realised something quite masterly in the fashion in which the fiddle was being handled. He asked the little player to come in, and as his first impression was confirmed, it was through him ultimately that she was able to enjoy a course of three years' study with Mr. Max Mossel."

Introduced to Kubelik, she was advised by him to take lessons with his old master, Sevcik, at Prague. The writer recounts how she has taken London by storm. No such enthusiasm has been created since the days of Rubenstein as she has created. Yet she is only nineteen years of age. Next to her art, it is interesting to learn that her chief absorption is in the career of her little brother, who, though nine years old, has already given proof of exceptional musical genius.—*Review of Reviews*, for July 15.

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Women's position in Ancient India.

The *Indian Ladies' Magazine* publishes a contribution by an Indian lady, which shows by extensive reference to ancient literature, that the position which the Hindu women occupied, at home and in society, during the Vedic period was a truly exalted one. We quote a paragraph :—

"Without any unhealthy restrictions on their actions, they were allowed a freedom in society, which now in India would be wondered at and perhaps considered unbecoming. There was no attempt made to keep

them uneducated and they seem to have been on a footing of perfect equality with their husbands, subject to no one, not even their mothers-in-law. And what is more, the Hindu wife was considered as the intellectual companion of her husband and as his friend and helper in life; she was honoured and respected by him and her supremacy in his home was absolute as wife and mother."

"It seems evident from the text of the article that girls had some voice in the selection of their husbands, and that, at a later date they were even allowed the full privilege of choosing them. Furthermore, a distinct sanction of the re-marriage of widows is found in the rites prescribed for the widow's performance before entering "into the married state again."

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Health versus Wealth.

The Herald of the Golden Age speaks of the impartial operation of Nature's Laws, and after referring to the miseries of two great Millionaires, Andrew Carnegie and John D. Rockefeller (the former cannot digest his food, and would joyfully exchange places with a healthy farm-lad; and the latter is offering a million dollars to anybody who will cure his chronic dyspepsia) says :—

Effect follows *cause* and whilst human beings (who were created frugivorous creatures) continue to feed upon the flesh of animals who have been harassed and tormented in cattle-boats and cattle-trucks, and have died a violent death amidst terror and suffering in the slaughter-house, we may expect disease of body and mind to prevail upon Earth.

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An Aged Vegetarian.

The Arya Patrika, quotes the foregoing and adds the following—from the same source also—concerning the noteworthy experience of an aged and stalwart vegetarian, Captain Goddard E. Diamond, of San Francisco, California, who is about 107 years old :—

Nearly sixty years ago, we are told, this great prophet of hygienic living became dissatisfied with his physical condition and made up his mind to cease from conscious physical transgression and to win his way to the before-mentioned type of wealth. He was then an old man with rounded shoulders and bent form and, according to his own declaration, looked much older than he does now in his 107th year. He has now an erect and stalwart appearance with keen bright eyes and well-rounded features and he indulges regularly in such recreations as boxing, cycling and physical culture exercises. In his 103rd year he was still walking twenty miles a day and is now keeping up such constitutional perambulations. To the Editor of the *Signs of the Times*, he made the following statement in the early part of 1899, when he had passed his 102nd milestone :—"Three things I have faithfully practised during the last half century. The first is that of breathing the freshest air possible —long deep draughts. The second is the selection and eating of the best bone and blood-making food at my command. The third is the use of pure water at proper temperature.

When I began to prepare my body for long and healthy life, I left out of my diet slaughtered meats entirely. I saw enough in the flesh of butchered animals, while it was hanging in the slaughter-pens throughout the country, to satisfy me that there was more disease and cause for suffering in it than there was food.

I eat grains, fruits, nuts and vegetables : I drink boiled or distilled water. I take a sponge bath every night, after which I rub a little olive oil in each of my joints, thus keeping the machinery in good working order.

I have never used a pipe, cigar or cigarette; never indulged in wine nor intoxicating liquor, omitting entirely the use of tea and coffee. None of these things contain food, and nature rebels at their use. There are better uses for our cash. Food is to build up what is daily being torn down, but there is no food in stimulants, and the person who indulges in them cuts short his life.

For more than half a century, I have lived the life of a vegetarian and can see no reason why I should not live a long time yet, for I am perfectly well and without any organic disease.

I eat well, also sleep well, and I *look much younger* than when I was fifty years old, and I am sure *I feel younger*."

Who would not prefer the riches of robust health, to the wealth of the millionaires coupled with incurable disease?

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Speech restored to the dumb.

An exchange has the following among its foreign notes :—

PARIS, *July* 20.—The inhabitants of Kerhous, a village near Brest, are in a state of great agitation over what they describe as a miracle performed on a female farm-servant named Marie Raguenes, aged forty, who, after being dumb for twenty-eight years, has suddenly recovered her speech. When she was twelve years of age Marie, as the result of a fright, was stricken dumb, and from that day in spite of the efforts of numerous specialists and all sorts of pretended remedies, she was unable to utter a word. On Wednesday last, however, to the great astonishment of her fellow servants assembled at the mid-day meal, Marie articulated clearly the words, "I can speak. Give me some bread." The subject of this wonderful cure alleged that a few days before this event a heavenly messenger appeared to her and said, "In the name of God I announce to you that on such a day and at such an hour you will recover your speech," and at the appointed moment she spoke as she had not done for nearly thirty years. Since this strange happening the village has been visited by never ceasing crowds of pilgrims, bent on seeing the woman upon whom the miracle has been performed, and Marie's tongue, which has been so long silent, is kept going relating her extraordinary experience.

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Work a blessing—not a curse.

The following noble ideal concerning work is by Henry Drummond :

"Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life, for turning out honest, modest, whole-natured men. . . . For providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace."