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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 11, AUGUST 1906.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XX.

(Year 1898.)

ADYAR is for me a place for work and not for play, so, naturally, the first thing I had to do was to dispose of the accumulation of business, the most pressing of which was the writing of the current chapter of Old Diary Leaves, which was begun on the day after my arrival. Among the foreign letters to be disposed of for the mail of the 17th March was one from Mr. Samuel Stuart of Auckland, telling me the story of a monstrous imprudence committed by Mr. Judge when writing to the late Dr. P. Carter Blake, which I mentioned in connection with an analysis of the Judge case. It seems that when writing a bogus Mahatma letter to Dr. Blake, in an imitation of the “K. H. writing,” he signed it by misadventure with

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

his own name instead of the mystical "K. H." initials. Dr. Blake told the story and showed the letter to Mr. J. B. Wither, President of our Branch at Christchurch, New Zealand, when he was visiting London in 1895. Mr. Wither told it to Mr. Stuart at the Convention of our New Zealand Section at Auckland in 1898. Immediately upon hearing this most important revelation, I wrote to Blake's most intimate friend in London, asking her to procure from him and send me this most incriminating document; but, unfortunately, Dr. Blake had died in a Jesuit hospital and, he being a Jesuit, his papers were taken over by the order, who, doubtless, have got it yet. This being taken for granted, we can probably explain their not using it, on the theory that they preferred to keep the piece of evidence in their own hands for future contingencies, as a weapon to be used against the Theosophical Society. If this is true, which, of course, I cannot guarantee, they have postponed the sensation too long, for we did not try to whitewash Mr. Judge, and he seceded, taking along with him every possible responsibility we might have had for his misdeeds. Could any incident have illustrated better than this the importance of a society's skirts being kept clean by its managers? Supposing that we had condoned Mr. Judge's acts of deception, the Jesuits could have brought forward at any time the Judge-Blake bogus letter and so brought shame to our faces, whereas our prompt and drastic action rendered the document in question valueless as a weapon against the society. As to their using it against the Judge party, "the game was not worth the candle." Nothing more completely vindicates the course we adopted. It may appear to some of the younger members of the Society, looking back from this distance, that there was but the one course open to its leaders at that time, but they do not know what moral courage it required. For let it be remembered that almost one hundred Branches, carrying a membership of many hundreds, followed Mr. Judge out of the Society as a protest against our action, and this loss had to be anticipated and quietly accepted rather than sacrifice the high principle involved.

Since the convention, H. R. H. Prince Prisdan Chunsi, cousin of the King of Siam, once Ambassador but now transformed into a Buddhist monk, Jinawarawansa, and another monk, had been our guests at Headquarters but were now prepared to return to Ceylon. I had conceived a strong friendly regard for the Prince-Priest by reason

of his lack of offensive hauteur and his real instinct of comradeship. Undoubtedly he had been bitterly disappointed—as I have above remarked—in his not having found in Ceylon the ideal *bhikku* of the Master's describing. I felt very sorry for him for he had thrown up all the luxury, pomp and influence of his worldly position and instead of sitting down to a banquet of spiritual food had found it a sort of a Barmecide religious feast. However, he was not the man to sit down and mourn over his lot, but the very concatenation of affairs seemed to brace him up to perform his monastic duties as best he could. On the 22nd March, he and Wacissara Bhikku embarked on his steamer and I saw them off.

I had in hand at the time the business of publishing the Theosophical Question Book ("Questionnaire Théosophique") of Commandant Courmes, and the preparation of manuscript and the reading of proof was a part of the literary work which had to be attended to. At the same time, by a rather interesting coincidence, I got from London simultaneously from two different publishers, review copies of two important works on Magic: "The Book of Black Magic and of Pacts," by A. E. Waite, and "The Book of the Sacred Magic of Abra-Melin, the Mage," by S. Mac Gregor Mathers, both wonderfully interesting to the amateur of his literary specialty. Their literary merit was high and almost equal. Mr. Waite handles his subject as a transcendentalist who, recognising that there is "a Magic that is behind Magic," regards all written ceremonials as either debased and scandalous travesty or trivial and misconstrued application. The object in view was to bring forth from the obscurity of centuries a variety of processes "which would be abominable if it could be supposed that they were to be seriously understood." Despite his scepticism, however, there is not the least reason for doubt that the methods for Ceremonial Magic were very serious things indeed, backed as they had to be by the power of a concentrated and developed will-power on the part of a practitioner: without that, the most appalling and gruesome ceremony would be like a sharp sword or a loaded rifle standing in the corner of a room without a man to use them either for offence or defence. The phenomena of H. P. B. and other adepts in occult science prove superabundantly that when there is present the dominating will, the ceremonials may be dispensed with. When it is a question

of a less developed thaumaturge the consecrated sword, the triangular altar, the prepared lamb-skin, the circle of burning lamps, the lighted incense sticks, the flowers, the solemn invocations would be useless. In the *Abra-Melim* book the veil is partially raised so as to give the reader a quite sufficient peep into the penetralia of Black Magic. It dates from 1458 A.D. and it purports to have been given by Abraham, the author, to his son, Lamech, and to comprise the Magic taught by God to Moses, Aaron, David, Solomon, and other Patriarchs and Prophets. It is alleged to have been known to Eliphaz Lévi and Bulwer Lytton, the latter having based his description of the adept sage Mejnour, in "Zanoni," and his description of the observatory of Sir Philip Derval, in "A Strange Story," upon this quaint work. Mr. Mathers believes that this Abraham, of the seventeenth century, was a man of great influence, who doubtless had much to do in the political struggles of the time. His tremendous self-confidence is proved by his many and dangerous journeyings for many years, through wild and savage regions and places most difficult of access, even in our own day, in search of a Teacher of the Sublime Science. Discouraged by no obstacles, he still persevered until he was rewarded by the accomplishment of his heart's wish : his Guru was found, the teachings were given him. No Hindu or other Asiatic will refuse credence to this narrative on the score of any inherent improbability, for it is but the repetition of the experience of many searchers after the hidden wisdom. His travels ended, he seems to have passed the most of his subsequent life at Wurzburg, a place of H. P. B.'s sojourn before she took up her final residence in London. His elder son, Joseph, "he instructed in the Mysteries of the Holy Qabalah, while to Lamech, the younger, he bequeathed this system of Sacred Magic as a Legacy." He seems to have utilised his occult knowledge to some purpose, since he admits that by it he got his wife, and a treasure of 8,000,000 golden florins (say about £900,000), by means of some of the magical operations described in the Third Book of the present treatise. A formidable list is given of the various sovereigns, popes, bishops and nobles before whom he performed marvels, which shows him to have been renowned as an adept in his specialty. In religion he must have been very broad-minded and eclectic, for he insists that this system of magic may be attained by any one, whether Jew, Christian, Mahomedan or Pagan, and discountenances the changing of one's religion

for another, such a change meaning in those times the absolute renunciation of the essential basis of all religions and the consequent enfeeblement of the necessary prime qualification in the Magician, an absolute faith in his own divine nature and a divine overruling Power. His advice on the manner of using Magical Power when acquired, to the honor of God, the welfare and relief of our neighbour and for the benefit of the whole Animate Creation, is, says Mr. Mathers, worthy of the highest respect. Yet he can scarcely be said to have stuck very closely to the law of White Magic, since he used his acquired power to enrich himself and get a wife—presumably not otherwise a consenting party. In his very learned introduction Mr. Mathers classifies the spirits of the Elements of Nature in the usual way, *viz.*, as mild, good and friendly to man ; bad, devilish and malignant ; and neither good nor evil *per se*—monkeyish, tricky, childish—taking their colour or impulse from the persons into whose company they may for the moment be drawn.

But it is not pleasant to find enumerated among things possible, the multitudinous feats of sorcery that are banned in India as of the Black Tantra or *Jadoo* ; such as the finding of treasures, the possession of unlimited wealth, the making of tempests, the revival of corpses, the rendering of oneself invisible for evil as well as good purposes, the opening of locked doors, the compelling of spirits to bring one whatever is desired for eating or drinking, the transformation of men into the appearance of animals, the casting of spells, the destruction of buildings, flying through the air, to know others' secrets, to excite hatred and enmity, quarrels, contentions, combats, battles, loss and damage.

Mr. Mathers' author, Abra-Melin, the seventeenth century Abraham, the translation of whose book by Mr. Mathers has provoked the foregoing comments, like the majority of these commercial traders in occult secrets makes his excuses quite after the fatalistic fashion. He excuses himself for giving out these secrets on the ground that God is the Supreme Ruler of all, and that harm can only be done by the misuse of these magical formula if it is His sovereign pleasure : a neat way, it would seem, of shifting the responsibility for the evil consequences of his own indiscretion upon the shoulders of a personal God who, of course, would not have allowed the publication of either the Hebrew original of his work, or

the seventeenth century French translation, or Mr. Mathers' clever rendering of it into most readable English, if he had not been willing that it should have been done ! Truly, a soothing salve to a rebuking conscience.

It is very possible that I may be reminded that among the phenomena accredited to H. P. B. by different observers were a number of those which are included in above category as being classified in India under the head of *Yadoo*, *i.e.*, Black Magic. That is so, but then it makes all the difference in the world whether the phenomena worker—let us say a real yogî or an Adept's chela—does the things with the object of self-gratification or for the purpose of instructing a third party in the mysteries of Natural Law. Broadly speaking, Black Magic is developed occult power used for selfish purposes ; White Magic the same power employed to benefit mankind. The courage of the soldier has been vaunted in the most extravagant terms in both prose and verse since the beginning of history, but those who know by experience tell us that this physical courage is an absurd trifle in comparison with what is needed to face the horrors of the Borderland, when one goes there consciously and for the purpose of reducing its tribes to obedience, without guide and helper. The soldier's peril is less than nothing beside that which the other must encounter, who rushes into the crooked path along which madness and death too often lurk. Only he is safe who can keep ever vivid throughout his whole experience, the consciousness of the power of his spiritual self over all other powers that can and will pit themselves against him, and whose motive is untainted with even the slightest trace of selfishness.

As I have elsewhere said, the personal relations between Mr. F. Max Müller and myself were cordial. At various times I consulted him as to the best way of developing the usefulness of the Adyar Library. At the time to which our narrative has now brought us (April 1898), I wrote him a letter about the bequest of the late Mr. C. A. White, who had left his estate to myself for its benefit. I frankly told him at that time that I was not in the possession of funds that would enable me to get out from Europe a young German or English scholar who would be capable of taking charge of the Library and developing its literary resources ; I only asked him if, when I had realised the White bequest, he would be able to recom-

mend to me one of his pupils of something like the calibre of Dr. Thibault. His reply was friendly, but I was not in a position to take his help during his lifetime. On April 2nd I wrote, at Mr. Bilimoria's request, the Introduction to his excellent work, "Zoroastrianism in the Light of Theosophy," and on the 4th, ordered at the School of Arts the two bas-relief statues which flank the door of the riverside apartment which was then occupied by the Western Section of the Library.

The Overland Mail of that week brought me a large bundle of newspapers and American newspaper clippings and copies of the *Forum*, which showed up in a ridiculous light the bitter struggles between the leaders of the Secession party created by Mr. Judge and left by him to his abettors. The mantle of Mahâtmaship, a thin and sleazy material, gaudily tinted but without substance, which he had flung over one of them to hide for a twelve-month her sex and her personality, they were now tearing into tatters, apparently hoping each to get a fair-sized remnant. Here they were abusing, warning and deposing each other, recalling, though in a pitifully small way, the comedy that was enacted at Rome, Geneva and Avignon, when there were three popes, and for a period of thirty-eight years they kept Christian Europe scandalised by their contentions. Each hurled at the others anathemas, excommunications and the foulest accusations. The popes of Rome and Geneva were compared by Wyclif to "two dogs snarling over a bone"—a simile which, says the *Encyclopædia Britannica*, "affords significant proof of the manner in which the popedom had fallen in the estimation of Christendom." It will be remembered that before H. P. B.'s death she appointed Mrs. Besant her successor as "Outer Head," that is, visible manager, of the Esoteric Section. Subsequently, misled by certain influences brought to bear upon her by Mr. Judge, in whom she had absolute confidence, she divided the power with him, giving him the direction of the American half of the movement and keeping for herself the rest. To a man of Judge's ambitious temperament this was but the throwing of a sop to Cerberus, and when his Secession plot had matured and nothing short of autocracy would satisfy him, he determined to depose her and to rule alone so that he might use this powerful agency to carry out his plans. In the *Path* for March 1895, he published extracts from four of her private letters to himself (1) in two of

which, seeing the impending disgrace that was to come upon him, she suggested his resignation of "the outer headship (of E. S. T.) held jointly with myself," his practical answer to which was the issue in due course of an ukase deposing her from the directorship of the E. S. T., in language so insolent and abusive as to be absolutely inexcusable: the machinery of the E. S. T. was thenceforward employed remorselessly to break her influence and vilify her character.

In this connection it will be interesting and profitable to quote the text of letters written to Mr. Judge and Mrs. Besant by an influential member of the American Section under date of January 2nd, 1895 :

"My dear JUDGE,

I have received from . . . a note asking if I recognise your action in turning down Annie Besant, and appointing yourself as sole dictator of the Esoteric School of the T. S. As I do not recognise you as the sole head of this Section, I herewith tender you my resignation from this school.

I hope to have the time within the next two weeks to write you another open letter, touching on a number of points which have come within my observation from the time that I secured the impression of the Persian coin on your watch-chain, up to date. I have kept silent since 1889. But a time has now been reached where every person should speak out, who loves the philosophy which you have so degraded in your effort to re-establish a hierarchy with yourself as the veiled prophet speaking from the Holy of Holies. I know too well the force that is behind you. You are indeed serving your master, but whether consciously or unconsciously, I do not pretend to say. As experience has taught me that your method of warfare is to endeavour to blacken the character of those who take issue with you, and as you are always merciless in your underhanded thrusts, I will say that so far as the power lies in me, I shall give you no quarter and I ask none. This is a fight of Truth against a very old enemy of the human race."

* * * *

"Dear MRS. BESANT,

In order to be honest with myself, I am obliged to utterly repudiate the claim made by W. Q. Judge that he is to be acknowledged as the sole head of the Esoteric School. I have held my peace for several years, but I feel now that it is due to a large number of

American Theosophists to speak out frankly and plainly. I have no war to make on Judge personally. But I honestly believe that he is dragging down a great many people by Jesuitical means which are a little short of diabolical. I do not know as I can help matters, but if a word of warning is of any use, I shall speak it so far as I can. I enclose you a copy of a letter which I sent this morning to Mr. Judge."

A search made among Mr. Judge's papers a fortnight after his death (21st March, 1896) revealed the fact that he had nominated as his successor, Mrs. K. A. Tingley, an American Spiritualistic medium, entirely unknown to myself and the members in general. He added a condition, it seems, that the secret should be closely kept for one year, from all except those whom he had chosen to open and examine his papers. Dr. Franz Hartmann, a fellow-seceder with Judge, but who at the time of writing had given his "voluntary and prompt resignation from the Presidency of the T. S. in E. (Germany) after my (his) discovery that "the spirit of intolerance prevailed therein," contributes to the *Theosophical Forum* (New Series, Vol. III., No. 7, April, 1898) the following caustic paragraph about the alleged secret methods employed in the interests of Mrs. Tingley :

"The letters before us, privately written by Mr. B...C.., S...C... and others, in which orders are given as to how the public should be mystified and the members of the T. S. taken by surprise, and in which every doubt about the Mahâtmarship of Mrs. Tingley is put down as a deadly sin against the Holy Ghost, are a masterwork of Jesuitism ; but it is none of our business to trouble ourselves about the means which any church organism may use for obtaining power over the minds of the faithful and over their money ; I only wish to state that the church of Mrs. Tingley never has been and is not now representing the real Theosophical Society which has been established by H. P. Blavatsky, nor did the real W. Q. Judge ever resemble the caricature which the adherents of Mrs. Tingley have made of him and of which they have created an object of adulation and idolatry."

Another group into which the Secessionists had split in revolt against Mrs. Tingley's autocracy, which called itself the "Temple" and had for its "veiled prophet" another psychic, figuring under the pseudonym of "Blue Star," published in a circular dated at Syracuse, N. Y., February 1st, 1899, the following indictment :

"Before Wm. Q. Judge passed into the silence, he left with the

selected Outer Head an injunction and a request. He told her that at a certain time after he was gone she would receive a certain sign, immediately upon the receipt of which, she was to send for the person bearing that sign, and place that one in the Inner Circle of advisers. This person, whom we will refer to by the impersonal name of Blue Star, had strong occult connections with the Lodge of Masters, and would receive directions which would be transmitted to the O. H. and from her to the different groups. The sign was sent to the O. H. over a year ago, but she refused to accept it, or recognize the person giving it. She disobeyed this injunction as well as the one commanding her to keep secret her connection with the Lodge for one year. Overweening ambition and desire for public recognition is the cornerstone of her failure to keep connection with the Lodge. She organised the Crusade around the world which should not have been attempted until ten years after the death of W. Q. J., when conditions in America, now under preparation, would have made it a great success, instead of the useless expenditure of time, money and force that it really was. She selected the *site* for the School of Mysteries *which is not the place* selected by the Lodge. Then she called the Convention at Chicago, where was cut the last strand of the thread which bound her to Masters. Since then she has been working solely on her own responsibility."

A year earlier (February 26th, 1898) Dr. J. D. Buck, later of the "Temple," backed by twenty-four sympathisers, forming what was called the Amrita Group, had himself notified her thus of his revolt :

"I have resigned from that section of the E. S. T. over which you preside. This action was due to you no less than myself. Being no longer in sympathy with your methods, and my confidence in your direction being broken, I could not receive instruction or bestow obedience to any order of yours. You have converted the E. S. into a star-chamber, where insinuations and slander against Brothers is indulged in without protest, and where explanation or defence is not permitted. This I regard as not only unbrotherly but as Jesuitical and cowardly. I think such methods demoralising. I deny that they emanate from the Great Lodge and I believe they will rebound on all who participate in them."

A third split, led by Mrs. Tingley's most trusted lieutenant, Mr. E. T. Hargrove, who was one of a globe-trotting party called the

“Crusaders,” sent out (at an expense of \$30,000,) to advertise their party in all countries where we were known, in the hope of destroying our influence, and who issued a circular on the 1st March, 1898, in which Mr. Hargrove, with a pathos which would be touching if it were not so funny, solemnly notifies his “Purple Mother :”

“You have ceased to be the Outer Head of the E. S. T. in the *interior* and true sense. You will before long cease to be the Outer Head of the school in the *exterior* sense. The Outer Head to follow you has already been appointed by the Master.” She must have thought this cruel, indeed, as coming from one to whom she had written on September 5th, 1896, signing herself “Purple :” “You are more to me than all in this great world.” We have Congreve’s authority that hell has no fury like a woman scorned, which may explain her saying in a letter of April 11th, 1898, to Mr. Neresheimer, that Messrs. Griscomb, Hargrove and Spencer were a lot of “occult desperadoes.”

The chronological sequence of the Secession movement would, then be as follows :—

May 8th, 1891.—H. P. B. died, after appointing Mrs. Besant her successor : subsequently, influenced by representations made by him, the latter united Mr. Judge with herself in a joint leadership.

July 10th, 1894.—Judicial Committee, on Mr. Judge, sat in London.

November, 1894.—Mr. Judge issues a circular “deposing” Mrs. Besant and assuming sole control.

April 28th, 1895.—Boston Convention : American Section secedes.

June 27th, 1895.—Secession recognised, and Charter of American Section transferred to loyal minority.

A. P. Sinnett appointed Vice-President to fill vacancy caused by Mr. Judge’s secession.

The pitiful part of this pitiful business is that each of these Secession leaders pretends to be acting under the inspiration and guidance of the Masters, while at the same time doing everything to degrade the name of and bring shame upon the Theosophical movement. The thoughtful reader cannot fail to see that these splits and quarrels were an inevitable sequence to the original Boston Secession, secretly engineered by Mr. Judge ; the lust of power spreading its contagion from person to person. At the present writing Mrs. Tingley has been the most successful and, as “She Who Must Be Obeyed,” rules her millionaire and pauper followers as Autocrat at Point Loma.

H. S. OLCOTT.

THE GREAT PYRAMID.

IT is a recognised fact that each important matter of study may be considered from two widely different standpoints—that is to say *apparently* differing—*viz.*, from the standpoint of those who judge according to established facts (at least *for them* established facts) and from the standpoint of those who judge according to their inner intuitive feeling. The first is called the scientific view, by the second I want to denote the judgment of those who by an inner knowledge—the knowledge of the soul, not of the present brain-consciousness—know of the real truth of things. Now it has become a deplorable custom, that those who judge according to the often very relatively established facts, do not set any value whatever on the opinions existing on certain matters with those who possess an inner appreciation of the gnosis of these things.

The former school of thinkers constitutes the majority, because the bulk of the unthinking masses sides with them, not by conviction but by mental love of ease or ignorance.

In the first place I wish to put a question to my readers : “ Does not the first view rest on a *preconceived feeling* about certain things ? ” and in that case, I should certainly answer “ yes. ” For the scientist who collects a number of facts, physical facts, and who does so merely with the idea of analysing them and putting them together, etc., with the intention of building up the history of these things, possesses besides his knowledge as a scientist, his feeling as a human being, the latter being formed by his intercourse with similar thinkers, friends and acquaintances, not only of this life, but by his thinking and his intercourse with them in former lives as well. Beyond doubt, even against his own will, a scientist will look at a subject through the glasses of his feeling, glasses that have been formed in former lives and are continually being formed in the present.

Now let us consider the facts themselves from which they derive their scientific opinions of the history of antiquity. Our present investigators have little to do in this respect, least of all with written records. Till a comparatively recent time the considera-

tion of that which was written was entirely subjected to and limited by church dogmas, and a free and independent opinion on a matter such as the one under discussion was absolutely impossible. That which is thought and written about it could develop freely only as lately as the last century, and it is exactly in that century that important facts began to be divulged, and every one who knows how little knowledge of facts was available till now, and is acquainted with the theories based on these facts by different scientific investigators, will perceive that the theories do not fit in with them. When, as well-known records show, the history of humanity is to be traced to a period of some thousands of years before Christ, and the facts from the beginning of that history prove that advanced civilisations existed in those times, then it may be scientific, but it is not logical, surely, to say that this was the beginning of the history of human civilisation, with a view especially to another scientifically established fact, that the earth existed millions of years before that epoch. For we have to *choose* between two views concerning the things previous to the epoch from which our dates commence, namely, either humanity existed for thousands, nay, perhaps for millions, of years in a savage state, and in that case the development of the next few thousands of years was entirely in keeping with the fact, or civilisations were in existence long before the said epoch. Here an opinion about this period, if at least one wants to form an opinion, is resting solely on feeling, as any satisfactory knowledge of facts is wanting, and this being the case, the Theosophical theory in this instance has as much value as the scientific one.

Is not this true also as regarding a later period?—may be asked, and not without reason. I for one think that it is most assuredly true, but in order to prove this, one has to be able to make the existing facts tally with the theory; and this requires more than can be expected from a chance student. This requires a scientist with Theosophical theories, and such are wanting as yet in our several departments of science. But if we, who are unable to collect a sufficient number and knowledge of facts to bear out our theories scientifically, only persevere on the strength of our inner knowledge, the stress will become so great, that even this squaring of facts with theories will soon cease to be only a beautiful dream. And it is because I feel this and know it to be true, that I have the courage here to

treat my subject from a point of view which rests on data taken from "unscientific" books written by "unscientific" people, who nevertheless, I feel certain, possessed more real knowledge about these things and therefore have more right to speak about them, than a mere collector of facts. If a person feels deeply in regard to a subject, this is a proof that in his aura, skandha's are existing from a time when he was very intimately connected with that subject and knew the thing, and if he gives those skandhas free scope, he will know more about the matter, in my opinion, than anybody judging only from outside.

But I have wandered already too far from my subject ; I desired to speak about the two great theories we have concerning antiquity and the history of humanity. The scientific theory then asserts, that all progress of man rests on a gradual evolution of physical man and his physical brain, and that man from the standpoint of the savage reached the present standpoint of civilization without any help from outside whatever, and also regards the said standpoint—with the conceit peculiar to our period—as a very high one, if not the highest that can be attained. We will not here discuss the question as to whether there is any reason to regard our present civilization to be of very high standing, but rather proceed to sum up what the opposite or Theosophical theory has to say. This theory teaches that up to a comparatively recent period, humanity has been entirely guided from outside, just as a young child first learns to walk supported by the hand of its parent, and that it is only nowadays that mankind begins to stand alone. In this childhood of humanity grand civilizations existed, established and guided entirely by those Elder Brothers of Humanity, who came from other parts of our solar system to help on our evolution. They were the Kings, Initiates and Priests of these ancient civilizations, and all the knowledge existing in our system was at their disposal. Hence They could present to mankind a civilization to be an example for later times. Now I do not pretend that the young races whom they guided fully answered to the intentions of these exalted Beings. No, we only know too well from what we have been taught, that they never could *compel* men, nor were allowed to do so, to execute Their plans completely ; though Their mere presence sufficed to carry a race to a high level of civilization and prosperity, and that race likewise fell to decay when They

again retired. The use of their presence could not be other than the first push that set the engine of humanity in motion, but now we are so far developed that we must try to come to the same results on our own account. A clear image of such a scheme on the smaller scale of a subdivision of evolution we find in art. In Greece, in antiquity as known to us, some great initiates have wrought statues that have not been equalled by any of their followers and are not equalled even in our days. Still, there they are, as an example of what is possible in that line, and the relative goal of our sculptors should be, in order to equal them, to reach in the future the standpoint of their creators. Here too, we see first an apparently uncommon and abnormal development and civilization, then a decline, and after that a coming civilization returning to the starting point, plus the inner evolution, gained by that imitation.

At all events, whether we can show and prove it by facts or not, Theosophical theory tells us, that the first civilizations of our humanity, those of prehistoric times, of which the first known Egyptian civilization was but a degenerate remnant, were established and guided by Adepts or in some few cases by very exalted Beings from other globes in our system.

If we adhere to this view there can be no doubt with us other than that we have to consider all matters we know or guess at, concerning these civilizations and that of historical Egypt likewise, in quite a different light from that of the average scientific investigator.

If now in the light of this theory, we look at the subject of which I intended to treat . . . to wit, the different theories existing about the Great Pyramid, its Builders, the why and wherefore of its erection, etc., then we certainly can *not* agree with the words of one of the greatest of our present Egyptologists, Mr. E. A. Wallis Budge, when he writes in his last great work, concerning the subject in hand :* “ In the following pages no mention will be found of the various ingenious theories that have always gathered around the Great Pyramid, and that would attribute hidden purposes and significations to this extensive monumental tomb, for by all competent experts it is now taken for granted, that it actually *was* built for a

* Books on Egypt and Chaldea. A History of Egypt from the end of the Neolithic Period to the Death of Cleopatra VII., B.C. 30, by E. A. Wallis Budge, London, 1902, 8 Vol.

tomb, and not to exemplify any esoteric teachings connected with the Hebrew Patriarchs and others." * This statement may have great authority, and undoubtedly has, for those who hold the ordinary scientific view, surely ; but as surely there will be a great number who, though not belonging to the "competent experts," certainly do not agree with it, and never will, because they follow the "theory of feeling," and also because in numerous cases they do not acknowledge the authority of the facts stated. But to form a correct idea about some of the theories concerning the Great Pyramid, it is certainly necessary in the first instance to see what are the theories and data on record about the inhabitants of Egypt during the period of the building of this Pyramid.

In the first place, the scientific ones. In his foreword to the work above mentioned Budge says : " That archæologists have long ago asserted that the period of three or four thousands of years by many considered as sufficient for the creation, growth, maturity and decay of ancient Egyptian civilization, did not indeed suffice, and that the beautiful reliefs and paintings and the gigantic Pyramids, which were the work of the Egyptians of the Fourth Dynasty, could never have been produced by a people that was completely savage a few hundred years ago. It has now been proved that this view was the correct one, and it is known that Menâ or Menes was not the first King of Egypt,† nor did the period of civilization, revealed to us by the works of the dynastic Egyptians emerge, ready made so to speak, during the reign of that king. It is equally sure that a number of independent kings must have reigned in the Delta as well as in Upper-Egypt long before Menâ, though it is perfectly possible that he was the first king, historically known, who succeeded in making himself king of the South as well as of the North.‡

Now this agrees very well in a certain respect with our Theosophical theory of pre-historic civilization, for besides what is mention-

* Op. cit. Vol. II., Foreword, pp. 8, 9.

† According to Manetho's Tables this really should have been the case and it is simply for this reason, that many have come to regard him as a kind of primeval king. Now these Tables do not rest on any authority whatever, because only *fragments* of them are mentioned by some few classical writers. The original Tables of Manetho have been destroyed most likely in the great fire of the Library of Alexandria. (V. G.)

‡ Op. cit. Foreword, p. 12.

ed here it is a fact that Menes, though he caused some great public work to be executed (as the changing of the course of the Nile, by constructing a huge dike) and was a great ruler generally, who contributed a great deal to the material well-being and the prosperity of his subjects, he also went too far in this respect and introduced much luxury and excess at his court, and thereby it is shown that he had become already materialistic and was by no means a King-Initiate, at least not of that high degree generally designated by this word. It is certain that the introduction of great luxury with a great nation always has been the mark of the beginning of decay, as is distinctly shown in the case of the great Roman Empire, so that we may conjecture that the period of greatest prosperity was not during the reign of Menes, but long before that time, and that the commencement of that civilization has to be looked for much further back in remote antiquity. So far, we do not see any difference between these two theories. But a great difference begins to show itself when we hear what science teaches concerning the various elements constituting the population and the way in which the land was peopled. In one point Egyptologists generally agree, namely, in that the historical Egyptian race was a mixture of African negro tribes and Asiatic Colonists, but that during the historically accepted period the Egyptians were ignorant about their real ancestors, that the types were considerably mixed, and that among them there was found the type of all those that had alternately dominated Egypt.

Prof. Maspéro derives the Egyptians from the Proto-Semitic races * who came from Asia, passing the Isthmus of Suez, and found another race on the banks of the Nile, a negro race most likely, which by them was pushed back into the inland. It is more difficult to say when this took place, and we find that Egyptologists as Flinders Petrie, Budge, Maspéro, Wiedemann and others, do not give any data, and only a fixed chronology according to dynasties is introduced since Menes. That it took place a very long time before Menes is obvious from what precedes. These colonists seem to have settled first in Upper-Egypt, south of the historical Thebes, even before the formation of the Delta, and gradually spread towards the North. The records of the later priests handed down to us, concerned the inhabitants of the South, who by them were regarded as a kind of

* " *Histoire Ancienne des Peuples de l'Orient, l'Egypte Primitive,*" p. 17.

ancestral Gods, called the sons of Horus or Schesoo-Hor. They were the inhabitants of the regions situated near the springs of the Nile, called Poënt, and which is spoken of as the Holy Land of Khent. The Southern country always remained the great Holy Abode of the tribes that went to the North, and all their legends are full of allusions to it—evidently not without reason, though this must be looked for in Theosophical and not in scientific writings. Madame Blavatsky says in the “Secret Doctrine” * that these original inhabitants of Poënt were an Aryan nation, who went from Asia to the springs of the Nile. She describes this colonising expedition at great length. She gives a more detailed description of the ancestral Kings of the Egyptians, in “Secret Doctrine,” Part II., p. 343.

“It is to this period we have to look for the first appearance of the ancestors of those whom we term the most ancient people of the world—now called respectively the Aryan Hindûs, the Egyptians, and the oldest Persians on the one hand, and the Chaldees and Phœnicians on the other. These were governed by Divine Dynasties, *i.e.*, Kings and Rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is of course useless to attempt to force a belief in the existence of such Beings on sceptics.”

How the Asiatic tribes, namely, the Eastern Ethiopians,—the mighty builders—emigrated from Asia to their new home, Egypt, H.P.B. tells us very clearly also in the “Secret Doctrine,” where she gives an explanation of the fable of Io, as told by Prometheus. “Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother,” she says, and then proceeds to give the following explanation of this legend :

Io is the mother and the symbol of physical humanity.† In the legend the racial wanderings are traced as plainly as words can express it. She (Io) has to quit Europe and to go to Asia’s continent, reaching there the highest of the mountains of Caucasus ; afterwards she must travel Eastward, after passing the “Kimmerian Bosphorus” and crossing what is evidently the Volga and now Astrakhân on the Caspian Sea, finally to reach the land of the

* “Secret Doctrine,” Part II., pp. 435, 436.

† “Secret Doctrine,” Part II., p. 434.

'Arimaspian Host' (East of Herodotus' Scythia). Madame Blavatsky goes on to say, that Prof. Newman rightly conjectures this to be the Ural. The legend then gives something that has been inexplicable to all European interpreters: Io is to found a colony and has therefore to travel farther Eastward, till she comes to the river Ethiops, which she is to follow till it falls into the Nile. Now some think that the Nile "rising from some place in India and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians."*

Obviously this idea owes its origin to the fact that no other Ethiopians were known than those inhabiting the Northern part of Africa; but Madame Blavatsky says, that the river mentioned certainly is the Indus, that was called by the Eastern Ethiopians, Ethiops, also Nîl and Nîlâ.† And further, "India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in 'Isis Unveiled.'‡ Nîlâ simply means blue waters. "The race of Io, the 'cow-horned maid,' is then simply the first pioneer race of the Æthiopians, brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists from India. Therefore Prometheus says to Io, that the sacred Neilos—the God, not the river—shall guide her to 'the land, *three-cornered*,' namely, to the Delta, where her sons are foreordained to found 'that far-off colony.' It is there that a new race (the Egyptians) will begin."¶

We certainly have now material enough to think about in what Madame Balavatsky has given us concerning the formation of the new race, and we may connect it with other data concerning the Egyptians; but to be as clear and as complete as possible on this point, I give here something that is said about these immigrations in the remarkable book entitled: 'The Story of Atlantis: ' "Egypt must now be

* "Secret Doctrine," Part II., p. 435. Compare Prometheus Bound, p. 385, note.

† Op. cit.

‡ "Secret Doctrine," Part I., pp. 569, 570.

¶ "Secret Doctrine," Part II., p. 436.

referred to, and the consideration of this subject should let in a flood of light upon its early history. Although the first settlement in that country was not in the strict sense of the term a colony, it was from the Toltec race that was subsequently drawn the first great body of emigrants intended to mix with and dominate the aboriginal people."

In the first instance it was the transfer of the great Lodge of Initiates. This took place about 400,000 years ago. The golden age of the Toltecs was long past. The moral degradation of the people and the consequent practice of the "black arts" were becoming more accentuated and widely spread. Purer surroundings for the White Lodge were needed. Egypt was isolated and was thinly peopled, and therefore Egypt was chosen. The settlement so made answered its purpose, and undisturbed by adverse conditions the Lodge of Initiates for nearly 200,000 years did its work.

About 210,000 years ago, when the time was ripe, the Occult Lodge founded an empire—the first "Divine Dynasty" of Egypt—and began to teach the people. Then it was that the first great body of colonists was brought from Atlantis, and some time during the ten thousand years that led up to the second catastrophe, the two great Pyramids of Gizeh were built, partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power during the submergence which the Initiated knew to be impending." *

Now there remains little to be said about the information given in the book before mentioned, that seems important in connection with the subject in hand. To everybody interested in it, I should recommend to read the whole treatise. What is of importance here to mention is the fact, that I do not think that by the two great Pyramids of Gizeh is meant the Great Pyramid, but the other two, known as the Pyramid of Kephren and of Menkaura. The former was, as far as I understand, built more than 400,000 years ago, which is to be inferred from what is said in the "Secret Doctrine," Part I., p. 468, and to that I shall have to refer presently.

Mr. Sinnett, in his treatise on "The Pyramids and Stonehenge" has written at great length on this point, of the population of Egypt during that period,† and I could not do better here than give a short

* "The Story of Atlantis," pp. 37, 38.

† "The Pyramids and Stonehenge," pp. 10, 15.

summary of the information he gathered from occult sources with regard to this part of our subject. In the first place then, an investigation concerning the origin of Egyptian civilization brings us to the Atlantean race. About a million years ago this Atlantean race predominated in almost all habitable countries, though of course, the majority lived on the continent of Atlantis. Egypt itself was occupied by a people far below the Atlanteans in civilization. During the decline of Atlantis the Adepts and in general the more spiritually enlightened of the Atlanteans gradually left the main continent, and settled in remote districts, frequently in the midst of half-savage tribes, whose proximity nevertheless was less harmful than that of their degenerate countrymen who had polluted the atmosphere by evil thoughts and deeds and whom they could influence no longer. They might be of much greater use to the still undeveloped races, who as yet were uncorrupted. Everywhere, in different countries we find the marks of the sojourn of these Adepts in the form of buildings left by them, now in ruins, especially of temples; so for instance the Pyramids in America, Stonehenge in England, the Pyramids in India and conspicuously among all, those best known, the oldest Pyramids of Egypt. The Adepts who settled in Egypt did not find any more a half-savage race, but a developing one, consisting of a mixture of the old races and Atlantean emigrants, the so-called Ruta-Atlanteans. Madame Blavatsky says, speaking about these races: "Nevertheless, even in the days of Plato, with the exception of priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race and had settled in Egypt some 400,000 years before."* (This *alien* race was the Ruta-Atlanteans.)

When the seed of spirituality took root during the sojourn of the later Adepts, these Adepts seem to have taken in hand the government, in worldly as well as in spiritual matters. They were the divine King-Initiates, who precede the human dynasties of Menes and they led Egypt to a material and spiritual prosperity, of which the Egyptian civilization as known to us is but a faint reflection.

* "Secret Doctrine," Part II., p. 792. See too, "Secret Doctrine," Part II., p. 436.

During their reign—and it is impossible here to talk of years, so it will suffice to say, it was the period lying midway between the first emigration of the Atlantean Adepts and the present epoch—the first pyramids were built, not as an original something, but as the universally accepted way of building temples and dwelling places of Adepts in that time; for Madame Blavatsky says that Egypt was by no means unique in possessing pyramids, but that they existed on the four corners of the world, though in that time the principal seat of the Adepts was in Egypt. Now this was, according to Mr. Sinnett, about 200,000 years ago.*

I have now come to a point in this paper, when, referring to all that precedes and appealing to the occult authority of this statement, I can properly deal with the reason why I think it useful and desirable to treat upon such a subject as the one under consideration. When we learn from the foregoing statement, that the Adept-Kings were the rulers of the people by whom these Pyramids were built, we as Theosophists, with the idea we approximately have formed of such highly developed Beings, cannot imagine that these Pyramids were built as “tombs.” With us there is no doubt whatever but that these pyramids served some high purpose, and we can then fully accept what Mr. Sinnett says in the already mentioned treatise,† that these pyramids, and especially the Great Pyramid, were meant as temples of initiation, and that the Great Pyramid had another use besides this, namely the protection of visible magical objects, that were hid beneath the rocky surface and used during the occult mysteries. It is said that they were buried in the rocky soil, that the pyramid was erected over them, in order to secure them against earthquakes and the effects of the vast inundations that flooded Egypt and other parts of the earth with immense masses of water.

But while this occult theory clashes completely with the authoritative and conventional tomb-theory of the pyramids, we must not lose sight of the fact that during the decline of Egyptian civilization, that is to say during the historical period known to us, esoteric knowledge had, of course, disappeared with the Adepts, who had retired to a still more distant country as the generation grew more and more materialistic, and that this theory certainly has more value and is

* “The Pyramids and Stonehenge,” p. 13.

† Op. cit., p. 13.

borne out by proofs regarding the now ensuing *fashion* of building pyramids for tombs. For surely those later kings did not build them as places of initiation, and there is abundance of proof that they were meant for tombs; the fact that they took the pyramidal form is owing to their imitating the existing older pyramids. We therefore must find the value of the pyramids as seen from an occult standpoint in data not discovered in connection with the later pyramids, but entirely on those which have been procured by Clairvoyant investigation, such as Mr. Sinnett gives us in his treatise and concerning which we also find sufficient hints in the "Secret Doctrine."

But apart from this occult value of the oldest pyramids in general that of the Great Pyramid may be of special importance to us, if we have a proper respect for the statement Madame Blavatsky gives us in the "Secret Doctrine"* concerning this point, namely :

"The Great Mother lay with the Δ , and the $|$, and the \square , the second $|$ and the \star †, in her Bosom, ready to bring them forth, the valiant Sons of the $\square \Delta ||$ [or 4,320,000, the Cycle], whose two Elders are the \circ [Circle] and the \cdot (Point). At the beginning of every Cycle of 4,320,000, the Seven, or as some nations had it, Eight, Great Gods, descend to establish the new order of things and to give the impetus to the new cycle. That *eighth* God was the unifying Circle, or Logos, separated and made distinct from its Host, in exoteric dogma, just as the three divine *hypostases* of the ancient Greeks are now considered in the Churches as three distinct *personæ*. As a Commentary says :

'The Mighty ones perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our *mâyâvic* veil (atmosphere).'

Thus we are taught that the Great Pyramids were built under their direct supervision, "when Dhruva (the then Pole-Star) was at his lowest culmination, and the Krittikâs (Pleiades) looked over his head (were on the same meridian, but above) to watch the work of

* "Secret Doctrine," Part I., pp. 468, 469.

† 31415 or . . . the synthesis, or the Host *unified* in the Logos . . . according to Madame Blavatsky as before mentioned. Therefore the reader will not be surprised, if this number is frequently referred to in the subsequent treatment of the Great Pyramid, (V. G.)

the Giants." Surely it must be worth while for us to try and show that there are reasons to prove that the Pyramids had a higher value and use than merely being "monumental tombs for vain kings," and it is this I propose to do. I wish to deal with the following points subsequently : the situation of the Pyramid, its Builders and its astronomical value, a description of the wonderfully intricate and interesting system of passages and galleries ; then a summary of the number (about 40) of more or less valuable theories, and finally a detailed consideration of the ideas favouring the mystical theory ; ultimately we shall try to understand the symbolism of this wonder of the world.

May I succeed in giving to my readers an impression of the enormously great mystical value of this Gift of the Gods !

H. J. VAN GINKEL.

(*Trans. by Clara Streibel.*)

[*To be Continued*].

ADDRESS OF THE PRESIDENT-FOUNDER AT THE
THIRD INTERNATIONAL CONGRESS OF THE
EUROPEAN SECTIONS OF THE T. S.

BRETHREN,—It has given me sincere pleasure to accept your invitation to preside at this third Congress of the Federation of the European Sections of the Theosophical Society, for the plan of local Federations, national Conventions and International Congresses has commended itself to my judgment from the very first : it illustrates the Society's principle of fraternity and is the best of all means to make our members acquainted with their colleagues of other towns, provinces and countries. A personal intercourse of a longer or shorter period is worth more than any amount of correspondence, to establish between us the ties of friendship and awaken the spirit of brotherliness and good-will.

The meeting of this Congress at Paris and the large attendance of members of various nationalities, some of whom have come from distant countries to take us by the hand and affirm their readiness to

co-operate with us in pushing on the theosophical movement, has for me a deeper significance than it can have for most of you ; for I can thus measure the growth and vitality of the movement. When Madame Blavatsky and I came here in 1884 there was an extremely poor outlook for the European part of the movement outside the United Kingdom. In Paris there were three little groups of students, *viz.*, those led by the late Lady Caithness—Duchesse de Pomar—that of Dr. Fortin, and that of the late M. Leymarie ; the first and third mixed up with Spiritualism, the second with a sort of occultism. Comdt. Courmes was then in the Naval Service, his home being at London. Later, there came into the movement a strong character, the late M. Dramard ; and another, M. Edouard Coulomb, who had the misfortune to bear a name which had been tainted in India by a person not in any way related to him. We had also M. Arthur Arnould, a well-known man of letters and of excellent personal character. A new branch was formed by M. Arnould in connection with Dr. Gerard Encausse (widely known in the circles of magic, alchemy and sorcery under the pseudonym of "Papus") whose relations with us were cut off somewhat later by his expulsion. We had also, in the persons of M. Gaboriau, and the late M. Gillard, very enthusiastic and hard-working colleagues. In that same epoch began our connection with one of the noblest-hearted Frenchmen whom I have ever met, the late Paul Tourniel, whose recent death has been a heavy blow to us. But until quite recently the lives of our French Branches have been precarious as if they contained no one person who could draw into the circle about him enough of the vital current which animates our movement to give them a strong hold on life.

At the time of the visit of the Founders to Paris in 1884 our Society had only a fraction of its present strength. Our official statistics show that up to the close of that year only 99 Charters for Branches had been issued, whereas, up to the close of 1905, I had issued 850 Charters and, to give you an idea of its present great vigour I may mention that during the twelve-month ending December 1904, fifty-five Branch Charters were issued and in the succeeding year sixty-one. As explained in my last Annual Report, our Society, like every other society in the world, has had its losses of members and dissolutions of Branches, so that, from the year 1875 to the end of

last year, 186 Branches had lapsed from internal causes, besides the 85 Branches which took part in the Judge Secession, which cannot be said to be a large number when we come to consider the heterogeneous character of our members of so many different races, religions and international prejudices ; in fact, that despite everything, we could count at the time of the last Report 579 living Charters is something quite wonderful and perhaps unique in the history of modern organisations. The Society is now operating in 44 different countries for, to the computation of 43 made at the close of last year, we must now add Turkey, a Charter for a Branch at Salonica having been issued since my arrival in Paris a few days ago.

THE SOCIETY'S HEADQUARTERS.

The curious ignorance which I have encountered since I came to Europe, with respect to the location of the Executive Center of the Society, leads me to make a brief explanation on this point. Some have thought that it was at Calcutta, some at Bombay, whereas, in point of fact, it is at Adyar, a suburb of the City of Madras. This is my official residence, the depository of the Society's Archives, the site of the Adyar Library (which is becoming one of the most important Libraries of the world in the matter of the richness of its collections of Oriental books and manuscripts) and the place from which all charters for Sections and Branches and diplomas of Membership officially issue. As many people have asked me both in Great Britain and here how I left Mrs. Besant, as though we were living in the same house, I will simply add that Benares where she lives, is nearly a thousand miles away from Adyar. At my Office center all the threads of influence which bind together the eleven national Sections of the Society into one consolidated unit, so that the view of the movement which I have is, so to say, an universal one, while that which presents itself to a large number of our members is either of a parochial character, relating to their own small center, or merely national, with the capital city of the country as the nucleus of the movement. You cannot possibly realise the size of the movement to which you belong until you let your thought travel over continents and oceans, from the Branches in Northern Sweden within the Polar Circle to those at the Southern extremity of the South Island of New Zealand, and then fix your attention upon Adyar, our official center, the heart from which

pulsates the vital force that keeps alive all Branches and Sections throughout the world. The secret of the persistent vigour of the Society is that its platform is so drafted as to exclude all dogmas, all social contests, all causes of strife and dissention such as are begotten of questions of sex, colour, religion and fortune, and make altruism, tolerance, peace and brotherliness the cornerstones upon which it rests : its aim is to make us keep ever in view a splendid Ideal and stimulate us to observe the Golden Rule of doing to others as we would wish to be done by. I do not venture for one moment to say that we have fully succeeded in living up to our Ideal ; far from it. But the mere fact of the existence of the Society after all its vicissitudes and its present powerful vitality gives ample proof that we have achieved much in that direction. We have had a multitude of shocks and crises through which the Society has passed unscathed, as it will pass through the others which must inevitably come. However oblivious of it others may be, I never for one moment forget that the Mahâtnas, whom I have been blessed in knowing personally for many years, are behind this movement, watching over it and helping every one of us who has deserved their assistance. Under such auspices this Society will never perish while there remains even a small handful of members who are brave, faithful and unselfish.

COMPLAINTS MADE AGAINST THE T. S.

One objection which has been rather persistently urged in France, where socialism is an active issue, is that while we profess to make fraternity our chief ideal we do nothing to practically illustrate it in the way of forming socialistic and charitable societies. These views are based upon a total misapprehension of the constitutional character of our Society. Its aim is to float ideas which are likely to benefit the whole world, to give clear and just conceptions of the duty of man to man, of the way to secure peace and good-will between nations, to show how the individual can secure happiness for himself and spread it around him by pursuing a certain line of conduct, and how Ignorance, which has been declared by that great Adept, the Buddha, to be the source of all human miseries, can be dispelled. One of its chief objects is to discover and expound the fundamental basis on which stand all religious systems and to make men divest themselves of every shadow of dogma so as to become tolerant and forbearing towards all

men of other faiths than one's own. It was never even dreamt that we should amass capital as a Society to organise societies of any kind, whether socialistic, religious or commercial, and I have set my face from the first against every attempt to make it responsible for the private preferences and prejudices of its members, repudiating in *toto* every procedure, however seemingly innocent in itself, which could be construed into a breach of our constitutional neutrality. The members of the French Section will recollect that quite recently I had to officially reprobate the passage of a resolution expressing the Society's sympathy for the work of a Peace Society. Should we once begin this ill-advised departure from the neutral ground upon which we have grown and flourished and express our collective sympathy with socialistic, temperance, vegetarian, anti-slavery, esoteric, masonic, political and charitable societies, we should soon fall into chaos ; our resolutions of sympathy would soon become a drug in the market and all our present dignity would be sacrificed in gushes of uncontrolled sentimentality. It is hard for me to have to utter this word of warning but I would rather a hundred times sacrifice the friendly opinion of my colleagues than keep silent while they, in their inexperience, are trying to drag our car to the crest of the slope at whose foot lies the chasm of ruin.

I hope you all understand that while I am defending the rights of the Society as a body, I have not the remotest wish or thought of interfering in the least degree with the liberty of the individual. Quite the contrary, I sympathise with and encourage every tendency in my colleagues to ally themselves in movements tending towards the public good. I even go further in setting the example of working for the promotion of education among the Buddhists of Ceylon and the Pariahs of Southern India ; I am also a Trustee and friend of the Central Hindu College managed by Mrs. Besant at Benares, without either she or I, in our work among the Hindus and the Buddhists respectively, attempting to throw the responsibility for it on the Society.

Another complaint made is that we are responsible for the whole litter of little occult societies (some of them of an indecent character, since they have sold love philtres, tips for speculations on the Bourse and the Race course, telling of fortunes, etc.). Needless to tell any of you older members, the Society is not only not responsible for these

little centers of selfishness and superstition but they are abhorrent to its ideal. These social microbes have ever existed beneath the surface of human society and any powerful force-current like that of our movement stimulates them into new life. I am sorry to say I have found in different countries that our members, carried away by a thirst for the occult and the mysterious, have patronised all sorts of huxters of phenomena and have, but too readily, enlisted themselves as followers of these exploiters of human credulity. Until now, a majority of our members have not come to realise the difference between the veritable *siddhis* (spiritual powers) described by Patanjali, the great founder of the Indian philosophy of Yoga, and the elementary psychical powers of uneducated, sometimes hysterical, persons who give seances for pay or gratuitously. It is impossible to dwell too strenuously upon the prime importance of learning to distinguish between these manifestations. The psychic faculty, like a sharp sword standing in the corner of a room, may be used for a good or an evil purpose. The possession of clairvoyance—whether retrospective or prophetic—clairaudience, the power to speak or write in unlearned languages, to move ponderable objects without touch, to read thought, to travel in the astral body, to precipitate pictures or writings upon paper or other materials, to see and describe absent persons, etc., are no evidence whatever of purity or elevation of character or spiritual evolution : I have known persons rarely gifted in one or other of these respects who were immoral in habit and false in statement. Patanjali specially warns us to avoid at all costs the following of these perverting psychical powers into the side paths which lead the pilgrim away from the straight road that runs towards the top of the mountain of spiritual development. They are but the spawn floating on the surface of the water over which we must propel the bark of our higher self to arrive at the port of adeptship.

While upon this subject I wish to impress upon your minds that no more dangerous obstacle lies in the Upward Path than credulity. The first great lesson taught by the Adept Master to his pupil is, to use his reason and common-sense in all things ; no teaching is to be taken as inspired, no teacher to be infallible. "Act," wrote a Master to me in the beginning of my pupilage, "as though we had no existence. Do your duty as you see it and leave the results to take care of them-

selves. Expect nothing from us, yet be ready for anything." This was a life-lasting lesson to me and I have acted upon it to the best of my ability ever since. In the very early days I had the tendency of taking as almost unquestionable the teachings that I got through Madame Blavatsky : I was afraid not to follow blindly her instructions lest I might unwittingly be disobedient to the wishes of the Masters. But experience cured me of that and threw me back upon the exercise of my common-sense, since which time I have had nothing to regret. I pass this lesson on to you, beginners, in the hope that in the early stages of your career you may be willing to listen to the advice of an elder brother whose experience in psychical matters already dates back fifty-five years. Do not be carried away by over-credulity into accepting as infallible a single line or word written or spoken in our movement from the time of H. P. B. onward ; do not blindly believe that an eloquent speaker or writer must of necessity be more holy than yourselves, nor, on the other hand, fall into the fatal mistake of imagining that because one of your leaders may have failed, through moral weakness or temporary moral aberration, to embody the ideal of the Perfect Man, he or she must therefore be unable to give out teachings of a very high order. For recollect, my friends, we are all of us at the present time grossly ignorant of the relationship between psychism and spirituality, we do not know the boundary line between them, nor how it is that occasionally a polluted person, physically, may be utilised as a channel for the inflow of wisdom-teaching from the Masters. Does it not suggest itself to your common-sense that, given the fact of the world's population numbering some 1,500,000,000 and all under the supervision of the Guardians of the Race, a countless number of intermediate agents must be needed to act under the direction of the "Elder Brothers" to carry out their plans for facilitating the operation of the Law of Karma ? And do you suppose that the Masters have at their disposal a sufficient number of untainted and absolutely pure intermediaries to do this service ?

Some years ago I wrote an article on "Asceticism" in which I told about the rebuke that was administered to me at Bombay by a Master when, upon being asked to name the one among all the then members of the Society in India whom I thought the brightest spiritually, I named one whose devotion to the Society was great and whose personal conduct was irreproachable ; but I was told that I

should have selected a certain other person who, although a drunkard, was spiritually advanced within.

No sensible person would say that a person addicted to drunkenness or sexual excesses is more likely to be an accurate teacher or wise counsellor than one who leads a decent life ; quite the contrary, but it means that now and again appears a person who, despite moral failings, can serve as a channel for high teachings. Yet the very fact of his moral taint would naturally put us on our guard for fear that we might fall into the trap of our own credulity and take the teachings without proper scrutiny.

Then, again, the question of mental aberration, a most insidious and dangerous matter, confronts us. It is a fact affirmed by all medical authorities that in our daily intercourse we are constantly meeting with persons apparently sane who, nevertheless, are suffering from some mental aberration upon a given subject which may pass unnoticed for years unless some sudden occurrence should bring a pressure upon them, when this seeming innocent eccentricity may develop into acute mania. The impetuous current of modern life tends to develop unhealthy nervous states, and Hysteria, a monster which takes on many forms and may end in complete nervous disequilibrium in either one of a hundred aspects, is regarded by medical specialists as the most disturbing factor in our social relations. One medical author goes so far as to say that our great cities are, in fact, enormous hospitals. What is called "genius" may often be a species of madness, and the personal vanity so characteristic of devotees of the arts—music, poetry, painting, sculpture, the drama, literature—is diagnosed as one of the signs of hysteria : a French writer says that every hysteric must have her pedestal upon which to stand and attract attention.

By an interesting coincidence, just when I was compiling this Address their came to my hand a report in the *Daily Mail* of the 31st May of a case of hysterical illusion that bears upon my point. A lad of fifteen made himself believe that one of his legs was shorter than the other and acted accordingly.

A curious case of "hysterical short leg," to use the doctor's descriptive phrase, has recently been admitted into a special hospital in Central London.

The patient, a lad of fifteen, appeared to have one leg a couple of inches shorter than the other. Leg splints were used with the idea of extending the limb, but when the patient was placed under chloroform, his leg suddenly assumed a normal position.

The only explanation was that the lad, who was mentally deficient, had, by contracting the muscles of the leg, caused the appearance of a shortened limb. He was removed to a hospital which treats mental cases.

In the ward he was told to leave his bed and run to the fireplace and back. The lad burst into tears and declared he could not do it. The point was insisted upon and the patient staggered pathetically to the fireplace, and started to come back, when he fell. Unfortunately for the short-leg theory, he fell on the wrong side and the bogus nature of his alleged defect was made even more apparent than before.

He stolidly refused to use his leg naturally, however, in spite of the exposure.

A Fellow of the Royal College of Surgeons said to-day: "This assumption of bodily defects is not altogether unusual, and is a form of hysteria; a contraction of the muscles, and a tilting of the pelvis, and the thing is done. It is due to a morbid desire to excite sympathy, and to attract attention. I have known of cases where serious wounds have been inflicted by patients suffering from hysteria, with the same object. Firmness, judiciously mingled with persuasion, is the best treatment."

The craving for notoriety tends to make the hysteric accuse herself or himself of even crimes, rather than not be talked about. You all have read the works of novelists who show their want of mental balance in their writings, it being in some instances carried to a striking degree. The founders of religious schools are sometimes of this half-mad class, giving themselves out as inspired and in relations with personages of supernal rank. I have recently received a letter containing written messages to myself from Mahâtmas and from H.P.B., telling me of great changes that are to be made in our movement and in others by my correspondent as agent of the higher powers. This is not the only example within my experience. But unfortunately these self-constituted agents of Fate do not know that long before Madame Blavatsky's death a certain password was agreed upon between us two and our Adept Guru, which should always be embodied in any written or spoken message purporting to come from the Master or H. P. B., and until I get that I shall never be ready to accept as genuine any message given me by medium, seer or revelator. The most audacious of such communications which I have received was one from a British subject who, it appears, had made my acquaintance and joined the Society nine years previously. He says that he had been disappointed because our colleagues, instead of studying the religions of the world and trying to reconcile them, had taken to publishing doctrines of their own, contrary to religion. He then goes on to give me the following message, which I copy for the benefit of my fellow-students, especially for the medical men present, as a specimen of

this mad, hysterical vanity which is almost unique. He says : " I regret this the more as God, the Creator and Ruler of the Universe, and Author of all religions, has spoken to me, and revealed to me the truth. This I have already given you in an inspired letter, which God dictated to me on the 9th June, *but which I sent to India by mistake.* I hope you received it. It was intended to help you in your projects. Should you desire any further help from God, I am empowered to receive your enquiries, and deliver you the replies. God is willing to communicate with you on any subject you may desire."

I have not said this by way of a joke or to make you laugh, and far be it from me, a man of keen artistic susceptibilities, one who recognises the holy power of art in all its forms to express the noblest aspirations of the human mind, one who has been taught by Theosophy to at least grasp the idea of the illimitable possibilities of the developed intuitive faculty to explain to us ourselves, the nature about us and what lies behind its smiling mask, to utter a word of disloyalty to my convictions. There is the true art of the artist, the painter, the musician, the sculptor, the orator and the writer ; and the meretricious art that aims at display of exaggerated vanity, in short, of half-madness, the child of hysteria. Let us suppose that we have been for years enjoying the writings of one who has given us pleasure and real help in the gaining of knowledge but who suddenly shows by some outrageous action or teaching that his mind is in an unhealthy state. Our idol, one might say, has fallen from its pedestal and lies broken at our feet. The sun of our life seems no longer to shine, all turns black about us, we fall into despair, losing faith, losing confidence, losing hope. Under the impulse of our sudden grief we become desperate ; we sweep out the fragments of our idol, but *leave the pedestal standing until we can make a new idol and put it in the vacant place.* With unreasoning impulse we begin to doubt if any teaching given us by our formerly adored authority is really true ; our suspicion works back through all his books and if we do not throw them out of the window or burn them we lock them up in a closet or put them into a dark corner of our library so as to get them out of sight. Such conduct is absurd and proves that we are not well balanced mentally ourselves. Here is the point where we should summon all our reason and common-sense, and you will now see the profound wisdom of the advice given me by the Master

and given by the Buddha as the true basis of religious exegesis, in his "Kalama Sutra," or sermon to the people of the Kalama District of India. "Believe Nothing," he said, "merely because it is written in a book, or taught by a Sage, or handed down by tradition, or inspired by a Deva, etc., but believe only when the thing written or spoken commends itself to your reason and your experience : then believe and act accordingly." These are not his exact words, as I have no copy of the book here to quote from, but their substance. When I first read this discourse I told the High Priest Sumangala, of Ceylon, that if the Buddha had never uttered another word during his long life it was worth his while to have gone through his numberless reincarnations to have laid down this magnificent teaching. Echoing his views I advise you to pay no attention to the presumed authority and inspiration of any of our own teachers of the past, present or future, but to judge their utterances with the calm judgment of your experience, your reason and your common-sense.

Another cause of complaint against the Society is that its members are disposed to undervalue the methods and results of men of science. A conclusion to which some of us would jump, so to say, at a first seance with a psychist, is reached by them only after long and painstaking research, numberless repetitions of observations and the exclusion of every weak point in the train of reasoning. Evidently the two plans of obtaining knowledge are diametrically opposed. But with this difference that, whereas we may have formed and rejected a half dozen hypotheses, the man of science, like the tortoise in the fable, wins the race by going slowly and making sure of every step before taking the next one. Of course I know as well as any one how out of sympathy we persons of the intuitive class are with these cool-brained, cautious and conservative leaders of science ; how impatient we grow at their refusal to recognise a thing which to us is as clear as daylight ; and no one has more bitterly denounced their methods in the past than H.P.B. and myself, who put much of our bitterness into "Isis Unveiled" during the two years that we were occupied in its writing. I confess to even having gone so far as to invent, to my eminent colleague's amusement, the term "Huxley-centric system of science." That was a time when the tone of contemporary science was distinctly materialistic and the late

Professor Huxley and his eminent colleague, Professor Tyndall, had an equal horror of the word "intuition" and all it involved. Since that time enormous strides have been made from the rocky fortress of materialism towards the borderland of that smiling Land of Beulah which is the home of spiritual philosophy and its Adept Teachers. Since that time the discoveries of Röntgen, Crookes, Curie, have almost dissolved away the hard walls that fenced in the fields of science; and Lodge, Liebault, Bernheim, Charcot, de Rochas, Hyslop, William James, Frederick Schiller and others, have opened up such vistas in the department of study of the latent powers in man as compel us to realise that the day when there will be a blending of ancient and modern science is within measurable distance.

Some of you know that my researches into practical psychology date back more than half a century; in fact, I have so stated it above, and I return to it only to tell you that my long observations in the fields of Spiritualism, Mesmerism, Thought-Reading, Clairvoyance and Psychic Healing made it comparatively easy for me to understand the teachings of Eastern Esoteric Science as expounded to me by H. P. B. : they are, in fact, so many letters of the alphabet from which the Ancient Wisdom has been written.

The enormous growth and present vitality of the Theosophical movement has been above noted. One conspicuous proof of the latter is the great body of theosophical literature, in which, along with a good deal of trash, is a great mass of precious teaching. It is but fair for us to recall the fact that the chief source of all this literature is the writings of H. P. B., and if this movement is so strong it is because she left behind her a great reservoir of precious truth. People were inclined to criticise her eccentricities and idiosyncrasies, to find fault with her for shortcomings and faults of one kind or another; even to this very day infamous pamphlets are being written against her and much time has been wasted by her friends in her defense. But now that she has passed out of our view her greatness of soul and wonderful endowments become more and more strikingly evident. In her two great books, "Isis Unveiled" and "The Secret Doctrine," she has left two great monuments which, like the pyramids of Egypt, will carry her name down to succeeding generations of students. We owe her a debt, we her colleagues, which can never be repaid. Let us hold her memory then in love and honour.

It would be very unfair to exclude from our notice of the influences which have operated for the building up of strong centers at Paris, London, Amsterdam, Chicago and other important places, the contributions of Mrs. Annie Besant to our literature. Taking the matter she found in the works of H.P.B. and adding to it the result of her own observation and researches, she has made larger additions to our literature than any other person, contributions which show the enormous grasp of her mind and profundity of her insight. Then we have in Mr. G. R. S. Mead a scholar who is surely destined to occupy a high place in the modern school of scientific inquiry into the origins of religions, and the contributions of Mr. Sinnett have been most precious. In the French Section we have Dr. Pascal, the veteran writer thinker and worker, and Commandant Courmes, the staunch and loyal co-worker with H.P.B. and myself since the year 1884, who has been most zealous since his retirement from the Navy left him free to display his sympathies openly, and come to us. And so far as Paris is concerned, the accession of the Blech family to our ranks has had a profound influence upon the welfare of our movement. So I might enumerate a score of names of workers in different countries who have helped to make the Society what it is. But time forbids. However much I may fail to render them full justice in this summary, it does not really matter to them, for in the "Record Book of the Ākāsha" the smallest of their good deeds is forever inscribed by the pen of Karma.

Some who do not look at things below the surface ask each other why it is that there is such a great difference between the work of Mrs. Besant and that of myself, saying that while she is a great lecturer upon religious things, I am only the Executive Manager of the Society. Well now, in the first place, I doubt if two Annie Besants were ever produced in one epoch ; she is one of the flowers of mentality which grow high up on the tree of humanity ; she was exactly adapted to this special role and has been doing the work for which her great teacher, H.P.B., was in no way fitted. Nor were the two Founders of the Society at all alike except in the one thing of our common devotion to the Masters and to their cause ; she was essentially the writer, I the organiser and executive director : thus we supplemented each other and together won the success which neither of us could have commanded alone. The same remark applies to the whole body of our members—no two of us are exactly alike, each of

us has his special endowments which it behoves him to cultivate and use as actively as possible for the good of the Society, and the strengthening of its influence in the world for the spread Truth and the uplifting of Humanity.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 772.]

THE principles of the Sankhya.Yoga philosophy have all been enumerated. It has been said that the *purusha*, *buddhi* and *ahankâra* form the upper triad, the one *comparatively* undifferentiated source of the differentiated universe. Below this triad are the *manas*, the *prajâpatis* (the ten *indriyas*) the *tanmâtras* and the gross *Mahâ-bhutas*. It will be found that the division of *lokas* (regions, *bhuvana*) has reference to these principles. Thus we have :—

<i>Purusha</i>	}	<i>Moksha.</i>
<i>Buddhi</i>		
<i>Ahankâra</i>		

1. *Svarloka* (Heaven).
2. *Antariksha loka* (The astral region).
3. *Bhûrloka* (The lower regions).

This is known as the *trilokya*, the triple world of the Hindus.

The next table shows the division of these regions as well.

<i>Purusha</i>	}	<i>Moksha.</i>
<i>Buddhi</i>		
<i>Ahankâra</i>		

- | | | | |
|----|---|---------------------------|-----------------------|
| I. | { | 1. <i>Mahendraloka.</i> | |
| | | 2. <i>Prâjâpatyaloka.</i> | |
| | | 3. <i>Brahmaloka</i> { | |
| | | | (b) <i>Tapoloka.</i> |
| | | | (c) <i>SatyaloKa.</i> |
- II. *Antarikshaloka.*
- III. *Bhûrloka.*

The next table shows their connection with the Sankhya principles :—

- | | | |
|-----------------|---|---------|
| <i>Purusha</i> | } | Moksha. |
| <i>Buddhi</i> | | |
| <i>Ahankāra</i> | | |
- I. *Svarloka* { 1. *Mahendraloka* (the kingdom of the *Tanmatras*).
 2. *Mahārloka* (the kingdom of the *Prajapatis, indriyas*).
 3. *Brahmaloka* (the kingdom of *Manas*).
- II. *Antarikshaloka* (the kingdom of the five ethers, *ākāsa, &c.*).
- III. *Bhūrloka* (the kingdom of the *Mahābhutas*).

The third region, the *Bhūrloka*, is again divided into fourteen minor regions. Thus :—

- | | | | | | |
|---|---|--------------|--------------------------|---|-------------|
| 1. <i>Mahākala.</i> | } | Narakas (A). | 8. (7) <i>Mahātala.</i> | } | Pâtāla (C). |
| 2. <i>Ambarisha.</i> | | | 9. (6) <i>Rasatala.</i> | | |
| 3. <i>Raurava.</i> | | | 10. (5) <i>Atala.</i> | | |
| 4. <i>Mahāraurava.</i> | | | 11. (4) <i>Sutala.</i> | | |
| 5. <i>Kā'la sutra.</i> | | | 12. (3) <i>Vitala.</i> | | |
| 6. <i>Andhatamisra.</i> | | | 13. (2) <i>Talatala.</i> | | |
| 7. (8) <i>Bhumi</i> ... <i>Bhumi (B).</i> | | | 14. (1) <i>Pâtāla.</i> | | |

It might be remarked that this division takes our earth as the starting point, as it is principally with the earth that we have to do. But any other planet might be placed instead of the earth. The above investigation however only refers to the earth.

The earth conceived of in the above is not the planet we see. The earth (*Bhumi*) meant here is a chain of seven globes, each consisting of land and ocean. The land in each of these globes is known in Sanskrit as *dviṣa*, an island, in as much as the whole in each case is surrounded by water. Each of these seven terrestrial islands has seven distinct names. They are called (1) *Jambudviṣa*, (2) *Shākadvīpa*, (3) *Kushadvīpa*, (4) *Kraunchadvīpa*, (5) *Shalmaladvīpa*, (6) *Gomedhadviṣa*, (7) *Pushkaradvīpa*.

The land portion of the globe on which we live, and which we can see with our normal eyes is called the *Jambudviṣa*.

What happens then is this. As already observed it is out of *ākāsa*, the mighty reservoir of all forces, powers and states, that the suns and planets come. We have here to do with a planet only. A planet does not really come out alone as such. It is really the *Bhūrloka* that comes out of *ākāsa*. The fourteen planes of our *Bhūrloka* have been given the above names. All these planes are distinguished by different material states. They are all of them but

globes of *ākāśic* matter on different planes of matter, connected with different planes of consciousness. Thus there are in the first place three general planes of *ākāśic* matter.

- I. { 1. *Naraka*.
2. *Bhumi*.
II. 3. *Pātāla*.

The first two are grouped under one head, because it would appear that the *Bhumi* though to us the centre of the *Bhūrloka*, and in fact of the entire universe, is in reality, so far as the state of its gross matter is concerned, more allied to the *narakas* than to any other state of matter. It might therefore be said that first of all come out of *ākāśa* two general planes of matter. Each is a picture of the other. One of these groups is the positive plane, the other the negative. Or in other words the *rajasic guna* prevails in one and the *tamasic* in the other. Each of these groups divides itself into seven, the two thus expanding into fourteen. The *Pātālas* are as it were but the shadows of the *Bhumis*.

It would appear that this seven-fold division takes place under the direct influence of the seven manifested creative principles of the Sankhya Yoga philosophy.

The following table will show which of the creators has to do with which of these lokas :—

I.	{	1. <i>Mahākāla</i> (the <i>gandha tanmatra</i> ; the <i>prithivī tattva</i>).
<i>Naraka</i> .		2. <i>Ambarisha</i> (the <i>rasa tanmatra</i> ; the <i>āpastattva</i>).
<i>Positive</i> .		3. <i>Raurava</i> (the <i>rupā tanmatra</i> , ; the <i>tejastattva</i>).
<i>Rajasic</i> .		4. <i>Maharaurava</i> (the <i>spārsha tanmatra</i> , the <i>vayutattva</i>).
		5. <i>Kalāsutra</i> (the <i>shabda tanmatra</i> ; the <i>ākāśa tattva</i>).
		6. <i>Andhatamīra</i> (the <i>Bhūtadi ahankara</i>).
		7. <i>Bhumi</i> (<i>Buddhi</i>).
II.	{	1. <i>Mahātāla</i> (<i>Gāndha tanmātra</i>).
<i>Pātāla</i> .		2. <i>Rasātāla</i> (<i>Rasa tanmātra</i>).
<i>Negative</i> .		3. <i>Atāla</i> (<i>Rupa tanmātra</i>).
<i>Tamasic</i> .		4. <i>Sūtāla</i> (<i>Spārsha tanmātra</i>).
		5. <i>Vītāla</i> (<i>Shabda tanmātra</i>).
		6. <i>Tālātāla</i> (<i>Bhūtadi ahankara</i>).
		7. <i>Pātāla</i> (<i>Buddhi</i>).

The *tanmātras* are shown to exist by the excess of the *Mahābhūtas* they have special relation to. The *bhūtadi ahankāra* is the *tamas* form of *ahankāra*. In this all the five *tanmātras* are present, yet all is darkness, because as yet they are all undifferen-

tiated. This (*tamas*) prevails in the *andhatāmisra*. The presence of the *Buddhi* is shown by the balanced presence (so far as may be) of all the other creative principles merged into one common whole.

The *Narakas* are so called because they prove to be painful to those whose habits of life have been moulded on the seventh *bhumi*, which is our immediate sphere.

Each of these fourteen regions is inhabited. On the seventh *bhumi* live men and those that are bound to reach the human stage before others. All the hells are inhabited too. The difference of life is denoted by the rulers of these different *lokas*.

If as a necessary consequence of vice man goes back for some time to these states of life, he is bound to feel pain. The sense of the deprivation of something higher must haunt him, and he must feel the limitation of the comparatively backward state.

The *Pātālas* are inhabited too. But distinctions are far greater than between night and day, man and woman, solar and lunar lights and so on. The materials of which the inhabitants of these fourteen regions are made are the same, but the beings are quite different from each other.

It is in the seventh *bhumi* alone that consciousness becomes fully centered in *manas*, and *purusha* becomes man. In other places it is all elementals that live. In them *manas* has not yet shown forth the power of *darshana*, *jñāna*. The names of the elementals are given in the text as *asuras*, &c.

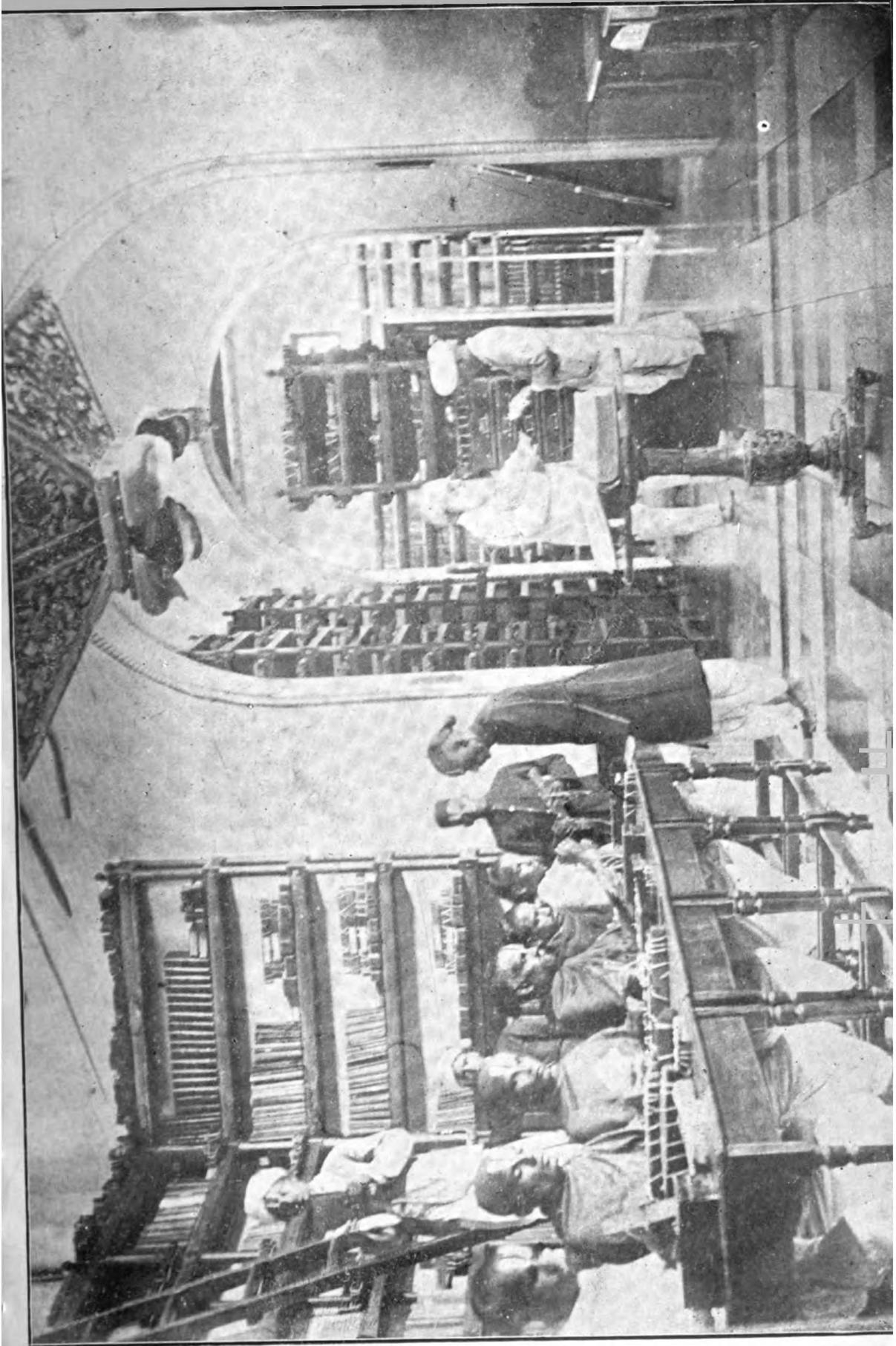
Those among men who have laid up a store of *karma* having special affinity to the lower and grosser *tanmātras* and *bhūtādi ahan-kāra* have to pass a good deal of their *post-mortem* life in *Naraka*.

But I must treat of *Bhumi* proper, the habitation of man.

THE BHUMI.

The *Bhumi*, as already observed, is the land portion of a chain of globes, each globe being an island (*dvīpa*) and an ocean (*Samudra*).

In the middle of this *Bhumi* is the *Sumeru*. It runs through the entire chain of seven globes. It would in fact appear to be the chain which holds the seven globes together—the axis round which these seven globes have taken form. It is spoken of as a *mountain of gold* because it is really the *tanmātric* nucleus round which the *Bhumi*



has gathered. The prevailing colour of this *tānmātric* centre is yellow. (Yellow as we know is the colour of the *prithivi tattva*, one of whose qualities is on this plane the holding together of certain atoms along certain lines so that a form may appear). It is called a mountain, because it is comparatively immovable, and because it serves as the axis of crystallization for the seven globes.

The seven globes are all mentioned in the text. One of these is the *Ĵambudvīpa*. It is on this that we live. The *Ĵambudvīpa* with its salt ocean is the Earth in its usual sense. I shall therefore for simplicity now use the word Earth for *Ĵambudvīpa*.

On this Earth it is said that there are three mountain chains going northwards. Between these three chains are three large continents, known as *varshas*, the ocean on either side forming the remaining boundaries. That portion of the mountain Sumeru on which hangs the Earth makes its appearance in the course of evolution as the central mountain chain on which hangs our visible planet. It is the central axis, the chain of mountains which runs from the easternmost portions of the old world to, let us say, the isthmus of Panama in the New. This axis must have run through the continent of Atlantis; anyhow the Sumeru in the *tānmātric* world makes a circle round the Earth. It is only portions of that circle that come up from time to time; the other portions going after some active work, to sleep.

From this central chain of mountains, run north and south other axes. These are the northward and southward mountain ranges of the world. If we were to penetrate the *tānmātric* nucleus of the Earth, we would see these east and west and north and south chains of mountains continuous and unbroken. But every portion of Sumeru and its northern and southern offshoots are not always active. It is only the active portion for the time being, which shows itself up as an actual mountain chain on the physical plane. When any particular portion ceases to be active, the physical appearance subsides, to crop up again in some portion of the earth. In the language of the Yoga philosophy we would say that the *tamoguna* has taken possession of the physical appearance, and it has passed into periodic sleep. It is thus that mountains are submerged and continents lost. The physical indications of the present globe are sufficient to establish the fact that in truth there is a chain of mountains, running all along from east to

west; and that from this chain as base, other mountains run northwards and southwards, to form axes for the various pieces of land, which hang about them. The parcels of land are called *varshas* in Sanskrit. The Commentary before us mentions seven such. The mountain region of the central chains, which might be called the physical Meru, is given the name of *Ilavrita-varsha*. In the north of this chain are three *varshas* named *Ramanaka* (also found written as *Ramyaka*) *Hirapmaya* and *Uttar Kuru*. The *varshas* to the south are *Harivarsha* *Kimpurusha* and *Bhârata-varsha*. Each of these has a mountain axis. The Commentary before me does not give the names of the northern and southern mountain chains.

These *varshas* can now hardly be identified all of them. Tradition has kept up the name of *Bhârata-varsha*. It is of course India, but not necessarily the India of the present day. A good portion of Afghanistan and Burmah seems to be included. The Suleman mountains, the mountains of Ghore and Gazni, the Tuli Gussarman mountains, the Khurum mountains and all the small mountains thereabout, together with the Hala mountains, and then again the Aravalli mountains, the Vindhya and the Ghauts, appear to be portions of one chain running southwards. There are of course minor mountain axes in this chain, but for all that the chain is one. The mountain which runs into the Malay Peninsula and the Eastern Archipelago seems also to be part of this one southern chain. The tract of land covered by this one chain is one *varsha*. This minor chain has of course its own children in various offshoots. Each offshoot has an axis of its own and a piece of land dependent specially upon itself. The mountains of the Archipelago, along with those of the Malay Peninsula, appear at one time to have borne the name of *Mainâka* the child of the Himâlaya. The story of the mountain *Mainâka* having gone down into the ocean, points to some great cataclysm which severed the chain into detached pieces. It appears that the nucleus of that particular portion of the chain having ceased to be active, the land thereabout has disappeared.

This then is the extent of the original *Bharata-varsha*. The second southern chain appears roughly speaking to consist of the Arabian and African mountains, including it may be some of the mountains of Southern Europe. All these comprise the second *varsha*,

which from the position in which the *varshas* have been placed in the text I shall style Kimpurusha. This would include Arabia, Africa, Turkey, Italy, Spain, and the detached islands of the Mediterranean.

The third mountain chain on the present map would be the South American—the Andes and all the similar Brazilian mountains. The third *varsha* therefore on the same principle would be South America (*Harivarsha*). Now to travel northwards. The first of these northern chains consists on the present map of the mountains which cover China, Tibet and Siberia—the Thianshan, the Altai, the Khingan, the Yablonoi mountains, &c.

The second northern chain runs through Germany, and Northern France on to the British Isles and Scandinavia. This second *varsha* therefore includes European Russia, Germany, Northern France, Scandinavia and the British Isles.

The third chain on the present map consists of the Rocky mountains, &c., of Northern America. The Northern *varshas* would then on the present map be, *Ramanaka*, or North America; *Hiranyama*, or Russia, Scandinavia, Germany, Northern France and the British Isles, *Uttarakuru*, China, Tibet, Turkistan, Siberia.

The seventh *Ilavrita varsha* consists of the Himālayan Steppes, portions of Turkistan, Northern Persia, Armenia, Greece, Central Europe, Switzerland and Austro-Hungary.

Thus on our earth there are seven great mountains and seven great *varshas*. Each of these mountain chains and *varshas* has of course minor offshoots and smaller pieces of land which go by different names.

Another important point which seems to demand consideration is that of the dominions of these various *dvīpas* given in the text. It is said that the earth is 100,000 *yojanas* in area. The areas of the six northern and southern *varshas* are given to be nine thousand each. The mountain ranges are two thousand *yojanas* each. We therefore have $(9,000 + 2,000) \times 6 = 66,000$ *yojanas* as the area of the six *varshas* together with their mountain ranges. The remaining 34,000 *yojanas* is apparently the area of the central region, the *Ilavrita varsha* and its mountain ranges. The total area of the earth thus becomes 100,000 *yojanas*. The question now arises as to what is the value of a *yogana*. Now a *yogana* is ordinarily given to be four *kos*. The *kos* however is not an exact measure of space. The *kos* of one

part of India is sometimes equivalent to two or three or even four *kos* of another part of India. The *kos* of the region about Delhi is equivalent to about $2\frac{1}{2}$ or even more than the *Kos* in the Panjab ; and the *kos* of the eastern parts is twice or even more than the Delhi *kos*. The Deccan *kos* is even more than that. I am not aware of any measurements having been taken with a view to ascertain the relative value of these various measures of length. The fact however that the *kos* of one place is sometimes equivalent to two or even more of another is well known.

Now it is not known which of these varying measurements of length is meant when the geographical area of the globe is spoken of. Hence arises the great difficulty of ascertaining the correctness or otherwise of the measurements given in the text. From the fact however that these measurements are given here as well as in the Puranas always in multiples of ten, it would appear that all the subdivisions of this measure were also taken to be multiples of ten. Thus it appears to me that the *yojana* in this particular measurement always meant 10 *kos*. This would make the *kos* whose quadruple is mentioned as the equivalent of *yojana*, to be about $2\frac{1}{2}$ times the scientific *kos*.

A *yojana* as well as a *kos* is a measure of length. When however speaking of the area of any piece of land a square *yojana* must necessarily be understood as mentioned. A square *yojana* would thus be equivalent to 100 square *kos*. Another difficulty arises when we wish to convert the *kos* measure into the mile measure. The above remarks will show that the mile might be a half or a little more or less of a *kos*. In some place a *Kos* is two miles, in others three, in others $1\frac{1}{3}$ mile, and there may be other variations. Now if we put the scientific *kos* at about 2.56 miles, we get the area of the land and water to be about what is given by modern geographers. The calculation would run thus :—

$$1 \text{ kos} = 2.56 \text{ miles ; } 1 \text{ square kos} = (2.56)^2 = 6.55.361 \text{ square miles.}$$

$$1 \text{ square yojana} = 100 \text{ square kos} = 655.36 \text{ square miles.}$$

$$\text{Jambudvīpa} = 100,000 \text{ square yojanas.}$$

The salt ocean surrounding the earth is said to be twice the area of the land. Hence the whole globe would be 300,000 *yojanas*. The area of the earth would therefore be $655.36 \times 300,000 = 196,608,000$ square miles.

This is of course all approximate calculation. It can only be verified if we find the results always squaring by putting a *yojana* as equivalent to 10 *kos*, and a *kos* as equivalent to 2·56 or 2·57 miles.

Here finishes this brief notice of the Bhûrloka. I shall now take up the *Antarikshaloka* which is also otherwise known as *Bhûvarloka*.

RAMA PRASAD.

[*To be Continued*].

SELECTED " MUHAMMĀDAN " TRADITIONS.

[*Continued from p. 764.*]

“**R**EPORTED by Abu Horaira, that if a person ask people for money with the intention of amassing wealth and becoming rich, that wealth will be converted into hell-fires to torment him with. He may either lessen or increase them.”

Note.—A man is allowed to ask another for money to supply himself with the bare necessities of life, not otherwise.

“Reported by Jarir, that he who introduces a good usage into Islām will be rewarded for its introduction, and will also receive an additional reward equal to what those that faithfully observe it will be entitled to, *i.e.*, both the introducer and the follower will each receive equal rewards.

But he who introduces a bad usage into Islām will be punished for having introduced it, and will also receive an additional punishment to what those that observe the usage will be deserving of; *i.e.*, both the introducer and the follower will each receive equal punishment.”

Note.—Once our blessed Prophet was sitting in a mosque, when a few poor people came to him begging. Our Prophet requested the audience to render some pecuniary help to them. On this, Hazarath Omar rose up and brought for them a handful of drachms. When the others saw him fetching money they brought clothes, dates and corn, and in short, the poor people were very much benefited. Thereupon our Prophet said, he who introduces a good and virtuous usage is

to be doubly rewarded, both for his introduction of the usage and the opportunity he thereby allows the people to be good and virtuous.

The gist of this tradition is this : that he who gives currency to a usage commended by the Muhammadan Ecclesiastical Law, will be amply rewarded. For instance, the excellence of charity was made known to us by the Prophet, and its performance by Hazrath Omar.

Muhammadans should bear in mind that they should not observe such usages as have not been sanctioned by the Ecclesiastical Laws, and should not in justification quote some time-honoured tradition.

“ Reported by Hazrath Ayesha Siddeeqa (may God bless her), that if any person is willing to observe the fast on the Aashura Day, that is, on the 10th day of Muharram, he may do so ; but he may refrain from it if he is not so inclined.”

Note.—Formerly, fasting on the 10th day of Muharram was *Farz* or a Divine command, the omission of which was considered a sin. But since the fasts of Ramazan were rendered obligatory, fasting on the Aashura Day became optional, or rather “ *Mustahab* ” (desirable).

“ Reported by Abu Horaira and Abu Iyooob that he who keeps the fasts of Ramazan and also observes the additional fasts of the six days of *Showwaal* and after the *Id-ul-Fitr*, is regarded as having performed the fasts of one full year.”

Note.—One lunar year contains 360 days. In the Muhammadan Ecclesiastical Law one virtuous action fetches a ten-fold reward.

Hence, the observance of 36 fasts increases the reward 360 times.

“ Reported by Abu Musa, that he who performs the prayers during the two cool times, that is, at *subah*, (4—5½ A.M.) and *Asar* (4—5½ P.M.), will certainly find his abode in Paradise.”

Note.—At cock-crow, when the day dawns, people are generally found in sound slumber, and in the evening about 4 to 5½ P.M. they are busily engaged with their bartering and bargaining and hence they don't find any time to offer prayers. So, the recompense for these prayers is greater than for the others. From this Tradition we cannot infer that besides these prayers no others are necessary.

But, on the other hand, when a man is able to offer his prayers during such times of importance, he will never overlook the other prayers which can be conveniently offered.

" Reported by Abu Horaira. The Prophet says : If any one once calls down a blessing upon me, God sends ten-fold blessings upon him."

Note.—There is a boundless reward for a person who invokes blessings upon our holy Prophet. In another Tradition the Prophet says, " When, on the Day of Judgment, our people are distracted with the terror of dire punishments and sunk in utter despair, the first thing that I shall do on that day is to redeem those who used to call constant blessings on me.

" Reported by Anas and Ma-az, son of Habal, that he who longs for martyrdom with the sincerity of his heart, gets the reward of martyrdom ; though, in fact, he has not been slain in battle against the infidels."

Note.—From this, it is manifest that in our religion sincerity of heart is the thing essentially required.

" Reported by Souban, that he who visits or enquires after a patient, will be privileged to pick out fruits from the garden of Paradise."

Note.—It is binding for a Muhammadan to visit the sick ; for, our holy Prophet, too, used to enquire after them. When a person visits a patient, he should stay with him only for a short time, and should make him speak as little as possible.

" Reported by Anas : The Prophet says, that he who supports and brings up his two daughters or the daughters of a stranger, till they attain to puberty, will, on the Day of Judgment, accompany and stand close to me like the fingers of my hand."

Note.—As fingers are closely joined, so, the supporter of daughters also will go in the company of the Prophet and surround him closely.

Blessed is the man who has the fortune to walk in the company of the Prophet that day.

" Reported by Abu Horaira : The Prophet says, that, if any person gives you any fragrant grass, or a sweet-scented flower, you should not decline to take it, but accept it, for it is an insignificant and trifling present.

Note.—A sweet smelling flower, is not a thing of great moment, the compensation of which does not involve one in much difficulty,

and it does not cost one much to return civility like this ; and so it need not be rejected.

“ Reported by Abu Horaira : The Prophet says, that who goes to the mosque both morning and evening to offer his prayers, him will the Lord entertain every morning and evening with a sumptuous feast in Paradise.

“ Reported by Abdulla, son of Omar, and Abu Horaira : The Prophet says, that he who deals dishonestly and deceitfully with us, that is, with other Muhammadans, is not a Muhammadan.”

Note.—Once our Prophet went to the market. When he put his hand into a heap of wheat, he found that it was wet inside. He asked the reason of this. The reply was, “ Oh Prophet of the Lord, it has become wet owing to water.” Thereupon the Prophet asked, “ Why did you not put the wet wheat alone, so that others also might see it. Then the Prophet uttered this tradition.

“ Reported by Abu Horaira : The Prophet says, “ If any person relieves a brother Muhammadan from his wordly hardships, the Lord Almighty will rescue him from the terrors of the Day of Judgment.”

“ Reported by Saad bin Abi Waqqass : The Prophet said, he will be absolved of his sins who, on hearing the summons of a crier for prayers says, ‘ I also bear witness to this effect that there is no god worthy of worship but God—He is one and He has no companion. Muhammad is the Servant of God and His Apostle. I admit and bow to His authority and the prophetship of Muhammad and the religion of Islâm.’ ”

“ Reported by Abu Iyob, that the Prophet said : ‘ If one reads the confession of Faith from Laa Ilalaha illallaahu up to qadeerun ’ ten times a day the reward for it will be as great as the reward for the emancipation of four slaves from the children of Ishmael.’ The meaning of the said tradition is this :—that there is no god but God—He is one and He has no companion. His is this kingdom. All excellence proceeds from Him. And He is Almighty.”

Note.—There is a good deal of reward for the liberation of slaves especially of those of the children of Ishmael who are considered to be superior to other classes. From this Tradition the excellence of the confession of Faith of Islâm and the eminence of the children of Ishmael are manifest.

"Reported by Abu Haraira : The Prophet said that if any person reads "Kalama-i-Tauheed" (Confession of Faith) a hundred times a day, he will get the reward of liberating ten slaves, a hundred virtues will be credited to his name and a hundred sins of his will be pardoned and he will be saved the whole day from the evil temptations of *Iblis* (Lucifer), and there is none better than he who reads it oftener."

"Reported by Abu Horaira : The Prophet said, that he who is killed in the service of God, *i.e.*, in *Jehad* (or Crusade) is a martyr. He who dies a natural death on his way to Mecca, while on a pilgrimage is also a martyr. He who dies of cholera is also a martyr. He who dies of stomach diseases, looseness of bowels, etc., is also a martyr. And he who dies a drowning death is also a martyr."

Note.—It is reported by Abu Horaira in the book called "Masaabeeh ;" "Once our holy Prophet asked his disciples, 'Whom do you call a martyr?' They replied, 'One who does not turn his back in the service of the Lord and is slain, is a martyr.' Thereupon the Prophet said, 'The martyrs among my followers will be only a few in number.' Then the Prophet uttered the above Tradition."

"In another Tradition, the Prophet said : He who dies under the following circumstances is also considered to be a martyr, *viz* :—

- (1) A person burnt in a house on fire.
- (2) One upon whom a wall may fall accidentally.
- (3) A woman who dies after the delivery of a child.
- (4) One who dies of *Zaat-ul-Fanb* (a pain in the side or rheumatism of the intercostal muscles).
- (5) And he who dies of the *Sil* disease (*i.e.*, Pulmonary consumption, or hectic fever.)

Though the martyr of the highest rank is he that sacrifices his life in the path of the Lord, yet the others also will obtain some reward on the Day of Judgment.

With the exception of one who is killed in *Jehad* or one who innocently meets with his death from the hand of another, the rest have to be washed, and their funeral prayers have to be offered at the time of interment."

"Reported by Aqba, son of Omar : The Prophet says, it will be enough, if one reads the two verses of the latter part of the Chapter of

'Sura-e-Baqr' from "Aaman-ar-Rasool" to the end, before he goes to bed."

Note.—Before he goes to sleep to recite the Quran is obligatory and is the source of blessing and prosperity. But if any person reads "Aaman-ar-Rasol," it is sufficient or is considered to be equivalent to the *Tahajjud* prayers.

"Reported by Abdullah, son of Omar : The Prophet said that if any one wants to swear, he must swear in the name of the Lord or be silent."

Note.—From this tradition it is manifest that except in the name of God, swearing in the name of anybody is not allowable ; whether in the name of one's own ancestors, or even in the name of the Quran itself.

"Reported by Abdullah, son of Omar : The Prophet said, that if any one relieves his Muhammadan brother of his burden and does his duty himself, God will relieve him of his burden and grant him his prayer."

Note.—Man always stands in need of God's help. If he wishes that his wants should be satisfied by God, it behoves him to relieve his Muhammadan brethren of their burdens as much as he can, and he should recommend them to the authorities to provide them with work.

"Reported by Abu Horaira, that the Prophet said : He who believes in God and in the Day of Judgment, ought to receive his guest, hospitably lodge him in his house, feed him with delicious dainties, if possible, and enquire well after his circumstances. The usual time for entertaining a guest is three days ; but, if he does treat him for some days more, he will be rewarded so much the more. Again, he who believes in God and in the Day of Judgment ought to pay regard to his neighbour. He should help him and should not offend him. If his neighbour wants to rest his rafters or roof on his walls he should not object to it. In short, he should see that he does not cause him the least inconvenience. And he who believes in God and in the Judgment Day, ought either to speak a good word or be silent. He should not waste his valuable time in idle chit-chat. From this Tradition it is clear that reading or hearing the fictitious tales and useless stories which benefit one neither in this world nor in the next, is quite useless and cannot be commended."

" Reported by Abu Horaira : The Prophet said, that if any person does not take pity upon another, God will not be compassionate to him."

Note.—once our blessed Prophet kissed Imom Hasan when a babe. A person present said that although he had ten sons, yet he did not thus kiss anyone of them. Thereupon the Prophet uttered the said Tradition. Another Tradition says, that he who does not take pity upon little children and does not pay respect to the aged, is not considered to be of our party.

" Reported by Hazrath Aayesha (the wife of our Prophet) that the Prophet said : If a person dies and has not performed the fasts of Ramazan, his heir has to observe them in his (the deceased's) behalf."

Note.—This is the doctrine of Hazrath Imam Shaafisi as stated above. But Hazrath Imam Azam (Rahmat-ullahallaihi) says that if the heir can offer alms to the extent of *Sadaka-i-Fitr* (the charity of *Idul Fitr*) in behalf of the deceased, for every fast omitted by him, it will be quite sufficient.

" Reported by Hazrath Aayesha : The Prophet said that he who makes a vow of fealty and obedience to the Lord ought to perform it ; and he who vows to commit a sin against the Lord, ought not to keep it."

Note.—If the vow is in obedience to the Muhammadan Ecclesiastical Law, such as, alms dedicated to the pious usages, offering of prayers, observance of fastings, and pilgrimage to Mecca, the performance of it is deemed incumbent on him who makes the vow. But, if the vow is contrary to the law, such as, not to speak to the parents, not to accept an invitation to a feast, planting standards and flags and lighting lamps near them, leaving a lock of hair on the shaven head in the name of a saint or a martyr, clothing children in green robes, &c., in the month of Muharram, standing on one leg the whole night, just in the front of the mock tombs of Hazarath Imam Hasen and Husain at Kerbala, playing on drums, keeping a vigil during the whole night, &c., these are entirely contrary to the Muhammadan Law. First of all, a man ought not to make such vows, and if he has done so, he should not fulfil them.

" Reported by Abur Horaira : The Prophet said, that if an observer of a fast eats or drinks anything forgetfully, he ought to complete his fast, *i.e.*, his fast is not broken. God has feasted him and given

him a drink of water.”

Note.—The Lord Almighty has given him a feast. The man had kept a fast and at the same time had filled his stomach too. Heaven be praised. How gracious the Lord is! He forgiveth the forgetful erring person.

(To be concluded.)

BĀLABODHINĪ.

CHAPTER II : ON THE ORIGIN OF JĪVAS.

[Continued from p. 787.]

Question.—The *Ātman* of the *Atharva* text is the *lakṣyārtha* of *Ītva* and the *Brahman* of the same text is the *lakṣyārtha* of *Īsa*. Such being the case, the complete union of the two is possible like that of water with water. If the said two were merely *vāc'ārthas* then it could be said, as illustrated by the example of the union of water with oil, that their union would simply be a complementary one similar to that of *Ītvas* entering (or becoming one with) the personal form of the Lord of the Universe when *Sāyujya* is attained. You are not right in saying that, because the undivided *Brahman* cannot be meditated upon by means of *Hatharāja Yoga*, the union secured by that *Yoga* cannot be the real identity but can only be the secondary one. Even by that *Yoga* (of meditation on the undivided *Brahman*), the mental modifications can never be neutralised, as the threefold difference of the seer, the seen and the sight must still continue—because it is by means of mental modifications alone that all things can be meditated upon. Therefore the real union of the SELF with *Brahman* could be secured by this great text of the *Atharva Veda*.

Answer.—Although the mental modifications are not neutralised, yet the *c'itta* is incompetent to meditate upon the undivided *Brahman*, as it (the *c'itta*) is bound down by *Prāṇāyāma* (control of breath). The *S'ruti* also declares that the mind can be restrained by *Prāṇa*. Our worldly experience also teaches us that the man who is tied down is unable to do any work even though he is not dead. The

meditation on the SELF was achieved prior to *Prāṇāyāma*. If asked whether the meditation on *Brahman* too could not be so achieved, we answer that that meditation can be achieved only while practising *Nididhyāsana* according to the *Yajurveda* text, after having heard and reflected upon *Brahman* as taught by the *Sāma* text which is next in order to the *Atharva* text. Then *Prāṇāyāma* too naturally follows that meditation (as a necessary consequence). Therefore the real identity cannot be achieved by the *Atharva* text in which there is no meditation on the identity of the SELF and the undivided *Brahman*. Even though this *Ātman* and *Brahman* are both *Nirguṇa* and hence the *lakṣyārthas* of *Ītva* and *Īśvara* respectively, there is no room for achieving their complete identity for want of that meditation which alone can bring about their union. But it cannot be said that because of the presence of the notion of duality even in the case of one who has approached the *lakṣyārthas* of this (*Atharva*) text, he is, like the devotee of the *Saguna* aspect, entitled only to the liberation styled *Sāyujya*, and that, as such, this *Atharva* text is of no great consequence. Why? because it is well-known that he who has secured the liberation called *Saguna-Sāyujya* is subjected to rebirth and that he who has secured the liberation called *Nirguṇa-Sāyujya* is never subjected to rebirth. We have already said that this (*Atharva*) text refers to the identity of *Ātman* and *Brahman* that are *Nirguṇa*. Therefore it should clearly be understood that the meditation on the meaning of this text is far superior to the meditation on the *Saguna* aspect.

Question.—In the *C'hândogya-Upaniṣad* it is said that the *puruṣa* seen within the eye is the *Ātman* and that he is *Brahman*, the deathless and fearless. In the *Māṇḍūkya-Upaniṣad* it is said that the *Ītva* called *Viśva* dwells within the eye. As it is said that, of the ten *Upaniṣads*, the *Māṇḍūkya* is superior to others, and as it will therefore be reasonable to comment upon the *C'hândogya* text agreeably to that of the *Māṇḍūkya*, it should be decided that the *Ātman* seen within the eye is *Ītva* alone. If it be so decided, it should then be understood that the great text (of the *Atharva Veda*)—"This *Ātman* is *Brahman*"—teaches, out of courtesy alone, that *Ītva* is *Brahman*.

Answer.—Of the ten *Upaniṣads* the *Māṇḍūkya* is said to be superior to others, only on account of the fact that, in several places, it refers to the *Turīya Ātman* (or the SELF in the fourth state of

consciousness). It should not therefore be thought that all the teachings contained in it are superior to others. The *Īva* who is the *vāc'ārtha* and the *Ātman* who is the *lakṣyārtha* are both said to dwell always within the eye as reflection and its original respectively. Hence it is taught that the latter *Ātman* is *Brahman*. What the *Atharva* text teaches is therefore very true and certainly not out of courtesy. In the same manner the *C'hândogya* speaks of *DaharĀtman* who is to be meditated upon within the cavity of the lotus-like heart. In the *Māṇḍūkya Upaniṣad*, *Prājña Īva* is mentioned in this place. Here also it should be understood, as explained above, that of the original and its reflection that dwell there, it is the original that is referred to. It need not be doubted that all the other *Upaniṣads* except the *Māṇḍūkya* uphold the teaching of the *Suṣūpta-Brahma-vādin* who has decided, in several places, that *Prājña-Īva* alone is *Brahman*. Is it not mentioned in the *C'hândogya* that he is the best man who attains the supreme light beyond *Prājña* and becomes one with *Svarūpa*? Hence there is no flaw.

Question.—Of the three meditations mentioned in the *Vyāsa-Sūtras*, viz. :—the *Īvopāśana*, *Mukhya-prāṇopāśana*, and *Paramātmopāśana*; as the last one is mentioned in the *Yajurveda* text, and as the middle one is to be practised in the *Hatharāja-Yoga* for realising the identity of *Ātman* and *Brahman*, it should be understood that the *Ātman* of the *Atharva* text is no other than the *Īva* who is here recommended to be meditated upon.

Answer.—As some other *S'ruti* teaches that he whose form is equal to the $\frac{1}{1000}$ th part of a hair, is the *Īva*, and that he should be known as one with *Paramātman*, and as we have already stated that this *Īva* is the *lakṣyārtha*, there is no objection to the identity. Of the two selves—'the reflection and the original'—which are respectively called the 'meditator' and the 'meditated,' it is the original alone, which is the 'meditated,' that can become one with *Brahman*. It should not therefore be thought that the word "*Ātman*" in the *Atharva* text refers to the *Īva* who is the 'reflection' and the 'meditator.' If any one were to think so, he must necessarily fall back on *lakṣana* or inference.

We now proceed to note the distinction between *Ātman* (SELF) and *Anātman* (not-SELF), in order to state briefly the various grades

of *c'it* (consciousness) and *Yada* (the vehicle) that are dealt with at full length in the 6th chapter of the work called "*Yogasāra*."*

[*Note* : The remaining portion of this chapter contains an abstract of such teachings as are intended only for highly advanced students of Advaita-Vedānta. The average reader will be inclined to skip over the portion. Some highly advanced souls who may chance to read it may stand in need of some help in their utmost struggle to grasp it. With a view to be of some service to them, the translator has, before proceeding with the translation of the textual portion, thought fit to analyse it and give hereunder, in the form of "STRAY NOTES" and "CLASSIFIED TABLES," a few hints which may throw some light, here and there, on the subject dealt with by the author in the remaining portion of this chapter.]

STRAY NOTES.

Kevala-yoga (or mere yoga) enables one to bring about *Vṛtti-nāśa* or the cessation of mental activities. The result of this yoga is *Jivanmukti*.
Kevala-Sankhya (or mere Sankhya) enables one to know theoretically the highest truth (the Formless side of *Brahman*) by argumentation and enumeration of principles.

Kevala-yoga aims at *sarūpanāśa* of the mind, *i.e.*, the cessation of the modifications of the mind (and not the mind itself).

Cessation of mental modifications or activities is called *Vṛtti-nāśa* or *Sarūpa-mano-nāśa*.

Neutralization of the *Manas* (and not its *Vṛttis* or modifications) is called *Tattva-nāśa* or *Arūpa-mano-nāśa*.

Sāṅkhya-yoga aims at this *arūpa-mano-nāśa*, *i.e.*, the neutralisation of the *manas* (and not its activities.)

The *Anubhavādvaita* teaches *Sāṅkhya-yoga* or *Ātma-yoga* in all its details and does not recommend either *Kevala-yoga* or *Kevala-sāṅkhya*.

[SOME HINTS ON HIGHER SAMĀDHIS.]

The different stages of individual and universal consciousness are realised by *Sāṅkhya* (enumeration of Principles), *Yoga* (union with higher and higher states of consciousness) and *Samādhi* (absorption or merging into those states). In dealing with the higher *Samādhis* which secure for the aspirant the highest *mukti* or libera-

* By the author of this Bālabodhinī.

tion, we have to understand the nature of the various states of consciousness.

Consciousness has many degrees and the *Anubhavādvaita* school of *Vedānta* which exhaustively deals with them teaches that the entire consciousness has 512 degrees which are classified under 16 main heads. The highest *Samādhi* or abstract meditation and the perfect absorption of thought into the one object of such meditation is gradually reached through the eight stages noted below.

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|-------------------------|--|------------------------|
| 1. <i>Darśana.</i> | | 5. <i>Nirvikalpa.</i> |
| 2. <i>S'raṇa.</i> | | 6. <i>Nissankalpa.</i> |
| 3. <i>Manana.</i> | | 7. <i>Nirvyttika.</i> |
| 4. <i>Nididhyāsana.</i> | | 8. <i>Nirvāsana.</i> |

Each degree of consciousness is termed a *mātra* or measure. Each stage has to deal with sixty-four degrees or *mātras*. The nature of these stages including the six highest *samādhis*, and the number of *mātras* grouped into principles and dealt with in each stage are fully taught in the *Anubhavādvaita* works. Each stage marks the realisation of a particular state of consciousness.

In the *first stage* the aspirant directly cognises the divine spirit or spark within him (*i.e.*, seeks and finds his Lord, the Father within, or the higher SELF).

In the *second stage* he hears all about the nature of that spark as taught by the competent teacher.

In the *third*, he reflects upon what he has heard about that divine spark and then meditates upon the teachings received.

In the *fourth* his purified mind becomes concentrated in that spark which begins to grow into a flame.

In the *fifth stage* this concentrated pure mind which has identified itself with the divine SELF within, is, by constant practice, gradually enlarged and identified with the universal SELF and freed from its *Vikalpas* or doubtings.

In the *sixth stage* such a mind is released from *sankalpa* or willing and desiring.

In the *seventh stage* the mental modifications or activities are gradually controlled, and,

In the *eighth* it is released from *vāsana* or knowledge derived from memory—the present consciousness of past perceptions—or the impressions remaining unconsciously in the mind.

By the above eight means the following super-conscious states are realised, one after the other :—

Individual. (See Table I.) 4. <i>Ātmā (Turiya)</i> . 5. <i>Pratyak (Ātmā)</i> . 6. <i>Paramātmā</i> . 7. <i>Kevalātmā</i> .	Universal. (See Table II.) 4. <i>Puruṣa</i> . 5. <i>Prakṛti</i> . 6. <i>C'idrūpa Brahman</i> . 7. <i>Cic'chakti Brahman</i> .
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When the above super-conscious states, (*viz.*, the four grades of individual super-consciousness numbered 4, 5, 6 and 7 on the left-hand side and the four grades of universal or Kosmic super-consciousness numbered 4, 5, 6 and 7 on the right-hand side) are realised by the eight means (the last six of which are termed the highest *samādhis*) mentioned before, then and then only will the *fifteen* grades of *c'its* and the *sixteen* grades of *jadas* disappear, and finally the *Arūpa Brahman*, the ultimate Principle, will be reached by the aspirant who aims at the highest *mukti* or final and complete liberation.

Including the *Arūpa Brahman* there are sixteen Principles each embracing thirty-two degrees or *Mātras* of consciousness. The sixteen *c'its* or conscious states of the spirit and the sixteen *jadas* (matter or vehicles) are enumerated hereunder. Each of these sixteen is both individual (*vyaṣṭi*) and universal (*samaṣṭi*).

Vyaṣṭi is the part and *samaṣṭi* is the whole. Example : man is *vyaṣṭi* and humanity is *samaṣṭi*. Tree is *vyaṣṭi* and forest is *samaṣṭi*. Both macrocosm and microcosm are taken into consideration for the purpose of showing that each *vyaṣṭi* should be merged into its corresponding *samaṣṭi*.

Table I.—*Vyaṣṭi*.

<i>Vāc'ya</i> <i>ṡvas</i> or the phenomenal self.	A. <i>Cit</i> or spirit, (<i>consciousness</i>). 1. <i>Viś'va</i> —Self or <i>ṡva</i> functioning in the waking state. 2. <i>Taijasa</i> = <i>ṡva</i> functioning in the dreaming state. 3. <i>Prājna</i> = The unconscious one or <i>ṡva</i> —who knows not himself or others—in deep sleep.	B. <i>Jada</i> or matter, (<i>vehicle</i>). 1. <i>ṡgrat</i> = the waking state. 2. <i>Svapna</i> = the dreaming state. 3. <i>Suṡupti</i> = the state of deep sleep.
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<i>Lakṣya Śiva</i> or noumenal side of self.	4.	<i>Turtya</i> = the fourth or the super-conscious <i>Śiva</i> who is a reflection of No. 5, the <i>Pratyagātman</i> .	4.	<i>Turtyāvastha</i> = the fourth state of matter or body (perhaps the same as the fourth dimension,) in which there is still <i>Dvaita Vṛtti</i> or the notion of duality.
	5.	<i>Pratyagātman</i> = the spark or the divine spirit in man (the Son, or the Christ of the Bible).	5.	<i>Sākṣi Vṛtti</i> = the vehicle of the witnessing self.
	6.	<i>Paramātman</i> = the Higher SELF—the Father, of the Christian Scriptures, the Lord within.	6.	<i>Akhandakdra Vṛtti</i> = (See “Rama Gītā” for the explanation of this and the next).
	7.	<i>Kevalātman</i> or the pure SELF with no other admixture.	7.	<i>Akhandaikarasa Vṛtti</i> = (See “Rama Gītā”).
	8.	<i>Arūpa Brahman</i> —the formless one—at present the unknown and the unknowable.	8.	<i>Sthūla dēha</i> or the gross body, the seat of sensations etc.

Table II.—*Samaṣṭi*.

	A. <i>C'it</i> .		B. <i>Yada</i> .	
Laya centres respectively of Nos. 2 and 3 of Table I-A.	1.	<i>Virāt</i> = The universal gross or physical consciousness.	1.	<i>Sthūla Vikṣepa</i> = the evolved gross or physical matter.
	2.	<i>Sūtrātman</i> = the universal subtile consciousness or the thread-soul.	2.	<i>Sūkṣma Vikṣepa</i> = the evolved universal subtile matter.
	3.	<i>Antaryāmin</i> = the universal unconscious-consciousness.	3.	<i>Āvarana</i> = the Veil which shuts off from view the reality behind.
Laya centres of 4, 5 and 6 of I-A.	4.	<i>Purusa</i> .	4.	<i>Māya</i> .
	5.	<i>Prakṛti</i> .	5.	<i>Ahankāra</i> .
	6.	<i>C'idrāpa Brahman</i> .	6.	<i>Mahat</i> .
	7.	<i>C'ic'hakti Brahman</i> .	7.	<i>Avyakta</i> .
	8.	<i>Arūpa Brahman</i> (see below for explanation of 6, 7 and 8).	8.	THE FOUR-FACED <i>Brahmā</i> 's GROSS BODY.

C'idrāpa Brahman is the source of *Prakṛti* No. 5 and is of the form of universal Light of lights. *C'it* is Intelligence or consciousness or Light.

C'ic'hakti or the power of *C'it* is that from which No. 6 proceeds.

Arūpa Brahman is that which has no form, not even of Light. It is unknown and unknowable till the attainment of *Videhanukti*.

Nos. 1, 2 and 3, of II-A (which are the productions of the three *Kārya guṇas* or the differentiated *guṇas* and which are hence termed *Saguṇa*) are the *Laya* centres respectively of Nos. 1, 2 and 3 of I-A. Although Nos. 1, 2 and 3, of II-A are termed *Saguṇa*, they are unlike the Trinity—*Brahma*, *Viṣṇu* and *Rudra*—which are *Mūrtis* (having bodies or forms). The *Trimūrtis*—*Brahma*, *Viṣṇu* and *Rudra*—are not recommended to be worshipped or meditated upon by the aspirant for *Kaivalya Mukti*.

Nos. 4, 5 and 6 of II-A (which are the productions of the *Kāraṇa* or undifferentiated or original *guṇas* and which are hence termed *gauṇa Nirguṇa*, i.e., secondary *Nirguṇa*) are the *Laya* centres respectively of Nos. 4, 5 and 6 of I-A.

No. 7 of II-A, (where the three *guṇas* are in a state of equilibrium and which is hence termed *Mukhya Nirguṇa*, i.e., primary or chief *Nirguṇa*) is the *Laya* centre of No. 7 of I-A.

When by means of *Sāṅkhya Yoga* and *Samādhi* (or 1, enumeration and discussion of Principles, 2, practice of the means of attaining union, and 3, the absorption or union itself), the seven *jadas* of the *Vyaṣṭi* I-B and the seven *jadas* of the *Samaṣṭi* II-B are, one after the other, gradually neutralised or completely overcome and fully controlled by the aspirant, then No. 8 of I-B, the gross body of the aspirant, and No. 8 of II-B—the gross body of the *Virāt*, the Creator of the physical universe—will virtually belong to No. 8 of I-A and No. 8 of II-A, respectively. When the *Jīvanmukta* gives up his body at death, No. 8 of I-B, No. 8 of II-B, and No. 8 of I-A also become extinct, and No. 8 of II-A alone will finally remain for ever for him (the *Jīvanmukta*).

G. KRISHNASĀSTRĪ,

(Translator).

(To be continued.)

DR. SCHRÄDER ON THE BHAGAVAD-GÎTÂ.

I welcome with pleasure Dr. Schröder's account of Garbe's and his own views with regard to the manner in which this Indian Gospel grew, in his review of Subba Row's translation of Pûrnâprajña's Gîtâ-Bhâshya. All the more so because Hindus, and unfortunately Theosophists, have given a more passionate and blind adherence to the theory that the Gîtâ gives the very words of an incarnated Îśvara, than the Christians to the theory of the literal inspiration of the gospels; and just as criticism has found that not even five sentences among the numerous sermons and speeches attributed to the Son of God were uttered by the living Jesus of Nazareth; so criticism may find that not even one sloka of the Gîtâ was uttered by Krishna Devakîputra. It is high time that the Theosophists began to treat the Gîtâ rationally and without superstitious awe.

But at the same time I cannot admit the conclusions of Dr. Schröder. The arguments in support of his views will, I dare say, be found in Garbe's introduction to the Gîtâ, Dr. Schröder's promised translation of which I await with great interest. Therefore I shall attempt a preliminary criticism of the account of the growth of the Gîtâ. I must first enter a protest against *a priori* methods of conducting this enquiry. If half-a-dozen people were asked to fix upon what they regarded as the original part of the Gîtâ and what must have been interpolation, relying *not on evidence* but on what *must have been* primitive, according to their notions, I am sure they would pitch upon different parts of the poem as original, each following his personal predilections in this matter. I know of one critical student who feels for certain the last six chapters are interpolations, another, the middle six. The opinion that "the original stock" [stalk?] of the Gîtâ was the first chapter, and 38 slokas of the second chapter, is a similar product of personal prejudice. We are not at all bound to believe that the original story at all contained a reference to Arjuna's *vishâda*. The opinions of the older generation of critics that Arjuna's *vishâda* was invented to find an excuse for interpolating the Gîtâ in the Mahâbhârata is more reasonable than this. In the absence

of proof, surely it is our duty to disbelieve the whole story and not to believe as much as we please. (As regards II. 37, which is branded as a Vedāntic interpolation, this is due to the misinterpretation of *idam* in the sloka as the Universe, whereas from the context it is plain that it means only the body of the speaker). The standpoint of the 27 slokas (II. 11—38) is said to be that of *Nirīsvara-Sāmkhya*. It is impossible to guess how this opinion was arrived at. They teach only one idea—that man, who is other than his body, is immortal or rather unkillable. Surely this is the doctrine of all Hindu Schools of thought except the Chārvākas (and perhaps the Bauddhas) and not the special monopoly of the Sāmkhyas. Perhaps this opinion is due to S'ankara's interpretation of II. 16. This S'ankara makes out to be a statement of Satkāryavāda, upon which both the Sāmkhya and Vedānta theories are based. But as Ramanuja points out in his commentaries on this sloka it has absolutely nothing to do with the doctrine of the Satkāryavāda, reference to which the context does not require; otherwise there is nothing in these twenty-seven slokas which need belong to the Nirīsvara Sāmkhya School and no other.

Dr. Schröder says, the bulk of the Gītā was originally a text-book of the Bhāgavatas, perhaps because the book is called the *Bhagavadgītā* and it teaches the efficacy of Bhakti as a means of individual liberation; but I cannot imagine how a book can be called a "text-book of the Bhāgavatās" which does not make any reference to the cosmogonical and eschatological doctrines which alone differentiate the Bhāgavata sect from other sects founded on the Āgamas, e.g., the Māheswaras. The doctrine of Bhakti is not peculiar to the Bhāgavatas but is common to all the schools which acknowledge the Prāmānya of the Āgamas, e.g., The Bhāgavatas, the Pāncharātras, the Pāsupatas, the Saivas, the Sāktas, the Lingadhāris, &c. Amongst these the first two sects are marked off by their distinction of the states of cosmic consciousness to be four, e.g., Vāsudeva, Samkarshaṇa, Pradyumna, and Aniruddha, and the doctrine that the Supreme manifests itself in five series of forms called vibhu, &c., and souls approaching liberation reach these forms one after another by definite forms of worship and meditation. In the absence of any reference to any of these ideas it is impossible to believe that the Bhagavatgītā was primarily a text-book of the

Bhāgavatas. Mr. Lionel Barnett, the latest translator of the Bhagavat-gītā makes a feeble attempt to find some of these Bhāgavata doctrines in the Gītā. The only passage which at all may be considered specifically Bhāgavata is found in VII., 19, "Vāsudeva is all" but to make a theory hang by such a slender thread is, to say the least, uncritical. It is interesting to find that Mr. Barnett remarks, "There is little trace of conceptions which are specifically Vedāntic"; where Dr. Schrāder says that an orthodox advaiti has worked it over and interpolated Vedāntic sentiments. It is nothing surprising that the *a priori* method in the hands of two distinct critics leads to such contradictory results.

In my opinion the Gītā is the work of a single man of commanding genius (whoever he was) who attempted to reach a philosophical standpoint from which he could reconcile and unify the individualistic theories of the Sāmkhya and the Yoga and the methods of Yagñā, worship and devotion which characterized the followers of the Veda, the Upanishads, and the Āgamas. It is not for me to discuss here how far he has succeeded in his attempt. Mr. Barnett thinks that the thought of the Gītā "is confused, its utterance loose and rambling." But I am of opinion that it is the only successful attempt in the history of human thought to attain a point of view which will help a thinker to see in proper focus the two lines of human advancement, the first of which is based on the abiding value of the individual (the Sāmkhya-yoga) and the second of which is based on the overpowering claims on man's consideration of the one cosmic life that beats equally in the hearts of all human beings.

P. T. SRINIVAS IYENGAR.

CONCERNING THE GÎTÂ AGAIN.

ANSWERING to Mr. P. T. Srinivas Iyengar, I must first of all protest against his calling "a priori" a method which he is unfamiliar with as yet. My theses are nothing but the present general result of a plenty of notices on single verses as well as larger portions, which accumulated while I was reading the Gîtâ, with pencil in hand, during a series of years, and I do not offer them as an apodictic truth, but as some points of view which may and probably will be confirmed by inducing one or the other unbiassed investigator to find certain things which he has, thus far, been overlooking. Long ago I got the impression, first by formal then by essential reasons, that we have to erect a sharp line of separation between the 38th and the 39th verse of the Second Adhyâya, and already earlier I had decided for myself that a purely theistic Krishnaism combined with Sâmkhya and Yoga must have been the base of the bulk of the Gîtâ ; and further that Advaita came last of all, as may be seen from my German dissertation on the state of Indian Philosophy at the time of the Mahâvîra and Buddha (p. 46 with note), published in 1902. Then (in 1905) came Garbe's work, drawing my particular attention to the Bhâgavatas and causing me to give more definiteness to my second and third points. Garbe knows only about an original and an overworked Gîtâ, corresponding to the third and the fourth stage of the genesis supposed by me. Joining with Garbe as well as opposing him, I shall, when the proper time comes, expound at large my views, discussing likewise those points, partly offered to me by others, partly found by myself in the course of my study, which are in favour of the synthetical view of Mr. P. T. Srinivas Iyengar and others. In this place I confine myself to answer to my critic that not one proof exists for the supposed *invention* of Arjuna's *vishâda*, whereas I have more than one proof to support my view ; * that all the *expressly* sectarian features of the Bhâgavata religion

* To refer, in II, 17, *tad* to the soul and *sarvam idam* to the body of the speaker, and that not to his universal but to his individual aspect, is a boldness to which I could not resolve as yet.

had *of course* to disappear from the Gîtâ by its entering the Mahâbhârata and already before that ; that I do not at all consider the Gîtâ (as, *e.g.*, Mr. Barnett does) to be the work of some confused thinkers, but only assert that the whole character of the work, if thoroughly pondered, from all the necessary points of view—not only one—renders it much more probable, at least to me, that “a man of commanding genius ” concluded, but that he composed the work. In literary inquiries like this I am, since my university years, constantly striving to be like a chess-player who continues alone a game which had been abandoned by others. It was, verily, not easy to me to attain to this standpoint also with the Gîtâ. For I was introduced to the Gîtâ by Theosophy, and since my fifteenth year it has been, as it is still and will ever be, my inseparable companion. I also belong to those who see the sum of all wisdom in the Gîtâ. Is a physician, because he investigates, one by one, the different states of age and the limbs and organs of the human body, *therefore* unable to acknowledge and appreciate its unity, perfection, and beauty ?

DR. OTTO SCHRÄDER.

THE PHILOSOPHY OF KARMA.

TO my mind no Theosophical truth in its practical bearing is more difficult to understand and harder to formulate and systematise than the Law of Karma which governs all action, individual and cosmic, and the philosophy of Karma which supplies us with the true *rationale* of all those phases of activity which, in the Theosophic literature, is summed up in the Sanskrit word, Karma. However difficult, from the practical point of view, no principle has, I think, more utility and interest for the ordinary run of humanity than the one above referred to. Its difficulty is further accentuated to those who, quite ignorant of theosophic wisdom or possessing only a very hazy and haphazard idea of it, or having some interest to misunderstand and misrepresent it, are in one way or another incapacitated, from their very disposition, to grasp the force and grandeur of a truth which, if properly understood, will undoubtedly light up the dark

path of human struggle and activity for this or that worldly possession. The reader will thus see the desirability and usefulness of an attempt to expound, within allowable limits, the philosophy of Karma on the right perspective view of which depends all intelligent and fruitful action.

The fundamental nature of Samsara is incessant change and movement. In this universe not the tiniest atom of matter is steady and changeless. There is constant flux and reflux and this is the essential law and condition of its own being. With the cessation of action all Samsara ceases to exist, with all its manifoldness and differentiated elements. Thus whatever the interpretation one may put upon the word Karma and whatever the attitude of mind in which one may approach it, the fact is self-evident that there cannot be real cessation of Karma, any real giving up of activity in this universe of ceaseless movement and readjustment. The Blessed Lord struck the right chord of cosmic evolution when to the despondent and do-nothing Arjuna, losing in the moment of mental confusion the sight of the universality of the power of Karma, he pointed out the fact that "Verily even for a moment man liveth not without action ; powerless in the grip of Prakṛti he is perforce driven to action by the energies inherent in that Prakṛti." So patent is the fact of the unavoidableness and inevitability of Karma that the consciousness of one and all feels the necessity of it and prompted by the same consideration man engages himself in action and finds no joy and rest in inaction. From the meanest human animal whose philosophy of life is expressed in the short sentence "Eat, drink and be merry, for to-morrow we die," to the highest specimen of humanity whose spiritual philosophy of life consists in the rich and noble life of selflessness and universal love and usefulness, there is constant activity.

If such be the case, whence arises the necessity of a discussion of the Karmic philosophy ? Why expend so many words on a subject so commonplace ?

To this question the reply is : It is one thing to do a thing and another to know the reason of doing it. How many of us do know the why and the how of the motives and actions that give a distinct colouring to our lives ? When it is moreover remembered that there are four classes of men, who for one reason or another, give up all action or indulge in all sorts of thoughtless action, we shall see that

however universal the principle and however clearly or dimly perceived by all, the philosophy of Karma is a subject not to be lightly or indifferently disposed of by a right-minded person. I shall here enumerate the four types of men and say a few words on the mental attitude of each towards Karma. The four classes are :—

(1) The Indolent—those men who through indolence or a perverted view of easiness of life shrink from action and live a parasitic life of fat feeding and of pleasure at the expense of honest workers ;

(2) The Sensualist—those who, mistaking the end of life, make sensual pleasure and worldly possessions the goal of their activity and live a hard life of dissipation and selfish grasping, thus missing the very purpose of action ;

(3) The Ambitious—those who seek self-gratification but not on the low level of the appetites of the flesh ; such men partly or wholly live for others but the motive force is worldly power or honour or fame, or some such secret spring of egoistic ambition ;

(4) The Cynic and the Sentimentalist—those who like Arjuna in a sudden fit of despondency or misdirected compassion or overwrought disgust for things worldly, which so long formed the winning-post of their heated worldly race, but at the last moment eluded their grasp, no more engage in action but seek rest in a life of inaction ; or those who, impressed with the sight of misery and evil in this world, fly from them and fancying that action is at the root of this misery and evil, cut off the very roots of action within the heart.

When we see that a very large majority of human beings come under one or the other of the four classes described above and that, rationally considered, the mental attitude is in each case totally wrong, we can feel the truth of the Lord's words : “ Perplexed are even the wise to know what is Action and what is Inaction ; verily difficult to understand is the nature or science of Karma.” This also helps us to realise how important is the enquiry into the nature of Karma and how, as said above, upon its right comprehension and clear insight depends the usefulness and richness of our life.

Our inquiry must be directed to the elucidation of the following points :—Granted that action is inevitable and even the very life of our being, and that inaction in its mere negative connotation is undesirable and even mischievous, the question then arises to the inquiring mind, what is the real nature of Karma which fulfils

the purpose of individual existence and by its harmony with the cosmic evolutionary forces, helps in keeping with the Divine Will, the evolutionary aim and end of manifold world-processes—the seeking of self? On determining the real nature of Karma we shall have to define that of inaction, for the philosophy of Karma, rightly understood is also the philosophy of *A-karma*. Incidentally we must see what is prohibited action and why inaction in its ordinary sense is subversive of all real purpose of life. With this our enquiry must close.

In the Lord's Song the philosophy of Karma is so eloquently and strikingly expounded from all points of view that to an earnest seeker of this knowledge no better or richer study can be recommended. The reader need not wonder that in my study of the same subject I will now and then dig from the same rich mine of incomparable truths. To Him belongs all glory!

Karma, then, means action, activity, and as hinted at above, is the law of life of human beings. Karma may be, in other words, defined as the activity of the inner life or consciousness in response to the impacts it receives from the outside world, and the movement that follows is in all its forms from the lowest to the highest, an endeavour from within to unfold the self that is set going on the path of Evolution. As it is beautifully expressed by Mrs. Besant in her "Three Paths :"

"Everywhere we find things seeking the Self, everywhere in every direction, under whatever form and whatever name, whether wisely or blindly, whether clear-sightedly or gropingly, all seek the Self; all are striving to find the Self . . . Every animal, however dimly, is groping after the Self; mankind, however blindly, however foolishly, however mistakenly, is searching for the Self."

Among the members of the first three kingdoms—the mineral, the vegetable, and the animal, we find that the action and reaction of the outer world and the inner life is set down as a natural Law imposed upon us as a necessity, and the unfoldment of the Self seated within is the Law's necessity, and it may be added that there is very little of self-activity or self-endeavour that forms a fundamental characteristic of all human actions—conscious effort, not blind obedience to a superimposed Law. It is, however, due to this very feature of the passive response that there is no opposition, no conflict

no wrenching, no pain. But with man the problem of evolution assumes a different aspect. Opposition, conflict, wrenching and pain are the necessary concomitants in the early stages of human evolution. Nevertheless, in this very struggle lies hidden the possibility of future victory, of triumph, of ultimate self-realisation.

What energy impels him to action? What is it that binds him to the wheel of Samsara? With the ordinary man desire or Kama is the force that seeks its gratification in the external universe and moves in response to the pleasurable or painful impacts that it receives from outside. This Kama is then the starting point, it is the motive power that stirs man to action and self-gratification. Onward he moves, Kama always directing and impelling him. Thus learning his lessons in the school of experience man grows wiser with every bitter fruit he tastes and sees the necessity of changing his point of view, every time purifying his desire, until he reaches the moment when desire is transmuted and sublimed into a new motive, the sense of Duty, the Law of true inner life. Action becomes Duty.

Throughout all this ascending, on all the rungs of this ladder of evolution, there is response from within, there is action; action cannot be avoided, any more than the beating of the heart. The standpoint alone has to be changed and when that is done and with a steadfast heart and tranquil mind the Path of Karma is trodden, then the goal is reached, the purpose of evolution is attained.

To understand that standpoint aright is to understand fully and clearly the philosophy of Karma. To understand this well, we must bear in mind another noteworthy characteristic of human nature. Freedom is another great and potent factor that actuates all human activities. Look at the restless self-activity of the child. How it frets and fumes when its freedom is in the least circumscribed; how the imposition of an outward Law, that to its ignorant mind appears to be a check over its freedom, it opposes with all the strength it is capable of. It wants to be free. Freedom is, as it were, the absolute law of its inner activity.

From this child-activity pass on to the incessant activity of man to master the forces of Nature. She binds him on all sides. He feels the bonds and struggles hard to conquer her and invents a thousand and one ways of doing it. He fancies he has conquered her, but in this apparent mastery over Nature he has

forged a stronger and closer fetter round his own neck. Be that as it may, the fact is unquestionable that his love of freedom is innate and if he miss his object, the mistake may be attributed to his ignorance of the spiritual law that freedom is not attained by increasing the wants of the flesh and trying to satisfy them. Man, then, strives for freedom. He must work and yet must have freedom. But experience teaches him that with every fresh action the knot of the heart is drawn tighter, he is tied more firmly to the wheel of Samsara, he cannot escape, he cannot attain to freedom. Can inaction then give him freedom? He fancies it can, he flies from action, but soon the bitter experience teaches him again that freedom does not follow inaction. He is struck dumb, as it were, with the riddle of reconciling action with freedom; to him the mystery is insoluble. But is it really an unknowable riddle? That it is not so will appear clear from the further remarks on the true nature of Karma and the spirit in which man should undertake it.

VITHAL GANESH PRADHÂN.

[*To be Concluded.*]

LECTURE III.*

OCCULTISM, TRUE AND FALSE.

There have been Schools of Occultism or Mysticism in all religions, forming the esoteric or secret side of the religion, to be taught only to those who were willing and able to fit themselves by purification and rigid discipline. The object was to develop the higher consciousness so as to come into closer touch with the Divine, until at length unity should be realised; as this took place, powers developed by which knowledge of the unseen world was obtained. The enjoyment of such powers was attractive, and hence some, simply desiring power and not thinking about the higher spiritual growth, applied themselves to certain practices which may be defined as false occultism, whereby psychic powers, or the lower Siddhîs, were acquired, but without the purity, wisdom and love which resulted from the true occultism.

* Brief summaries of two of Miss Edger's lectures delivered at Hyderabad, Sind, some time since—as copied from the *Deçpika* of that place—Ed. note.

This is still more the case at the present time, and hence it is well to distinguish between the two lines of occultism.

There are two main differences, one a difference of motive, the other a difference of method. The method of the false occultism is to concentrate the attention on the form, and to stimulate the centres of the astral body. This may be done by the use of drugs, by mantras, by fixing the thought on certain physical centres or by inducing trance, either by hypnotism or by other methods or by endeavouring to empty the mind of all thought. The effect of the practices is to benumb or temporarily paralyse the physical consciousness, and hence some of the astral, or psychic, faculties are able to act and certain phenomena of the unseen world can be perceived. But as there has been no corresponding development of the life of the Ego, it is only the lower astral faculties that become active and there is no knowledge as to how to use these faculties, nor as to the meaning of the phenomena perceived; a man may thus become clairvoyant or clairaudient; he may be able to hold his breath for a long while, or to control the beating of his heart, but he is no wiser a better or nobler or purer man. In the true occultism, on the other hand, the attention is directed to the development of the life. The body must be purified, the character must be built up, a high ideal must be followed, in short, an effort must be made to follow the Three Paths. A point will be reached, after a time, when the astral faculties will develop naturally, but there will then be both knowledge and purity and hence they will be used wisely, and there will be understanding of the phenomena experienced.

As to motive, that of the false occultist is selfish, he desires power that he may enjoy it; that of the true occultist is unselfish, he desires to serve. The one is working in such a way as to emphasize the separate personal self: the other is striving for greater unity. In the latter the spirit of worship is strong, in the former it is either not present, or else it is a lower form of worship combined with desire for results. The one leads to increased powers of service, to peace and ultimately to the realisation of the Divine; the other leads to a passive condition of mind which may be mistaken for peace, but ultimately it leads to pain, and to a greater separateness.*

* Mrs. Besant's "Theosophy and the New Psychology" gives a full explanation of these differences.

LECTURE IV.

KARMA.

Karma is sometimes regarded as bondage, and it is argued that since Karma is an unerring law, it is useless to make any effort, for there is no freedom of will. This arises partly from a want of comprehensiveness in our view of Karma, and partly from the failure to recognise that the growth of free-will is itself one of the ways in which Karma is working. There are probably few cases where we could say that a definite event is the result of a definite past action ; the events of the present are rather the outcome of many lines of growth in the past. Further, each event is not only an effect of past causes, it is also a cause of future effects, which will vary according to our attitude towards the present event. If we realise that (1) environment is the result of past actions ; (2) association with others is the result of responsibilities incurred in the past ; (3) opportunities are the result of past desires combined with efforts ; (4) character is the result of past thinking ; we shall then be better able to understand that it is in our thoughts that we have the greatest amount of freedom ; and that this will be proportionate to our knowledge. If we know, for instance, that a certain action is wrong, we may again and again fail in our effort to avoid it, owing to the strong force of thought coming over from the past and showing itself as habit ; but the knowledge of the wrong will enable us to turn the current of our thoughts in the opposite direction, and every effort to do so is reinforced by the energy of the Self. If we do this at the time when the temptation is not upon us, and add to it the attitude of constant prayer and worship, we shall find that the force of the habit is soon broken ; in other words, with regard to this line of action, we shall become free, for we shall be guided not by desire, which is bondage, but by the energy of the Self, which is the true will. The knowledge of the way in which Karma works will also enable us to understand how to deal with the events that occur, in such a way as to adopt the attitude of mind which will correct whatever in our character has made us act in such a way as to lead to these events. Karma, indeed, is the very means whereby freedom of the will is attained ; and knowledge of the way in which it works tends to intensify our efforts instead of checking them.

REVIEWS.

RAMBLES IN THE VEDĀNTA.

BY RĀJAM AIYAR.

If it is only now that we decide to speak on this book, it is because we meant to give a detailed review of it. But this has indeed proved impracticable, first of all because this book as a whole, is really beyond criticism; and also because of the too great variety of its contents. The author, a Madras B.A., with an extraordinary knowledge of English literature, was the editor of the *Prabuddha Bharata* during two years of its existence (1896—98). Besides that he was little known, owing to his professed predilection for a quiet, inward life. A constant and ardent longing for Truth governed his life, and he always found what he was looking for, partly with the help of his great Guru, the Swāmī S'ri S'ântānanda Sarasvati (a very fine picture of whom is enclosed in the book), in that great religion of peace, the Advaita of the Upanishads and S'ri-S'ankarāc'ārya's, and in its supplement, the Yoga. The present work contains more than a hundred articles, large or small, on philosophical subjects which have been collected and edited after the early death of their author, by a group of his friends. These discussions are by no means one-sidedly Vedāntic but take into account and often start from Western philosophy. They are refreshing and instructing to the utmost degree, without an exception. There are some particulars which perhaps may not be accepted by every body, but as a whole, I repeat it, the work is *classical*, *i.e.*, a real treasure not only for this but for all coming time. India has every reason to be proud of this work which, if I am allowed to chose such a comparison, may be favorably compared, at least in many respects, to the *Parerga* and *Paralipomena* of the great Schopenhauer. This work which, as far as I know, more than any other book written in a European language is permeated throughout by the spirit of true, genuine Vedānta, should constantly be at the hand of every lover of Indian religion.

O. S.

PLANETARY INFLUENCES.

BY BESSIE LEO.

This book is the sixth of the 'Astrological Manuals' issued from the office of *Modern Astrology*, and its contents have already appeared in that magazine. It contains an interesting Foreword by Alan Leo, and the first seven chapters are devoted to the specific influences which emanate from each of the seven known planets of our solar system. Then the influences from the Sun (lifegiver) and the Moon (mother) are considered, after which we find three excellent chapters on "Karma or Fate," "Ruling our Stars," and "Practical Astrology." This little work will be found quite helpful, especially to those who are just beginning to be interested in the subjects dealt with.

W. A. E.

MAGAZINES.

The Theosophical Review, July. Mrs. Besant's opening article on "Discipleship" will be read with interest. Speaking of the criticisms and judgments of the world, she contrasts them with those of the wiser ones who regard inner motives as of greater importance than outer actions. She says:

"A judgment which has not before it all the facts, which knows nothing of the causes from which actions spring, which regards superficial appearances and not underlying motives, is a judgment which is worthless, and, in the eyes of Those who judge with knowledge, condemns the judge rather than the victim." Again: "The word 'disciple' does not necessarily imply initiation, nor saintship; it only asserts a position and a tie—that the person is on the probationary path, and is recognised by a Master as His." The disciple may not now stand on a high plane, morally, though that may be what he is aiming at. Charlotte E. Woods writes a thoughtful paper on "The True Inwardness of Reincarnation;" A. P. Warrington, in an instructive article, explains and illustrates Esperanto, quite thoroughly. B. K.'s translation of "Matter, Planes and States of Consciousness," by Hadrien, is concluded. "Sex and Character" is an interesting review article by A. M. Curtis, of Dr. Otto Weininger's book which bears that title. Francis Sedlák discusses "The Meaning of the Food-Question," in a philosophic vein. "Concerning the Pleroma," is the first portion of an essay on 'Valentinian' Gnosticism—necessarily somewhat speculative—by J. Redwood Anderson.

Broad Views, for July, opens with the first instalment of a new novel by W. H. Mallock, entitled "An Immortal Soul." It is to be completed within a twelve-month. Mr. Sinnett writes of "A Great Occultist of the Eighteenth Century," Count St. Germain, and we can readily agree with his statement that "St. Germain's career was curiously meteoric, and his personality one which cannot be easily focussed in imagination." The most striking *known* incidents in this wonderful occultist's career are here portrayed. Violet Tweedale next asks this question—"What is a Christian?" and discusses the two chief points which would naturally have to be considered before answering it—'Belief in Christ,' and 'Following the Teachings of Christ.' The writer argues that the principal teachings of the Christ are practically ignored by the main body of present-day Christians, and that these teachings, though highly spiritual and beautiful, did not originate with the Christ, but had been uttered by advanced teachers ages before. This, of course, does not detract in the least from the innate value of these sublime truths.

"The Fall of Lord Bacon," by Ernest Udny, is a very interesting paper, and will help to clear away popular misconceptions concerning this noted man. The writer says:—

"Lord Macaulay's essay on Bacon represents him as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. But Macaulay merely wrote an essay on the subject. Those who have studied it sufficiently to write biographies, Rawley, Spedding, Hepworth Dixon, and others, are unanimous in showing unstinted admiration for one whom they regard as the greatest and most lovable of men."

"California in its youth," is quite a readable paper, and is to be continued. "Concerning Mental Healing," is a valuable contribution by Alice C. Ames,—also to be continued. Other articles are, "Dumas Père as an Occultist;" "The Mismanagement of Theatres;" "A Premature Manifestation;" and "A Centenarian of the Seventeenth Century,"—as may be supposed, this refers to Cornaro.

East and West, for July, has an extensive list of contributions, by able writers—fifteen in number,—but we have not sufficient space at our disposal for doing justice to the whole of the contents, so we will not attempt a review.

Fragments is a useful little periodical which we always welcome.

The Lotus Journal is another helpful periodical which should be in all theosophic households where there are young people.

The Gleaner, July, contains a further instalment of "The Eras of the Shu King, and its four Books," by Fio Hara, and concludes the

article by 'Seeker,'—"How shall we be Free?" An 'Esperantist' writes an important paper on "Universal Brotherhood Realised through an International Language." He says all languages in present use are difficult and "an utterly unphonetical spelling makes English impractical for the majority of foreigners." For these reasons he strongly favours Esperanto.

The article on "The Tortures of the Personal Man," by J. D. Mahluxmivala, is continued. "The Chief's Bow," is a very weird story gleaned from June *Wide World Magazine*.

The N. Z. Theosophical Magazine, June. The chief articles are, "The highest Problem of Philosophy," by R. H. (continued), and "Some Views of Spiritualism," by a Student, but the number contains much other interesting matter.

Theosophy in Australasia, for June, has, in addition to the "Outlook," which is always so readable, papers on, "A Century of Change;" "Brotherhood, No II.;" and "Superstition,"—also various lesser items.

Central Hindu College Magazine, July. Mrs. Besant writes that her Simla lectures were a success. "All the important Government officials attended the lectures, as well as the general public." The Viceroy and Lady Minto are in sympathy with the aims of the Central Hindu College and promise to visit it, and Mrs. Besant concludes that India has now "a man at her head in whom the best traditions of English rule are embodied, an English gentleman, just and sympathetic."

There are several short articles of value in this number, and among the longer ones may be mentioned, "Why Japan Conquers," "India's Daughters" (this instalment of Miss Davies' serial being exceptionally interesting), "Shakti," by Pandit B. K. Topa, "In Defence of Hinduism" (continued), by Mrs. Besant, "The Ways of the Rajputanas," and "The Three Gunas," by P. T. Srinivas Iyengar (to be concluded).

The Buddhist, May, contains, together with other matter, an interesting paper on "The Practice of Buddhism,"—being the substance of an address read before the Y. M. B. A. by W. A. de Silva—"The Messiah" (a translation), "Religion and Mythology," by W. F. Gunawardhana Mûdliyar, and extracts from the Report of the Eighth Annual Meeting of the Young Men's Buddhist Association of Colombo.

Theosophy in India, June, opens with a continuation of the notes of Mrs. Besant's lectures on Sir Oliver Lodge's "Life and Matter." Next

we note "A Word on Evil," by Y. R. Mudre, followed by the conclusion of Miss Edger's valuable article on "The Development of the Will," and a further instalment of "A Critical Examination of the Daṣopanishats and the Śveṭāśvaṭara," by S. S. Mehta.

Sophia (June). This number contains the profoundly interesting paper on "Fray Luis de León en la Teosofia" which Rafael Urbano presented to the Congress in Paris. Fray Luis de León was a Spanish monk who lived from 1527 to 1591 and was several times charged with heretical, especially Cabalistic ideas. In the prison of Valladolid he wrote his largest and most famous work: "Los Nombres de Cristo" (The Names of Christ) of which there appeared five editions in four years. He begins his work with an exposition about the importance of names in general and those of the Christ in particular "being like some brief ciphers in which God in a wonderful way enclosed whatever the human intellect can and is allowed to understand in this matter." He reduces all the names of Christ to the following ten classes: Sprout (Bud), Features, Way, Herdsman, Mountain, Father of the future age, Arm of God, King of God, Husband, and Son. His explanations are strongly influenced by the Cabala, owing to his excellent knowledge of the Arabic literature. It is most remarkable too that he risked some intimations on "The Karma of Christ" by which he brought upon himself the charge of Pelagianism. He defended the Padre Montemayor who had in a public speech asserted the following: "Christ had a commission to do, which he did, and not being able to disobey the Father, he was unable to act freely. Now the Creed teaches that Christ had merit. But how to deserve, being unfree?" Quite plain. The commission of the Father referred to the specification of the work, but not to its execution now or later, and within this liberty lies the merit of the work, in its being done earlier or later. Christ, further, had merit also because he dedicated to the work his free intention. [That being free and being created exclude each other, has not been seen by most representatives of the Church, and even in India where this idea often appeared, e.g., in Mahābhārata XII, 227. 34: "If the doer would be the doer, he could not possibly ever have been created. But because he *is* created, therefore the doer is not his own master," it has been very seldom carried on to its last consequence, the denial either of responsibility or of a personal Creator, but, as a rule, led only to the assertion that the soul was uncreated].

La Verdad (June). Translations from H. P. B., A. P. Sinnett, and

Annie Besant, and continuation of P. M. Ragon's "The Mass and its Mysteries" (translated from the French).

Revue Théosophique. Besides translations and some smaller articles there is the paper of Mr. P. E. Bernard on "The Soul of India," presented to the Congress in Paris, which needs a special review in another place.

Bulletin de l'Institut Général Psychologique (January—March 1906). This number is again full of interesting details. It begins with an illustrated paper of M. Gilbert Ballet, professor of medicine, on "Witchcraft and Sorcerers," giving a historical account of the problem and stating finally that most or, at least, many of the condemned persons suffered from hallucinations, hysteria and similar mental diseases. Then follow two papers with discussions on Zoological Psychology, viz. "The Instinct of the Hymenopteres" and "Contribution to the Psychology of the Activities," and the end is a paper, likewise with discussion, on "The Coenesthetic Origin of the Hypochondriacal Microzoomaniac Ideas." The microzoomania is "the conceit by which the sick person believes himself infested, either in the exterior or the interior of its body, by microscopic or very small animals."

Acknowledged with thanks, several pamphlets mainly in Tamil, from Subbaraya Dina Dayala Sadhu (Ayurvedic Physician, 359, Mint Street, Madras); one containing a price-list of medicines to be had of the author, three expressive of loyalty to British sovereigns, and one entitled "Mucthy Vignam," or Impediments to Salvation.

This last was noticed in the *Theosophist* of April, 1898, and treats also of the properties of herbs, and the theories of the ancient Hindus as to the value of medicines and mantric ceremonials in the cure of disease; also received, a collection of Tamil Pamphlets bound in one volume—containing loyal addresses to British sovereigns compiled by the same author.

Received with thanks :—*The Vdhan, Theosophic Messenger, Light, Omaturlo, Teosofisk Tidskrift, De Gulden Kelen, Light of Reason, Banner of Light, Harbinger of Light, Modern Astrology, The Muslim Patriot*, first number (Madras), *Christian College Magazine, Phrenological Magazine, The Hindu Spiritual Magazine, Mind, The Arena, Metaphysical Magazine, The Siddhanta Deepika, L'Initiation, Theosofisch Maandblad, Pewurta Theosofie, Brahmavadin*, and several magazines in Indian Vernaculars.



CUTTINGS AND COMMENTS.

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

The following which is being published by the *Pseudo Occul-* Indian press seems to have been taken from an
lism and the American paper:—
"Black Art."

The prosecution of Dr. Theodore White, who is being tried for swindling at Baltimore, is exciting widespread interest, the case involving such occult subjects as the "black art," conjuring and spirit-raising.

Dr. White conducted an alleged "College of Science" at Baltimore, employed a large staff of clerks, and did an enormous business. He advertised a course of instruction by post in spiritualism, hypnotism, and clairvoyance, and undertook to teach spirit-raising, and to enable his patrons to find buried treasure. Thousands of dupes, mostly women, responded to the advertisements, many giving all their savings for the course.

As an inducement to students Dr. White advertised that each would be presented with a magic Egyptian breastplate, capable of imparting a wonderful magic power to wearers, increasing their health, prosperity, and happiness, and ensuring the fulfilment of all their wishes. Thousands of these breastplates were sent all over the country.

The doctor also did an extensive business in the "Adam and Eve root," a magic plant supposed to come from Central Africa and to confer all sorts of blessings on its possessors. These roots sold readily at a guinea each. The doctor also conducted a profitable business in the sale of horoscopes, this department alone often netting over £5,000 in a month. He also advertised the cure of diseases of every description, by what he called the "absent treatment."

Over two hundred witnesses will be called by the prosecution, and some astounding facts have already been revealed. In some cases, through the study of the occult and attempts at spirit-raising, men and women became mentally deranged and deserted their families. Others neglected their work, and spent their time searching for buried gold.

Thousands of ignorant people received the degrees of doctor of philosophy, doctor of psychology, etc. One witness, an aged negress, who received a learned degree, confessed that she could not read.

Miss Rose Hannan, vice-president of the college, who was called as a witness, admitted that she had signed diplomas conferring the degree of Ph. D., and said frankly that she did not know what Ph. D. meant.

Several witnesses called for the defence insisted that by White's instructions they had been able to raise spirits and converse with them. Others told of being cured by the mental treatment, and of curing others. A well-known psychological expert has been summoned to give evidence for the defence.

The prosecution will probably call Dr. Baldwin, professor of psychology, who has been assisting the Government in exposing the fraud.

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In the last issue of that useful little quarterly, *The A Theosophist Message of Theosophy* (Rangoon), we find the following
without a concerning Mr. Stead, the wide-awake Editor of the
Diploma. *Review of Reviews* :

"What a grand old man, to be sure, Mr. Stead is ! For sixteen years he has had as the foundation stone of all his multifarious activities, a thoroughly Theosophical ideal. Madame Blavatsky once wrote to him that he was the best Theosophist she ever met,—only he didn't know it yet. With strange perversity he has

always refused to allow himself to be labelled Theosophist, and at times, has even indulged in gentle gibes at the expense of those of his friends who did not so refuse.

But now, in the March number of the *Review of Reviews* he comes out with a programme which is the purest Theosophy, the purest practical Theosophy at least,—and what other sort of Theosophy or anything else is worth a serious man's attention? Abridged, it runs as follows:—

- (1) International Brotherhood on the basis of justice and natural freedom.
- (2) The re-union of all religions on the two-fold basis of the union of all who love in the service of all who suffer, and the scientific investigation of the Law of God as revealed in the material and spiritual world.
- (3) The recognition of the Humanity and Citizenship of women.
- (4) The Improvement of the condition of the people.
- (5) The Quickening and Inspiration of life.

If Mr. Stead succeeds, as he says he wishes to do before he goes hence, in getting only one person in every town, county, and province of the British Empire, to devote his or herself, body and soul, to the work of realising those objects, especially number two, he will be entitled to be hailed as the greatest propagandist of latter-day Theosophy that we yet have had. And when he at last departs this life—he reminds us that he is drawing near to sixty—the fittest inscription to his tombstone (if he has one) will be: 'William T. Stead. Apostle of Theosophy to the British Empire. He fought a good fight!'



*Psychic Vision
and
"Master's
Work."*

We take the following paragraph from the address delivered by the Chairman of the last Annual Convention of the New Zealand Section, T. S., Geo. Richardson, Esq. :—

"Do not let us be unduly elated if we possess or imagine we possess such elemental Psychic faculties as etheric or astral vision; it is not necessarily evidence of advanced occultism; cats, dogs, horses, canaries, and savages are similarly gifted. Balaam's ass could see the Angel when the Prophet was unable to do so. The spurious occultist is ever talking about his phenomena—strange dreams, projecting his astral body, etc., etc. A motto of the true occultist is, "will, dare, know, and be silent." Some people tell us they recognise their comrades of past incarnations. I do not think there are half a dozen Europeans in our Society who can recall the memory of past births, and I should say certainly not one in New Zealand, for this complete recollection be it noted, is the Buddhic consciousness, the result of the purest life and thought for many incarnations, and at present very rare. True Spiritual Comradeship is the only permanent bond, and this does not require any exhibition on the lower plane of nature to demonstrate it. I am pleased to observe that there is less boastful talk about doing "Master's work." If work is to be done, let it be done for

its own sake, from a sense of duty ; let us humbly do the work that lies to our hand, and abjure the idea, born of vanity, that we are vessels specially chosen into honour."

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The Practicability of Co-operation. The tremendous results which have grown out of the founding of the Co-operative Union at Rochdale by Robert Dale Owen, in 1844, are shown in the report of the thirty-eighth Annual Congress of the Co-operative Union of Great Britain, held at Birmingham on June 5th. *The Boston Transcript* in referring to the astonishing outgrowth from the feeble start made by these 'Rochdale Pioneers,' says :—

"The movement, which had its practical beginnings in the 'Owd Weyvur's Shop' in a Rochdale back street now boasts two and a quarter million members—mostly heads of families—has a share capital of over thirty millions, employs nearly sixty thousand persons on the distributive side, and nearly forty-five thousand on the productive side ; its sales amounted last year to neinty-four millions, and it made a net profit of over ten millions."

Henceforth, in view of this immense success, who will dare say that co-operation is not practicable.

* * *

A Practical Lesson on Patience. At one time the Blessed One was rendering at Veluvana. Then the Brahman Asurindaka Bharadvaja heard that a certain Brahman of the Bharadvaja clan had become a disciple of the Sramana Gautama. Angered and displeased he came unto where the Blessed One was and began to abuse and revile him in vulgar language. The Blessed One remained perfectly silent. Then the Brahman (Bharadvaja) exclaimed, "Thou art defeated, Sramana, thou art defeated Sramana." Then the Blessed One spake :—

"The fool thinks he wins by using intemperate words but victory belongs to him alone who consciously shows forbearance. He who returns anger for anger, defiles himself thereby, while he who refrains from showing anger to one who is angry wins the most difficult of battles. He who seeing another excited consciously keeps his temper secures the welfare of both, his own and that of the other."

When the Blessed One spoke thus the Brahman Asurindaka Bharadvaja exclaimed : "Excellent, O Gautama, excellent, O Gautama," and prayed for admission into the order of Sangha. He was admitted and by constant endeavour he attained to the fruits of Arhatship in a very short time.

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