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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

HUMAN SPIRITS AND ELEMENTARIES.*

[This was written as a Lecture by H. S. Olcott and bears dates New York, September 26, 1875, and Boston, January 30, 1876. So far as I am aware, it has not been published.—Ed.]

TWO centuries and a half ago—on the 4th of September 1633—
as I find upon examining the New England Colonial records, two very celebrated English divines, Thomas Hooker and John Cotton, driven from the Mother Country by the Ecclesiastical authorities, landed in Boston from the good ship “Griffin.” They were accompanied by a number of families of means, who, for the privilege of worshipping God after their own fashion, left behind them all that makes life sweet, and braved the dangers and privations of a new country, where they could hope to find naught but what makes life bitter. After tarrying two years at Newton, near Boston, they plunged into the wilderness, and settling on the banks of the Connecticut, laid the foundations of this venerable Commonwealth. The progenitor of the American line of my family was of this number. If this hard-headed old Puritan left me no other inheritances, he at least bequeathed to me

* Colonel Olcott uses the word “Elementaries,” in this lecture, in the sense of “Elemental Spirits.” Later, H. P. B. used “Elementary” as the name for a human being, after death, who was on the lower levels of *kāmaloka*, and this use has become general in our literature.—Ed.

the sacred example of being true to one's convictions, at any cost of temporary advantage. As he helped to lay the foundations of New England religious liberty, it would be hard, indeed, if his descendant of the eighth generation should be denied the enjoyment of that liberty. It would be stranger still and in violation of the plainest law of heredity, if that descendant should hesitate to say what he thought upon a religious question for fear of offending those who had no right to take offence.

The problem which we are trying to solve has vexed the mind of man from the beginning of time. We cannot run back far enough in the traditions of the pre-historic period to lose sight of the human soul striving to pierce the gloom which intercepts its view of the inner world.

For countless centuries the hands of the race have been trying to tear away the veil of Isis, and lay bare the secrets of Nature which lie beyond its impenetrable folds.

Guizot, the great Frenchman, says that "Belief in the supernatural is a fact, primitive, natural, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism, sensuality, social convulsions, amid whose storms man again learns to believe and pray."

The Apostle Paul evidently held the same view, for he says :

"If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die."

It is as natural a craving of the soul to seek for a glimpse of its real home as for the imprisoned bird to beat its breast against the bars of its cage in a mad struggle for liberty. There is a ceaseless and irrepressible conflict between our captive spirit and the earthly passions and attractions which environ it. It is of the Heavens heavenly, they of the earth, earthly. Its ultimate destiny is an existence in the sphere of light; theirs, eternal association with the gross realm of matter. Its aspirations and progressions are upward; their natural tendency downward. It is born of the Deity, and a spark of His effulgent glory; the body which holds it for a brief season is born of matter—the gross purgations of the celestial fire; and, when emptied of its tenant, returns to the common heap of dust, to be used over and over again, a myriad times, in the

economy of nature. When it escapes from earthly bondage, it grows purer and purer with each succeeding cycle, ever remaining the same individuality ; while the rotten carcase, divided into microscopic particles of organic and inorganic matter, may go to help construct a multitude of forms of insect, fish, beast, bird, or man, as air breathed, water drunk, or food devoured.

What permanent alliance, then, is there between the soul and body of man ? And what is there in all the collected and digested facts, which we call Science, to intimate that the desires, attractions, affinities, or powers of the one should be bounded or limited by the functions and capabilities of the other ? What is there in the whole range of human knowledge to warrant any other inference than that the apothegm of Guizot is based upon a profound study of natural law ?

So much for our first position, *viz.*, that there being no permanent relation between our souls and bodies, and the affinities of the former being all towards the world of souls, it is both reasonable and natural that we should constantly inquire into the future that awaits us, and study the phenomena which prove that intercourse between this world and the other is possible.

Let us next glance for a moment at the testimony which has accumulated during all the past to prove that such inter-communication does exist.

There may be within the sound of my voice many who base their faith upon the revelations of the Scriptures. Have such ever considered the meaning of the passages, thickly dotting the *Old* and *New Testaments*, which certify to the appearance of materialised spirits among men ? From the XIIth Chapter of Genesis to the XXIIInd of Revelation, through the stories of the Patriarchal times, the wars of Saul and David, the Empire of Solomon, the adventures of the kings and prophets, the chequered careers of Jesus and his Apostles, and the reveries of that great Occultist, John, in the isle of Patmos, the chain runs, without a broken link, that binds the Christian to a belief in the intercourse of materialized spirits with men. They came in the human form, clothed like men, talking like them, acting like them,—even partaking of their hospitality of bed and board. They healed diseases, warned of impending dangers, prophesied good fortune, protected from harm, released

from prison, and smote hostile armies with pestilence and the sword. To deny this is to assail the credibility of the book we reverence as the inspired word of God. It was the accepted dogma of the Apostolic and Patristic churches, and was universally believed throughout Christendom until the founders of Protestantism essayed the mad scheme of building a philosophy of the future state upon bare faith, without recourse to the facts which alone can demonstrate its existence. Their own Catechism defines the absurd character of their experiment, for it says that "Faith is the substance of things *hoped for* ; the *evidence* of things not seen." For the *certainty* of knowledge, they offer us only *hope* ; for the proof palpable of immortality, the shadowy evidence of credulity.

The Roman Catholic church, with that profound sagacity which has ever distinguished it, takes the wise course of admitting the occurrence of apparitions which it cannot deny, and then assuming absolute control of the intercourse of its subjects with the denizens of the other world. It defines the nature of the spirits, limits their powers, claims open relations with the saints in Heaven, and bars with ecclesiastical authority the approach of demons to harass the faithful.

Cast an eye over the whole world, and see how miserably small is the minority of those who *disbelieve* in Spirit intercourse. Hassel calculates the various religious sects as follows :--

			Millions.
Christians of all denominations	...	...	120
Jews	...	...	4
Muhammadans	...	...	250
Brahmins	...	...	111
Bûddhists	...	...	315

In two Oriental sects, alone, there are 426 millions of Spiritualists.

Emil Schlogentweit, in his *Bûddhism in Tibet*, estimates the Bûddhists at 310 millions ; Prof. Neumann, of Munich, puts them at 369 millions ; Ungewitter, in his *Neueste Erdbeschreibung*, makes the number 325 millions.

The Orientals not only believe in the apparition of materialised human and elementary spirits, but *prove* it. Their knowledge has come down to them, generation after generation, from the remotest time of which any record survives ; when the Chaldean sages studied the motions of the heavenly bodies, held communion with

the Adonim and with the shades of the departed, and shared with them a knowledge of the laws of that Unseen Universe in which they, as we, lived, moved and had their being.

The ancient Egyptians, taught by the Chaldeans, kept the Occult Science sacred and undefiled, and their successors to this day, by recourse to the same processes, obtain like results. Israel and Judah were initiated by the foundling of the Nile, who became an adept of the Egyptian priesthood; and the teachings and miracles of Jesus and his Apostles are all to be found in that Kaballah, a portion of whose secrets the American Geometer, George Henry Felt, claims to have unveiled.

Through the darkest days of Papal terrorism and popular ignorance, the divine lamp of Occult Science was kept burning by the Hermetists, Alchemists, and Rosicrucians, and I esteem it the highest honor that could have been conferred upon me, that in our day I have been permitted to hold it up in the sight of the Spiritualists, who, whatever may be their present shortcomings, are destined to be the benefactors of the Christian world.

What greater blessing could I ask than to be permitted to aid in the spread of truth?

What are the rewards of earthly possessions, what the value of titles or distinction, by comparison with the privilege of sharing the poverty and hunger, the persecutions and neglect, of Paracelsus and Agrippa, and the other noble martyrs of the Divine Science, if one can be deemed by them worthy of fellowship and fraternity?

How it puts us to shame that after 27 years of spiritual phenomena, occurring, in what we complacently call the most enlightened country in the world—one where the university door stands wide open for the poorest boy to enter, and where the highest incentives are offered for intellectual culture, independent thought, and original research—we should not have a philosophy to account for the simplest of those phenomena, when we might have learnt it from the youngest neophyte of Ellora and Luxor, or the dullest student of the Tibetan Lam-rim of Tsonkhapa! That with all our inventive faculty and audacious habits of exploration, we cannot imitate the meanest of the magical feats that a tattered Arab Sheikh, or posturing Hindū fakir will perform for us, in open day, out of doors, and without apparatus or confederates!

Do any question the fact? Let them read the sacred books of India and Egypt, and study the Chaldean and Hebrew Kaballahs. Let them read the stories of Oriental travellers who have witnessed the phenomena of the Brahmins, fakîrs, sheikhs, schawans, and dervishes.

Twenty-one years ago I left the Dodworth Hall Spiritualists holding conferences and listening to commonplace speeches about the angels, the "Crystalline spheres" and that sort of mellifluous but unsatisfying talk, and when I came back, the other day, as it were, the self-same things were being said. My last recollection of the olden time, preserved, like a fly in amber, the figure of a certain gentleman expounding wearisomely, his theory of moral responsibility, and the nonsense of reincarnation; and as I entered the room at my last visit, there was that same old bore delivering himself of the same familiar speech, as though his tongue had been wound up twenty years ago, and had not yet run down!

In 1853, we of the former generation had the same experiences as you young people are having now. Where the *Banner of Light* now stands the *Spiritual Telegraph* stood then; our *Religio* was Mr. R. P. Ambler's *Spirit Messenger*; our Wallace was Prof. Hare; our Crookes, Prof. Mapes; Your most recent converts among the Judiciary (and there are such, for we have one in the Theosophical Society, and I recently received a free confession of faith from a Supreme Judge of Illinois) were more than matched in our Judge Edmonds and Senator Tallmadge. If Lizzie Doten charms you now with her pure and melodious verse, so in our primeval epoch we had a real and a sweet poet in Thomas Lake Harris; and Emma Hardinge, who is now charming, for all, with her oratorical gifts, had then just appeared in this country as a mediumistic actress, and was living at the house of a Mrs. French, who figured upon the rostrum as an antetype of your Mrs. Hyzer.

Look at the files of the *Spiritual Telegraph*, for 1852, 3, or 4, and you will find the spiritualists organising a General Committee, of persons supposed to represent all our phases of belief, for the purpose of opening a Public Conference, and choosing public speakers. You will find Doctor Gray's name on that Committee, and Doctor Warner's and the comical old Mr. Levy's, and mine; and you will see, upon further search, that we soon thereafter hired Dodworth's Hall and established the Spiritual Lyceum system in New York.

You will find the *Telegraph* teeming with the same stories of apparitions, levitations, rappings, lights, and other physical phenomena, occurring in the presence of the then newly developed medium Home and the others of his sort. You will find it full of sweet intellectual slop, and full of letters from the people, propounding the identical thousand-and-one crude theories of the Spirit World and spiritual intercourse which are so familiar to the subscribers to the current volume of either of our Spiritualist journals.

We had our Pantheon in 1853, as well as yourselves now. We had our bogus Franklins, Washingtons, Napoleons, and Ciceros; and our real and bogus mediums, sleeping, talking, and supping with these demi-gods, and doling out to an admiring constituency their sublime utterances, with incredible dignity and assurance.

In what respect have Spiritualists advanced during the past twenty-five years? Dare any assert that there has been any progress at all? Are we one inch nearer a true philosophy—broad enough to cover the whole subject, minute enough to account for every phase,—impregnable against every assault? I see spiritualists excusing mediums caught cheating; apologising for contradictory messages; reporting unauthenticated phenomena; and denouncing a ribald secular press for their injustice and sacrilege in misrepresenting and contemning a heaven-born faith. Their words are only the echoes of twenty years ago, and the champions of Spiritualism as it is are as powerless to answer the reproaches of their adversaries as though there had never happened a genuine manifestation. Looseness of investigation, on the one hand, and stubborn negation on the other, keep the believers and disbelievers in spiritual phenomena as far apart as ever, and there seems no way, unless we change our tactics, to bring the antagonists upon neutral ground. When I see how bitterly I have been denounced by persons who in nine-tenths of the cases are not as firm believers as myself in spirit-return, for suggesting that there is a vast amount of fraud practised and that a considerable part of the real phenomena is caused by Elementary Spirits, I involuntarily recall the proscriptive policy of the Catholic Church, which offers one the choice to believe or be damned. Some enthusiasts set our mediums upon so high a pedestal, that if perchance we do not bow down and worship them as the embodiments of every

virtue, they straightway call us heretics and renegades, and fulminate anathemas with the acerbity of a Vatican Council. This is a real peril, and it is time that Mrs. Davis should hang out another "Danger-Signal," lest we should grow as dogmatic as Theology or Science—the twin despots over free-thought.

How often we see the statistics of Spiritualism paraded before the eyes of its antagonists, as the most conclusive of arguments, for the verity of the phenomena! "Eleven millions of believers" they say. "Surely eleven millions cannot *all* have gone mad, or been the dupes of charlatans!" True enough—the argument *is* conclusive. But is *that* the only lesson that can be drawn from the census? Is there no idea conveyed by it to this multitude of Spiritualists themselves? If they exist by the million, pray why have they not made their power felt? Why have they permitted themselves to be despised; to be called crack-brained lunatics; to be abused from every pulpit and in every press, while they truckle to public opinion, and sit like a pack of cowards silent and abashed? Why do they hold their tongues in society, when brainless and flippant criticsers denounce their sacred faith as fetishism, and sneer at the messages of love they have received from the immortals who brought them tidings that the Shadow Land is in truth a land of Light to those who are pure enough to find it? Why have they suffered these disgraceful frauds to go on for a quarter of a century without putting a stop to them? Why have they allowed trickster after trickster—gross, sensual, ignorant, dishonest—to fasten upon this cause and bring it to shame? How comes it that it has not been possible for a charlatan to be so unblushing in his frauds as to incur the penalty of the law by procurement of the honest people he has duped? Have you known of one false medium being sent to the Penitentiary by Spiritualists whom he has robbed, and whose most sacred feelings he has outraged? Go among these people, and hear them laugh behind your backs, at the credulity of Spiritualists. Go to the vendors of jugglers tricks, and ask them to show you the paltry apparatus by which you have been made by bogus mediums to think your dead relatives converse with you. Look in the papers, and see how certain worthy people who have been duped by them will fly to the rescue of their deceivers, with solemn asseveration of their genuine mediumship, and intemperate denunciation of all who seize their masks and robes, their rag-babies and blonde wigs.

Tell these honest people that in the dim twilight of the circle-room their "materializing mediums" make fools of them by dropping off one skirt after another, and taking off one pair of hose after another, as they produce their sailor-boys, Indian squaws, sisters and aunts, and wear rubber mask after mask to personate their male characters, and instead of keeping their own counsel until they catch the medium at her tricks, they will rush at you with a column of abuse, in which you may feel thankful to be let off with being abused as a skeptic and infidel, the oppressor of the poor medium and the foe of true Spiritualism.

In the ancient times, when mesmerism and mediumship, psychometry and magic, were thoroughly understood and scientifically practised, they set the sensitives aside as a sacred class. Instead of condoning their bestial faults, as we too often do now, they chose virgins of the purest minds, and domiciled them in the temples, away from every contaminating influence. The priests of Isis, of Brahmâ, and of Jupiter, were men who had purified their minds and hearts of every base desire, and whose highest psychological powers were fully developed. Read the classical authors, and see for yourselves.

With such priests and priestesses, intercourse with the pure and good of the Spirit-world was easy and constant, because natural.

Do you imagine that we can enjoy this communion with such public mediums as the majority of those we have educated and developed? Do you suppose that the great and spotless souls of the other world can come to us through the atmosphere of whiskey-drinking and immoral men and women? In our own homes, surrounded by the pure influences of the domestic circle, with our hearts throbbing with the yearning of an unquenchable affection, with a solemn conviction of the holiness of this inter-mundane correspondence, with a united purpose to shield our medium from every contaminating influence—human or spiritual—we may count upon the presence of those children of Light. Nay, we *have* had their presence manifested to us, and listened to their words of love and consolation, many an and many a time: for upon the hearth-stone we had erected our temple of Isis, and in our sinless young children found our Cumæan Sibyls.

H. S. OLCOTT.

[*To be continued.*]

THE SCIENCE OF THE EMOTIONS.

LOVE AND HATE.

IN classifying all emotions under Love and Hate, we must remember that Love is a general concept intended to describe the character of numerous emotion-tendencies of the mind with reference to different surroundings, which evoke this kind of response in it. The characteristic of Love is the tendency to union with its object. Spinoza defines Love to be "pleasure, accompanied by the idea of an external cause." If we remember that by *idea* Spinoza means a state of the mind, a whole mental modification, or mental process, a "correlate in the world of thought" of a total nerve reaction of physiological psychology; and that pleasure, according to him, "is the transition of a man from a lesser to a greater perfection," we shall be able to appreciate the accuracy of this definition and Spinoza's explanation of it in the following words: "This definition explains sufficiently clearly the essence of love; the definition given by those authors who say that love is *the lover's wish to unite himself to the loved object*, expresses a property, but not the essence of love; and, as such, authors have not sufficiently discerned love's essence; they have been unable to acquire a true conception of its properties; accordingly their definition is on all hands admitted to be very obscure. It must, however, be noted, that when I say that it is a property of love, that the lover should wish to unite himself to the beloved object, I do not here mean by *wish*, consent, or conclusion, or a free decision of the mind (for I have shown such, in II. xlvi, to be fictitious); neither do I mean a desire of being united to the loved object when it is absent, or of continuing in its presence when it is at hand; for love can be conceived without either of these desires; but by *wish* I mean the contentment which is in the lover, on account of the presence of the beloved object, whereby the pleasure of the lover is strengthened or at least maintained" (*Ethics*, Pt. III., vi). The emotion of Love may, then, be defined as the mood of the mind by which the contiguity (and necessarily the memory) of a certain object causes the mind to tend towards union with it. Hence

the cognitive phase of this mood is characterised by clearness of perception. How keen the lover is to discover untold beauties in the brow of his mistress. The proverbial phrase "Love is blind" ordinarily means that the emotion of love is so vigorous in its tendency to unite with its object, that it overbears petty obstructions in its path. The phrase also means that the eyes of love can detect justifications where ordinary judgment sees faults—that a lover alone is competent to appreciate the merits of the loved object. This is certainly true. There is no sharpener of perception like love. The desire aspect of this emotion is an all-powerful attraction whereby the loved object fills the whole mind, and maintains itself there to the exclusion of everything else. The action-aspect consists in the flow of nerve-currents to the facial muscles culminating in the expression of love, to various vasomotor centres culminating in a general heightened sensibility and to certain voluntary muscles, culminating in deeds of love, unnecessary to describe. The tone of the mind in the mood of love is characterized by a vigorous, unrestricted flow of energy, or, in Spinoza's phrase, "a passage to greater perfection." This is interpreted by consciousness as pleasure. Hence in popular parlance, pleasure is the best tonic to the mind; only this way of putting it seems to give a causal efficacy to pleasure which does not properly belong to it.

Obversely, Hate is characterised by repulsion, by a tendency to shrink, to separate from its object. Spinoza defines hate to be "pain, accompanied by the idea of an external cause" (*Ib.* vii.). It might be objected that hatred is sometimes characterized by as unrestricted an evolution of energy as love, if not more, and therefore it ought to be described as a pleasure, that, in fact, it is a pleasure to savages and to brute beasts. In reply, we may point out that hate is ordinarily characterized by repulsion, by an inhibited flow of energy; such cases of hate as are implied in one's exertion to kill the hated object are rather the obverse side of self-love than hate pure and simple. In fact, it may well be doubted whether phrases like "a simple hate-emotion" or "a simple love-emotion" correspond at all to the reality of experience. No object is given in perception by itself, *i.e.*, apart from its environment. Perception does not resemble a point of light on a background of darkness, but a patch of light in the midst of an illuminated field, where the object perceived is the patch of light

and its environment the field whose illumination gradually fades at its boundaries. "We feel all things in relation to each other," as Wundt says. Hence every love-emotion implies hate-emotion as well. In the "love-response" of the mind to an object perceived is implied "hate responses" to other objects which occupy by way of contrast the outer fringe of that very field of perception. This is but the old doctrine of "the relativity of knowledge" so frequently forgotten in psychological discussions.

When we talk of the perception of an object, we may ignore the fringe of the field of perception and isolate the object in thought; similarly we may abstract the predominant love-aspect of an emotion and call it a love-emotion, but we must not forget that a pure love-emotion, out of relation to all hate-emotion, is an abstraction, and not a reality. Our inveterate habit of abstraction of solitary aspects of mental or physical phenomena, and the giving them a name, has been responsible for the introduction of unimaginable mythical entities, "principles" or "faculties," e.g., will, love, force, into science, delaying the progress of investigation.

The fundamental law of all being is that of self-preservation, and all responses to environment must be an expression of this law. As Spinoza says: "The mind endeavors to persist in its being for an indefinite period. . . . This endeavor, when referred solely to the mind, is called *will*; when referred to the mind and body in conjunction it is called *appetite*; it is, in fact, nothing else but man's essence from the nature of which necessarily follow all those results which tend to its preservation; and which man has thus been determined to perform. Further, between appetite and desire there is no difference, except that the term desire is generally applied to men in so far as they are conscious of their appetite, and may accordingly be thus defined: Desire is appetite with consciousness thereof. It is thus plain, from what has been said, that in no case do we strive for, wish for, long for, or desire anything, because we deem it to be good; but, on the other hand, we deem a thing to be good, because we strive for it, wish for it, long for it, or desire it." (*Ethics*, Pt. III. Prop. ix.)

Certain metaphysicians attempt to explain this law of self-preservation as a consequence of the "will to live" which underlies and sustains the world-process; but this explanation is only a verbal one, for, how else can we conceive the essence of a thing but as an

“endeavor to persist in its own being.” (*Ib.*, Prop. vii.) This “endeavor,” this tendency to self-preservation, is not due to any “mysterious power implanted in things and antecedent to their existence,” but “nothing else than the thing’s being what it is. Whatever the thing in question may be, the mere fact of its existence means that it must be reckoned with Instead of considering whether things can be said to exercise a self-preserving effort, let us ask ourselves what we mean by a thing. The question is not as easy as it seems ; yet an answer may be given in a few words. We take it from Mr. Herbert Spencer : Existence, he tells us, means persistence. A thing is a group of phenomena which persists. Herein is its individuality, its title to be counted apart from the surrounding medium Persistence for an appreciable time, in a manner obvious to sense, and against external force, is the test applied by the unconscious philosophising of language.” (Pollock’s *Spinoza, His Life and Philosophy*,” pp. 217-9.)

The first law of motion is but the application of this concept of being to physical objects. The Sâmkhya philosophy, which treats both mind and body as forms of matter, subsumes persistence in the concept of Tamas, the fundamental Guṇa of matter—not a Law, for the word Law has anthropomorphic implications, but the essential nature of matter, that which constitutes the materiality of matter.

Physiological Psychology, in so far as it treats mind as a discontinuous epiphenomenon of material processes, attempts to discount the continuity of the psychical states. But physiology will kill itself if it attempts to extinguish psychology. “If it is desired to supersede psychological definitions by physiological, it is evidently presupposed that psychological definitions are already in existence. . . . The independence of psychology must be recognised in any event, since it prescribes—like a kind of symptomatology—the work of physiology.” (Hoffding’s *Problems of Philosophy*, pp. 33-4.)

Leibnitz and Spinoza “doggedly championed the principle of continuity in the psychical as well as in the physical realm,” and it is an evidence of the weakness of the metaphysical foundation of modern science that this is frequently forgotten. The life of the mind, therefore, is, as Spencer has defined all life, “the continuous adjustment of internal relations to external relations,” “the maintenance of inner actions corresponding with outer actions.” Without

this adjustment, self-preservation in a constantly changing environment is not possible ; and since all adjustments must be of the nature of attraction to some and repulsion from other objects, all mental responses involve love and hate as their primary characteristics. But the motive power in both cases is the innate necessity of all things for coherence and persistence, if they are to exist at all.

Next to self-preservation the motive power of mental reaction to environment is furnished by the impulse for race-preservation, found in all beings endowed with life, and therefore with mind in rudimentary or highly developed forms. This impulse for race-preservation is a special development of the impulse for self-preservation acting through the specialized germ-cell and sperm-cell. The impulse of self-preservation drives the sperm-cell in search of the germ-cell, and incites them to amalgamation with each other and *vice versa*. As the impulse for self-preservation is the basis of all self-regarding emotions, the impulse for race-preservation is the starting point in evolutionary history of unconscious or conscious altruistic instincts and emotions. The Vedânta philosophy of India ascribes the "will to live" to an initial impulse to multiplication in Brahma. "It *thought*, may I become many." "Desire first arose in It." The idea underlying these quotations is that the evolutionary impulse first arose in and out of an interaction between the cosmic seed-mind, and cosmic seed-matter, called Mûlaprakṛti, also Tamas (to be distinguished from the Tamas of Sâṃkhya).

P. T. SRINIVĀSA IYENGAR.

[To be continued.]

THE GOLDEN KEYS.

PART II.

IN a former paper we considered the three "Golden Keys," by the use of which the first three portals may be passed, DANA, SHILA, KSHANTI ; Charity, Harmony, Patience ; such we found to be their names and meanings. With the passage of the Kshanti gate the traveller has gained control over his lower vehicles and is ready to go forward upon the Probationary Path, where the more subtle temptations will assail him, and where a slip will be much more serious than heretofore.

VIRAGA is the next key ; "Indifference to pleasure and to pain, illusion conquered, truth alone perceived."

Freedom from worldly passion, absence of all worldly desires, is what it means, and the acquisition of this state of mind is the stupendous task which confronts the pilgrim.

"*Indifference* to pleasure and to pain," not the stolid insensibility, due to lack of feeling, for, when a man has reached this point in his journey, he is more keenly alive to all sensations than ever. The refinement of his physical vehicles and the development of his spiritual and mental bodies makes him much more sensitive to both pleasure and pain than the undeveloped man could be. Just as the sensitive needle of the compass responds quickly to a magnetic attraction or repulsion which leaves a bar of iron entirely unaffected, so his highly developed faculties respond to the faintest waves of thought, and experience pleasure, or pain, in accordance with the motives which set the thought in motion. Thus the indifference is not due to insensibility, but to the perfect control which he exercises over his feelings, because of the knowledge which he has gained. He knows that pleasure and pain are karmic and that both must be experienced with equal patience, and welcomed with equal eagerness, if he would free himself from the karmic bonds which call him back again and again to incarnation. Thus with indifference he meets pleasure and pain, well knowing that by so doing he is loosening, one by one, those bonds which fetter his immortal spirit and hinder his upward journey.

Indifference, then, to pleasure and pain as they affect himself, but lively solicitude for others, is the first qualification necessary to the possession of the key which will unlock the Virâga portal. Then must be eradicated all worldly passions and desires, for these are the producers of pleasures and pain, and the forgers of the bonds from which he is striving to escape. Having conquered his physical body he is now required to conquer his desire body, for, though he may deny himself the gratification of his desires, those desires themselves will continue to bind him to earth until, one by one, he has conquered them and utterly rooted them out. Truly this is a stupendous task which might well daunt the bravest heart. Easier far would be the possession of the faith which would move mountains, than the eradication of this, the strongest portion of man's lower principles, which has been steadily developing through untold ages of downward evolution. The path of the soul, which has heretofore been downward into matter, has now turned, and henceforth the road leads ever upward towards the realms of pure spiritual life.

Because the path is hard and steep and rugged shall we turn back? Shall we say, in despair: "It is too hard, we cannot go on?" Others have trodden the path before us, and, though their feet have been cut and torn by the sharp and jagged rocks, they have persevered, and, from the heights above us, they call to us and bid us be of good cheer. Their hands are stretched out to help us up, and because they have trodden the path, it will be easier for us. Let us look forward and upward, never turning our eyes backward except to help those who are below us and toiling over the way which we have passed. When we turn to give such help, we shall find that the way which seemed so dark and forbidding when looked at from below, will appear bright and beautiful in the light shed by the glorious goal which crowns the mountain top, and in that light the illusions which beset the path and hovered darkly around us will be seen to be only shadows, and truth alone will be perceived.

One thing more is necessary. Listen to the warning voice of one who has trodden the path:

"Before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thy Self, and slain the army of the thought sensations that, subtle and insidious, creep unasked within the soul's bright shrine."

“If thou wouldst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round human-kind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void.”

“Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost.”

“For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Mâyâ’s gifts illusive, along Antaskarana—the path that lies between thy spirit and thy self, the highway of sensations, the rude arousers of Ahankara—a thought as fleeting as the lightning flash, will make thee thy three prizes forfeit—the prizes thou hast won. For know that the ETERNAL knows no change.”

Truly this is “a hard saying,” and yet, how could it be otherwise than true? We are continually warned of the harm which our thoughts may do, and, if this be so in our present comparatively low stage of evolution, how much more true must it be of one who has reached the fourth Path, where he has gained the mastery of his physical body and is learning to control his higher principles. A single thought of anger now is more dangerous than would be a deadly weapon in the hands of an undeveloped savage. He, then, who has reached this stage, must set a guard upon his thoughts lest, in a moment, he undo his work and lose the prizes which he has won. Thoughts of love and compassion alone should find place in the mind of such a man; hence the need of “indifference to pleasure and to pain.”

And now, having passed the Virâga gate, having control of his physical and desire bodies, it would seem that the traveller must be near the goal, that the disciple must be near perfection, and that henceforth the path would be easy, for the teacher says: “Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Mâra and his furious host.”

“Thou hast removed pollution from thine heart and bled it from impure desire.”

Surely, then, the struggle must be over and peace be near. But no. Listen to what is further written:

“But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle,* the dam that will protect thy mind from pride and satisfaction at the thought of the great feat achieved.”

“A sense of pride would mar the work.” This, then, seems to be the subtle temptation which must be overcome before the pilgrim can possess the key of Virya, which will unlock for him the next portal.

“VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.”

Having learned to control the physical body and rid himself of all desire for earthly joy and success, a still harder task awaits the traveller. His mind must become the servant of the spirit, and he must learn to absolutely shut out all worldly thoughts and keep his attention fixed upon higher things. In fact, it would seem that he must do even more than this, for we find these words written by the Masters :

“ . . . Thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.”

“Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within.”

How impossible this seems to us, and yet, before the traveller can go on, he must accomplish this stupendous feat. With the mental body developed to its full extent, he must be able to banish all thought and hold his mind a blank. And yet, impossible as it seems, I believe that even now we can begin to prepare for this great struggle. By meditation and concentration we can begin to acquire control over our minds. By gradual stages we can learn to concentrate the mind, first upon some object, then, removing the physical object, hold it steady upon the abstract idea of that object. Having accomplished this, and it is no easy task, it is but one step farther to hold the mind steadily upon nothing.

Here let me try to make my meaning clear. What is meant by fixing the mind first upon a physical object, then, banishing the object itself, upon the abstract idea of that object ?

Let us take some familiar, common object, such as those which surround us in our daily life, say the pillar which supports the roof of

* This refers to the Higher Ego.

a porch, a telegraph pole, or even the foundation of the house in which we live. What abstract ideas do they suggest to us? First, strength, then stability, solidity, support, and finally helpfulness. Surely these are qualities upon which we can meditate with profit to ourselves. Or take a vase filled with flowers. Here we have first, in the curves of the vase and the perfect forms of the flowers, symmetry, beauty, and in the odour of the flowers, sweetness, while in their beautifully blended colours, shading delicately one into the other we have suggested harmony. Do these not lead naturally to the thought of the perfect, beautiful, harmonious life, filled with the beauty of good and charitable deeds, with the sweetness of the loving thoughts which scatter blessings among those who surround the thinker, as the flowers fill with their perfume the surrounding air? Thus you see, from the common, everyday things which surround us we can draw the inspiration for ennobling thoughts upon which we may fix our minds, and, little by little, we may strengthen our mental body by concentration. Then, as the final step, dropping even the abstract idea, we shall be able to hold our minds steady, fixed, but without thought. The thought is gone, but the mind remains, fully under control of the higher spiritual Self, and we realize at last what the Masters mean by the words, "thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul."

And now to the pilgrim comes the most insidious temptation of all, the pride of intellect. To guard against this it is necessary to acquire the perfect control of thought.

"Beware of change!" says the Teacher. "For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt. Prepare and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage, fight on, and to the charge return again and yet again."

"Act then, all ye who fail and suffer, . . . and from the stronghold of your soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed."

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Here, then, failure does not mean defeat, if the pilgrim persevere. Each effort will bring him a little nearer the goal, and, even though

driven back again and again, if he but keep his face to the foe and yield no step without struggle, the time will come when he will go forward without any corresponding backward step, and finally, being possessed of "the dauntless energy which fights its way to the supernal TRUTH, out of the mire of lies terrestrial," he will find the way clear to the Virya gate. He has driven from his Soul "ambition, anger, hatred, e'en to the shadow of desire," for in banishing pride of intellect he has banished all these. The ambition may be only the ambition to reach greater intellectual heights than others ; the anger may be only anger at one's inability to solve some intricate mental problem ; the hatred may be felt only against foolish, wilful ignorance ; the desire may be, like the ambition, only a desire to acquire more knowledge than others ; but they are surely there, all comprehended in the pride which must be banished before the way is clear for the next step. Having, then, full control of his mental body, even to the banishing of this intellectual pride, the traveller may go on and pass through the Virya gate and enter upon the way which leads to "the Dhyâna haven, the sixth, the Bodhi portal."

He has now entered upon the true path, whence nothing can drive him back. He must press onward, however dark and rough the way, for the light of the eternal Truth shines in his heart, and who, having once seen that light, could turn again to the darkness which lies behind ? What woe and sorrow may beset this Path we, who stand far below, cannot know, but those who have trodden it tell us that sorrow and suffering await the disciple. This we know, that at the end lie joy and bliss so great that we can have no conception of it.

The Teacher, whose meaning I have been trying to make plain, tells us something more of this Path.

"Thou hast estranged thyself from objects of the senses, travelled on the 'Path of seeing,' on the 'Path of hearing,' and standest in the light of knowledge. Thou hast now reached the Titiksha state. O Narjol, thou art safe."

"The Titiksha state," the translator explains, "is one of extreme indifference ; submission, if necessary, to what is called "pleasure and pain for all," but desiring neither pleasure nor pain from such submission—in short, the becoming physically, mentally and morally indifferent and insensible to either pleasure or pain.

This indifference, of course, does not come from lack of feeling, but because the disciple who has reached this stage can see the reason for the suffering, can realize the fleeting and imperfect character of the pleasure. He knows that these things must be and that out of them finally will come peace and joy such as we know not of, "the peace of God which passeth all understanding."

In the darkness and woe which surround this Path often will be heard the cry that was heard in the Garden of Gethsemane, the weakness of the physical man crying : " O my Father, if it be possible, let this cup pass from me ! " And then the undaunted spirit adding : " Nevertheless, not as I will, but as Thou wilt."

And in the dark void, when all earthly help is withdrawn, all earthly ties sundered, and when, because of the dark and sullen clouds which surround him, the disciple cannot see those above who still stretch forth helping hands. will be heard that other cry, the cry wrung from the human spirit when passing through the bitterest agony of the whole journey ; the cry heard at the supreme moment of the last initiation ; the cry heard on Calvary : " My God ! My God ! Why hast *Thou* forsaken me ? "

And now the great reward is in sight. Once more let us read what the Teacher has written :

" On Sowan's path, O Srotapatti, thou art secure. Aye, on that Marga where nought but darkness meets the weary pilgrim, where, torn by thorns, the hands drip blood, the feet are cut by sharp unyielding flints, and Mâra wields his strongest arms—there lies a great reward *immediately* beyond."

" Calm and unmoved the Pilgrim glideth up the stream that to Nirvâna leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvâna will be his."

This is the great reward which he has earned, the blessed rest to which he is entitled, but there is still another choice. There is one more portal, " PRAJNA, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyânis."

Hear what the Teacher says of this seventh Portal :

" Self-doomed to live through future Kalpas, unthanked and unperceived by man ; wedged as a stone with countless other stones which form the " Guardian Wall," such is thy future if the seventh

Gate thou passest." This is "the great renunciation." To give up Nirvâna until all who live have gained the goal ; to labour for man without hope of reward ; unthanked, unknown ; until even the most backward of his brethren has earned the great reward.

The disciple must make his choice with the full knowledge of what he is renouncing. It is well for us that some have been found who willingly made this great sacrifice, for otherwise we must have gone on blunderingly upon our way, with no help from the great Teachers who have freely given themselves for our sake.

Such seems to me to be the teaching of the Masters as written down for us by her who gave her whole life to pointing out the way for us who are feebly struggling to follow in her footsteps. If we choose the shorter path, straight up the mountain side, such are the obstacles which we must overcome, the work which we must do. Let us not be disheartened by the difficulty of the way, but, fixing our eyes steadfastly upon the distant goal, let us go forward with a good courage, sure that if we persevere we shall at last reach the summit and be able, in our turn, to help those who are still toiling up the path.

JOHN MCLEAN.

THE TENANT.

This body is my house—it is not I ;
 Herein I sojourn till, in some far sky,
 I lease a fairer dwelling, built to last
 Till all the carpentry of time is past.
 When from my high place, viewing this lone star,
 What shall I care where these poor timbers are ?
 What though the crumbling walls turn dust and loam,
 I shall have left them for a larger home.
 What though the rafters break, the stanchions rot,
 When earth has dwindled to a glimmering spot !
 When thou, clay cottage, fallest, I'll immerse
 My long-cramped spirit in the universe ;
 Through uncomputed silences of space
 I shall yearn upward to the leaning Face.
 The ancient heavens will roll aside for me,
 As Moses monarch'd the dividing sea,
 This body is my house—it is not I ;
 Triumphant in this faith I live and die.

F. L. KNOWLES.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Concluded from p. 605.*]

THE one great principle which the study of the ways of evolution teaches us is, that evolution is never *unaided*. It always receives help from the higher planes of the universe. The type incarnates in the physical vesture, and tries to express itself in matter. When the full expression of the type is completed in some of the physical organisms of a species, a higher type incarnates in those physical bodies,—a type which at the beginning is just like the type of the last species, but in which *now* exist possibilities of higher development. This in time expresses these higher possibilities in matter, and then follows the same course. It is necessary that there should be these separate incarnations of types, because otherwise there would be no separate species. The powers of life express themselves only to a certain degree in one species, and then go no further. If we suppose that one impetus only is given at the beginning or even that life is only an outcome of physical matter, there is no adequate explanation of the variety of species. For why should matter in that case stop at a particular point, and why should we not see the same germ developing into trees of various kinds one after the other, and then sending forth animals—birds, beasts and men—from the same stem or root? One great merit of the Sankhya theory of evolution is that it gives the conceptions of special creation and Darwinian evolution their proper places in the scheme of the universe. In one more instance it thus reconciles two opposing conceptions of the universe, retaining their truths, removing and explaining their shortcomings. Thus while teaching that in the world of forms one species or life-state changes into a higher one, or even for a time degenerates into a lower one, it also teaches that the type of the higher form, or of the lower one, is formed in a higher plane out of the materials of that plane, on the basis of the form which has to go higher or lower. Every species has, therefore, an independ-

ent type, which is moulded and exists as quite independent of the type of every other species. This shows the *quantum* of truth that lies hidden in the theory of special creation.

This, however, by the bye. The point that I wish to make clear here is that, whenever the *purusha*, or unit of consciousness, has lived out the life of one form, a higher one is ready for it, and the unit passes on into it, there to experience higher manifestations of the *Mūlaprakṛiti*. Indeed, as soon as the existence of more planes of life than one, and their interdependence upon each other, is recognized, there cannot be much difficulty in understanding that by their very nature they must constantly tend to draw up the lower forms higher and higher towards themselves. And as a matter of common observation we find that, as the forms rise higher and higher, more and more potent forces of life show themselves forth.

It is again a matter of ordinary observation that the forces that thus pour in from above, are limited by the limitations of the form.

Below the plane of man this help from the higher planes is bound to be what, from our own point of view, we may call unconscious ; because the self-consciousness of the principle of Individuality appears, as we have seen, only in man.

The tree grows, and for the purposes of the growth builds into its physical body the materials of the physical plane. The *vayutattva* is not yet strong enough to cause locomotion ; the organs of sense and action are not yet strong enough to have specialized centres nor are the *manas* and the higher principles strong enough to perform their functions through the organism. They all exist as mere undeveloped nuclei. In the vegetable kingdom, therefore, the *purusha* is limited to the experience of certain modes of growth only within certain bounds. The higher the species the better the growth, until at last the astral *vayutattva* becomes so strong as to be capable of locomotion. In the language of Patanjali the *prakṛitis* of the vegetable kingdom fill up, by the constant building up of more and more of *vayu* and other *tattvas* taken from the reservoir of the astral world, as the effort of expression in matter creates more and more appetite. When the 'filling up' (*prakṛityapūra*) reaches its culmination so far as any particular species is concerned, then it is ready to change into another type. Then another type is impressed upon it *from above*. The *manasic nucleus* is changed into one of a higher

order (or a lower one in case of degeneration); and thus from the lower species passes into the higher or the lower still. But it must be from *above* or *without* that the nucleus itself is changed. The re-arrangement of the old materials must be effected entirely by the help of the cosmic powers in the individual, because as yet the higher power of *anwaya* (conjunction or abstraction) is *inactive* in the organism.

In the lower animal kingdom the powers of sense and action are specialized and organs appear in the organism. But here, too, we find that the power of *anwaya* is *absent*. The *manas* in animals is so far specialized, that the impressions from without can be put together (*Sankalpa*). But the capacity of forming general conceptions from particulars, and of applying general conceptions to particular cases, is only *beginning* to manifest itself in the lower animals. It is the flow of the higher energy of *anwaya* only that changes the lower animal into man.

In the higher types of the lower animal kingdom we find the faculty of *imitation* in a low degree. This is an expression of the power of *sankalpa* (*manas*); for, what is imitation but the act of impressing the idea received from the actions of any other individual upon one's self? But this much alone is possible for the amount of *manasic* power that exists in the lower animal. With the entry of *ahankara* in the organism, the higher power of abstraction manifests itself, and thence the manifestation of the very much enhanced power of *imitation*.

Now, what is the process of education? What is the process of acquiring knowledge? The most general way of defining the process of acquiring knowledge may be put down as the unfolding of the higher powers of *prakriti*. The whole of the evolution of the lower, as well as the higher kingdoms of the universe, is a process of acquiring knowledge, a process of education. The general principle of the Sankhya Yoga Philosophy is that *Prakriti* unfolds its possibilities of manifestation for fulfilling the objects of *purusha*—the two-fold objects of *bhoga* (enjoyment, experience) and *apavarga* (the state of highest knowledge). In other words, the object of *Prakritic* evolution is nothing but the acquisition of knowledge by the *purusha*; in fact, the education of the unit of consciousness

As we have seen, the unfolding of the higher powers for the

purusha is carried on by the help of the higher powers of the higher planes of the universe.

In other words, therefore, it is the powers of the cosmic planes that are always educating the unit of consciousness by connecting it with higher types, and helping it to manifest itself in them, and thus *knowing* more and more by *becoming* higher and higher. The *purusha* learns by *becoming* a mineral, a plant and an animal. Or, we may say, the *purusha* is *taught* by becoming a mineral, a plant and an animal.

As we have seen, up to the lower animal kingdom, the *Buddhi ahankara* exists only as a nucleus. In man this principle becomes active. Therefore we find in man the power of self-conscious abstraction (*anwaya*), and the conception of a *purpose* manifesting itself more or less. In fact, the education of man consists in the development of this two-fold power.

It is thus evident that the education of man differs from that of the lower kingdoms not only in *degree* but in *kind* also. But here we have to understand what is the mode of this education.

It always consists in the putting of the *purusha* under certain conditions, so that it may *become* and *know*.

In the vegetable kingdom this process is performed wholly from the outside, because, the senses not being specialized, the higher conditions cannot pass to the *individual manasic* nucleus of a plant and thus cannot supply the individual *manas* with materials for the creation of the higher type from within.

In the lower animal kingdom, this process begins to be carried on from within because the senses are specialized. But it stops at a certain point because the real individual—the *Buddhi ahankara*—is not yet awake in the organism. So here, too, the process of education is carried from without, largely.

In man it becomes *possible* that the process may be transferred entirely to the unit within and it will be so in time, when the *Buddhi ahankara* is fully developed. But this development takes a good deal of time, and the first manifestation is only a manifestation of the possibility. So before the time that the *Buddhi ahankara* is fully developed the education of man also must to a very large extent be carried on from without; and this, we are taught by the "Secret Doctrine" and the Hindu philosophy, is a fact. The division of

Races and Sub-Races means this. When humanity reaches a certain point of development—that is when the *prakritis* fill up—a fresh accession of energy pours in from above, and it passes from a lower to a higher race.

The evolution of present societies also teaches the same lesson. The march from the savage to the civilized state is due to the accession of similar energy from without. Otherwise there would be no different communities at different stages of civilization ; and the rule is the same with regard to the fall and degeneration of communities as with regard to the rise and higher evolution.

But we must come back to the same question. How is this education carried on ? From without, as we have seen.

But in the case of man there must be made a distinction due to the nature of his constitution. As the types are supplied to the lower world from without, the *ideals* must be supplied to man from without. From the very nature of things it is impossible that man should make his own *ideals*. His education consists in the making of *ideals his own*, not in the making of his own ideals. It is impossible to *know* without *becoming*. It would be a contradiction in terms to say that man can make his own ideals. When man reaches an ideal it is no longer an ideal, and how can he make a thing which he has not *known or become* yet ?

The individual takes his ideal from another higher individual. Communities take their ideals from higher communities. The ideal is always seen coming from without. Whence did the ideals come for the infant man, in the beginning of the race ? And whence come the ideals to which no human community has yet reached ? Assuredly from without. The whole process of human education consists in the supplying of ideals from without in the same way as the types are supplied to the lower kingdoms from without, and man working up to the ideals as the types work themselves out in the lower organisms. When a lower type is fully worked out, a higher type is supplied from without. In the same way when an *ideal* is reached, a higher one is supplied from without. In fact, the ideal is nothing but the type of a higher state of existence in the world of the *manas-ahankara buddhi*. The types of the lower world are made in the plane of the lower mind and then are sheathed into the garb of *indriyas* and *tanmātras*. The ideals of man are made in the world

of *Buddhi ahankara*, and then descend into the lower *manas*.

But how does this process take place? We have seen that the plan of human education is the teaching us how to draw general ideas from particular instances of their manifestation in the world without; and, conversely, the applying of general ideas to particular instances. This can happen in one of two ways—by instruction from without and by inspiration from within.

The Hindu theory combines both these ways into one. It holds that the higher *ideal* incarnates into the human form, and then through instruction and example holds forth the ideal before the rest of mankind; and then leaves them to work out the ideal. So far as the incarnation of the ideal is concerned, the plan is the same which is followed in the case of the lower kingdoms. The higher type incarnates into the bodies of the lower species, and then develops the bodies further into a new species. But the animals are incapable of comprehending an ideal and working it out in that fashion. Man can comprehend an ideal and learn by example to build it into himself. This is due to the higher principle of individuality that is awakened in him. Hence it becomes necessary that highly developed souls should incarnate into the human body for teaching, and the holding up of noble and divine ideals before the human race in general. Looking to the present state of humanity, we find that there are certain ideals of physical, moral and spiritual life in the world, to which humanity in general has not yet been able to reach. We cannot suppose, as we have seen, that humanity has created these ideals for itself, for that supposition would land us into the absurdity of believing that man could know unaided what he has not yet *become*. If again we suppose that in the infancy of the human race, the *ideals* incarnated in some of the ordinary men, we would land ourselves into the absurdity of believing that the *ideals* could incarnate into inadequately developed bodies. We would also make for ourselves in this way, a canon of belief that nature works arbitrarily and not according to law; for it would mean the selection, for no reason, of a certain number of ordinary souls for the purpose of overshadowing them, and thus using them vicariously for certain purposes for a certain time, and then leaving them to pursue the ordinary course. The preference of certain souls for this purpose would be unjust too.

Why should God or Nature make such arbitrary distinctions? It would be impossible, too, for how should certain *purushas* only be able to rise up to the ideal, without the degree of development which is necessary for the purpose? If we suppose, again, that ideals incarnate into every human body, then we would expect the equal development of every human being, or at least of the members of one community, or, say, even of one family; for they are equally situated with regard to all external circumstances. This, however, is not the case. The faculties of induction and deduction although present in every human being, in the germinal state, are not equally developed in all.

These souls, therefore, which incarnate for the purpose of teaching infant humanity, are not the ordinary souls of the race which they come to teach. They are, in the first place, incarnations of God himself; and, secondly, they are incarnations of highly-developed souls from the higher spheres of the *Devaloka*; and thirdly, are temporary transfers from other races that may have reached a higher stage of civilization on some other planet. All these souls are classed as gods.

If we apply these conceptions to the origin of language, we find that in the infancy of the human race, some of these gods must have come down in the human form to teach mankind first to generalize the meaning of roots, and then applying these general conceptions in the formation of names from the roots. It would otherwise be impossible to account for the root-sounds having general conceptions attached to them.

So far as the sounds sent forth are concerned, it may be said that man rings like metals, and when certain sounds fall upon him from without, the ringing faculty sends forth the inarticulate sounds of nature as articulate ones. This theory, however, differs from the imitation theory in eliminating the element of consciousness only, and in thus reducing man to a status of metals, and other ringing physical objects. It appears to be very much more natural to suppose that man—a self-conscious being—does not allow the process of ringing to take place unconsciously, and as soon as the element of consciousness is introduced, the ringing theory becomes the imitation theory.

There can be no doubt whatever that imitation plays a very

important part in the education of man. The child learns to speak from his parents, for he evidently first tries to recognize and understand his parents before he begins to ring. It is really a conscious effort of the mind that sends forth sounds ; and not the unconscious impact of the parent's voice. Further on we find that man learns other languages than that of his mother. It will hardly be said that even these he learns by unconscious ringing. How easy indeed it would be to become a linguist, if the mere unconscious impact of the sounds of a foreign tongue would teach us the foreign language !

It appears to be more consistent with sound induction to suppose that the ways which are now employed to teach man his language were also those that were employed in the infancy of the race. And that can only be if divine teachers came down to teach infant man.

The consideration of another question also seems to help this conclusion. We see that certain animals have the power of imitation, though on a very low scale. Man also, when he was in his infancy on the globe, must have possessed just, let us say, as much of the power of imitation as the lower animals then had. Now this power of imitation is a very high class power. To say nothing of mimics, &c., let us examine the arts. Man can imitate good music, good elocution, good delivery, good painting, good poetry, good modelling, and so forth. But every man does not possess this very power in an equally efficient degree of development. We must, therefore, suppose that this faculty also, like every other faculty of the human mind, existed in infant man in the germinal state. Nature or God must provide means for the education of every faculty and along with others the very useful faculty of imitation. Even now we can see that there is no other mode of teaching so effective as teaching by example. Why then should we make the most illogical supposition that God did not in the beginning apply the best mode of education, and that Nature is arbitrary in following a mode of education in the beginning of the race, which had to be discarded afterwards in favour of teaching by example and imitation? To make such a supposition would be to introduce the idea of want of uniformity in the working of Nature or Nature's God.

If we believe that in the beginning divine sages came to the

globe, to teach infant man, adequate provision is made for the development of every faculty. Every other theory would violate the well-ordered process of human evolution at some point or other. Look, therefore, from whatever point of view we may, the only sound theory which adequately explains all the known facts and processes of human education, is the theosophical theory of divine sages having from the infancy of the race taken a part in human evolution. And this, as we have seen, is also the traditional teaching of Sankhya Yoga teachers of ancient Hindustan.

We come, therefore, to the conclusion that, in the beginning of the race, divine sages were present on the earth, and that they made infant humanity hear and see, and judge and utter. It was thus that language was given to man by the gods.

A study of the Sanskrit language, the most ancient dialect now current of the Aryan stock, would also lead to the same conclusion. The ancient Vedic language is extremely rich in ways of expressing declensions and conjugations. Post-Vedic Sanskrit is less rich. The influence of accent in changing the meaning of words is entirely lost. No one now even dreams of the change of accents on account of coalition and composition. The more vigorous consonants which entered into the formation of ancient words are softening down in modern languages on account of what has been termed by comparative philologists, the idleness of later man.

Professor Max Müller says :—

“There is one class of phonetic changes which take place in one and the same language, or in dialects of one family of speech, and which are neither more nor less than *laziness*. Every letter requires more or less of muscular exertion. There is a manly, sharp and definite articulation, and there is an effeminate, vague and indistinct utterance. The one requires a will, the other is a mere *laissez-aller*. The principal cause of phonetic degeneracy in language is when people shrink from the effort of articulating each consonant and vowel ; when they attempt to economize their breath and their muscular energy.

* * * *

I only state the cause of what we must call *phonetic decay*, however advantageous in other respects ; and I consider the cause to be neither more nor less than want of muscular energy.”

Now, if the early men and women had enough of muscular energy to form a language so rich in consonantal and vowel sounds as the Sanskrit, or the mother of Sanskrit and sister languages, what was it that led to the sudden disappearance of that muscular energy in later times, when phonetic decay set in? Are we to suppose that, with constant exercise, the muscles of the mouth would become stronger and capable of putting forth the same results with less expenditure of energy? Or, are we to suppose that the theory of evolution is a fable, and that man must lose his powers as he *descends* from the primitive state to more and more modern times? If the former, laziness would not be any explanation of phonetic decay. If the latter, we would lend ourselves to the belief that the human species was more perfect in the beginning than it now is, and that retrogression and not progress is the law of life. It would not do to say that cycles of decay must intervene in the march of evolution, and that man having attained to a greater degree of muscular energy at one time, must in the succeeding cycle lose a good deal of this energy, to acquire it again in a later cycle. If that were so, the study of comparative philology must have shown also a process of what may be called phonetic elevation, as the converse of *phonetic decay*. Words of this class have never been found, however, in the history of any language, as having been elevated by natural process again to their ancient state. The only solution of this problem is the theory that language was first given as a model to mankind by divine sages; and that mankind being not yet so far developed as those divine sages, let fall their language into phonetic decay. It is only in this way that we can explain how laziness came in to cause phonetic decay in language. And this again can be the only good cause of the loss of accent. The sages knew better, and man will know better in future. When the ear can take the meaning of different intonations of sound, accent will be restored to language.

Another quotation will give us more points in favour of our argument.

“As a number of sensuous impressions received by man, produce a mental image or a *perception*, and, secondly, as a number of such perceptions produces a general notion or *conception*, we may understand that a number of sensuous impressions may cause a corresponding vocal expression, a cry, an interjection, or some

imitation of the sound that happens to form part of the sensuous impressions ; and, secondly, that a number of such vocal expressions may be merged into one general expression, and leave behind the root as the sign belonging to a general notion.

“ But as there is in man a faculty of reason, which guides and governs the formation of sensuous impressions into perceptions, and of perceptions into general notions, the gradual formation of roots out of mere natural cries or imitations takes place, under the same rational control. General notions are not formed at random, but according to law, that law being our reason within, corresponding to the reason without—to the reason, if I may so call it, of Nature. Natural selection, if we could but see it, is invariably rational selection. It is not any accidental variety that survives and perpetuates itself ; it is the individual which comes nearest to the original intention of its creator, or what is best calculated to accomplish the ends for which the type or species to which it belongs was called into being, that conquers in the great struggle for life. So it is in thought and language.”

Now, in the first place, what is this *reason without*, the *reason of Nature*, which corresponds to the *reason within* ? The reader who has diligently followed the explanation of the Sankhya Yoga theory in the foregoing pages, will at once see that this reason without is nothing but the gods of the *Buddhi Ahankara* plane of the universe, without whose help it is impossible to account for the origin of language, as also for the origin of all life.

Natural selection, or natural elimination, is carried on according to the reason of Nature, the original intention of the Creator. But in the domain of language it is said that the work is entirely performed by the reason of the individual. Now it is evident that the reason of the individual is not, up to this time, capable of reaching very far into the future. The process of natural selection is no doubt rational, but it must be carried on by a reason which can see into the future of a species, a word or a thought. The reason of the ordinary man is not up to that. Even comparative philologists can hardly carry out that process. It cannot but be that the process is carried on by the powers of the cosmic planes. And it is these cosmic powers—these gods—that are said by the Hindu *rishis* to have incarnated in the beginning to help the imperfect—in fact in the

beginning only germinal—reason of man, to not only form his roots and his language, but by that process to develop the faculty itself. But why, it may be said, is it necessary for the gods to take human frames? Why cannot they do the work from their own plane? Because, as I have said already, it is only in man that education becomes possible by instruction, and because man must be taught from without, and not from within. In fact, teaching from within means a high-class development. It is only a *yogi* who can learn from within. For the ordinary man, with all his faculties running to the outside world, there is no introspection possible at that stage, and therefore all his knowledge and all his development must in the beginning come from the outside. Instruction from the outside is conveyed by example, and oral precept, and it is but meet that the teaching of language should be done through speech, and through the physical ear. Sounds and sights must be carried to the mind from without, and their connection too must be called forth from without, as it is done even now. Why should we suppose that another process was adopted in the beginning of the human race? Or, again, where is the warrant for supposing that man in the beginning of the race was endowed with higher powers, which he lost, when the roots and words had been made, for no rhyme or reason? Such a supposition knocks evolution on the head. Nature never makes such jumps, forward or backward.

And here I must finish this series of essays on Self-Culture. My object has been in this series to show how grand and how far-reaching is the philosophy of Patanjali. I have selected some of the aphorisms of Patanjali, and tried to show on what lines, according to this great seer of antiquity, the evolution of the human race proceeds. I have tried to explain how we must regulate our society and our individual lives, in order to secure greatness and power and final happiness for ourselves and our race. What has been said will perhaps be enough to show the reader that this grand view of evolution—the philosophy of Patanjali—is a most interesting and instructive study for the whole of mankind; while to the Hindus it is of paramount importance. All the institutions of the Hindus are based upon the teachings of this philosophy. Their legislators and teachers have all been Sankhya Yoga philosophers. It is the teachings of this philosophy that have had to be preached from time

to time, in order to drag the nation at various periods of its life, from the mire of ignorance, superstition and decay. And it is the teachings of this philosophy which, properly put, will appeal to the Hindu mind the most strongly in its present degenerate state. It is for this reason that I have given the name of Self-Culture to this series of essays.

RĀMA PRASĀD.

FROM CHAOS TO COSMOS.

[Continued from p. 678.]

ANY attempt to adequately realize a thousandth part of the immensities of the physical universe as given in the closing sentences of the foregoing quotation [see March number] utterly fail us. We are unable to conceive what is contained in the statement that "A half-million of Nebulæ have recently been discovered at the Lick Observatory;" and as we are further informed that many of these may represent "Star systems," compared with which a solar system is a very small affair, the thought is appalling! Taking our attention away from these magnitudes, to the descriptive account of Mrs. Besant's *modus operandi* of the evolution of the physical atom, as given, with frontispiece illustration, in the "Ancient Wisdom," how observable is its harmony with the general trend of the above quotations, and how highly suggestive. Here we see represented the same spiral idea in the infinitely great and the infinitesimally small. Truly Chaos is a Cosmos, the wondrous chain of living forces which while dual also constitute a unity. One Thought, One Intelligence, One Divine purpose, as a golden thread of living fire running through all.

Let us now direct our attention to an old Gnostic view of world-formation from Chaos to Cosmos.

One of the significant technical terms whereby parts of the complicated processes of evolution, or world-growth from Chaos to Cosmos as occultly seen, was described as "the abortion." It is interesting to note that Paul uses the same technical term. In I. Cor., xv, 8, we read in the old English version, "And last of all he was seen of me also, as of one *born out of due time.*" In the 20th century version, recently published, it is given, "Last of all, he appeared even to me, who am, as it were, 'the abortion.'" What is the

meaning (asks Mr. Mead, from whom I quote) of the graphic but puzzling "born out of due time," which so many accept because of its familiar sound without further question? A more correct translation is, "And last of all, as to the *abortion*, he appeared to me also," and here note the article, "as to *the* abortion," not as to "*an* abortion." Thus giving the idea that Paul was illustrating his own experience by a reference to the world-process.

Now "the abortion" is a technical and oft-repeated term of one of the great systems of the Gnosis, a term which enters into the main fabric of the Sophia Mythos. In the mystic cosmogony of these gnostic circles "the abortion" was the crude matter cast out of the Pleroma or world of perfection. This crude and chaotic matter was in the cosmogonical process shaped into a perfect "Æon" by the World-Christ; that is to say, was made into a world-system by the ordering or Cosmic power of the Logos. "The abortion" was the unshaped and unordered chaotic matter which had to be separated out, ordered and perfected in the macrocosmic task of the "enformation according to substance," while this again was to be completed on the soteriological side by microcosmic process of the "enformation according to Gnosis." As the world-soul was perfected by the World-Christ, so was the individual soul to be perfected and redeemed by the individual Christ." That is, as I understand, in accord with Paul; in another place, you are redeemed and perfected by the "Christ in you," which is the foundation of the "hope of glory" and immortality. In this Gnostic explication Paul becomes comprehensible and we have another confirmation of his having been in close touch with the highest mystical teaching of his time.

To change the symbol, we have under contemplation the good and great Mother, Nature, who has charge of the cosmic forces, the ordering of Chaos. She understands her business, possessing a vast accumulation of practical experience, gained in the ordering and perfecting of millions of solar systems. When she destroys it is to re-create in more perfect form. Her march is ever onward in one royal progression through the ages. Perfection is her goal. It has truly been said of her, "Wisdom is mine, I have understanding." She rides on the wings of the wind, the lightnings of the electrical batteries are her messengers; and all the powers of the heavens and the earth, whatever their name or station, are obedient to her behests.

Nature does not waste her energies : she is the great Economist, the Transmuter, who holds the Magician's wand. When she destroys it is to re-create in more perfect fashion. She rights all wrongs ; rewards the obedient, and converts the rebel, who eventually becomes her loyal servant. She is the Great Mother of us all ; we may lay our head on her lap with perfect confidence in her protecting love. Under all conditions during the *Mâyâ* and its ever-changing vicissitudes, we may enjoy the sweetest peace—if we will, for in the moral sphere there is no coercion, or compulsion.

Ere we pass to the second part of our subject, let us take a cursory glance at the line of thought we have been pursuing. I invite you to accompany me in imagination while we place ourselves at the centre of the physical world systems which infinite space contains, and our present imperfect instruments of vision reveal and hide from view. Let us think ourselves in possession of powers of sight as much transcending the most perfect telescopic instrument yet produced, as that does ordinary physical vision.

We take our station at the grand centre, which is indeed everywhere, and yet nowhere.

From this vantage-ground we will first direct the splendid powers of our enlarged vision to our own comparatively tiny solar system ; small and insignificant to many other mighty ones rolling through their inconceivable orbits in space ; yet, though so comparatively diminutive, almost infinite to us, even with our enhanced powers of perception and observation. Here we should behold the mighty sun in the centre, with his vast attractive powers and glorious life-giving Light. Then would be seen the orbs of Mercury, Venus, the Earth and Mars, moving in ordered sequence around their parent fount of Light and Life, the Sun. Again, outside in ever greater circumferences we should behold those vaster globes of our solar system ; the mighty Jupiter and his moons, Saturn with his wonderful ring, Uranus, Neptune, etc. There would also be the inexplicable cometary systems, ever moving with mathematical exactitude in their larger eccentric spheres. As viewed outwardly we have before us a perfect Cosmos, whose immensely complicated parts ever proceed on their several careers with the utmost precision and accuracy : so perfect that our astronomical scientists can calculate their complicated movements through tens of thousands of years of the past and into

the future, with the nicest exactitude ! Then if we could so increase our powers of consciousness and of vision, as to be able to comprehend and perceive, with fulness of intellectual power and clearness of perception, all the parts of such a cosmic system as the mighty and wondrous star Sirius, in all its immensities, surely we should shrink into our own nothingness, in view of the overwhelming possibilities, the unimaginable greatnesses of these vast orders of Cosmic Being.

In the quotation given above from the article in *Knowledge*, the writer gives a little information regarding the various and varied Nebulæ visible in the starry heavens. Here again, the immensity of the operations viewed appear overwhelming to all thought and imagination. Amid the eternal Chaos of these half-million of Nebulæ already discovered, there is seen slowly evolving by a double spiral motion, issuing from opposite directions of a parent centre, the vast masses of unordered (chaotic) cosmic matter, which will ultimately form new solar systems. "Photographs of spiral Nebulæ show masses in the act of being detached from the spiral branches. This is particularly noticeable in the photograph of the great spiral in Canes Venaticæ (51 Messier), in which we see the process going on before our eyes."

How vast these mighty forces in incessant collision, our imagination utterly fails to convey any but the faintest idea : Yet all these chaotic elements are slowly and surely working toward the orderly condition of those mighty solar systems we have had under review.

Hitherto we have only drawn attention to one phase, to the physical aspect of the wondrous whirls of living force, which, as we know, are composed of physical matter in some of its varied processes of solidification. In our studies in Occultism the veil is still further lifted for us, and we are invited to contemplate other systems, other worlds innumerable, where corresponding processes are in operation in Nature's finer forces. Here we obtain a double view. In the first place there is the preparation of the field in Elemental Nature, followed by the coming down into the depths of materiality ; and then the long, long processes by which the gradual ascent to the "Great White throne" and the diamond heart of Deity is accomplished. Take the illustration of the seven Globes in our own Round, with which we have become familiarised, in our

study of the "Secret Doctrine." Multiply them into infinity, and the imagination reels in any attempt to portray the immensities involved.

Here we have just beyond the physical, and almost a part of it, so close is the link, the starry, or astral worlds of life and being: rising higher comes the Heaven-world, with its ever-glowing and flashing colours of living light, issuing from, and returning into their fountain in the heart of Deity. Again, there are in the spiritual infinities beyond, other glorious spheres—the Buddhic, the Nirvânic, which, for the most part, are mere names to us. And again, still farther—for us down here in the mud—the unnamable, yet none the less gloriously real, grades of spiritual life and Being, of whom it may truly be said, that of These "the eye hath not seen nor the ear heard" aught; for here to those spiritually evolved ones, who are able to enter Their sphere supernal, vision is no longer needed; duality is abolished; the subjective and the objective having become one: we are what we see and we see what we are; *Mâyâ* with its infinite fields of Illusion is behind and beneath, and Reality is reached. To the merely intellectual man those regions of the spiritual worlds are a *terra incognita*, a land of intangible dreams, of which he is unable to formulate the faintest conception. To the Mystic who, by silence, by meditation, by contemplation; by separation from the coarseness of the worldly modern life, and by fixedness of attention upon that which is unseen by the faculties of the lower nature, is qualified, he may be able, after many days, and at favoured intervals, to obtain a faint glimmering of this "glory which is to be revealed" in the ultimate perfected Cosmos of Deity.

W. A. MAYERS.

[*To be continued.*]

UNIVERSAL BROTHERHOOD AND LOVE IN
ISRAELITISM.

THE doctrine of the common origin and unity of everything in nature, and of mankind in particular, is very clearly set forth in the ideal creed of Israelitism misnamed Judaism. It tells us in the plainest language possible that everything has emanated from the Supreme Being ; that all human families and races have sprung from one source ; and that in their inner nature they are all the children of the "One Father of all " (Genesis i. *et seq.* ; Malachi ii. 10), who is "the Lord of the spirits and souls of all flesh " (Numbers xvi. 22 ; xxvii. 16 ; Job xii. 10 ; Isa. lxvii. 16 ; Zech. xii. 1. etc.,). Heaven and earth and all they contain belong to Him (Gen. xiv. 19, 22 ; xxi. 33 ; xxiv. 3 ; Isa. lxvi. 1, etc.). He is the King over all (Zech. xiv. 9 ; Ps. xlvii. 2 ; Neh. ix. 6 ; i. Chro. xxix. 11, 12., etc.). He hears the prayers of *every one* who calls on Him, and is nigh to *all* (i Kings, viii. 38, 39 ; Joel iii. 5 ; Ps. lxv. 2 ; cxlv. 18, etc.), and His love fills the whole universe (Ps. lvii. 11 ; civ ; cxix, 64 ; cxlv. 9, etc.). In short, all things of which the universe consists, spirit as well as body, have proceeded from Him who is the root, the life and the light of all, in whom they live, move, and have their being, and to whom everything will one day return (Ps. lxv. 2 ; Job xxxiv. 14 ; Eccle. xii. 7 ; etc, etc.). "The universe is not His dwelling-place, but it is *in* and *within* Himself," affirm our sages. He is the all. "All things are Himself, and Himself is concealed on every side," says the "Greater Holy Assembly" (page 26, original text), in commenting on Isaiah xli. 4, which says : "I, the Living One (Tetragrammaton) am first and with the last : I am He Himself. Compare also Isaiah xlvi. 12 : "Hearken unto me, O Jacob and Israel, my called ; I am He, I am the first, I am also the last."

These are the basis and nucleus of universal brotherhood and love and the very foundation and corner-stone of the teachings of our sacred books, of which we instance a few.

"One law and one manner of law shall be to you, as well as unto the stranger " (Exodus xii. 49 ; Levit. xxiv. 22 ; Numbers ix,

14 ; xv. 15, 16). "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure," but just balances, just weights, and just measures shall ye have" (Ex. xxiii. 6 ; Lev. xix. 15, 35, 36 ; Deut. xvi. 19 ; xvii. ii ; xxv. 13—15). "Not to take life," "not to commit lewdness," "not to steal," "not to bear false witness," "not to covet" (Ex. xx. 13—17 ; Deut. v. 17, 18, etc., etc.) ; "not to revenge," "not to oppress" (Ex. xxii. 20—22 ; xxiii. 9 ; Lev. xix. 33 ; xxv. 14—17).

The law enjoins on every one the duty of acting benevolently, kindly and charitably towards each other—a co-religionist as well as the stranger, and even an enemy, without distinction. "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them ; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner, thou shalt do with his ass, and so . . . with his raiment, and with all lost things of thy brother, which he has lost, and thou hast found, . . . thou shouldst not hide thyself" (Deut. xxii. 1—3). The law enjoins one to do the same by his enemy also (Ex. xxiii. 4). "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them ; thou shalt help him to lift them up again" (Deut. xxii. 4). "Thou shalt do the same with him that hates thee," even at the risk of leaving thy urgent business (Ex. xxiii. 5).

The word "brother" here and elsewhere is not confined to a near relative or a co-religionist ; but it is used in a wider sense, meaning a fellow-being in general, as it is quite plain from Leviticus (xxv. 35) which says :—"And if thy brother be waxen poor and fallen in decay with thee, then shalt thou relieve him ; yea though he be a stranger or a sojourner" The word "stranger" here does not mean an unknown person, which may be applied to a distant relative as well. The Hebrew word is "gair", a foreigner, as we shall presently see.

When thou reapest the harvest of thy land, thou shalt not wholly reap the corners of thy field ; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for

the poor and stranger," and also "for the fatherless and the widow" (Lev. xix. 9, 10; xxiii. 22; xxiv. 19—21). "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow . . . When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards, it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 19—21). (Here, as well as in many other places in the Bible, the stranger takes precedence over a co-religionist where charitable and benevolent deeds are concerned). And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him (literally, strengthen or hold him up); yea, though he be a stranger or a sojourner; that he may live with thee" (Lev. xxv. 35; Deut. xv. 7—11). "He who hath liberally given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour" (Ps. cxii. 9). He that hath mercy on the poor honoureth his Maker" (Prov. xiv. 31). "He that hath pity upon the poor, lendeth unto the Lord, and his reward will be paid to him" (Ibid. xix. 17). "Cast thy bread upon the face of the waters, for thou shalt find it after many days" (Eccles. xi. 1). "If thine enemy be hungry, give him bread to eat; and if he is thirsty, give him water to drink." (Prov. xxv. 21). "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Ibid. xxiv. 17; Job. xxxi. 29).

"Ye shall walk after the Living One, your God, and fear him, and keep his commandments, and obey his voice; and ye shall serve him and cleave unto him" (Deut. xiii. 5): "ye shall do my judgments and keep my ordinances to walk therein . . . which if a man do he shall live in them . . ." (Lev. xviii. 4, 5; xix. 37). This means, the *Talmud* tells us, that a person should imitate the qualities and attributes of the Living One, and do as he does. He should love *all* men, and act on the principles of mercy and benevolence towards *every* one, irrespective of nationality and creed, or a friend and an enemy, by "clothing the naked, helping the poor and the needy, visiting the sick, consoling the afflicted, doing our last duty by the dead;" and performing all kinds of charitable and

kindly deeds for charity's own sake, just as the Almighty is gracious and merciful to all, and bestows his favours on every one alike—the good and the wicked, the pious and impious (*Sola*, 14). “God's benevolence,” say our divines, “is called mercy, because we are in debt to Him and He owes us nothing, and man should do likewise.”

The rule of “release” enjoined by the law every “seventh” and also every “fiftieth,” year, is another example of charitableness and loving-kindness. The slave was to be released on the seventh year (*Ex.* xxi. 2); and he was not to be sent away empty-handed, but “thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress—of that wherewith the Lord thy God hath blessed thee thou shalt give unto him” (*Deut.* xv. 12-14). “Every creditor that lendeth anything unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother, because it is called ‘the Lord's release’” (*Deut.* : xv. 2). “If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him . . . therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land” (*Deut.* xv. 7-11).

The land is also to be released at the “Jubilee” year, and each man is to return unto his possession (*Lev.* xxv. 10-16). “The land is not to be sold for ever. . . ye shall grant a redemption for it” (*Ibid.* verses 23, 24.). “Ye shall not sow your fields, nor prune your vineyard: that which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grape of thy vine undressed; but they should be left for the poor, for thy servant, for thy maid, for thy hired servant, for thy stranger and thy cattle; and also “for the beasts of the field” (*Ex.* xxiii. 11; *Lev.* xxv. 5-7).

Even the animals are specially mentioned in this merciful code. The Sabbaths and Feasts are days of rest not only for ourselves, servants and the strangers, but also for the cattle and animals as well (Ex. xx. 10 ; xxiii. 12 ; Deut. v. 14, etc.). No cruelty is to be shown to animals : - "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4). "A righteous man regardeth the life of his beast . . ." (Prov. xii. 10). "No man shall sit down to his own meals", inculcates the *Talmud*, "until seeing that all the animals dependent upon his care are provided with."

The land too, inanimate though it is in the eyes of the unknowing gentry, is not overlooked. It has its Sabbath, or *period* of rest :— And *six* years thou shalt sow the land, and shall gather in the fruits thereof : But the *seventh* year thou shalt let it rest and be still . . ." (Ex. xxiii. 10, 11 ; Lev. xxv. 2, 4).

In addition to all these, the law enforces other charitable deeds on every man, and especially various kinds of "tithes", etc., for the maintenance of the priests and the levites who are consecrated to the service of the Lord and of the people ; and also for the use of the stranger, the fatherless and the widow. "The firstlings of the cattle and of the beasts ;" "the redemption money of the first-born of the children ; the tithes of the "herd and of the flock," and also of the yearly "produce of the land, corn, fruit, wine, oil," etc., are to be dedicated unto the Lord for the use of the priests and of the levites (Ex. xiii. 1 ; xxxiv. 19 ; Lev. xxvii. 26, 30, 32 ; Deut. xv. 19). "The first fruit of the corn, of the wine, of the oil, and the first fleece of the sheep," shall be for the priests (Deut. xviii. 4) ; and also "everything devoted in Israel" (Num. xviii. 14.). "The tithes of the increase in the produce of the land at the end of every three years," are to be set aside for the use of "the stranger, the fatherless, and the widow" (Deut. xiv. 28, 29).

Israelitism is, indeed, a law of love and goodwill, and its precepts are the very essence of charity and benevolence, tolerance and unity among men. "The beginning of the *Torah*" (Law), says the *Talmud* "is loving-kindness and its end is loving kindness." *Gemiloth ḥasadim*, for loving kindness, is one of the pillars upon which the world rests : "By the virtue of three things," says the *Talmud*, "the world is sustained, *viz.* : the *Torah* (divine Law) ; divine worship : and loving-kindness" (*Aboth* i. 2) ; and upon these

says Simon, the "Righteous," "the salvation of Israel depends."

Gemiloth ḥasadim is not mere charity or ordinary alms-giving. It is mercy, charity, benevolence, compassion, clemency, kindness, all combined. It is goodness—it is love itself. It is the natural prompting and the dictating of a kind and loving heart based on the ground of humanity, without any hope or desire of return or reward. "It is superior to alms-giving," says the *Talmud*. Alms-giving is practised only by means of (1) property, (2) on behalf of the poor, and (3) on behalf of the living; *Gemiloth ḥasadim* is performed by (1) all that man possesses, property, body, and soul; (2) on behalf of the poor and the rich alike, whose tears it can wipe and whose sorrows it can soothe; and (3) on behalf of the living and the dead ("Succah." 49).

Hasadim is the plural of *Hesed*, the true meaning of which is active love—love shown by unselfish kindness in action, in thought, in judgment, and in every deed of our life, attending to the wants of others in preference to our own; in a word, renunciation of self in the true sense of the term. *Hesed* will form the subject of a separate article, as it is too grand a theme to be cursorily passed over; it being the first of the "Seven Pillars" or "Builders" of the universe and its very foundation.

"He who shows mercy to God's creatures is surely of the seed of Abraham, our father" (*Talmud*, 'Besah.' 32). "Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy walls," enjoins the *Talmud*.

We now come to the direct and positive injunctions on the subject.

"Thou shalt love thy fellow-creature as thyself; I am the Living One," says the Bible (Lev. xix. 18). The same phrase is used in all the sacred Books of other creeds, the general and universal sense of which is universally admitted. If it is contested in ours by some, it is possibly owing to the Hebrew word *reya* having been wrongly rendered in the English version as "neighbour," which, in its limited sense, does not convey the right meaning. It should be taken in its wider sense. The Hebrew word for neighbour is *shakhen*, while *reya* means a companion, a fellow, or "any member of the human family" (Gen. xi. 3; xxxi. 49; Ex. xviii. 7; ii. Kings iii. 23; ii. Chro. xx. 23; etc., etc.). In all these and

other passages, the word is applied to people of different nationalities, creeds and countries. Yet, as if to remove all doubts on the subject, this injunction is immediately followed by another too plain to be misinterpreted: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Living One your God" (Ibid, verse 33). And in Deuteronomy (x. 17--19) we read: "For the Living One your God is God of gods and Lord of lords, a great God, mighty and awful,* which regardeth not persons, nor taketh reward (literally bribe): He doth execute the judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger, for ye were strangers in the land of Egypt."

The Hebrew word for a stranger is *geir*, meaning one who lives out of his own country, a foreigner; and not a proselyte as it is now understood by the gentry. This is the meaning given by the Bible itself: ". . . thy seed shall be a stranger (*geir*) in a land that is not theirs . . ." (Gen. xv. 13). Abraham calls himself *geir* while in the land of the sons of Heth (Ibid. xxiii. 4), and Moses says: "I have been *geir* in a strange land" (Ex. ii. 22). The Hebrews were not converts to the Egyptian religion, yet they were called *geirim* (plural of *geir*), strangers, because they were in a country which was not their own. The land of Canaan, the Bible tells us, was given them as a "heritage"—it was to be their own—and no Hebrew, or Israelite could be styled *geir* there. The "stranger" in the injunctions quoted must, therefore, mean other than an Israelite—one of other nationality and creed living in their country: all the nations who were allowed to remain in Canaan after its occupation by the Israelites, though natives of the country, went by the name of *geirim*, as it was no longer their own. Again, these nations were idolators and ungodly, the Bible tells us, and, like the Egyptians, not friendly to the Israelites; yet, the latter were enjoined to love the former.

* The Hebrew word for this is *nora* (from *yara*, feared) and means, to be feared, inspiring awe; hence, awful, august, deserving reverence, majestic. The English rendering "terrible," or "dreadful," in this and other passages in the Bible is incorrect and objectionable inasmuch as it conveys the meaning of *frightful*, *fearful*, and *severe*, which is just the reverse, and most derogatory to the "Living One."

It is quite plain, therefore, that these commandments to love a "fellow-creature" and the "stranger", inculcate the loving of all men alike, even our enemies; and the very fact of the name and the attributes of the Lord having been coupled to these commandments (which is not the case with many others), confirms our conclusion. The "God of gods and Lord of lords" is *no respecter of personalities*; He is *just* and *merciful*, and *loving to all*, even to the stranger who estranges himself from Him and goes after other gods: ye should, therefore, in like manner, love all—a fellow-being and the stranger to your creed, as well as the enemy, without distinction; and this is in conformity with the injunctions quoted above: "Ye shall walk after the Living One your God," by acting according to his way and will, "which if a man do he shall live"—by it obtain life eternal and bliss everlasting.

Our divines and sages who, by their teachings and precepts, it is easy to see, had made these injunctions the rule and standard of their lives, tell us: "To love a fellow-creature as one's own self is the sum-total of the law" (*Talmud*, 'Sabbath' 31); and laid down a maxim no less sublime—"What is hateful to thee do not do to another" (*Ibid.* 31a). Upon one occasion, the *Talmud* tells us, an unbeliever went to Shummai, a great divine, and mockingly asked the Rabbi to teach him the tenets and principles of our creed in the space of time he could stand on one foot. Shummai, knowing him to be jesting, angrily bade him begone. The man then went to Hillel, another great sage, and made the same request. "Do not unto others," says the great Hillel, what you would not have others do to you: this is the whole law, the rest merely commentaries upon it." A pupil once inquired of his teacher, "What is real wisdom?" The teacher replied: "To judge liberally, to think purely, and to love fellow-beings."

Innumerable instances of the kind can be quoted, but enough have been cited to prove beyond the shadow of a doubt that our religion, even in its exoteric teachings, does not only *express* "the truth of universal brotherhood," but insists most emphatically on the practice of universal love by every one in a most willing and liberal spirit.

N. E. DAVID.

[*To be concluded.*]

MAZDEAN SYMBOLISM.

IN THE LIGHT OF "THE SECRET DOCTRINE."

[Continued from p. 701].

DEATHLESS BODIES.

[Ashishang-Yasht, XVII., 30.]

“ IT is of this Earth or new Continent that Zarathushtra became the Lawgiver and Ruler. This was the Fourth Race in its beginning . . . Till then, . . . there had been no regular death, but only a transformation, for men had no personality as yet. . . . They had rather shadows of bodies, . . . Death came with the complete physical organism, and with it moral decay.” (S. D., II., p. 645.)

DEVS AND DRÛG NASUS.

[Vendidad, VII., verse 57.]

“From the quotations . . . it is evident that by Devs, Drûgs, and Drûg Nasus, the ancient Zoroastrian writers meant black magicians, elementaries, and elemental spirits.” (H. P. B. *Theosophist*, Vol. VI., p. 220.)

EYE (LEFT) OFFERED TO HAOM.

[Yacna Ha : XI., verse 4.]

“In the same way Venus, Manas, and the left eye are set down as correspondences. Exoterically there is in reality no such association . . . but Esoterically there is ; for the right eye is the ‘Eye of Wisdom’ . . . ; while the left corresponds with the intellectual brain or those cells which are the organ on the physical plane, of the thinking faculty.” (S. D., III., p. 458.)

“Intellect by itself alone, will make the Black Magician. For intellect alone is accompanied with pride and selfishness ; it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.” (S. D., III., p. 539.)

ESHAM.

[Vendidad, X., 13.]

“ Esmun and Kneph are all deities with the attributes of the serpent, . . . ” (S. D., II., p. 30.)

“ Asmodeus is no Jewish spirit at all, his origin being purely Persian. Breal, the author of ‘ Heren le et Cracus,’ shows that he is the Parsî, Esham Dev, or Aeshma Dev, the evil spirit of concupiscence, who Max Müller tells us, is mentioned several times in the Avesta as one of the Devs, originally Gods, who became evil spirits.”

“ In the same Faragarad . . . of the ‘ Vendidad ’ the Brahman divinities are involved in the same denomination with the Aeshma Daeva: ‘ I combat Indra, I combat Sauru, I combat the Daeva Naonhaiti.’ The annotator explains them to be Vedic gods, Indra, Gaurea, or Siva and the two aswins. There must be some mistake however, for Siva at the time the Vedas were completed, was an aboriginal or Aethiopian God, the Bala or Bel of Western Asia. He was not an Aryan or Vedic Deity. Perhaps Surya was the divinity intended.” (“ Isis Unveiled,” II., pp. 482-483.)

EXTENSION OF THE EARTH.

[Vendidad, II., verse 19.]

“ . . . The whole of this is allegorical. The three processes of stretching the Earth, refer to the three successive Continents and Races issuing one after and from the other, . . . After the third time Ahura-Mazda warns Yima in an assembly of ‘ Celestial gods’ and ‘ excellent mortals ’ that upon the material world the fatal winters are going to fall, and all life will perish. This is the old Mazdean Symbolism for the ‘ Flood,’ and the coming cataclysm to Atlantis, which sweeps away every Race in its turn.” (S. D., II., p. 645.)

FAROAR OR FRAVASHI.

[Yacna Ha., XIII., 1.]

“ Faroar is that which is called in the ‘ Vendidad ’ Fravashi—the immortal part of an individual; that which outlives man—the Higher Ego say the Occultists, or the Divine Double.”

“ In some Mazdean works it is plainly implied that Fravarshi is the inner immortal Man, or the Ego which re-incarnates; that it existed before the physical body and survives all such bodies it happens

to be clothed in. . . Not only man was endowed with a Fravarshi but gods too, and the sky, fire, waters and plants. . . It is the impersonal and true Essence of Deity . . . "Farvar or Fravarshi is the spiritual counterpart of either God, animal, plant or even element . . . the soul of the body whatever the body may happen to be." (S. D., II., pp. 502, 503, 504.)

FIELDS OF CORN.

[Vendidad, P. V., verse 5.]

"The Esoteric division of man's principles is symbolized by the divine wheat." (S. D., II., p. 390.)

"Aanroo is in the domain of Osiris, a field divided into fourteen sections, surrounded with an iron enclosure, within which grows the corn of life, seven cubits high, the Kama Loka of the Egyptians. . . those who have passed through the Seven Races of each Round will be admitted into the Amenti for ever : otherwise they will rest in the lower fields, . . ." (S. D., I., p. 737.)

FIRE.

[Atash Niaesh]

or

(Gatha in Yaçna, XXXIV., 4.)

"Fire in the ancient philosophy of all times and countries including our own, has been regarded as a triple principle." (I. U., I., 423.)

"Fire. . . from heaven, always employed by the Ancients in the temples." (I. U., I., 526.) " . . . preserved by the Magi." (I. U., I., 528.)

"'Deity is an arcane, living [or moving] Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture'—this trinity including, and being the cause of every phenomenon in Nature." (S. D., I., 32.)

"What says the Esoteric teaching with regard to Fire? Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. 'It is Life and Death, the origin and the end of every material thing. It is divine Substance.' Thus not only the Fire-Worshipper, the Parsî, but even the wandering savage tribes of America, which proclaim themselves born of fire show more science in

their creeds and truth in their superstitions than all the speculations of modern physics and learning." (S. D., I., p. 146.)

"Intelligence is Fire." (S. D., I., p. 105.)

"Fire is the Male Principle." (S. D., I., p. 87.)

"Monad is a divine fire." (S. D., I., p. 198.)

"Hermes represented the Sacred Science under the symbol of Fire." (S. D., II., p. 520.)

"Self means the Fire." (S. D., II., pp. 599, 675.)

"Shiva is the principle of Fire." (S. D., II., p. 626.)

"Spirit of Deity is represented by Fire." (S. D., I., p. 97.)

"Spirit of God latent in Fire." (S. D., II., p. 625.)

"The Seven and the Forty-nine Sacred Fires . . . the mysterious Powers of the Initiates." (S. D., II., pp. 378, 595.)

FUEL FOR FIRE.

[Vendidad, V., verse 2.]

"Fuel (is) the five senses or human passions, . . . (and) Fire is the Self." (S. D., II., p. 675.)

BUTTERFLY.

[Vendidad, V., verse 3.]

"The Greeks symbolized it (the Human Mind) by a butterfly." (S. D., II., p. 306.)

FORTIETH WINTER OF WINTERS.

[Vendidad, II., 41.]

"'Every fortieth year to every couple [Hermaphrodite] two are born, a male and a female.' The latter is a distinct echo of the Secret Doctrine of a stanza which says: 'at the expiration of every [annual] Sun, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third.' This is clear since every 'Sun' meant a whole year: the latter was composed of one Day then, as in the Arctic Circle it is now composed of six months." (S. D., II., p. 305.)

GAHAMBARS.

[Yaçna, III., 2.]

"Zarathushtra was one of the first reformers who taught to the people a portion of that which he had learned at his initiation, *viz.*,

the six periods or Gahambars in the successive evolution of the world. The first is Maedyozarem that in which the heavenly canopy was formed ; the second, Maedyoshahem, in which the collected moisture found the Streamy clouds from which the waters were finally precipitated ; the third, Paeti-shahem, when the earth became consolidated out of primeval cosmic atoms ; the fourth, Iyathrem, in which earth gave birth to vegetation ; the fifth, Maediyarem, when the latter slowly evolved into animal life ; the sixth, Hamespithamaedem, when the lower animals culminated in man. The seventh period—to come at the end of a certain cycle—is prefigured in the promised coming of the Persian Messiah, seated on a horse ; *i.e.*, the sun of our solar system will be extinguished and the ‘Pralaya’ will begin.” (H. S. O. Lecture on the spirit of the Zoroastrian Religion. Z. L. T., p. 30.)

GOKARD TREE.

[Bundahish.]

“ Gaokarana is the tree of Eternal Life.” (S. D., II., p. 544.)
(For further light on this symbol see Haoma, N. M. D.)

HAOMA.

(Yaçna, III., verse 2.)

“The Norse Yggdrasil, the Hindu Ashvaṭha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sefhirothic Tree, and even with the Holy Tree made by Ahura-Mazda, and the Tree of Eden, . . . Nevertheless the fruits of all these ‘Trees’ whether Pippala or Haoma, or even the more prosaic apple, are the ‘plants of life,’ in fact and verity. . . Pippala-Haoma, the fruit of the Tree of knowledge, was denounced as the forbidden fruit, and the Serpent of Wisdom (the conscious Manas) the voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon the Devil.” (S. D., II., pp. 102, 103.)

“The way to the Tree of Eternal Life, the white Haoma, the Gaokerena, is through one end of the Earth to the other. And the Haoma is in Heaven as it is on Earth. But to become once more a priest of it, and a healer, man must heal himself, for this must be done before he can heal others.” (S. D., II., p. 544.)

“Soma-drinking is allegorical of . . . highly spiritual nature.” (S. D., II., p. 395.)

“Soma is the moon, astronomically ; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *Asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests of the great Mysteries, knew all its powers. But the real property of the true Soma was (and is) to make a ‘new man’ of the Initiate after he is ‘reborn,’ viz., once that he begins to live in his Astral Body ; for his spiritual nature overcoming the physical, he would soon snap it off, and part even from that etherealized form. The partaker of Soma finds himself both linked to his external body, and yet away from it in his spiritual form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually ‘as one of the Gods’ and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking Soma is the fruit of the Tree of knowledge . . . ” (S. D., II., p. 524.)

HAIRS AND NAILS.

[Vendidad, XVII., 2.]

“The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke. (H.P.B. *Theosophist*, Vol. vi., p. 220.)

HORSE.

[Khorshed Yasht, VI.]

“ . . . Horse has . . . a more occult primitive meaning. . . . Horse is a cycle.” (S. D., II., p. 417.)

“The Seven Rays of Surya, the Sun are . . . made parallel to the seven worlds of every Planetary Chain . . . The Seven Ancient Rishis . . . are the seven friends of Agni, his seven ‘Horses’ or seven ‘Heads.’” (S. D., II., p. 640.)

“ . . . Space and Time are nameless . . . which can be sensed only through its Seven Rays—which are the Seven Creations, the Seven Worlds. . . . ” (S. D., II., p. 647.)

KARA-FISH.

[Vendidad, p. XIX., verse 42.]

“ Its (of the word Fish) theological meaning is phallic, but the metaphysical, divine. Jesus was called Fish, as were Vishnu and Bacchus.” (S. D., II., p. 327.)

LIGHT UNCREATED OR ARTIFICIAL.

[Vendidad, II., 40.]

“ ‘ Uncreated Lights ’ which enlighten men within (are) his ‘ principles.’ ” (S. D., II., p. 305.)

MAGAV.

[Gatha in Yaçna, LI., verse 15.]

“ The word Magh, magus, is derived from the Sanskrit, Mahaji, the great or wise (the anointed by the divine wisdom). (I. U., I., p. 129).

“ This was when it yet had its seven holy rivers that washed away all sin, and its seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue, as it was then inhabited by the caste of the Magas —that caste which even the Brahmans acknowledged as not inferior to their own, and which was the nursery of the first Zarathushtra.” (S. D., II., pp. 336, 337.)

MAZDIASNIAN.

[Yacna Ha., III., verse 15.]

“ The Magi or Mazdeans . . . ” (S. D., II., p. 643). “ The origin of the Brahmans and Magi in the night of time, is one, the Secret Doctrine teaches us. First they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the ‘ Airyanam Væjo,’ the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission ; ‘ the half adepts ’ going back to the world, marrying and laying the first foundation of ‘ left hand ’ science or sorcery, and misuse of the holy knowledge. In the third stage the numbers of the True ones became with every age

more limited and secret, the admissions being beset now with new difficulties. . . .” (H. P. B. *Theosophist*, Vol. IV., p. 224.)

“ Magic, Magia, means in its spiritual secret sense, the ‘Great Life,’ or divine life in spirit. The root is Magh, as seen in the Sanskrit mahat, Zend maz, Greek megas, and Latin magnus, all signifying ‘great.’” (S. D., III., 465.)

MENSTRUATION.

[Vendidad, XVI., 1.]

“The seclusion of woman during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi. If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations.” (H. P. B. *Theosophist*, Vol. VI., p. 220.)

METALLIC VESSELS.

[Vendidad, VII., 74-75.]

“The successive races destroyed and replaced by others, without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all symbols of brightness . . . qualifies the first race . . . The men of the second race, those of the age of silver, are already far inferior to the first, . . . The men of the age of bronze [the third race] . . . Iron, the black metal, was yet unknown. The fourth race is with Hesiod, that of the heroes who fell before Thebes, or under the walls of Troy.” (Quoted in S. D., II., p. 283.)

MITHRA.

[Meher-Yasht, X.].

“Mithras – the rock-born God, the symbol of the male mundane Fire, or the personified Primordial Light, and Mithra the Fire-Goddess— . . . the pure element of Fire.” (I. U., I., 156.)

“Mithras or Mihr is the Monad Mystery.” (S. D., I., p. 412.)

“Mercury . . . planet . . . still more occult. It is identical with the Mazdean Mithra the Genius, or God, established between the Sun and the Moon, the perpetual comparison of the Sun of Wisdom.” (S. D., II., p. 31.)

“In the Temple of the Sun in Upper Egypt the seven fires burning continually for ages before the altars of Mithra.” (S. D., II., p. 638.)

“The Sabasia was a periodical festival with Mysteries enacted in honour of some Gods, a variant on the Mithraic Mysteries. The whole evolution of Races was performed in these Mysteries.” (S. D., II., p. 437.)

“The numerical or kabalistic value of the name Abrasax directly refers to the Persian title of the god ‘Mithras,’ Ruler of the year, worshipped from the earliest times under the appellation of Iao.” (S. D., II., p. 497.)

NASARVANJI M. DESAI.

[*To be concluded.*]

THE BROTHERHOOD OF RELIGIONS.

[*Concluded from p. 568.*]

COMMON STORIES.

THERE are certain stories which are told of the Founders of Religions, the outline the same in all, this identity of outline being due to the fact that each is seen as an incarnation of the Logos, and that the symbol of the Logos in all creeds is the Sun. In very truth the Sun—the source of life and light for the worlds of his system—is seen in the ancient religions as the very body of the Logos, His manifested form on the plane of physical matter, while in modern religions the Sun is used as a symbol of the all-pervading Lord, meet image of the One by whom the worlds are supported. The ever-repeated story of the Sun, the annual story for our earth, is the root-truth, the root-mythos, in the physical manifestation of every Founder of a great religion, and Their human lives ever tell again on the world’s stage the drama of the Sun.

This statement cannot be made in relation to the religion of Islâm, and the reason is obvious. The great Prophet of Arabia is regarded by his followers as purely human, and not as an incarnation of the Logos, and they think rightly ; but in all religions whereof the Founder is seen as a divine incarnation, the outline of the great mythos appears. The fact has been used as an argument to prove that the Founders had no historical existence, but that is a mistake. The historical life contained the events which re-incarnated the mythos, and from the historical figure shone out the rays of the divine Sun ; it is not that the Sun is the Founder, but that both the Sun and He are physical representatives of the central life of a world-system, and that what the Sun is to his system the Founder is to His religion.

Mithra of Persia has for his sign the Bull, as has Osiris of Egypt, because the Bull was the sign of the Zodiac for the vernal equinox—the Resurrection—when the religion was established ; Oannes of Chaldæa had the Fish as symbol for the same reason ; Jupiter was Jupiter Ammon, and Jesus the Lamb, for the same reason.

The Divine Founder is born in a secret place, as Shrî Kṛṣṇa in a dungeon, the Lord Mithra in a cave, the Lord Jesus in a cave—changed into a “stable” in the canonical accounts. The mysteries of Adonis were celebrated earlier, it is said, in that same cave. The birth is at the winter solstice, and is ever accompanied with marvellous events, varying with the nation. Devas rain flowers on Devâki the mother and her Divine Son ; Angels fill the air with their songs when Mary the Virgin Mother gives birth to the Divine child ; divine voices chant that the Lord of the earth is born when Neith the immaculate Virgin brings forth Osiris the Saviour ; when Zarathustra is born the light from His body fills the room with radiance ; Devas chant joyously when the infant Buḍḍha is born, and in the Chinese writings, though not in the Indian, He is said to have been born of a virgin-mother, Mâyâ, overshadowed by Shing-Shin, the spirit. The birth of several of these was heralded by the appearance of a star. Kṛṣṇa and Jesus alike are threatened with slaughter in infancy, the one by Kamsa, the other by Herod. Nâraḍa declares the nature of the infant Kṛṣṇa, Asiṭa speaks of the future glories of the infant Buḍḍha. Simeon welcomes the infant Jesus as the world's salvation.

Buddha is tempted by Māra, Jesus by Satan. All these great Ones heal the sick, cure the deformed, raise the dead.

Thus resembling each other in their lives, the Founders of world faiths are likewise resemblant in their deaths. Their death is a violent death, come how it may, and it ever springs from the idea of sacrifice, that sacrifice of the Logos, by which the worlds were made, enshrined in the Puruṣha Sukṭa of the *Rigveda*. From that death They arise triumphant, ascending into heaven. Osiris is slain, His body is divided, like that of the Puruṣha of the *Veḍa*, but He arises and reigns. Thammuz is wept over, slain, and is rejoiced over, arisen. The story of Adonis is a replica of that of the Syrian Thammuz. Kṛṣṇa is pierced by the arrow of a hunter, and ascends into His own world. Mithra is slain, and rises again from the dead, the salvation of His people. Jesus is killed, but rises and ascends to heaven. And all the deaths and resurrections fall at the vernal equinox.

These innumerable likenesses cannot grow out of chance; they are the signs of a common story, re-appearing continually. The superficial resemblances leap to the eyes as we turn over the pages of the world-scriptures, and the more we study, the more do the common stories reveal themselves, the ever-repeated fairy-tales of the great World-Legend.

COMMON ETHICS.

That sublime morality is a common possession of the world-religions is a fact too well established to need argument. All that is necessary here is to give a few quotations, enough to indicate the rich veins of metal from which these priceless nuggets are taken.

Returning good for evil. Manu says: "By forgiveness of injuries the learned are purified;" "Let him not be angry again with the angry man; being harshly addressed, let him speak softly." In the *Sāmaveḍa*: "Cross the passes difficult to cross; wrath with peace; untruth with truth." The Buddha teaches: "A man who foolishly does me wrong, I will return to him the kindness of my ungrudging love; the more evil comes from him, the more good shall go from me;" "Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth;" "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." Lao-tzse says: "The good I would meet

with goodness ; the not good I would meet with goodness also. The faithful I would meet with faith ; the not faithful I would meet with faith also ; Virtue is faithful. Recompense evil with kindness." Confucius answered a questioner : " What you do not wish done to yourself, do not to others. When you are laboring for others, let it be with the same zeal as if it were for yourself." Jesus said : " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you."

Humility and Tenderness. Lao-tzse says : " By undivided attention to the passion-nature, and tenderness, it is possible to be a little child. By putting away impurity from the hidden eye of the heart, it is possible to be without spot. There is a purity and quietude by which we may rule the whole world. To keep tenderness I pronounce strength." " The sage. . . puts himself last, and yet is first ; abandons himself, and yet is preserved. Is not this from having no selfishness ? Hereby he preserves self-interest intact. He is not self-displaying, and therefore he shines. He is not self-approving, and therefore he is distinguished. He is not self-praising, and therefore he has merit. He is not self-exalting, and therefore he stands high." Jesus teaches : " Except ye become as little children, ye cannot enter the kingdom of heaven ; " " He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Righteousness more important than forms. Manu lays down of action, " mental, verbal or corporeal : " " Of that threefold action, be it known in the world that the heart is the instigator ; " " To a man contaminated by sensuality, neither the Vedās, nor liberality, nor sacrifices, nor observances, nor pious austerities, will procure felicity." The Buḍḍha says : " It is the heart of love and faith accompanying good actions which spreads, as it were, a beneficent shade, from the world of men to the world of angels," Jesus complained : " Ye like mint and anise and cummin, and forget the weightier matters of the law—justice, mercy and truth."

Thus might I continue to quote text after text on every virtue, and from the tree of every religion similar leaves might be plucked. For all teach the same truths ; all are the channels of one life ; every scripture repeats the one message, because there is only one great Brotherhood of Teachers, and each who comes forth from it speaks with a single language.

Hence religions are not rivals, and should not be haters of each other. They are children of a common parent, giving out for the benefit of mankind the truths they have learned in the ancestral home. There is a real Brotherhood of Religions, and all who study the religions of the world must recognise the identity of their teachings. To a comparative mythologist, all religions are equally false, and are outgrowths of ignorance. To a Theosophist, all religions are true, and are outgrowths of the WISDOM. Each religion has an equal right to every truth, and none may claim aught as his exclusively, "Mine, not thine, nor his." Rather is the true word: "Mine, because thine and his."

There is only one Religion—the knowledge of God, and all religions are branches from that stem, the Tree of Life, the roots of which are in heaven while the branches are outspread in the world of men. The heavenly root is the WISDOM—not faith, not belief, not hope, but the knowledge of God, which is Eternal Life. From any one of its branches a man may pluck a leaf for the healing of the nations. Let none deny that which to another man is truth, for he may see a truth that others do not see; but let none try to impose his own vision on others, lest he should blind them in forcing them to see what is not within their field of view. There is but one sun, and every energy on our earth is but some form of solar force; as one sun feeds the whole earth, so one Self shines in every heart. There is only one blasphemy—the denial of God in man. There is only one heresy—the heresy of separateness, which says: "I am other than thou, we are not one." We need for the redemption of the world more than altruism, noble as that is. We may learn unselfishness, sacrifice, self-surrender, but we do not stand established in the One, until we can say: "There are no others; it is my Self in all." When all men say this, the world will have its Golden Age: when one man says it in life, his presence is a benediction wherever he goes. We are brothers, but more than brothers; brothers have only a common father; we have a common Self. In all around us, then, let us see the glory of the Self, and let us remember that to deny the Self in the lowest, is to deny it in ourselves and in God.

ANNIE BESANT.

ECHOES FROM THE PAST.

[Written in 1884, to Nawṭamram Ooṭamram Trivedi, of Surāṭ, in answer to questions, by Master K. H.]

(People of Guzerāṭ are simple ; they have a religious turn of mind, but they have been entangled in sectarian religions.)

This is not peculiar to Guzerāṭ. Almost everywhere it is so.—K. H.

(Can I bring them from exoteric religion to esoteric ?)

Not the work of a day nor of a few years. India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.—K. H.

(I wish to form a club. . . to discuss. . . "Sanāṭana Dharma ;" can I succeed ?)

No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country.—K. H.

(If people can see phenomena they will listen. . . should I get the assistance of a high chelā. . . in time of absolute necessity ?)

Those who are carried away by phenomena are generally the ones who being under the dominion of Mâyâ are thus unable and incompetent to study or understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards philanthropists who would resort to such phenomena being shown. Both the extremes are prejudicial to real human progress, which is happiness. For a time, wonders may attract a mob, but that is no step towards the regeneration of humanity. As Subba Row has explained to you, the aim of the philanthropist should be the spiritual enlightenment of his fellowmen. And whoever works unselfishly to that goal necessarily puts himself in magnetic communication with our chelās

and ourselves. Subba Row is the best person to advise you, but he is not a very good correspondent. Whatever has to be learnt from him must be done verbally.—K. H.

LETTER RECEIVED IN MID-OCEAN BY COLONEL OLCOTT.

Misunderstandings have grown up between fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H. P. B. This is not so ; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upāsika's mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last 30 years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some ; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity—H.P.B. has next to no concern with adminis-

trative details, and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all ; with occult matters she has everything to do. . . .* We have *not* "abandoned her." She is *not* "given over to chelâs." She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly ; *leave the latter to her*. You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . (this letter). . . is merely given you as a warning and a guide ; to others as a warning only ; for you may use it discreetly if needs be. . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

H.P.B. ON SPIRITUALISM.

Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were Spiritualists of greater or less experience. It goes without saying, then, that the aim of the Society was not to destroy but to better and purify Spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency

of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master-problem of life, Man and his Relations. . . We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. . .

Our first step was to lay down the proposition that, even admitting the phenomena to be real, they need not be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive agents, lay with the Spiritualists. To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as the newspaper organs of the movement, will show that the thaums, or "miracles," of every "magician," saint, religious leader, and ascetic, from the Chaldean Magasti, the ancient Hindu saint, the Egyptian Jannes and Jambres, the Hebrew Moses and Jesus, and the Mussulmân Prophet, down to the Benares Sannyâsî of M. Jacolliot, and the common fakir of to-day, who has made Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent Spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science as a science, the more has the first acrid feeling against our Society abated. . . . Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially

endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualisation, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship are becoming gradually appreciated. Phenomenalism, thanks to the splendid works of Prof. Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists, is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. . . . Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

“M. A. Oxon,” a profoundly sympathetic writer, a personal and esteemed friend; one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—*vice versa*.

As everything else coming from M. A. Oxon's pen, it (*The claims of Occultism*) bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new *phasis*, every discovery in psychological sciences, back to its (to him) *first* principles—*Spiritualism*. And when writing the word, I do not mean by it the vulgar “séance room” Spiritualism, which M. A. Oxon has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely, belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i.e.*, mediumistic or non-mediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. Oxon's *faith*, is undoubtedly the main idea of all the

Christian-born Spiritualists, past, present and future. The doctrine—Christian as it now may be and pre-eminently Roman Catholic it is—has not originated, as we all know, with the Christian but with the Pagan world. Besides being represented in the tutelary *Daimon* of Socrates, that ancient “guide” of whom our Spiritualists make the most they can, it is the doctrine of the Alexandrian Greek Theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. . .

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se*; but that it must needs—like a tottering baby guided by its mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to, himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend's belief which is that of most of the intellectual, progressive, and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *oi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-fellows who have started out at the research of truth by the same path as M. A. Oxon, however widely they may have diverged from the one we ourselves follow, yet we will always say that such is not the belief of *all* the Theosophists, the writer included. . . . We will not quarrel, but simply argue, for “Light! More Light!” is the rallying cry of both, progressive Spiritualists and Theosophists. . . .

It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that “the material sadly needed reducing to order,” but it never was my province to do so, as I gave out one detached chapter after the other, and was quite ignorant—as Mr. Sinnett correctly states in the “Occult World”—whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world

and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen times during a period of many years ; (2) that most of the doctrines (or shall we say hypotheses ?) given, had to be translated from an Asiatic language ; and (3) that most, if not all of the quotations from, and references to, other works,—some of these out of print, and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined.

Indeed, the claims made for a “ Brotherhood ” of “ *living* ” men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people !



THEOSOPHY IN MANY LANDS.

INTERNATIONAL CONGRESS OF THE T.S. IN EUROPE.

IN greeting the Federated Sections of the European Congress, Dr. Rudolf Steiner, the General Secretary of the German Section, paid a warm tribute to the two great founders of the Theosophical Society—Madame Blavatsky and Colonel Olcott—who had become the willing and loyal instruments of the Great Teachers who guide and direct all spiritual movements throughout the world. Dr. Steiner then offered to Mrs. Besant, the Hon'ble President of the Congress, the respectful and affectionate homage of all the members assembled, and referred with special satisfaction to the presence of Hungarian members at the Congress.

The following members spoke on behalf of their respective countries :—Mr. Wallace (for Miss Spink, British Section), Herr Fricke (Holland), M. Arvid Knos (Scandinavian Section), a lady, who read a greeting for Dr. Pascal (France), Sr. Otto Penzig (Italy), M. Nagy D. zso (Hungary), Mlle. Anna Komensky (Russia), M. Polak (Belgium), M. Nickoff (Bulgaria).

Mrs. Besant was then called on amid loud cheers. The following is an outline of her presidential speech :

I have come from India to greet the Federated Sections and I bring a message from the Benares Branch, a message of loving greeting and brotherly affection from Indian hearts. It is in the Theosophical Society that lies the hope of union between East and West, and as our Society grows, so will East and West--long separate--come nearer and nearer until we see one great union based on Universal Brotherhood.

A word of congratulation, too, both to Dr. Steiner, the General Secretary of the German Section, on the success his untiring efforts have obtained, and to the German Section itself on being the fortunate possessor of a General Secretary in whom the esoteric and the exoteric find an equal prominence, each playing its appointed part.

It is well we should meet in Germany, for we are in the land of mighty philosophers, splendid poets, great artists, and great mystics. Here have been born leaders of thought and of power, men who have done much to give knowledge to the world. And though we are meeting in a time of trial and turmoil, out of the anguish new life will be born. What matters the struggle, what matters the anguish and the turmoil if the child of peace is the result ?

We have no dogmas in our Society, for a man's belief should be settled in the court of his conscience, but nevertheless it is a mistake to say that it does not matter what one believes. As the *Bhagavad-Gîtâ* puts it : "A man consists of his faith," and what a man's faith is, that is he. It used, indeed, to be said by the churches that if a man's faith were orthodox little else mattered. Against that doctrine conscience awaked, and in modern times we go to the opposite extreme, and we say that it matters not what a man believes as long as his conduct is right. Both extremes are wrong, for though we are right in having no dogmas, yet it *does* matter what we believe, for what we believe *that* we become.

The great foe of spiritual life is ignorance. Personalities may die, but principles are immortal, and if we deny the very principles on which the T.S. is founded, the work of the Society is over. Some years ago, when H. P. B. was in the body, she was talking with her Master as to the future of the movement. It was founded as a spiritual movement ; it fell and was divided into two, and the Master

said : " The Society has wrenched itself away from us, and it will go to pieces at the death " Fortunately, however, since then, many lives have been given, much progress has been made and we may venture to hope that this judgment has been reversed, for no such sentence is irremediable, so long as man can redeem himself. The Society may once again rise to the level of a spiritual movement, if in the persons not only of the most advanced but also of the humblest we have vehicles for the pouring of the spiritual life over the world.

When our beloved Colonel lay dying at Adyar he prayed the Masters' blessing on the movement he loved and for which he had given so many years of his life, and the trust is now in our hands. How shall we use it ? In the West where the religion of the Christ is supreme, it has the duty of spiritualising the churches that have strayed so far away from the mystic Christ ; great indeed is the Christian's heritage, for the Christ of the three years' ministry was not a Master, but a Master of Masters. Take heed, therefore, how you use the precious trust you are privileged to bear. To the Theosophical Society is given the opportunity of spreading the Ancient Wisdom, and than that can we imagine no greater privilege. But I pray that in your knowledge you forget not wisdom, for knowledge by itself isolates and petrifies unless wedded to divine love—from which union comes the little child Wisdom, born in the cave of the heart.

If Christ and his Apostles knew of what they spoke it was because they were psychics, and were not tied down to the physical plane. Let those who fight against all that is not of this plane be careful lest they fall into the error of imagining that it is better to be blind than to see, in other worlds. What folly is this ! Psychism is *not* Spirituality ; it is no more spiritual to see on the Astral plane than on the physical. Spirituality is unity. There are many who want to be one with the saints, but who will not be one with the sinners, yet we cannot be one without the other. There is a beautiful story by Olive Schreiner of a woman who climbed to the Gates of Heaven. Pure were her garments, but as she trod the golden pavement the Angels cried " These garments are stained with blood." And the woman answered : " It is the blood of women who had fallen. I trod on them so that I might keep my own garments pure." At these words the Heavenly Throne vanished from her sight and the woman went

back into the world. Again she climbed to Heaven with a fallen woman in her arms and her garments were all spotted with blood. And the chorus of Angels cried : " See how pure are this woman's garments, and unsullied." And the woman said : " I saw my sister fallen, and in raising her my garments became spotted." Then came a great light and a voice welcomed her to the Heavenly Throne.

I would dictate to none, for at last all roads lead to the one great Path, but I would say to you that you have no right to judge lest you yourselves be judged. If you err, err on the side of love, on the side of compassion, rather than on the side of hatred and of bitterness. Let it be said of our Society that while it knows no religion higher than truth, it also knows no practice greater than love. If you can unite the head which sees and the heart which loves, then for you will come the great dawn, for you shall then have the Christ born within you.

The Congress then adjourned, and re-assembling for the afternoon meeting, it listened to valuable papers from Alan Leo, Michael Bauer and James I. Wedgwood. The evening meeting was devoted to an admirable concert.

On the morning of the 19th Mrs Besant delivered a lecture on " The place of phenomena in the T.S." This was followed by an interesting account of " Theosophy in Russia," by " Mme. Kamen-sky." Then followed Dr. Steiner, with a discourse on " The Rosicrucian Initiation," full of valuable information. The performance of a fine Mystery Play, by the famous Edouard Schuré, entitled, " The Sacred Drama of Eleusis " charmed the audience in the evening.

The morning of the 20th was devoted, after a recitation by Herr Gürgas, to a lecture from Mrs. Besant, on " The place of the Masters in the T.S. ;" in the afternoon were given papers by Arvid Knös, C. Unger, and Elise Wolfrâm, and Dr. Steiner delivered a powerful lecture. The evening was spent in listening to fine music.

On the last day of the Congress, the morning was spent in discussion on (i) the necessity of supporting Occultism within the Society, and (ii) education. In the afternoon Dr. Steiner explained the symbols decorating the hall, and in the evening, after music, farewell speeches were delivered by the General Secretaries present and Mrs. Besant, and Dr. Steiner closed the meeting.

At the meeting of the Council of the Federation, on the invitation of the Hungarian delegates, the next meeting was fixed at Budapest. Mr. Wallace was appointed Secretary of the Federation.

G. S. A.

FRANCE.

To those interested in the progress of the Theosophical movement in France the choice of Theosophy as a subject for study and debate in the meeting of the Annual Protestant Synod, known under the name of "Pastoral Conferences," is a sign of the times worthy of note.

Theosophy is now no longer considered as a road to spiritual ruin, it is no longer dismissed without consideration by sincere Christians ; on the contrary we find Theosophy a general topic of conversation in meetings ; discussions arise on Theosophical subjects in which not unfrequently the arguments of the Theosophist are triumphant.

On the 16th of April last a large number of Protestant priests, belonging to Paris and the provinces, listened to a remarkable explanation of Theosophical principles on the part of the Rev. Chazel, an explanation in which the broad outlines of Theosophy were clearly stated.

Criticising statements made in Theosophic literature the Rev. Chazel accused Theosophists of making vague and inaccurate statements, inaccurate from a historical and scientific point of view. He further regarded Theosophy as a mixture of ideas childish and sublime, as a compound of mysticism and intellectualism, and as a kind of "Baedeker" to the superphysical planes. Another priest, however, the Rev. J. Monnier, Professor of Protestant Theology, contributed an eloquent defence of Theosophic principles. He showed how much Christian thought owes to Hinduism and to Theosophy.

He referred to the great mystics of all times as having laid stress on the Eastern sources from which esoteric Christianity has been derived, and quoted the words of great thinkers of modern times who have insisted on the same standpoint. The reverend gentleman then proceeded to defend the title of Theosophy as the "Baedeker" to the superphysical planes, showing the consolation afforded by

Theosophic doctrines grouped under this title, and concluded by stating that Theosophy taught sublime truths in a language which perhaps might benefit by some modification, but he counselled all to study the teachings from which Christianity might have much to learn. "In a Roman Catholic religious meeting," he said, "a priest once said 'we ought to assimilate Protestantism ;' as for myself I say to you in the same way : 'we ought to assimilate Theosophy.'"

The Rev. J. Monnier was followed by other speakers who referred to the great tolerance shown by Theosophists in religious matters, to their efforts towards purity of life, to their striving after a great ideal.

These discussions have been reported in all the Protestant newspapers, which quote the Rev. Chazel as having said that "nowhere has the human mind made more desperate efforts to understand the absolute and to throw light on the invisible worlds than in the land of the Brâhmanas, and that Theosophy reveals this thirst for Unity, of which our need is so great. That the Theosophical ideal is indeed high : the certainty of a Beyond, the purification of the soul, and universal Brotherhood."

It seems then that it is in Protestant circles that at present Theosophy has its greatest activity. Slowly but surely Theosophic principles are modifying Protestant ideas, and the past few years have seen an important widening of Protestant thought.

May we also hope to see a similar influence in Roman Catholicism.

A.

NOTES ON THE MUNICH CONGRESS.

The Theosophical Congress held in Germany the 18th, 19th, 20th, and 21st of May was a genuine success. There was a very large attendance, and almost every Section was well represented. Dr. Steiner and his Committee spared no pains to have everything pass off delightfully. The large hall was artistically hung with red and seven large planetary symbols occupied prominent positions on the walls ; the pillars on either side were decorated with occult symbols, inscriptions, etc., the whole representing the interior of an ancient Rosicrucian temple.

At the opening of the Congress a warm welcome was extended

to all present by Dr. Steiner in the name of the German Section ; he was followed by the General Secretaries and Delegates from the different Sections who brought greetings to the German Section.

In his introductory address Dr. Steiner delivered a stirring eulogy to the late President-Founder, the entire audience standing while it was spoken. In introducing Mrs. Besant he paid her a glowing tribute, and she was given a stirring ovation, and her fine address will long be remembered by those present.

The meetings that followed the opening one were full of interest. Two lectures were delivered by Mrs. Besant, "The place of Phenomena in the Theosophical Society," and "The Relation of the Masters to the Theosophical Society." Both were apposite, profoundly interesting, instructive and convincing. This last was a masterpiece, and after it was over people left the hall in tears, and I saw several leaning against the wall of the outer room, too overcome to speak. There were no frictions of any kind. Many "came to scoff, and stayed to weep." Two English ladies said that they could not live long enough to undo the bad karma of voting against A. B. She received constant signs of loyalty, and was content, but I am sure her heart longs for the prodigals even though the faithful ones were there in overwhelming numbers. Interesting papers were given by Dr. Pascal, Alan Leo, James Wedgwood ; and lectures by Michael Bauer, Arvid Knös, Dr. Carl Unger, Elise Wolfräm and Mr. Bailey.

Especially instructive were the splendid lectures of Dr. Steiner on "Planetary Evolution, and "The Rosicrucians." Many subjects of importance were discussed informally at different times ; and these occasions were most interesting, especially when phenomena was the subject. A Greek Mystery-Play was given, the parts being extremely well done by amateurs, all T. S. Members, and some fine musical programmes were rendered during the evenings.

At the close of the Congress a vote of thanks was extended to the German Section by the General Secretaries and Delegates present. I am sure that all heartily agreed with Mrs. Besant when she stated that the German Section of the T. S. should not only be proud of its progress, but also in possessing so able an executive leader and spiritual teacher as Dr. Steiner.

M,

REVIEWS.

LOTUS SONGS.*

All who are interested in Lotus Circles will welcome this volume of songs, (words only) which have been selected with great care and seem admirably adapted to the use of children who sing in these groups or in other meetings. The words convey the noble sentiments and elevating ideals of the world's great poets. The book is neatly bound in paper cover and contains 70 pages.

VORTEX PHILOSOPHY :

OR THE GEOMETRY OF SCIENCE.

By C. S. Wake.

Vortex motion is a field of philosophical speculation which would require much study to deal with satisfactorily in the line of a review. Those who are interested in this field of research would find abundant food for thought in this book. It contains sixteen illustrative diagrams—some of them beautifully colored. In the last portion, devoted to 'Organic Philosophy,' we find several explanatory tables.

GRISILD THE CHASTE is an interesting novel written in Tamil, by Mr. K. Parthasarathi Aiyangar. The plot of the story is in the main identical with that of Clerkes Tale—the well-known work of the "Father of English undefiled." That old classic fable has been here in many particulars suitably enlarged to meet the tastes of Tamil readers and, in some cases, it has been altered and adapted with the same end in view. In all this work, the Indian novelist has shown much taste and skill ; his style and diction have a charm all their own ; and he deserves to be congratulated on his superior performance. The present part takes the story to the tragic point where Grisild is driven by her princely husband to her peasant home in utter wretchedness, and Part II., the issue of which is promised at an early date, will carry the chaste wife back again to her noble Lord. The book may be had for one Rupee, of its author at the Office of the *Tamil Journal of Education, Madras.*

* *Lotus Journal* : 8, Inverness Place, Queen's Road, London W : Price 6*d.* nett.

MAGAZINES.

The *Theosophical Review*, June, gives us the opening portion of an interesting paper on "The LXIVth Chapter of the 'Book of the Dead,'" by M. W. Blackden. Next, Dr. Montagu Lomax writes on "The Meaning of Mâyâ," and also deals, quite pertinently, with Mr. Orage's strange views on the same subject. W. C. Worsdell, in his paper, "On Knowledge," says that although "observation of external fact may be called 'knowledge,' it is knowledge which, regarded from the absolute and universal standpoint, is of a very imperfect and unreliable kind." Further on we read, "It is only on the *arûpa* levels of thought, the realm of abstraction, of subtle generalisation, of insight, intuition and imagination that permanence obtains, that we reach the state of closer contact with the Divine Mind in Nature; for the ideal mind of our human constitution begins at this level to enter into communion with, and become inspired by, the Universal Mind of Nature which underlies and governs all the great processes of Nature on all her planes. It is by contact with and response to the touch of that Universal Mind on the part of our "higher" ideal or abstract mind that *real knowledge* is obtained; real, because such knowledge is true, reliable, permanent and unhampered by the illusion-giving mantle of form. Here dwell the insight and power of the genius, the imagination of the poet, the intuition of the Theosophist." Hector Pryor's article on "Reincarnation and Resurrection" is 'from a Christian standpoint,' and well worth the attention of that body of believers. Mr. Mead gives us a translation entitled "Parmenides 'Truthwards.'" Joseph Offord, in his article, "Ancient Egyptian Religion," presents us with the ideas gathered from a recent book on this subject by M. Edouard Naville, the noted Swiss Egyptologist, and director of "the Egyptian Exploration Fund's excavations at Deir-el Bahari." Francis Sedlak contributes an article on "The Meaning of Colours," and H. M. Howsin, one on "Science and the Devas." "What Theosophy means to Me," by Clara M. Codd, seems to have been written direct *from the heart*, and appeals to the heart. Mrs. Besant's pamphlet on "The Testing of the Theosophical Society," is re-printed.*

Broad Views, June. In the opening article, the Editor calls attention to the shocking ignorance displayed by the judiciary when questions relating to Spiritualism come before the courts for decision.

* This article appeared in May *Theosophist* Supplement, and was also published as a pamphlet.

Among the many complications which are being developed in Mr. Mallock's serial romance, that of multiplex personality now claims the attention of the reader. The question of "Small Land Lots" is considered by W. A. C. Lloyd from a different viewpoint to that presented in a former issue of this magazine. The claims of "Mystic Masonry" are set forth by Alfred J. Faulding. Ernest Udny shows us "A Glimpse of the real Shakespeare" Edward Harper writes on "The Perplexities of Employment," and A. L. B. Hardcastle on "The Guild Fools of Mediæval France." "Ignorance, Stupidity, Cruelty and Falsehood," as manifested by the average humanity of this present age, form the subject of an interesting article by 'A tired Recluse,' "A notable Empire Founder," by M. de Vere, gives a brief biography of that remarkable man, Captain John Smith, one of the early settlers of America, who landed on its shores with a small band of followers from England on the 14th May, 1607, and founded the Colony of Jamestown, Virginia. "A Tale of Black Magic," translated from the German by Franz Hartmann, M.D., is a weird and thrilling narrative.

Theosophy and New Thought, June. After numerous interesting editorial notes we find the following: "Do we Practice what we Preach?" by 'Seeker.' Prof. E. A. Wodehouse contributes another interesting instalment of his article on Plato, in which he gives us a thrilling account of the last days of Socrates. Following this are papers on "The Soul of the Theosophical Society," and "The Day of Remembrance—1907" (White Lotus Day).

The New Zealand Theosophical Magazine, May, re-publishes from *The Theosophist* "The Last Days of the President-Founder," also from *The Hindu*, of Madras, a description of the funeral ceremonies and the cremation of the body. "The Being of God," is discussed by W. A. Mayers, and "The Training of our Children," by C. W. Christie. Then follow 'The Stranger's Page;' correspondence 'For the Children,' and 'Questions and Answers,' "The Simple Life," is a very good poem by Helen Thorne. "Our Lot in Life," by Kaber Harrison, and "The Problem of Evil," by R. H., are brief but useful articles. We quote a few words from the latter in our Cuttings and Comments.

The Lotus Journal for June opens with a continued article on Madame Blavatsky, by H. W. which gives two very good portraits of this noted lady—taken in her younger days. E. M. Mallet in 'Outlines of Theosophy,' treats of "The Second Object of the T. S.,"

and Mrs. Taffinder concludes her serial on "The Lotus Movement on the Pacific Coast."

The Light of Reason for June is as usual filled with brief, earnest, practical and elevating articles.

Theosophy in Australasia for June announces that "The new address of the Headquarters, and the Sydney Branch of the T.S. is Hoskins' Buildings, Spring St." "The Outlook" contains numerous very interesting items, illustrating the progress of the intellectual and scientific world, and it 'goes without saying' that the magazine is well edited. "The Higher Life, according to a travelling Swami," embodies the first portion of a conversation held with Swami Abhedananda in Madras, and will repay a careful perusal. The matter is gleaned from *The West Australian*. It would be continued.

The Editorial—"Without Reservation," touches the right spring in the human heart. We are sorry we cannot copy the *entire article*, but the magazine has only just now reached us (at Ootacamund) and our space is nearly filled, but we shall quote a little from it in 'Cuttings and Comments.' Following the Editorial we note—"A Vision of Isolation," by Ernest Hawthorne; "The Dawn of a Brighter Day," by N. C. Cooper; "Fragments of Memory," by H. E. W., and "A Dream of Life," by Isabel Morton—all interesting matter.

We acknowledge, with thanks, the receipt of the Report of the Madura T.S. for the year 1906. The pamphlet shows that the Branch is decidedly active, and doing good work. We have also received a printed copy of the Address of the President of the Fifteenth Madras Provincial Conference held at Vizagapatam on the 5th, 6th and 7th June 1907. It is an able production and contains much food for serious thought.



CUTTINGS AND COMMENTS.

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

The Grail has this cheery paragraph :

Be of good cheer Dwell upon your discouragements, and you multiply their shadows until everything grows so dark that you cannot see the divine face of success which is smiling into your eyes from the very midst of your endeavours. Discouragement never builded anything. Cheerful confidence is the great architect, building cottages and cathedrals and business offices. The great believers are always the great achievers. Believe in the divinity of yourself and the divinity of your business, and the two of you will work one success. Get at the very soul of your business, and at the very soul of yourself, which is always yourself at your best. However the seeming, that is a great enough centre to achieve your honest desire, even as the acorn is a great enough centre to achieve God's honest idea of an oak. I am sure that God at His best meets the acorn at its best, and that is the only reason why oaks greaten in our fields and on our hills. Smile at your business, and it will smile back again. Follow the light of that smile, and yours are the ears that will hear it laugh in the large leagues of fulfilled desire.

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What is Theosophy worth ? From an excellent article by C. J. Barker in March *Theosophical Review*, on “The Valuation of Theosophy,” we take the following paragraph :—

“Therefore, unless we live Theosophy, what shall Theosophy avail ? Are we to parade before the world, as a band of mummers, dressed up for the occasion in temple garments, a set of Buffoons, mightily wise in our own conceit, exhibiting the wondrous prowess of a St. George, slaying the Dragon of Superstition and Materialism, while all the time we are unable to exterminate a single evil passion within our own breasts ? We may interpret symbols from A to Z. We may be perfectly familiar with the Chains and the Rounds, and the Races ; with all the wondrous detail of our teaching about the Birth and Evolution of the Soul and of the System to which we belong. We may be perfect geniuses in the line of comparative religion, philosophy and science ; be able to place a finger unerringly upon any given element, as it reappears, metamorphosed, on the dial of time ; recognise all present forms as but the modifications of forms that are now past and gone. What shall all this knowledgs of the process of the Divine Becoming avail, unless we ourselvee become—Divine ? ”

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The Divinity of man. The Editor of *Light* says in the issue of April 27th : The great thought of the inter-blending of God and Man seems to be ‘in the air.’ No one has the courage to claim it ; and no one seems responsible for it ; but everyone is influenced by it : and yet it is, in a way, revolutionary. In particular, not one of the old conventional doctrines will survive it.

We are becoming familiar with the thought that the Fatherhood of God involves the Divinity of Man : as one distant writer has lately put it :—

Jesus, the Christ, defines God as Spirit, and man, being in the image of God—in other words, a son of God—is also an immortal Spirit and a part of God's infinite Spirit, just as a drop of water is a part of the great ocean. The beloved John tells us ' God is love,' and, as He is omnipresent, it follows that God is an unbounded sea of love, and men and women are but drops in it. This gives us a true idea of the eternal fact of Unity in Diversity ; that God is all in all ; that men are infinitesimal parts of God ; that we are all children of God and objects of His parental care and providence ; that His guardian angels and ministering spirits are ever surrounding us.

The ebb and flow of the great sea of divine love continually enters our souls, minds and bodies, and we could live not a moment were it not for the power and presence of God's Spirit. Therefore, as parts of the Divine Spirit and children of the Divine Father, our existence depends on His omniscience, and our allegiance is ever due to Him as our Divine Father.

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The German Buddhists have been quite active in propaganda work during recent years. Quite a number of books and pamphlets have been issued and their monthly magazine, *Der Buddhist*, is widely circulated. Lectures are frequently given in the large cities, especially in Leipzig which has a Buddhist Central Library that is in a prosperous condition. The " Buddhist Association in Germany " has the following objects :—

(a) The object of the Association is the introduction and spread of Buddhism also the promotion of Buddhistic investigation in the German-speaking countries.

(b) To accomplish these objects the following method is to be pursued :
1. The publication (especially the translation) of Buddhistic books and pamphlets.
2. The publication of Buddhist magazines. 3. The delivering of lectures on Buddhism. 4. The establishment of churches and schools.

(c) The Buddhist Association does not aim to work with any particular church or school in its efforts at Buddhist propaganda, but it represents Buddhism in general and not any particular phase thereof.

The Buddhist Association stands on the ground of tolerance and keeps apart from any attack against existing religions or church communities. It expresses warm sympathy with all efforts which serve to accomplish mental progress and real culture and to bring all living beings into happiness and prosperity.

Buddhist Mission Work in America has made great progress since its introduction, about ten years ago, especially on the Pacific Coast and in the Hawaiian Islands. More than twenty churches have already been established on the Islands, and in California Missions have been founded in San Francisco, Oakland, San Jose, Sacramento, Fresno and Las Angeles. There are Missions also in Portland (Oregon), Seattle (Washington), and Vancouver, B. C. New York has a flourishing Buddhist Mission, as have other great cities in other parts of the world.

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