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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

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OLD DIARY LEAVES.\*

SIXTH SERIES, CHAPTER XXIII.

(Year 1898.)

THIS stop of two days at Karur did not differ in its incidents from the previous ones included in the programme of our tour. Receptions, addresses, conversation meetings, public lectures and personal interviews followed each other. It possessed one feature, however, of interest to that class of well-meaning enthusiasts who yearn to come to India and assist in my work. After two busy days we went to the railway station at 10 P.M. on the 30th July, sent away the local committee and tried to get some sleep on the hard benches at the disposal of travellers. How much rest we got might be imagined when it is known that at 1-40 A.M. we took the train for the return journey to Salem. This is an illustration of what one has

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

to go through on a propagandist tour in India, *viz.*, plenty of broken rest, hard sleeping, irregular meals and constant personal contentions with those insect enemies whose invariably successful attacks on us go far towards teaching proud man that a little humility would go far toward lessening his discomforts and increasing his philosophical capacity.

We reached Salem at 6-30 A.M., were photographed in a group, and held two conversation meetings, at the second of which I gave by request some idea of the great interest attached to mediumistic phenomena, for the benefit of materialists present. I have noted in my diary that the two most active branch officers at the time of our visit to Salem were Messrs. M. Ramchandra Iyer, B.A., Deputy Collector, and Lakśmi Narayan Iyer, Inspector of T.S. Branches.

On the second day we left for Erode, a large railway junction, where a certain amount of interest caused by the activity of one or two earnest colleagues prevailed. We were put up in the commodious rooms at the station maintained by the railway company for the accommodation of travellers, and later in the day Miss Edger lectured in the school-house very satisfactorily. On that day we witnessed the Hindu festival of *Sravanam*, when the wearers of the mystical "thread" put off the one they have worn during the last twelve-month and receive a fresh one from the Brahmin priest, who is supposed to have consecrated it by the very ancient ceremonies which have been handed down to them from remote antiquity. A whole chapter might be written upon this interesting subject but it would needlessly interrupt the course of our narrative. As is well known, the higher three castes, Brahmin, Kshatriya, and Vaisya (the priestly, the princely and the commercial), are entitled to wear this distinction. Naturally it is not given to non-Hindus, *pro forma*, my own case being exceptional. So occupied with their routine duties were our local members that we had hardly any visitors throughout the day. Miss Edger lectured late in the afternoon, we dined at the house of a very agreeable English official and at 9-46 P.M. took train for Madura, reaching there at 11 A.M. on the 3rd, after a night of broken rest and various discomforts. Not even the fact of the occurrence of my 66th birthday on the 2nd of August helped to relieve the monotony of our second day at Erode.

Madura is one of the great show-places of India and only the

most ignorant globe-trotter would pass that way without stopping to visit its wonderful temple, its palace of Tirumal Naik, its lovely tank-reservoir with its island and temple at the centre, and its other objects of interest.

The Society is fortunate in having at this place one of its most active and useful Branches, under the presidency of Mr. P. Narayana Iyer, B.A., B.L., a pleader of the High Court and one of the most devoted, intellectual and self-sacrificing of its members. Naturally, with such a man at the head of local affairs, there could not fail to be constant activity and useful work. Miss Edger lectured on "Theosophy," in the College hall at 6 P.M., to a large audience. Until 9 o'clock, the next morning was devoted to the reception of visitors, after which we went around to see the sights. Visitors filled up the hours then until noon and at 6-30 P.M. Miss Edger gave her second lecture on "The Secret of Death." The next day, the 5th August, she and I lectured to boys and I founded a local Bala Samaja. When we visited the temple of Menakshi the trustees very kindly displayed for our inspection the valuable collection of jewels belonging to the temple and that are used for the decoration of the idols on occasions of ceremony. It was really a wonderful show, with its great profusion of diamonds, sapphires, rubies, pearls and other gems, some of them made up into little tiaras, shoulder-and breast-plates, gauntlets, bracelets, greaves, and other details of ornament that are put upon idols no bigger than a great doll. But there were also similar decorations appertaining to the larger gods, the whole making up a collection of precious objects whose value could only be comprehended by a skilled jeweller. These idols, when carried in public procession, are seated upon life-sized *vāhans*—the bull of *Siva*, the mouse of *Ganesha*, the peacock of *Sarasvati*. These are all wrought in pure silver, at a great cost, of course. I am afraid to quote figures from memory, but if I do not mistake, these silver dolls cost the donors something like 2,00,000 rupees. However, that is a mere detail, the chief point being that their presence in the temple illustrates the lavish generosity which is shown in the making of the adornments of the gods.

A saunter through the Menakshi temple is a rather wearisome experiment, the passage being unlighted, and in gloomy contrast with the brightness of the busy streets outside. At one's right and left

hand stand upon continuous plinths colossal monolithic figures of the gods of the Hindu Pantheon, but half seen in the surrounding obscurity, giving one the impression of being in the company of huge phantoms. But on turning a corner one comes at last to the famous tank, sunlit and shining, which I have described before, and on one wall of which are painted those dreadful scenes of torture and persecution by which the ancestors of the present Pariah community were forcibly converted to Hinduism, two thousand years ago. I have paid my respects to these horrible pictures of religious wickedness in my little pamphlet, "The Poor Pariah," and very interesting reading it supplies. Our visit to Madura was, of course, a success and was crowned with a final lecture by Miss Edger before a large and appreciative audience, after which came very kind farewell addresses and a wealth of flowers.

Our next station was Trichinopoly, also one of the show-places of India, certainly as well worth visiting as one of the towns of North India that lie in the path of the usual personally-conducted traveller. It always seems to me such a great pity that the South Indian tour, from Ceylon to Madras, should be so neglected, if the real object of the traveller is to get a correct idea of Indian India; for, as often explained, one sees in Northern India, or rather at the places along the beaten track, the vestiges of Mussalman conquest and empire, but, save at Benares and a few other places, almost nothing of the great architectural monuments left behind them by the sovereigns of the different Indian dynasties which have flourished in Bharatakhanda. Nothing in Northern India equals the temples of Madura, Trichinopoly and Tanjore in their peculiar style of architecture.

We reached Trichinopoly at the highly convenient hour of 3-30 A.M. after a night of horrible shaking-up in the train. Our local friends came for us at six and put us into an empty, big bungalow situated at a distance of three miles away. This was rather too much, in view of the necessity of receiving visitors and making lectures. So, later in the day, we were moved to the town hall and lodged in rooms on the upper floor, where appliances for comfort were not in the least calculated to foster in us Sybaritic tastes. A large number of students came in the afternoon, well primed with their multifarious questions upon religious and philosophical subjects, some of which were more of the nature of conundrums than searches after funda-

mental wisdom. To tell the truth, the Indian student has a capacity of planning and executing these mind-traps almost as great as that I have encountered in the course of my European travels.

On the next day I lectured to about 600 boys and helped them to form a Society, with officers of their own choice, while Miss Edger's rooms were crowded with visitors in the morning and afternoon. In the evening she gave her splendidly reasoned lecture on "Religion and Science," which was highly appreciated by a huge crowd. No subject is quite so congenial as this to a theosophic lecturer for, despite the apparent obstacles offered by materialistic critics, it is really not so difficult a task to carry the amateur scientist stage by stage and step by step from his fixed standpoint to the borderland of science and thence move onward along the line of a flawless evolution, the most majestic conceivable in the sweep of its comprehensiveness, until we reach the domain of Hindu philosophical conceptions.

The great mistake made by beginners is to take a violent issue at the start, with a materialist, and make no concessions to his natural inclination to secure firm footing before proceeding on to the next step. After all, what he wants is to be perfectly sure of the ground on which he is to stand, and it always seems to me that in Practical Psychology one has the means, the only means, of giving that rational basis for the evolution of an idea of the Unity of Nature and the infinitude of the One Principle lying behind. Many times I have seen materialistic enquirers sitting for hours together discussing those problems good temperedly and in the most friendly spirit. It is among the nicest of gifts to be able to find the middle path between the extremes of belief and feeling shown by the materialist, on the one hand, and the spiritualist on the other; and yet the path exists and can always be found, with proper care and by keeping under strict control all impulses and prejudices.

On Monday the 8th of August Miss Edger held three receptions for visitors and lectured on "Christianity and Theosophy." This was particularly appropriate in Trichinopoly, for nowhere have those active Catholic teachers had greater success in winning over high-caste Hindu boys to their religion than in Trichinopoly. Of course they do not tell the truth either about Christianity or Hinduism, but what can the poor boys, with their adolescent intellects, know

about this until they have access to the collection of books that have been written by scholars upon the subject. With many, repentance comes later and if they have not taken the irrecoverable step of breaking the rules of their caste, they naturally revert to their ancestral faith and become its devoted students and defenders. But the Pâdres know this as well as we, and their best efforts are directed, at the beginning of one of these "conversions," to persuade the Brahmin boy to eat with them forbidden food and do other things which under the iron code of Indian religion involves the cutting off of the lad from intercourse with his family and friends. He is to them as though dead or as a person who belongs to another nation, and even the mother who bore him cannot have personal intercourse with him except at the risk of being herself declared outcast. It has always seemed to me the height of folly that the door between Hindu exclusiveness and the outside world has not been kept ajar for the juvenile back-slider to open it to re-enter the orthodox community. For the lack of this, hundreds if not thousands of bright children have been lost to their parents and their community, from sheer inability to retract the fatal step which they have taken in their school days without knowledge of the consequences it involved.

I set Miss Edger going with her lecture and then went to the station and started for Madras where personal business called me.

Reaching home at 8 P.M. the next morning I found the building full of noise and shouting, as the workmen were preparing to make some architectural changes in the Convention Hall ; it being my plan to make room for increasing crowds at the convention and, removing the obstructive brick columns, to substitute steel girders for them, raise the roof, and make other improvements. Our dear friend C. Sambiah had that day an escape from death that was extremely narrow. A hole had been cut through the brick terrace of the vestibule roof to admit the passage of heavy timbers that were to be used by the riggers in raising the steel girders. His sight being imperfect he walked right into it and would certainly have been crushed by falling on the girders lying on the floor below if he had not suddenly thrown out his hands so as to reach across the hole and thus support his body till help could come. No one was more surprised than himself at this impulsive action of self-protection and he, and I myself, were more than half persuaded that his valuable life had been saved by

one of those Invisible Helpers about whom so much has been said of late. In the afternoon of that day I attended a book-sale and bought a good many volumes for the Library at very cheap prices. The sale was continued the next day and I made further purchases. To save time I dined at the railway station and left by the train for Tanjore to meet Miss Edger and continue our tour. After a comfortable night in the train I reached the place at 4-30 the next morning, found Miss Edger and K. Narayanasawmy at the Rest House, both alive and sound. Miss Edger lectured in the evening to a full audience but with considerable difficulty, for she had caught cold at Trichinopoly and was quite hoarse. Early the next morning I took her to the great temple to see the bull Colossus, a monolithic figure in sitting posture that measures 12 ft. from the ground to the shoulder. This is the one standing beside which I had twice lectured to great Indian audiences. As Miss Edger was too hoarse for public speaking I myself took the lecture to the Hindu boys, formed a Society for them and set them going. We slept at the Travellers' Bungalow that night, but at 3-30 A.M. had to rouse ourselves up to take the train for Negapatam.

We reached our destination at 7-30 A.M. and were wretchedly accommodated in an unfurnished house. It was a severe test of our good nature but as we were convinced that the committee had meant to show us only kindness we made no complaints. Miss Edger lectured in the evening, despite her sore throat, thus giving a fair example of the indomitable pluck which is one of her characteristics. That day was a trying one under our circumstances. A sudden downpour of rain drove us out of our bedrooms into any shelter we could find, the water pouring in through an hundred holes in the roof. My companion's cot was removed by the butler and myself to the dining room, or what would have been the dining room if the house had been furnished; the butler's umbrella served as a fastening to her door, while I slept on a wooden bench, without anything soft under me, in another chamber. When the Secretary of the local Branch came to see us the next morning he was moved to tears on hearing about our discomforts, but the poor fellow could not help it. There were two or three hotels in the neighbourhood and some rich theosophists in town, but they had subscribed the magnificent sum of a rupee each to the cost of our entertainment, so it did not take much

time to convince us that whatever gratitude we might feel for our entertainment was due to the poorer members to whom one rupee was not a "negligeable quantity:" and yet when it comes to the hatching of metaphysical conundrums, who would be more glad and ingenious than these one-rupee well-to-do FF.T.S. It is more than likely that the question whether we should or should not have been made comfortable had not entered their minds, and that the reading of this note may be the cause of their first giving a serious thought to the question.

We slept in the carriage at the railway station and the train bore us away at midnight for Kumbakonam.

H. S. OLCOTT.

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### THE RELATION OF THEOSOPHY TO LIFE.

[*Concluded from p. 15.*]

WHATEVER may have been the work of Theosophy in the ages of the past, whatever its work may be in the ages of the future, my judgment of its chief task in the present is to help men first to realize intellectually their actual and essential oneness; and, second, to express that realization in the concrete terms of life: to base their public and private acts upon that realization of unity: to find in it rather than in the relative advantage of the separated self, the inspiration for all their efforts.

What would be the course of the man who realized that he is not separate, but one with all that lives? What would be the course of the Society or the nation to which that realization had come? Would not he and it be found performing all action for the sake of that larger self which is the real one?

Let us not take too much care to be misunderstood. There are many pulpits and platforms in this land from which Truth may speak only if she so veil her face in a web of cunning words that Wrong and Error may sit in her pews and preserve their serenity unruffled. I am trying to give you the message which it is laid upon me to deliver, in no uncertain words, and yet so to link it with familiar thoughts that it shall seem no innovation—as, indeed, it is not.

And I am trying to make it clear that the first step for humanity when it makes the turning back towards unity and brotherhood is to solve the physical problems of life upon that basis ; to learn how to conduct the business of the world for the benefit of all—to construct its social and political systems in view of that ideal.

Do you note the important difference ?

Through all the long course of the ages before that turning point, every function of life—every business enterprise, every Government, every social institution, every philosophy, yes, even every religion—has had for its origin, its motive and its end, the individual—the separated self—and his success, his will, his salvation.

Now from henceforth, though all that is past has been quite as necessary a part of evolution, these things must in a sense be unlearned. And whereas, hitherto, business has sought only the enrichment of the individual, and has never considered the good of the whole, and only incidentally served it, hereafter the business of the world must be done in the name of all incarnate souls, and for their use and benefit.

And whereas, hitherto, government has been instituted and maintained to serve the ends of an individual or a class in power, henceforth it must express the will and serve the ends of the all.

And whereas, hitherto, religion has been concerned for the salvation of the individual soul, satisfied if by any means it might pluck a few brands out of the burning, henceforth religion must seek the salvation of the Over-Soul—and the individual must be made to understand that if it is allowed to take any step in advance it is not for its sake as a separate self, but for the sake of the unity of which He is a part—that He may help to lead the race upward.

Now what does all this imply ? It implies that every effort to readjust life to this new ideal imperiously demands the aid of Theosophists.

Note that the point of turning which divides the downward swing of the arc of evolution from its upward swing is the lowest point—the point of deepest submergence in matter. Then by analogy we could find (if the fact did not already stare us in the face), that the first problems of the upward-turning humanity are the primary physical problems of existence. Curiously suggestive, when

considered in this light, is the fact that some outspoken materialists are among the earliest socialists.

Suppose it be granted that this realization of unity is the work, or at least a proper work, for Theosophy, what is the next question? Necessarily, the method of work. This also is of great importance, since mistaken methods may nullify, so far as all outward effect is concerned, the best intentions. Apply the same broad principles of judgment, and I think it will be clearly seen that what is done *for* the all must, to be effective, be done *to* the all.

When the ideal of business was individual success; when the ideal of government was individual power; when the ideal of religion was individual salvation; then the ideal of philanthropy might consistently have been individual charity. But when the ideals of all these have been based upon the realization (even dimly conceived) of non-separateness—then he alone can claim to have brotherhood in his heart who loves all men, or as a whole, and works for them all, or for the whole.

It has been said by someone who perhaps misjudged the sex, that to a woman the cry of one child which she hears means more than the agony of a world which she knows about but does not hear. Who seeks for unity, at any rate, must abandon that attitude, for to attain to unity means nothing more nor less than to identify one's self in consciousness with that in us which is one and not separate.

As well try to relieve the hunger of your own body by a bread and milk poultice on the sole of your foot as to try to cure a world-hunger whether physical, mental or spiritual, by rushing hither and thither with charity, however well intended and however intelligently applied, for those individual cases of need which come nearest to you or which appeal most to your sensibilities. To do anything worth doing you must get at the system which supplies nourishment, and you must make the supply adequate, and remove the obstacles in the way of its distribution.

The whole situation then, resolves itself into this:—

First: At this stage of evolution the great task is to turn its forces back towards unification.

Second: The first problems to be faced are the problems of physical life.

Third : The methods to be used are, consistently, those which deal with general conditions, rather than with individual cases.

Now there is just one movement in the world which has seriously taken up the first problems of brotherhood by such methods, and that is the Socialist movement.

It is not my purpose to-night, nor have I time, even to outline the doctrines of Socialism (I must take the risk of your attaching a distorted meaning to that word). I have tried to show you as plainly as I could what I conceive to be the work which at this time most needs doing in the world, and why I so regard it. If you do not know that the Socialist movement is that work, there are means by which you can find it out, and all I need do is to suggest the line which your investigations should take.

But I wish, before I close, to consider some of the stumbling-blocks which lie between many Theosophists and the Socialist movement.

One is due to a weakness which every theosophist ought to have outgrown—that of judging a system by its adherents (or, worse and commoner still, by a few of them) instead of looking within for the spirit which is struggling for expression through the form of that system. Now it is a fact that Socialism has among its exponents some who avow themselves to be materialists, and they color some of the literature with a tinge of materialistic conceptions.

A little way back I gave you a hint of why this is so. We are scarcely yet started on the upward way, and it is most natural that the expression given any idea, even the new idea of brotherhood, should be in the lowest material form. This is nothing against it. Indeed, that minds with a materialistic base should have conceived an ideal of brotherhood in actual operation as the guiding principles of human society, and should have set about to realize that ideal, but cries the more shame to those who, knowing the spiritual fact of brotherhood—of non-separateness—are yet content to see all the most important human relations founded on its very opposite, and lift never a finger for change.

Moreover, I can testify, from acquaintance with some of the men and more of their writings, that their materialism is quite as ill-considered as some people's opposition or indifference to Socialism,

and is no real factor either in their mental processes or in the conclusions at which they arrive.

You have heard much of the "pairs of opposites." Well, one of the pairs of opposites consists of a bigot on the one side and a bigot on the other.

Finding the worn-out religions of the world, which arrogate to themselves the sole dispensation of spirituality in whatever time and territory they hold sway, still standing for ideas which belong to the downward path : finding them preaching still and countenancing the practice of that self-for-self—which is to the spirit of brotherhood as the untempered winter wind to the shorn lamb—is it much a matter of wonder that the man who sees their ethics false would turn without thinking to the very opposite of their theology ?

True, he should not do so ; but how much better is he who, seeing the theology of some Socialists false, turns without thinking to the opposite of Socialist ethics ?

In all its essential tenets and aims Socialism is the application of Theosophy to the problems which most vex the humanity of the present. If we are to conclude, because yet higher problems lie in the future, that it is not worth while making that application, then we may as well keep off the physical plane hereafter. But let us not be too hasty. There must be some reason for our being here—some reason for seeking answers to the questions which all incarnate humanity asks, even if that humanity will outgrow this stage and ask yet harder questions sometime.

We are too prone to childishness. Did you ever know a child who did not clamor for a Fourth Reader ere he could stumble through half the lessons in the third ? Let us be ready to go to our teachers and say, "Masters, you have shown us the ideal of brotherhood, and we have made that ideal a fact. What next shall we do ?

Nor need we feel the least concern lest, in any work we undertake, we interfere with the Karma of others. The Good Law protects others as well as it protects us. It is our duty, always and only, to determine what conduct, on our part, is in line with the highest there is within us, and then to act on that line as best we can. It may be true that there are multitudes of souls yet to incarnate upon the earth whose Karma requires for them conditions which we know as horrible, unbrotherly ; but that does not make it *our* duty, as the

nucleus of the Universal Brotherhood, to foster such conditions, or to countenance them. We need have no fear that if we do our best for brotherhood they will disappear from earth so soon as to interfere with the evolutionary opportunities of any.

I once had the temerity to ask Mr. Leadbeater what would become of the animal evolution now in progress on this planet if vegetarianism should become universal, and men, now having practically complete control of the surface of the earth, should decline to continue the propagation of animals. His reply was characteristic, and it covers this point as well. He said that the only question for us is that of our individual duty in any such matter; and we may safely trust the intelligences which guide evolution to find opportunity somewhere in the universe to carry on any line of development which they may consider to be necessary at any particular period.

Let us make sure that our fear of disturbing the divine order does not hide, even from our own eyes, some less worthy motive, when we are tempted to still, with the narcotics of excuse, the birth-pangs of Brotherhood within us.

So much of unbrotherly conditions as remain, after we have done our utmost to bring about brotherhood upon the earth, are none of our concern. But I think that the instant we give our intellectual consent to the existence of an unbrotherly condition, that instant we become karmically responsible for its existence, though we may have had nothing to do with causing it in the first place.

But some Theosophists are out of sympathy with Socialism because, not looking closely, they think they see in its principles and methods a sort of reversal of the processes of nature, as they know them. In a sense this may be true, for nature constantly reverses her own processes, doing, undoing and doing again, through all the regions of her activity. But in the larger sense there is no reversal—she steadily pursues the purposes of God. And in the larger sense there is no reversal in this change from differentiation to unification, from constituted authority to democracy, from bloody-toothed Individualism to the applied brotherhood of Socialism.

But sometimes the Theosophist looks back to the times when the Masters of Wisdom established and maintained the social order, when divine kingship was a fact and not a tradition: he sees in that

order a nearer approach to perfection than anything that has yet been attained through man's efforts to govern himself by democratic methods, and he longs for some Avatâr again to take humanity by the hand and do for it that which it can now do for itself.

Not so. My little boy aged half a year may properly hope to feel his father's hand sustaining his first wavering efforts to walk ; but my little girl aged four will be disappointed if she expects ever again to receive that particular kind of help—though every new problem she encounters will find me most ready with whatever assistance I can give.

And so with humanity, in the matter of the social, political and industrial affairs which necessarily concern us while we live on this plane. Our Elder Brothers held our hands and taught our faltering feet the way, long ages ago, and students of those times find in their institutions, curiously complete in detail, the same society which is projected by the magic-lantern of Socialist philosophy upon the canvas of the future.

But there is this important difference : these systems of the past were supported and administered from above, instead of having a foundation below. They were planned by the Wisdom of a few, and constructed out of individuals who were far from capable of sustaining such relations without help. When the support from above was withdrawn the structure tumbled into a heap—and humanity after some ages of crawling among the ruins, has at last begun seriously to think of building it up again on a sure foundation.

“ Better,” says some one, “ that humanity should be guided and controlled by those who have attained wisdom, than that it should stumble along the painful path of independence. Do you think so ? If the object of human life and the use of human relations is simply to produce the perfect social order, perhaps yes ; but what if a more important object be the development of the individuals which compose society ?

If the principal consideration be the most rapid transit from place to place it is doubtless best that the parent should always carry the child : but if it be thought worth while that the child should learn to walk, it must be set upon the ground, even if it encounters many falls.

The opinion of the Masters is plainly enough shown by the fact

that they have not continued their direct administration of these departments of human activity. The supporting hand has been withdrawn, and mankind has stumbled. Other lessons they are teaching us still, and will teach : but we must not lie upon our faces in the mud and cry to be carried after we are old enough to walk. In our Dotheboys Hall we have learned to spell our "winder : " it is now our task to polish it—to clear away the dust of ignorance and the cobwebs of selfishness until the light of heaven shines into all human affairs.

Whenever new problems arise, whenever new lessons are to be learned, we shall find our Elder Brothers eager to help, to point out the way, even to do for us as an example ; but I fear we shall wait forever if we wait for them again to organize our social system, to define our political rights and the mode of their expression, to administer the business which supplies our physical wants.

They have taught us that lesson, as well as we could learn it from instruction ; they have made us our model, which is now our business to build for ourselves, of ourselves—only our structure must be as much grander and as much more stable as the tread of a man is stronger and steadier than the tottering steps of a babe.

Some, again, have impeached the whole principle of democracy, mistakenly thinking it inconsistent with the administration of the universe by its central source and Lord. This mistake arises from overlooking the fact that when the forces of evolution (which are the active powers of God) have ceased working outward *from* that source, and commenced to work inward *towards* it, the manner of their application is no longer from within outwards, but from without inwards. The pebble cast into the pool sends its wavelets surely to every shore ; and just as surely the same force brings them circling back to their center again. God speaks no more from above to his children below, but waits for the divine within them to struggle up into expression. Having put down the seed into the ground, he leaves it to force aside the layers of matter and sprout up into the sunlight of wisdom—a slower process, truly, than the planting of the seed, but part of the divine plan for our coming to fruition.

And this is the reason why it is that out of the black mass of submerged humanity we must expect the radiant flower of future society to come : the reason why the first faint pulsings of energy from the

Sun of Wisdom which penetrate the heart of that seed, down beneath the soil, mean more for the development of that flower than all the flood of sunshine which glints above the surface : the reason why the first crude conceptions of brotherhood, away down in the mind of the materialistic Socialist, count for more in God's present plans than all the knowledge of brotherhood as a fact in nature which can be crammed into the mind of the sometimes impractical theosophist.

The gates of revelation are closed above us, but the voice of the people has become in very truth the voice of God. The existence to-day, of those who bring us knowledge from the higher planes does not disprove this statement ; on the contrary they are living witnesses for it. For do they not testify with one accord that the truths they bring are not *given* to them but *acquired* by them ?

How puerile, then, to find fault because truth's first expression through the new method is less full and facile than through the old !

How foolish to criticize democracy because it does not at once achieve in matter all that poets may dream in fancy !

Writes one, desparing of democracy, "There is nothing by which you can multiply ignorance and get wisdom for the product." True : but it constitutes no impeachment of the principle of democracy, for who knows better than the Theosophist that ignorance is surely, if but slowly, giving place to knowledge ? Experience is the only real teacher after all : and there is some law of nature by the operation of which the teachings given us from above never become real mental fixtures until we work up to them from below.

And the music-master of the ages knows that the simplest little exercise, picked out by humanity, the pupil, for itself, helps more the development of its knowledge of harmony than listening to the most marvelous symphony evoked by the fingers of the Masters from the harpstrings of the universe.

And now, in closing, let me make just one more appeal to you to see the importance, yes, the necessity of making this world of affairs and things in which we dwell conform to our knowledge of spiritual principles—prosaic and commonplace as the details of that work may seem to us at times.

We all long for wider grasp upon the knowledge which we know stretches beyond us. We know that the precious power which

knowledge gives is guarded by the inflexible law that it must not be used for selfish purposes ; and we feel, oh so earnestly, sometimes, or we think we do, that if super-ordinary powers were entrusted to us we should be so careful to do only good with them : we should never use them to make money, or to harm our enemies, or for any advantage to ourselves alone.

Yes, but what do we do with the powers we have ? Do we not use almost all the energies of our bodies and brains in providing for our separate selves ? And do we not direct our few altruistic impulses into such narrow, futile channels that even an intelligent child can see our folly ?

If we plead that we are surrounded by general conditions which make it impossible for us, as individuals, to do otherwise, then it is our business to *make* conditions which will permit us to express in our lives our very highest ideals.

If the gates of occult knowledge clang shut in our faces, the reason is not far to seek.

If we be not faithful in a few things we cannot expect to be made rulers over many things.

S. EDGAR ALDERMAN.

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## THE GREAT PYRAMID.

### THE BUILDING.

[*Continued from p. 36.*]

I now intend to give a survey of what has been written by ancient and modern writers relating to the method of building the Great Pyramid. I should have liked to have an architect among Theosophists to treat of this part of my subject, adding his own views concerning it, but this wish not being fulfilled as yet, though I hope in the future it may be, I shall confine myself to summarising the different stories given by several authors. First, we will quote from Herodotus. He writes :—

“Cheops first shut up the temples and forbade any kind of offering to be made. After this he forced all the Egyptians without exception, to execute public works on his behalf. Part of them were compelled to cut stones in the quarry and carry them to the Nile ;

another division had to receive these stones, cross the river in boats and take them to the mountains on the Libyan side. One hundred thousand men, relieved every three months, were occupied incessantly; and ten years, during which the people had to contend with new difficulties, were needed, alone, for the making of a road on which to transport the stones, this road being a work in itself not inferior to the erection of a pyramid.\*

He proceeds to describe the grandeur of this road and also remarks that at the same time subterranean chambers, destined for the mummies of the Kings, were being cut out in the rocky soil on which the pyramids are standing. After this we come to that part of his description of Egypt where he details the manner of building the pyramid. Before quoting this part, it is interesting to note that he says: "it (the pyramid) was entirely covered with polished stones, none of which was less than thirty feet [*sic*]."

According to the method of workmanship employed in the building of the pyramid, its sides first presented a kind of stair, a sort of amphitheatre, ascending by degrees. When it had been finished according to this plan, and it became necessary to cover it, they used to lift the stones for this covering by means of some instruments made of wood and of small dimensions. One of these instruments lifted the stone from the ground and transported it as far as the first step; having arrived there it was brought on to the next by another, and so on; whether there were as many instruments as steps, or whether the same instrument being easily removed, served to transport all the stones, I cannot say, but have to tell it as I am bidden. In this way they began by covering the upper part and went on ever descending, ending with the lowest part that touched the ground.†

He further states that on one of the sides of the pyramid the wages of the workmen were inscribed, and from this he draws a conclusion as to the time the building lasted, saying that "it must have lasted rather long."

At all events my readers can infer from this, that one does not grow much wiser by Herodotus—and nobody ever did. Only, in my opinion, there is attached too much value to what he *did* say, and

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\* "Herodotus," Book II., Chapter CXXIV.

† "Herodotus," Chapter CXXV.

often in later works his description of the method of building has been taken to be the true one, and the writers gave themselves up to all kinds of conjectures as to what those "instruments made of wood" could have been, and almost every author invents a new instrument or pretends that the description given by another writer is not worth anything. All, however, agree in so far that they think them to have been a kind of lever, and the differences are to be found in their speculating about the way that lever might have been working, for such a thing wants a fulcrum anyhow. And if we simply state that they have been working by means of levers, we imitate in some way Archimedes, who said that he would be able to lift the earth if only he could lay hold of a fulcrum for his lever.

So we surely shall agree in finding that if the lever theory be the right one of describing the lifting of the outer stones, there is something wanting in Herodotus' description, for a better understanding. Intentionally? If Herodotus had said besides that he also had heard about the neutralising of gravitation, I am afraid that he could not have reconciled such a statement with his conscience, and therefore simply left it unsaid, though by so doing he did not render his description easier for posterity to understand—at least as to lifting stones of fifteen tons weight by means of a lever in a limited space. . . . I am afraid that our next authors will not succeed any better in their description; for the greater part they quote Herodotus and speak in general terms about what they have heard from tradition. Let us now see what Diodorus has to say, though his account is still more vague than that of Herodotus:—

"The base of the largest is a square, each side of which is seven hundred feet. The height is more than six hundred feet. The sides diminish as they ascend, so that they are only six yards near the top. It is entirely built of stones that are very difficult to prepare, but of eternal duration; for though, as is said, more than a thousand years have elapsed since the Pyramid was built, and though others even assert that it is more than three thousand four hundred years ago, it has remained till this day without being damaged in any place. They had the stones fetched from the very heart of Arabia, and not knowing how to make scaffoldings, it is said that they made use of terraces to lift them. But what is most incomprehensible in this work is, the fact that one does not find a single trace, neither of

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the transport nor of the cutting of the stones nor of the terraces just mentioned : so that it seems as if the gods, without using the hand of man, which is always exceedingly slow, had placed this monument in the midst of the sandy waste.\* Some Egyptians therefore give another explanation as fabulous and even rougher than this one ; for they say that these terraces were made from some kind of soil containing a great quantity of salt and saltpetre, and the river formed them and made them again disappear by overflowing its banks, and that no workmen were employed at all. Now this is probably not true ; it is much more reasonable to suppose that the same hands that were used to carry the soil there also took it away and restored the former condition ; the more so because it is said that one hundred and sixty thousand workmen were engaged in this work for nearly twenty years.†

Diodorus is the first who speaks of the pyramids as *world-wonders*, but how very little he tells us. Nothing but a repetition of "it is said," and with very different sense too, in nothing agreeing with Herodotus except the duration of the building, the expenses made and the rule of the king. Concerning the date of the work, too, he is rather in the clouds, 1,000 or 3,400 years ago ; and as to the builder of the third pyramid he makes us feel uncertain again by quoting the fable of Rhodopis, as Herodotus and Strabo likewise do. Strabo gives an exceedingly short description and does not bring us any further concerning the building : he says absolutely nothing about it. Only he makes an observation about the first or Great Pyramid that is worth noting, namely : "It has on one of its sides in the middle of its height, a stone that can be taken away."‡

Of Pliny the same may be said as of Strabo. He says : "The largest of the pyramids has proceeded entirely from the quarries of Arabia ; it is asserted that 360,000 men have been working during twenty years to construct it." From a further remark in his report we may conclude that the polished covering on the outside of the pyramid still existed in his day. He then quotes Diodorus concerning the method of building. Pliny, however, is the only author who speaks about a well that should have been under the Great

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\* Would that he had gone into this more fully (V.G.).

† "Diodorus of Sicily," I, 1 § 63.

‡ "Strabo," I, XVII, p. 808.

Pyramid: "this well receives the superfluous water of the river,—*flumen illo admissum arbitrantur*,"—at the depth of 86 ells or 39-8 M. This well however is not, as far as can be inferred from the measures given by Pliny, the one which is generally known. Pliny too, is the first writer who gives approximately accurate measurements and he seems to have borrowed them from some documents known to him. This is the opinion of M. Jomard as expressed in his "Remarques et Recherches sur les Pyramides d'Egypte."

Neither do the other Latin writers give us any more light concerning this part of our subject, and I shall confine myself to quoting some noteworthy statement now and then from their short and unimportant records. Solinus says, "being above the measure of shadows they do not cast any," and Cassiodorus repeats the same in prose. Aristides tells us that he heard from the priests that the pyramids penetrate as deep under ground as they are elevated above it.

With the Arabian authors we find detailed stories and legends which, however, rest on tradition as well, and are of value indeed only in connection with a historical survey, but do not provide us with important data concerning the method of building. The best known stories are those of Ebn Abd el Hokm, El Koday, Ibrahim ben Ouessif, and Abd el Latif. Their descriptions do not give more than the name of the builder, called Saurid; the reason why the pyramid was built (namely, to store all the treasures of knowledge and earthly goods to guard them against the coming inundations), how they looked, etc. So we now see that other writers cannot help us to explain the way in which the "small wooden instruments" were used to put the huge masses of stone into their places.

Only in later times one plunged into speculations concerning this question. The French *Savants* were full of admiration for the way in which, with simple mechanical apparatus, a building had been constructed that has not been equalled to this day. By their accurate scientific investigations they could better appreciate the difficulties the builders had to conquer than the old visitors ever had done, and they therefore were amazed at the way in which all this had been effectuated. In order to make my readers understand this amazement, I shall first try to give an idea of the enormous height, circumference and bulk of the pyramid, and of the huge stones composing it. The length of

each side of the base was originally 764 feet, the vertical height was somewhat above 480 feet. Its bulk would be 6,840,000 tons. This only means something for those who are accustomed to deal with measures or know them very well ; for the benefit of my other readers I here quote some comparisons taken from Sir Rawlinson's " Egypt."

Its height therefore is six feet more than that of the Cathedral of Strassburg, thirty feet more than St. Peter's in Rome, one hundred and twenty feet more than St. Paul's in London. Its nether surface is more than four times the space of a moderate-sized London square. To form an idea of its bulk we may consider what follows. Let the reader imagine a house with walls one foot thick, twenty feet wide and thirty feet deep. Further, a number of partition walls in bulk one-third of the outside ones. Such a house then contains 4,000 cubic feet of masonry. Now the solid content of the pyramid is sufficient to build two and twenty thousand of such houses. If the brick-work were put in a row of one foot in height and in width, we should be able to walk on it for seventeen thousand miles or two-thirds of the length of the equator. And it has to be borne in mind that the stones composing it were not all of small size, though a great many were. There are however among these stones, especially in the outer layers, some being thirty feet long, five feet high and four or five feet wide. Such stones weigh 40,000 to 60,000 Kilogs. The stones placed inside too, for instance above the King's Chamber, are of gigantic dimensions. Rawlinson therefore remarks : " On the whole the outer blocks are of a dimension our present architects would hardly dare to use."\*

Besides, if one bears in mind that these masses of stone were not roughly piled on each other but joined together in so wonderful a manner that one can sooner break the stone itself than separate one from the other, then it is to be understood that many of the investigators declare in highest admiration that this architecture has not been equalled, even until the present day. This indeed, it seems to me, is the case with many of the arts and crafts of these ancient civilisations ; but it would carry me too far if I were to indulge in an eulogy of the arts and crafts in Egypt that strike us as being on a higher level than the present ones.

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\* Rawlinson, " Egypt " p. 76.

In this connection however it is a real pleasure to the admirer of ancient Egypt to read what Madame Blavatsky has to say about this in "Isis Unveiled." Concerning this subject she quotes Kenrich, among others: "The joints are hardly perceptible, no thicker than silver foil, and the cement is so tenacious that fragments of the covering stones still stick to their original places, notwithstanding the lapse of many centuries and the force with which they were torn away. Who among our modern architects and chemists is to reinvent the indestructible cement of those most ancient Egyptian buildings?"\*

To some Egyptologists it occurred that the stones were made on the spot itself. By some intricate instrument, they imagined the water was carried up to the requisite height, there to be mingled with sand, etc., and formed into stones of the shape and size needed.

To return to the building itself. The French *Savants* do not express any opinion but simply quote the ancient authors above mentioned. Of the writers of later date we will only mention authorities. Sir Gardener Wilkinson, the well known writer of "Manners and Customs of Ancient Egyptians," as well as Colonel Howard Vyse (1831 and 1837), were of opinion that the instrument mentioned by Herodotus was a "poly spaston," or an instrument much in use among the Romans, which is described by Vitruvius. It is a mechanism provided with a great many tackles. As a proof that these instruments were used Vyse cites the fact that "in the blocks of each gallery there are holes of eight inches in diameter and four inches in depth, probably to support the instruments Herodotus describes." Perring, in his work, "The Pyramids at Ghizéh," says that he thinks that wooden scaffoldings were used. Concerning the outer layers Wilkinson remarks that the protruding corners of the rectangular blocks of stone were chopped off, beginning from the top, and in that way the sides were made smooth. He bases his opinion on a saying of Herodotus.

Dr. Lepsius has launched a theory concerning this building, which is mentioned rather often and is well known. It is the following:

"At the outset of a king's reign the chamber destined to be the monarch's grave was cut out in the rock and one layer of brick-work

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\* "Isis Unveiled," Vol. I., p. 518.

was made to cover it. If the king died in this first year, an outer layer was added and a pyramid formed ; but if the king did not die, another layer was made, and two more on each side of the same height and width ; so in the course of time the building took the shape of a number of regular stairs. These were then covered with stones, all the angles filled in, and stones placed as steps. After this, as Herodotus told us long ago, the pyramid was finished in a downward direction, by hewing off all protruding angles, and a perfect triangle remained."

Rawlinson disagrees with this theory, for he remarks rightly, that this smoothing of the outside must have been a work of years and that it might strongly be doubted that the successor of the deceased king would take this in hand ; at all events he then would have to begin with his own pyramid.

We now have quoted some of the principal writers, and it would be of no use to mention others, as they do not throw any more light on the method of working. A pleasant summary of the different views concerning the "small wooden instruments" and a description of them with many illustrations, we find in the interesting little book of T. M. Barker, entitled "The Mechanical Triumphs of the Ancient Egyptians." We also find here a detailed consideration of the working method mentioned by Diodorus, namely, by way of inclined planes, a method also applied in India. This inclined plane then, should have been 3,000 feet long and 120 feet high, and the inclination should have amounted to one foot in every 25 feet. This stone plane, well greased, should have served to carry the stones up with less expenditure of force. Some archæologists assert that parts of this inclined plane were still to be found in the beginning of the eighteenth century. The heaviest stone in the pyramid, some 60,000 Kilogs in weight, should then have been drawn by a gang of 900 workmen. The road was sixty feet wide, so that three could mount at a time.

Those who wish to believe all this may find proofs, as is apparent, but there is a good deal wanting to give conviction. After having thoroughly reviewed and thought over the facts that are known, we may now proceed to consider what information we get concerning the building, from occult sources. In the treatise quoted before, *viz.*, "The Pyramids and Stonehenge," we find the following : "The

manipulation of the enormous stones used in this edifice, and also indeed the construction of the Great Pyramid itself, can only be explained by the application to these tasks of some knowledge concerning the forces of Nature, which were lost to mankind during the decadence of Egyptian civilization and the barbarism of the Middle Ages, and has not yet been recovered by modern science." And further : " But how did they overcome the difficulty of manipulating the huge masses of stone, the mere superposition of which, the one upon the other, seems to have demanded mechanical resources which we can hardly associate in imagination with any period but our own ? For that matter, in Atlantis itself, it may be found when fuller light is ultimately cast upon its history, that mechanical resources of a very advanced order were available for any work that needed them ; but the builders of that age were not exclusively dependent on appliances of the kind we now make use of in handling large masses of material. In the maturity of Atlantean civilization some forces of Nature now only under the control of adepts in occult science, were in general use. The adepts of that time were under no obligation to keep the secret of their existence jealously guarded ; and among them was that power—so rarely exercised now, that its very existence is scornfully derided by the commonplace crowd—the power of modifying the force we call gravity."

After that, Mr. Sinnett proceeds to demonstrate the existence of this power and says, " though of course, a great number of people will laugh at such a power that they never have seen, in this case the saying of Galileo, *e pur si muove*, may be applied very adequately. And surely the full solution of the riddle of the building of such ancient masonry is to be found in precisely this power. Clairvoyant investigators have seen and studied the building in the *Âkašic* records, and they tell us that those enormous masses of stone were put into their places with the aid of scaffoldings as we see them used in the building of an ordinary house.

Here then we find, to return to the pyramids, how the building was done. The adepts supervised the work, facilitated the proceedings by partial uplifting of the stones to be used, and the workers under their guidance found them easy to manipulate. Perhaps it did not even occur to them that this power was exercised by the adepts. And this is a simple, though no doubt a very mysterious, explanation

of the fact that the enormous difficulties presenting themselves during the building might be conquered. How strange this explanation may sound to an outsider, how incredible even, but is not the explanation till now accepted by archæologists as incredible, if one comes to think of it? For they are satisfied in accepting that the builders of such gigantic edifices and of the Great Pyramid as well, made countless numbers of workmen to labour for years to tug up enormous stones on inclined planes and then pile them up by means of beams, rollers and pulleys, in some way or other. And if we know that in these buildings the stones employed for the greater part weighed from 200 to 300 tons and that, for instance, in the temple of Paalber, in Syria, stones are used of 1,500 tons weight, then this hypothesis makes a far greater demand on our credulity than even the occult explanation. They will have us accept something we know to be physically impossible, but because they express it in well-known terms, and speak of things we can see in connection with *small* weights, we admit it but too readily without much reflection. But these gigantic works of antiquity stand as lasting witnesses that at the time of their construction the world saw architecture that achieved its triumphs not by brute force but by the application of subtler knowledge than is possessed in our day.

After having dealt with the building as far as possible, for next time the task is left to me to describe the inner system of halls and galleries, in order to come to the real purpose of this treatise afterwards, namely, the discussion of the various theories that have sprung up in connection with the signification of this building.

H. J. VAN GINKEL.

*(To be continued.)*

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## THE SACRED WAR.

[Concluded from p. 23.]

“**A**RJUNA! stand up and fight,” was the exhortation of the Divine Teacher on the battle field of Kûrûkshetra; that should be the “Voice of the Silence,” of Nârâyana in the heart of every Nara. He who knows not to fight knows not to win. We have to fight against the physical forces to make our body amenable to its environments; we have to fight against “the slayer of the Real,” which so much hampers the light flowing in toward us, and finally we have to fight against all and everything that has not the ring of truth in it. The Kingdom of Heaven is to be taken by violence. The key-note of Evolution is “FIGHT,” suppress the lower to glorify the higher. “By the street of Bye-and-bye, one arrives at the house of Never.”

Said an English divine :—

“God does not require from you to be sinless when you come before Him, but He does require you to be unceasing in your perseverance. He does not require that you shall have never fallen, but He does require unwearied efforts. He does not require you to win, but He does require you to fight.”

To the eye of wisdom, the lessons of the Bhagavad Gîtâ are man’s heritage of immortality, and none has ever failed to retrieve his God in him, by its aid, who reads them in the true spirit of earnestness. By meditation and by “giving rest to the restless” the student will come to understand a little of the secrets of the unseen world to which, in fact, he really belongs. A successful meditation, that is, calling the mind back at his own will, from any subject uncongenial to his high aspirations and holy duty, is a work beset with many difficulties and taxes his patience in no small degree. One morning he is able to tune his mind into harmony with a simple thought, that he is the eternal changeless Self, above the reach of time and space, and that birth and death can be enslaved if he but willed to suppress his lower mind. At that time, he fancies himself resting in halcyon peace, he thinks that he has now come to the end of his

journey, and that he will be able to continue in that blissful condition without any further troubles or hindrances of which he has had hitherto enough and to spare. But the experiences of the very next day upset all his sanguine hopes. To his no small disappointment he sees that the Rock of Truth on which he rested so securely yesterday, that he was the changeless, eternal Self, does not help him now : the rock of yesterday is but a sand-hill to-day, and that which was an aid once is no more so at the present moment. Do what he may, he cannot bring his mind, as he once had done, to the centre of his existence ; the sleeping embers of the past, long forgotten, are fanned into an uncomfortable flame ; the darts and javelins of the hostile camp fly fast round his head, and he is at a loss to know whither he shall seek asylum, whose advice he shall follow, in his present unenviable position. Alone he must walk, but his loneliness is bewildering, at times maddening. His situation is like that of a traveller who, overtaken by darkness in a foreign land, is set upon by a gang of highwaymen who rummage his pockets and every inch of his person to satisfy their greed of money. Day after day noblest thoughts are held with a view to keep the mind far above the low levels amidst which he has to eke out his routine of life ; but he finds, to his no small regret, that his success here is also not certain and unvarying.

On a certain occasion, meditation, when least expected, is invigorating, peaceful and life-giving, to be followed by another, when the mind shoots itself, like the mitrailleuse, in many directions, without producing any desirable results. Betwixt such contrary moods he must push on, the earth is too soft for him, heaven too hard : now he has some pleasure, then some pain ; happiness at one time, misery at another ; phantasmal illusions, from which he pants to sever connection, to arrive at the substance from which they are reflected on the screen of manifestation. The momentum imparted to these pairs, so hostile to man's spirituality, must, some day, spend itself ; the question, here, is not of success or failure, but the most important point for consideration is how much moral strength the candidate has within him to bear, to suffer, and to push forward without despondency ; what will-power does he command to continue his work amidst these unreliable alternations ? The less he cares for his personal merit or demerit, pledging himself wholly and solely to

the good of humanity, always rejoicing to pronounce, "O Lord, Thy will be done, I do all this not for my puny self, but for the benefit of mankind," the nearer he will come, however unperceived, to the goal.

The mind's company has to be won, at any cost, at any price, by any method ; each one having his own peculiar mode by which it can be reduced to subjection. The mysteries of the higher life are accessible to those who have the courage, physical and moral, to make their mind one-pointed and self-centred. Its periodic ebbs and flows are its ruling characteristics, from which it has to be weaned over, and the old, old simile of the Lord Krishna will ever hold good, that it must be made as steady as the lamp that burns without being disturbed by the wind. He indeed must be a lucky man, with success near at hand, who has taught his mind to be without external impacts and self-contained, for even a few minutes. It reveals the secrets of God's life in us when it is as serene and smooth as the surface of a lake to reflect the image of the moon overhead. Hard and irksome is the task, but by no means is it impossible. As diamond cuts diamond, mind must be tamed by the mind itself. Innumerable are the ways and suggestions for disciplining the mind, but *in it is alone* a remedy for every ailment it creates. As it is the sole ward of the treasure-house of Truth it can also supply us with a key by which we can unlock its door.

The main cause of the restlessness of the mind is its incessant mobility and impressionable plasticity. It is being continually swayed by the pairs of opposites, on the side of the short-lived personality. As a rule, meditation is meant to bring it over from its morbid affections ; and a sustained balance, for an appreciable period of time, goes a great way in relieving it from disharmony into which it is so apt to throw itself. Times are not wanting when the mind, exhausted by its unavailing efforts to defeat the aim of its owner, consents to enter into the "Great Silence" of non-being ; these are the critical periods of the aspirant's life, when he is convinced that there is something higher in him than his mind to which he is approaching. His earnest endeavours will be, henceforth, to induce as many similar conditions as it is possible for him to do. It is the living more in the past and future than in the eternal present, which is a bar to spiritual growth. There is a world of mystery in the myth which

says that Orpheus, when he had gone to bring his wife, Eurydice, back from the nether regions, was warned not to look behind, at the risk of losing her. Look not before, look not behind, but only to the present which contains eternity within itself.

Again, the friskiness of the mind is due, in a pre-eminent degree, to the assignation of importance to certain parts of the body over others, whereas, the economy of Nature and a well-harmonized mind require that each, on a thorough examination of its functions, has to be revered as a helpmate of Evolution, in serving the purpose of the world, no less than of our own individual selves.

The difference of the sexes has, too, its distractions for the mind ; to consider that a certain house of clay is tenanted by a female, and another by a male, is a basic mistake which leads to a violent play of the senses, to the discomfort of the Eternal Spirit in us. There were vast periods in anthropogeny when such a distinction was hardly dreamt of.

Analysis is a very great help in spiritual knowledge, it teaches, not seldom, to hold the balance between the perishable and imperishable. Divest a Jiva of his constituents, and we shall see that there is the aggregation of the five-fold elements on the one hand, with the mind, while on the other there is the ineffable spark of our Divinity. Of course, the spark is the fulcrum of all others combined. When the disturbances of the unruly mind make their inroads upon the soul, in moments of profound meditation, if we resort to each of these separate elements, the edge of its frivolity gets much blunted and becomes ineffectual. The first and foremost duty of the occult student is to make his march on the mental plane as smooth and unimpeded as possible. He must distinctly feel and realize that every thought he vitalizes there is a walking, moving, matter-of-fact denizen, and that if he wants to consciously contract its impressions he is bound not to set anything in motion there of which he will be ashamed, as coming into existence *through* him and *by* him.

Purity is nowhere of such practical purpose as on the mental plane. They rule the world who are pure in mind. Invisible thought is the be-all and end-all of everything that is visible. Truth is apotheosized in him who has gained purity of thought ; humanity rises by him, and he is the pioneer of his race.

Sagacious beyond words were those Rishis of India, who taught

their disciples to distinguish between what is right and what is sweet ; the first is poison in the beginning, but proves, ultimately, to be nectar ; whereas, the latter is quite the reverse. All connections of the personality hold their own to the second order, while those of the individuality, to the first. He only is wise who, throughout his earthly career, endeavours to displace the sweet by the right. " The wise ones tarry not in the pleasure grounds of senses." This Hamsa instinct to differentiate between the right and the real, and the sweet and the unreal, is absolutely necessary for the scaffolding of the spiritual edifice, and it must become so automatic that the trained soul looks upon the right as its Dharma and practices it as his heart and lungs function, regardless of extraneous influences.

Every candidate is informed about the nature of the human mind in general, about its vagrancy, but it is entirely left to him how to combat, suppress or transform his lower into higher. Here, no initiate or sage can help him except in so far as he helps himself. Not until the vase of the human soul is made translucently white and pure, not until a man knows how " to unearth " himself, as so beautifully expressed by Saint Martin, is the ambrosia of immortality poured therein. Purity first, purity last, purity in all shapes, and purity at any price, is the only secret of dissociating the mind from the grovellings in which it shuttles to and fro, and true purity comes with helpfulness and harmlessness.

But, remember that in the very thick of this oft-recurring gloom and despair in attaining mastery over the mind, amidst the obstacles, Karmic and casual, which gather so comfortlessly fast round him, shorn of expectation of rewards in the usual sense of the word, bereft of glamour of hopes which used to buoy him up before, with hardly a friend to whose bosom he can confide the secrets of his altered life, in that seemingly desolate condition in which he thinks himself deserted by every one in God's creation, there are those lucid, life-giving intervals which palpably prove to him that there is one faithful amongst many found faithless. In his most excruciating trials, a thought, a suggestion percolates through to him, like heaven's dew-drop, which tells him to continue, to persevere in the path, to gather up courage and vanquish the foe for the greater glory of the God within and without him. In the deepest recesses of the heart now come those flutters of delight which leave their indelible impress,

even when the tide of darkness sets in to blur them. In the placid moments of meditation he thinks he sees One standing by him whose compassionate eyes beckon him to come near to Him, after conquering flesh. At times, there is a hand on his heart, not the ordinary humdrum hand, but the hand that flashes light and life to him. When clouds gather again round him, he is too apt to forget that there is One who is his shield and protection, even without his knowledge. Between such alternate periods silently pass the days of the disciple, till the time comes when the Lords of Karma, seeing his accounts nearly closed, cease to put obstacles in his way, and the glorious Beings of the White Lodge find in him a reliable and worthy co-operator in their holy mission of taking mankind on towards the heights of Evolution. Then suddenly, when the lime is ripe, to his no small delight, there dawns upon him the loveliest, most effulgent and most glorious vision, proving to him what poets have sung in their frenzy, and the saints have realized in their samâdhi. Its infinite bliss is beyond mortal word or pen, and cannot reach him who has not yet learned the art of leaving at will his "muddy vesture of decay."

The mind of man, after years of strife and struggle, after many temptations to lapse into the path of sufferings has achieved its victory, has conquered Mâyâ, and has thus retrieved one more soul to the Kingdom of Heaven, one more chastened marble to the white glory of the temple of Peace. The son of man was never meant to be a prey to death, he was to be the death of Death, by reclaiming his immortality, by trampling his senses under foot. In his heart of hearts he acknowledges the justice of Heaven in making him wade through countless afflictions to make a conquest of his painful limitations, and thus reach the goal of Bliss. His peace is the peace of Him who is Peace ineffable, not the peace of the cold stone in the realms of tamas, aye ! not even the peace of the grave, a mere cessation of jar and din, prior to another season of confusion and worry, but the living peace, a peace of SAT-CHIT-ÂNAND, the radiant vesture of the Ancient of Days. One more soldier has entered the army of Righteousness to fight against the powers of the Great Illusion, one more ray to drive out the sable darkness of the world. The task is worthy our attempt, the cross befits the shoulder of the Christ in us.

“ Beloved ! why wast thou so long hidden from me ? ” asks the jubilant soul. The answer comes, “ Because, the secret chamber of thy heart was not laved white with waters of holiness.”

“ Thou shalt cry, and He shall say, ‘ Here I am, ’ ” but the cry was muffled with other deafening dins. The Guru was waiting long in the shrine, watching every moment for the arrival of the Chela, but the latter tarried long to enjoy pleasant sights, but alas ! not the sights of truth. The power of truth is almighty, once intuited in the penetration of the heart, it is the lasting possession of the monad, no argument and no sophistry can drive it out of him. The life of God in man is the mystery of mysteries, the simplest of simplicities, yet the most herculean of tasks is to find it—in this tabernacle of clay. In the body of man dwelleth his immortality ; if he fail to find it while his body lasts, there is no hope of his being immortal. Make the most of this body during the few years you call it your own ; do not fritter it away into shreds by perverting it from the object to accomplish which nature has given it to you. Do not, for a moment, think that it is an obstacle to your spiritual progress...

To the half saint, by reason of his imperfection, it appears a bar to his advance, but hear what Emerson says :

“ A man is like a bit of Labrador Spar, which has no lustre as you turn it in your hand until you come to a particular angle ; then it shows deep and beautiful colours.”

The Lotus is cradled for beauty in the very midst of mud, the pulp of the cocoanut is hideously hidden by husk, the most lustrous diamond is embedded in the heart of coal. Fight, from the very first, to wrest the lotus, the pulp and the diamond, from the mud, the husk and the coal. “ Fight ” is the one only word of saints and sages ; without battle, no victory. Let S’rî Krishna’s advice to Arjuna be ever ringing in our ears :

“ Take up your bow, stand up and fight.”

SEEKER.

## THEOSOPHY IN NORTH-EAST AUSTRALIA.

[Correspondence continued from p. 59.]

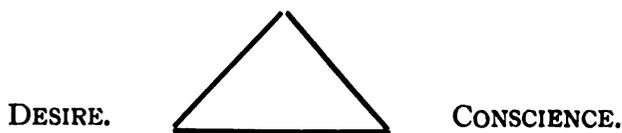
D.———

April 1st, 1906.

DEAR MR. M.,—Thank you very much for your kind letter of advice. That advice (and warning) with respect to the attempt to develop clairvoyant power I shall follow implicitly. Since realizing the truth of the theosophical doctrine I have subjected my temper and my conduct to a severe discipline and certainly find myself greatly a gainer. Mrs. O. and the children learn as eagerly as myself and we are all happier, brighter and better.

Partly from theosophical teaching, partly from my own consciousness, I have evolved the following symbol and rule of life for my own guidance :

## I, THE JUDGE.



Now I consider that in all cases of right or wrong these two plead before me. If, bribed by Desire, I give an unjust decision, I sink lower. If unbiassed, I give a just decision, it becomes easier to follow in the same path thereafter.

And the rule I have made is, to do right because it *is* right and not from any fear of punishment or hope of reward ; to teach those whom it is my duty to teach, *i.e.*, my family—with all the ability that is in me : to help all those it may be my privilege to have the opportunity of aiding ; to acquire all possible knowledge, because, in this as in other affairs, knowledge is power.

I have read the " Light of Asia " and it has given me the greatest intellectual pleasure and help. The diction is noble. The sentiments are sublime.

I am ardently fond of all noble poetry—Tennyson is my favourite—and the “Light of Asia” will remain an abiding source of pleasure to me. “Esoteric Buddhism,” and “The Christian Creed,” I have also gone through, but with such flights of metaphysical speculation it is necessary to read them again and again before one can pronounce on their merits.

With reference to joining the T.S., please let me know the total amount of fees, annual subscription, &c., and I will forward it with the application form.

Please forward the booklets you name, also order the *Theosophical Review*. The “Secret Doctrine” I will get later on.

I am gratified that you should consider me worthy to be informed of the Inner Circle but alas! twelve months is a long time for one of my age to wait.

However I shall get that I deserve and therefore can wait in patience.

Thanking you again for your kindness,  
I remain, yours sincerely,

O.

—  
C. —————  
April 9th, 1906.

DEAR MR. O.,—In reference to your enquires *re*, joining our Centre of the T.S., its value and interest lies not in your ability to give any outward aid, &c., residing as you do at too great a distance, but rather in the formation of a link on the inner planes by which the subtle power of devotional love and regard and aspirational thought may flow toward those of kindred sentiments. The great idea in the formation of the T.S. is the creation and sustainment of an inner spiritual union whereby our higher thought-force may be more abundantly generated, and flow outward to the aiding of the spiritual evolution of all who are prepared to receive the higher vibrations thus generated. I am sending you an excellent paper by Mrs. B. on this subject.

Allow me to suggest to you the keeping of a note-book in which to enter any puzzling problems, this will fix them for reference, and then in your future studies you will find them cleared up in un-

expected ways. Remember you are commencing the study of the Source (perhaps I should rather say, the sources) and evolutionary processes of Universal Nature as well as your own origin in *past* Eternities and your destiny in the Immensities ahead of us ! Of course you will expect to have times of perplexed wonder when many queries will arise on subjects upon which you will acutely desire to have fuller light thrown.

While the most valuable knowledge wells up from the *Light within* our inner being, yet the opening to this *inner Light* is often accomplished through various outward aids. By this means selfish isolation is avoided, and lasting links of union with fellow-travellers on the road are formed.

Allow me once for all to intimate that it will at all times give me pleasure to reply, so far as I am able, to any questions on the teachings or on any perplexing difficulties of the inner life. I am sending "Light on the Path," "The Voice of the Silence" and the "Gitâ." A recent little book of Mrs. B.'s on "The Pedegree of Man," is much prized by students for the light it throws on an abstruse subject. It is founded on the "Secret Doctrine," with the author's independent occult observations added, and it opens a vast field for studious thought.

With kind regards to Mrs. O. and the dear young people, all of whom I very heartily congratulate on their interest in the study of our most noble philosophy of life, as I am assured that the knowledge of it is of more value than any material thing, and that it will radiate its beneficent influence throughout their future lives,

I am ever yours,

M.

D.———

April 16th, 1906.

DEAR MR. M.,—Thank you very much for your kind and instructive letter of the 9th instant. Please forward to my account the "Pedegree of Man." I should be obliged if you would send me at any time, any books which you would consider might help me, of not greater cost than 10/ at one time. I prefer buying them to borrowing, as one has them always at hand for reference.

Now I will take advantage of your most kind offer of advice, &c.

Mrs. O., my two daughters, and two of my sons are greatly interested in the Theosophical teachings and we hold a class for half an hour each evening during five evenings in the week. But two of my sons aged respectively 22 and 18 prefer not to attend. In my home I exact implicit obedience from all, but of course leave many matters to the discretion and sense of honour and justice of these young men and so far, having reared eight in the family, the eldest being over 30, not once has their conduct given me serious cause for uneasiness.

Feeling naturally anxious that these two should share the benefit of what I know to be the Truth, and afraid to estrange them by any hasty or injudicious action, I prayed for knowledge to be given me that I might convince them.

The first answer was this : I stood near a stone building, partially overgrown with ivy, having pillars and a portico adjoining it. In front was a newly-made grave with a white marble headstone but its face was so incrustated with glittering gold dust that I could not read the inscription. A voice spoke to me but the message I could not bring back to my physical body, and I awoke feeling very much stricken.

The second answer was this : I was engaged with some others in extinguishing fires which as fast as we subdued them in one place, sprang up in others. While so engaged a demoniac being came and stood before me. He spake not but his face wore such a look of bestial malevolence that fear subdued me and I woke but still saw with my physical eyes this Horror. I had been reading the "Light of Asia" before retiring, and the invocation to the Lord Buddha at the close had imprinted itself on my memory. Involuntarily there rose to my lips :—

" O Lover ! Brother ! Guide ! Lamp of the Law !  
 I take my refuge in thy Name and Thee ;  
 I take my refuge in Thy Law of Good ;  
 I take my refuge in Thy Order : Om ! "

Then the fear and the apparition vanished together and I slept peacefully.

What are these ? Are they teachings or warnings ? Oh ! give me knowledge to help those I love ; give me strength and wisdom to

do that which is right. For myself all is well but I feel heavily the responsibility for those dependent on me and I cannot rest.

I must thank you again for the help you have given me in sending the "Light of Asia." I read it daily, and daily more of its beauties dawn upon me, and always comes to me the weird impression that I have known all this before. Surely Sir Edwin Arnold must himself have been a devotee or how could he write with such loving appreciation of his subject.

I am sending under another cover a print of Holman Hunt's picture of the "Light of the World." Could you get a photograph of it enlarged and also one of the picture of the Lord Buddha, at the commencement of the "Light of Asia?"

I wish to mount them and hang them in my bedroom. With these two Great Teachers always before me it would be difficult to do a mean action or think an ignoble thought.

With kindest regards and thanks from Mrs. O. and myself.

I am most sincerely yours,

O.

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C.———

*April 26th, 1906.*

DEAR MR. O.,—Yours of the 16th received. In view of your class studies I have sent the "Gospel of Buddha," by Dr. Carus. It is the best of its kind in English—also a list of suitable books. I have also sent the "Dream of Ravan." It is of permanent value as it opens a new world of mystic thought to those unacquainted with Hindu literature. Your young people may find it helpful and entertaining. It is well to provide some literature of a simple and attractive character for those newly coming to the teaching, such are some in the list given.

Now with regard to your associated studies: In our present stage of evolution it is extremely rare to find so many in one family who are open to receive the teaching, and that one or two are not prepared should not cause you the least shadow of anxiety: to bring any pressure to bear on them would be a great mistake. United study is of great value in the creation of thought-forms; this

emphasises the importance of "Harmony," and those are best away who could not contribute to it.

We have to recognise the imperial right of every soul to its exercise of the faculty of will. Its coercion has been the great sin of the past 1800 years in Christian Europe ; in our western civilisation we all have an hereditary taint in this direction. Allow me to illustrate : The pent-up spiritual forces have in yourself found an outlet through the accession of recently found knowledge ; hence your enthusiasm ; it does not follow that each of your loved ones have reached the same stage. With most fairly advanced people the difficulty is in acting up to one's convictions ; just now with yourself the danger is rather the other way—to overstep the bounds of prudence. It is well that we pay a profound respect to the will of a child ; with how much greater care should we refrain from the exercise of the faintest pressure on those of more mature years ! If they choose what *we* think *evil*, let us recognise that it will eventually be *good* to them. We have to recognise the varying stages in evolution of those we contact : there is plenty of time for every one. Your family would doubtless vary in the age of the ego, and the slightest attempt to force may retard rather than hasten their advancement. While doing our best, let us enter into peace. With a restful spirit let us be assured that all is well. The Law of growth for each one is from within outwards ; if we attempt to reverse Nature's order the result will be mental unrest, strife and moral devastation.

Every experience is good for the soul if it be the outcome of its natural tendencies, even of that *we* call evil. As said in "Light on the Path," we have to go through all places, foul and clean alike. There are an innumerable variety of ways wherein the Child seeks the All-Father—by pleasure and by pain. Then also, even apparent indifference may cover a deeper concern.

Regarding your detailed experiences, you ask, "What are these ? Are they teachings or warnings ?" I should be inclined to answer, "both ;" but I am a novice in this particular line of consciousness, and can only speak of the way in which they appeal to my mentality.

It is evident that the film of materiality which closes the avenue to the astral consciousness is lighter in your case than the average. It appears that two lines of thought, both deeply impregnated with

emotional desire were in possession of your consciousness when in sleep you passed over into the astral ; one was the reality and value of the Buddha's teaching, and the other, the wish for others to share your convictions. That there are outside entities of varied type in close contact with us, modern Spiritualism proves and the Teaching abundantly confirms. From these and similar premises a great variety of inferences may be drawn ; the correct ones will be those more or less in accord with the trend of thought and other characteristics of individual development in knowledge, spirituality, &c.

To myself, the mystical view appeals as helpful, namely, that these abnormal experiences largely consist of projections of the self, and appertain to our own composite nature—our thoughts, feelings, desires, fears, aspirations personified.

In this way, the "Shape of Horror" would be the old self ; on which the word of an apostle is an appropriate comment : "putting off the Old man with his deeds of darkness and ignorance, and putting on the New, which is created in knowledge, after the image or pattern of the new ideal, the Christ, or the Buddha.

Again, in that more free condition of consciousness, when we are momentarily freed from thinking and seeing through the heavy physical mechanism, we may be travelling backward or forward in relation to time and to have visions of the past or the future. In this way I should interpret the building with portico and the glittering grave-stone.

There is a great truth behind the fabled Guardian Angels of our childhood. Besides the great Masters whose disciples we aspire to become, there are those who are lower down in the scale of spiritual evolution and yet it may be, far beyond ourselves, with one or more of whom we may be particularly allied. I think the strong voice of warning you heard may have come from this source. That you did not bring back any form of words will not prevent attention to it ; you will be prepared when the need arises. Or, viewed from the mystic's standpoint, the Voice itself may be subjective, coming from the inner, higher Self, and commanding the obedience of its lower vehicles of consciousness.

I have gone a little into this subject, partly because of the dangers which beset it. When we contact these subtle forces of the super-

worlds there is need of a clarified intellectual conception of their *modus operandi*, so far as by these means we are able to attain it.

I am sincerely yours,

M.

[*To be concluded.*]

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## SELF-CULTURE

OR

### THE YOGA OF PATANJALI.

WE will now proceed to examine, however briefly it may be, how all the theories put forward from time to time for the explanation of myths take their places readily in the bosom of the Sankhya-Yoga teaching.

The adherents of the ethical theory hold that the stories of the power and omniscience of the gods and of their punishing evil and rewarding good were invented by wise men for the purpose of maintaining law and order in communities. Now there can be no doubt whatever that some of the stories of the world have this object distinctly in view. Even now stories are being constantly told with the object of teaching men to become better than they are, and some of the stories of the ancient world were no doubt told by the wise teachers of yore, with the object of teaching the fact of the existence of the gods and the work which was assigned to them in the evolution of humanity, and the ways in which these divine powers manifested themselves on the physical plane and worked for advancing the evolution of the world.

It has been said that this theory leaves unaccounted for, the immoralities which are ascribed to many gods, for it could not evidently be that wise men should invent stories for the purpose of teaching immoralities.

These stories do not belong to the class of ethical stories proper, though if we take a wider view of the science of ethics they may perhaps be thrown into this class. It will be better however to keep them apart, and throw them into the class of scientific stories as

designed with the object of teaching the science of evolution in its ethical branch.

The gods represent different branches of the power side of nature. Each department carries on the work allotted to it, mechanically, and can spare no thought for the work of others. It is a higher power which has set them to do the work, and it is the higher power which has to see that the work is carried on in a way so as to ultimately secure the object of evolution. The work of any class of gods may be immoral from a higher point of view, but in itself it is neither good nor bad, and in its own place in the machine of evolution it is distinctly good, as it is what it is designed to be on its own plane—a means of evolution. In the earlier stages of society, in its lower strata, always, and in less developed souls everywhere, the passions of anger and lust and hate and other similar vices (as they must now be called) are necessary for the evolution of the higher emotions of humanity, and for obtaining the elementary knowledge of the laws of the universe, which is so necessary to regulate the future life of humanity for the purposes of further evolution. If we understand how unselfish love is born out of lust we shall perhaps be in a better position to absolve the gods from the charge of immorality, and be content with placing them in their own proper line in the march of evolution.

Let us then take humanity at the stage of its evolution when it is just divided into sexes. With the sense of the possession of this new instinct, and new opportunities of enjoyment, men and women run into unthinking promiscuous intercourse. The desire goes on increasing with enjoyment, and for some time it is nothing but a blind race after pleasure. Every individual thinks of his or her own enjoyment. Then the sense of enjoyment evolves by its very strength and activity into a desire for possession of the object of enjoyment. Every one runs after every one else, and desires to possess every one else. Every one comes into conflict with every one else. Jealousy is evolved, anger comes into existence, and then quarrels, fights, murders. Then comes a feeling of disgust at these ebullitions, because they interfere with the actual enjoyment of the pleasures of mutual society. Jealousy, anger, fear, make a hell of life rather than any sort of enjoyment. Then the circle of enjoyment begins to be confined, until the necessity is felt of a permanent union between two individuals of

opposite sex. The desire for possession becomes stronger and stronger. But the love is selfish yet, and man dotes upon the object of his love, because that object causes him enjoyment. Then out of the very strength of this desire comes the desire of preserving the object of love for the sake of enjoyment, and on account of the fear of losing that object or lessening one's enjoyment by death, disease or disagreement. Then man begins to make sacrifices for the sake of the object of love, and begins to check even the desire of his own enjoyment for the sake of preserving the object of love for future enjoyment. Thus we see that desire, in its very strength, becomes its own murderer. By and by sacrifice for the sake of the object of love becomes a pleasure, by the working of the law of *Vāsana*, and the desire for selfish enjoyment is checked and checked and finally uprooted. Love is thus purified into high-class emotion.

The attraction of the sexes is due to the presence of the positive and negative *Tejas tattva* in the opposite sexes. Both these are found in nature constantly running into each other, and trying to reach a common state of quiescence and rest. As this feeling of quiescence and rest becomes dear to the human heart it tries to have it repeated. That particular manifestation of the *Karmendriyas* which is known by the name of *upastha*, and which is only the instrumental appearance of the *Tejas tattva* or *Rūpa tanmātra* is set in motion by the *manas*, and the result of this constant vibration is by the law of *Vāsana* to strengthen the *Tejas* portion of the ethereal vehicle of the *Linga śarīra*, by building into it more and more material from the macrocosmic reservoir of the solar ethers. The *Linga śarīra*, including the mind also become impure by the superabundance of the *Tejas tattva* of their own planes. Now this *Tejas tattva* when it becomes superabundant, begins to show itself as anger, and thus tries to remove anything which interferes with its cherished enjoyment. When the strength of the desire of enjoyment merges into the desire for the possession of the object of love, the *Vayu tattva*, or the *Sparśa tanmātra* gets mixed up with it. The colour of the *Sūkṣma śarīra* is changed. The form of the thought or its astral output is also changed. When the fear of losing the object of love is also present, the *Ākāśa tattva* or the soniferous ether gets strengthened in the human constitution. The straight line motion of the soniferous ether tends to cancel both the globular motion of the *Vayu* and the tri-

lateral motion of the *Agni* (*Tejas*). The result is that the dirty greens and reds begin to be eliminated, and the result of this triple action of ethers is the gradual evolution of a frame of mind in which the desire of holding the object of love against the fear of loss comes into being. The holding here means the *Vayu*, the love means the *Agni*, and the fear means the comparative void of the *Ākāśa*. All these *tattvas* are present in the new thought-form and the feeling above described is only the natural result of the balancing effect of the action of each upon the other. With the intensity of the *Vayu* and *Agni* checked, the yellow *prithivi* begins to show itself, for that means the giving of strength to the object of love for the purpose of maintaining and preserving it. The motive of action is thus changed, and the colour of sacrifice introduced in the *linga sarīra*. The *prithivi* tends to calm down the *Vayu* and the *Agni* still further, and by and by the thought of giving more, rather than taking something, becomes stronger.

Now these *tattvic mūrtis* of the subjective world are so many *devas*. They build themselves into the human body, with the plain object of evolution, and thus by their action tend to raise this body naturally from the lower to the higher forms of life.

In the above discussion of the manner in which the passion of lust is evolved into the higher emotion of love, and of the way in which the *devas* accomplish this evolution, I have omitted, for the purpose of simplicity, the effect of the simultaneous action of many another line of evolution in the complex nature of man. But what has been said above appears to be enough to bring to the reader's mind, that lust and anger and jealousy and other base passions of human nature, cannot but be applied to his gods; that the gods are the involuntary agents of a mighty scheme of evolution, and that it is necessary that the anger and lust elements of the universe must have their manifestation in human nature to bring about the evolution of the higher emotions, and that if the action of these gods is properly understood, it ought not to be called, strictly speaking, by any bad name. So the myths in which the gods are represented as angry and jealous and lustful, &c., belong to this period and this side of human development, their object being distinctly to educate the conscience of man, and to help in the evolution of higher ideas.

Now, to take up the allegorical theory. As has been said over

and over again, the gods are powers of nature in the different planes of the Universe. The stories of the gods are only popular expressions of the nature and work of these powers of nature in relation to man. The nucleus of these stories is always the conscious product of a seer's brain, but the stories are told with a good deal of human imagery and are from time to time recast to suit the advancing intellect of man, and are often told somewhat differently to different communities of men with the same object. In Hindu mythology we find that distinct names are given to a god to denote the characteristics of the god, which it is intended to teach. It is therefore comparatively easy to separate the nucleus from the overgrowth of imagery. From all that has been said above, the theory of the unconscious growth of myths cannot hold water.

The story of the growth of language, up to a certain point, is no doubt quite true. The roots of the Sanskrit language, are all mere imitations of the inarticulate sounds of physical nature; and it is from these small beginnings that the vast vocabulary of the language has come into existence, although at first sight it may appear so difficult to connect the name of any object of thought with a radical sound of inarticulate nature. The Hindus of course believe that the evolution of language also was carried on by the help of gods, and when once it is seen that the gods do exist, and carry out human evolution, the explanation of every stage in the evolution of language, &c., becomes quite easy to grasp. But the only question is, was the growth of language and of thought quite unaided, or was it with the help of the gods?

Let us see if the facts of life would help us to arrive at the conclusion that the gods must have been active from the beginning in the evolution of man and in the evolution of language.

Let us begin with the time when the planet and the sun are both in existence but there is no life on the planet. The materials of the mineral world only have up to this time come into existence somehow, let us suppose, leaving aside the question of the development and growth of the planet itself for the present. We find that some of the solar rays liberate the atmospheric carbon, which mixes with water, mostly again supplied by the agency of the sun, and thus forms what is called cellulose or woody fibre. The sun's rays thus perform here the action of disintegrating the carbonic acid of the atmosphere, and

then that of providing it with water at the moment of disintegration, so that the carbon may assimilate with the water. We find again that the action of the sun upon the earth becomes possible only because the earth rotates round her own axis, thus presenting different sides of her body to the Sun, and creating the alternate conditions of night and day, and of changes of temperature of the earth, in order that it may become possible for less heated terrestrial matter to change at all under the influence of higher temperature. Then we also see that rain is largely due to the changing influences of the sun owing to the annual motion of the Earth. Thus in order that cellulose should evolve out of the minerals of the Earth it is necessary that the Earth should rotate round its own axis, that it should also go round the sun, and that the sun should be ready to break up the carbonic acid of the atmosphere just when he has sent a good deal of water all over the surface, and that having done this, he must send some of his rays down to be absorbed into the new materials that are to be evolved, and he must go on doing all these things until the tree grows to its full height and lives and finally dies, which must mean the withdrawal from the tree, in some mysterious way, of the solar energies which made it grow and live.

We also see that this cellulose moulds itself into different types. We also find that different types of the vegetable world exist in different zones of the earth.

We thus find that design and purpose exist in the output of the exciting and the continuing rays of the sun, as also in the double motion given to the planet, and in the ready existence of types in the proper time and place.

That the Sun's rays are really nothing more than different kinds of vibrations of the same material, and that the type is really nothing more than an output of the same material in a particular form, goes distinctly to show that the type does not live in the solar matter *as such*, and also that the difference of vibration of the various kinds of rays is due to a separate disposing power.

Or, we may suppose that all these powers actually live in the Sun, and then we shall have to admit that the Sun can coin newer and newer and more and more improved types as time rolls on. As however the type must be conceived before it can be imprinted by the exciting rays, and continued by the continuing rays in physical

life, we shall have to admit at the same time that the Sun consists of planes—the physical, the exciting (*karmendriya*), the continuing (*tanmâtric*) and that of ideation, one above or behind the other. And we shall also have to admit that there is another plane behind or above all these which guides the work of all these planes to a *purpose*, for as we have seen, there is a purpose visible in the movements of the Earth, &c. As all the lower planes appear in the higher ones, the higher ones must all exist in the lower, and as a matter of fact they do so exist. The only important point to grasp here is that planes of matter exist. For as soon as the existence of these subjective planes is recognised, the existence of the gods becomes a proved fact. The gods or *devas* are nothing but different powers or forces of all these subjective planes. The same lesson is learnt from a study of the animal kingdom. Among animals we find another plane showing existence, the plane or the powers of the *jñânendriyas* or sensation. Further, the plane of *manas* is found more developed in the lower animals, for, certain powers of judgment &c. are seen manifesting in at least the higher animals. The sun may here too be put down as the source of all these powers, but with the same reservation, that he has other planes—the *exciting*, the *continuing*, the *ideating* planes and the plane of *purpose*—behind him.

Man then comes to Earth endowed with certain powers and capacities of the first three planes having already manifested, and with the plane of purpose still latent.

From here we may begin the study of human evolution in the branch of language. The Hindus, as I have already said, believe that the gods helped man to evolve his language. But before studying the genesis and growth of language in this light it will be better perhaps to discuss one or two more questions about the nature of gods.

(1) Are the gods conscious or not ?

(2) Can the facts of life be accounted for by the supposition of the existence of One God only, the Most High, the God of gods as He is called by the Hindus ; the Logos, or Akṣara or Īśvara of all ? In discussing this point I shall also take the opportunity of stating more in detail what the Sankhya Yoga philosophers mean by the plane of *purpose* to which I have already alluded.

As to the first, the Sankhya philosophers teach that every god

is conscious, though all of them are not self-conscious. The *puruṣa* is the conscious principle of the Sankhya philosophy, and is present on every plane of the Universe. The entities of every plane must therefore be conscious. But the consciousness must be limited by the conditions of manifestation on each plane. Thus on the *Mahābhautic* plane, consciousness must be the most limited, because that is the most objective plane of the Universe. As we rise higher, consciousness must expand, because the higher planes are the planes of greater and greater power. But in each case it is limited to the purpose it is meant to serve. The forces of every plane are found very intelligently selecting their own special work, everywhere. On the plane of *manas* it becomes self-consciousness to a certain extent. It is only on the plane of *Ahankara* that full self-consciousness develops. The gods of the *manasic* plane only, therefore, are self-conscious. Not so the gods of the lower planes.

In the *tanmātric* plane it is only the *tāmasic* side of the principle of Individuality that appears. In the plane of *indriyas* it is only the *rājasic* side that appears. The *sattva* appears only in the *manas*. Hence the *manas* only can be self-conscious. We have already seen what the relation of *manas* is to the *indriyas* and the *tanmātras*. The *tanmātric* appearances are carried to the *manas* by the *jñānendriyas* and live there to be worked upon by the power of ideation. The *manas* then imprints its ideas upon the *tanmātras* through the *Karmendriyas*. By the comparison of the various forms and energies whose knowledge is transmitted to and lives in the *manas*, the idea of the *I* and the *thou* and the *this*, becomes possible, and hence what is ordinarily called the self-consciousness of this plane. It is not possible that this manifestation of consciousness should exist on the plane of the *tanmātras* and *indriyas*.

But besides these elementary *devas* as they might be called, it is quite conceivable that in the *svarloka* there should be higher *devas*, who are in fact the products of past evolutions, and who also are the ideals towards which the evolution of life on those planes tends. Thus in the *tanmātric* world there are gods in whom though the *tanmātric* forces prevail, yet the forces of the *prajāpati* worlds and those of the mental worlds show themselves to the high pitch that is possible in that *loka*. The same is the case with the *Prājāpatya*

worlds. There are gods on this plane also in whom although the forces of the *prajāpati* world preponderate, the *mānasic* and the *tanmātric* forces also appear. The same may also be said of the *manasic* world. These are in fact the gods who unite in themselves all the three manifestations of the *ahānkāric* principle, with a view to lead humanity back from diversity to spiritual unity. These gods are, it will be seen, necessary links between God and man, both as ideals and results of evolution.

RAMA PRASĀD.

[To be continued.]

## BUDDHIST RULES FOR THE LAITY.

[Continued from p. 70.]

11. Householder, what are the four passions of mind which would be eradicated by a disciple of Buddha ?

Householder, they are :—

- (1) The evil of destroying life.\*
- (2) The evil of taking that which is not given.

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\* Com. 1. *Killing.*

According to the common meaning, one possessed of life is termed a Being. This Being is composed of five component parts, *viz.* :—

- (1) Material qualities (*Rūpa*).
- (2) Sensations (*Vēdāna*).
- (3) Abstract ideas (*Sanñā*).
- (4) Tendencies of mind (*Sankhāra*).
- (5) Consciousness (*Vināna*).

To complete the sin of killing, the following five are essential, *viz.* :—

- (1) The knowledge that the object is a being
- (2) The knowledge that the being is possessed of life.
- (3) The resolution to kill the being.
- (4) The measures adopted to remove the life.
- (5) The action of killing. In the absence of any one of these five the sin is not fully accomplished.

Among some of the Karmic results which a man brings upon himself by committing this sin may be mentioned the following, namely : Suffering in hells for a long period ; rebirth in some lower forms of being, when reborn as a man he would be deformed and destitute of some organs of the body, he would be infirm, ugly in appearance, non-popular, cowardly, divested of companions, subject to manifold diseases, dejected and mournful, separated from the company of beloved persons, and unable to attain ripe age.

(3) The evil of indulging in unlawful sexual intercourse.

(4) The evil of uttering that which is untrue.

Killing and stealing.

Lying and lusting.

These are four evils.

That no wise man extols.

These are the four passions of mind which should be eradicated by a disciple of Buddha.

12. Having declared this in this manner, the Blessed One again uttered a verse to make a better impression of the matter on the mind of the householder.

13. Householder, in what four ways will a disciple of Buddha not commit sinful actions ?

(1) Led by desire to injustice, he will not commit sin.

(2) Led by anger to injustice, he will not commit sin.

(3) Led by fear to injustice, he will not commit sin.

(4) Led by ignorance to injustice, he will not commit sin.

Householder, a disciple of Buddha will not commit sin led by desire, led by anger, led by fear and led by ignorance. These are the four ways in which a disciple of Buddha will not commit sinful actions.

#### 2. *Stealing.*

Among the Karmic results that will come upon the man who steals, the following may be mentioned, namely : Enormous suffering in the hells for a long time ; when reborn as a man by virtue of other merits he would be indigent in circumstances, devoid of possessions, unable to acquire wealth, liable to waste the wealth acquired, subject to danger from kings, marauders, flood and conflagrations, unable to enjoy sensual pleasures, despised by people and discontented.

#### 3. *Lusting.*

Indulgence in unlawful sexual intercourse is an infamous and immoral crime committed by the body and productive of much evil [here and in future lives].

Among the evil consequences resulting from unlawful sexual intercourse may be mentioned the following, namely : Suffering in the four hells for a myriad of years; when reborn as a man by virtue of merits acquired in a previous existence it would be in a lower form of mankind, he would have many enemies, he would be disliked by people, destitute, unable to procure comfortable lodgings, food, and clothes, full of anger, etc.

#### 4. *Lying.*

Lying is the act of telling that which is untrue, concealing that which is true, in such a manner as to convince one that the untruth is a genuine truth.

Among the evil consequences resulting from uttering what is untrue may be mentioned . . . suffering in the hells and in future lives on earth.

14. The Blessed One having declared these things, again uttered verses, which have the following sense :

If any one, actuated by affection, anger, fear and ignorance, violates the precepts and commits sin, his fame will dwindle away like unto the light of the moon during the waning half.

If any one, actuated by affection, anger, fear and ignorance, does not violate the precepts and refrains from committing sin, his fame will flourish like the light of the moon during the waxing half.

15. Householder, what are the six sources tending to the destruction of wealth, that will not be adhered to by a disciple of Buddha ?

Householder, they are the following :—

(1) The use of liquors causing intoxication and delay is a chief source of the destruction of wealth.\*

(2) The promenading of public streets at unseasonable hours is a chief source of the destruction of wealth.

(3) The frequenting of places of dancing, singing, instrumental music and such like is a chief source of the destruction of wealth.

(4) The indulgence in gambling, which causes the neglect of necessary duties is a chief source of the destruction of wealth.

(5) The association with unrighteous friends is a chief source of the destruction of wealth.

(6) The addiction to indolence is a chief source of the destruction of wealth.

16. Householder, six are the evil consequences resulting from the use of liquors causing intoxication and procrastination,† namely,

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\* Com. *Intoxicating Drinks.*

Any drink that will excite to enthusiasm or elation can be called intoxicating liquor. Intoxicating liquors are of two kinds according to the division in ancient days, namely, spirit and wine. Spirit is any volatile inflammable liquid obtained by distillation ; and wine is a fermented juice obtained from fruits, flowers, &c.

Among some of the evil effects resulting from drinking intoxicating liquors may be mentioned the following, namely : he would be ignorant how to do a thing at the proper time, senseless, insane, imprudent, indolent, mean, sensual, dilatory, wandering, timid, proud, jealous, lying, tale-bearing, babbling, ungrateful, unkind, vicious, dishonest, shameless, passionate, disposed to commit sin, devoid of presence of mind, illiterate, unable to discern what is useful and what is not.

† Com. Everything in the form of liquor, such as arrack, toddy ; or drugs such as opium, bhang, ganja, that causes intoxication, comes under the category of Surā and Mēraya.

- (1) The squandering of wealth.
- (2) The giving occasion for quarrels.
- (3) The tendency to cause manifold diseases.
- (4) The gaining of evil reputation.
- (5) The becoming devoid of the sense of shame and honour.
- (6) The impairing of the strength of the intellect.

Householder, these are the six evil consequences resulting from the use of liquors causing intoxication and procrastination.

17. Householder, six are the evil consequences resulting from promenading the public streets at unseasonable hours.\* The person who does so will be subjected to the following, namely :

- (1) His body will suffer no immunity from danger and will be unprotected.

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It is said that in consideration of the fact that the intoxicating quality in drink was first discovered by a hunter named Surā, liquors that intoxicate were termed Surā, after his name.

Being unaware of the illimitable misery and enormous grief he will become subjected to, the person addicted to liquor will not mind spending whatever wealth he may have acquired by such means as trade, agriculture, or some other profession. In a drunken state he will use abusive and provocative language, which will lead to quarrels. When he habitually takes liquor he will have a repugnance for food. By this his physical strength will be impaired and organs of nutrition affected, mental derangement will ensue and give rise to a variety of diseases ; when intoxicated, being unable to recognize even parents, he will use indecent language towards them, and at times even assault them. When this news gets abroad he will be despised for maltreating his parents and will become liable to criminal punishment. By these means his reputation will be injured. He will not have the sense to cover his nakedness and appear decently in public, and thus become devoid of the sense of shame and honour. The thoughts that arise in him of performing meritorious deeds will vanish through insipidity ; his sense of perception will become morbid ; all these conducing to the attenuation of the intellect, as in the case of Sāgala Therea, who upon being forced to swallow a little intoxicating drink when before the Lord Buddha, misbehaved himself in his presence.

\* Com. The person who wanders about at unusual hours at night will tread on brambles, and thorns will run into his foot. His feet may be liable to be cut by pieces of glass. He may tumble into a stone cleft or pits inlaid with pricks. He may be bitten by venomous serpents and be in danger of evil spirits. Knowing that he will pass by a certain place, his enemies will lie in ambush, assail or even murder him. Such are the personal dangers coming upon the one who strays about at night.

His wife, children, and servants, following his example, will begin to go about at night, thus subjecting themselves also to danger.

When robbers get to know that the inmates of such a house habitually go about at night, they will watch the opportunity, break open the house, and carry away whatsoever they wish, thus his household effects will be unsafe.

(2) His wife and children will suffer no immunity from danger and will be unprotected.

(3) His property will suffer no immunity from danger and will be unprotected.

(4) He will be looked upon as a suspicious character.

(5) His name will be associated with disreputable deeds, though he be innocent.

(6) He will be subjected to incalculable grief and pain.

Householder, these are the six evil consequences resulting from promenading the public streets at unseasonable hours.

18. Householder, six are the evil consequences resulting from frequenting places of dancing singing, instrumental music and such like.\* The person who frequents such places,—

(1) Enquiring whereat there will be dancing, will go there :

(2) Enquiring whereat there will be singing, will go there :

(3) Enquiring whereat there will be instrumental music, will go there :

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Should any theft or any such behaviour be committed along the route he strays about, and at the time when the culprit is being hunted out, he will be pounced upon on suspicion, and it would be no easy task for him to emerge scatheless from the seizure.

When any burglary is committed or horticultural produce damaged along any of the paths or bye-paths on which he has wandered about, his name will be coupled with that of the culprit, though he may never have thought of committing any deed of that nature.

Similarly he will become liable to enormous grief, pain, disgrace and loss by wandering about at unusual hours.

\* Com. Hearing that there is to be dancing at a certain village or hamlet, one will begin to equip himself for the journey and get his garments and ornaments ready. This will occupy some of his time, which could have been devoted to his business transactions, thus causing neglect of his legitimate duties.

Witnessing these vain amusements he will remain there either a day or two. During this sojourn, should a shower of rain fall he will be unable to be benefited therefrom, for he will miss the opportunity to sow his fields ; when he thus fails to sow, a source of his income will be cut off, and hence he will have to spend from what he has already laid by.

When it is known that the inmates of such a house have gone to a certain village or hamlet to witness singing, dancing, or such like, burglars will avail themselves of the opportunity to break into the house, and remove whatever household effects they desire ; thus he loses the riches he has already acquired.

Similarly in going to witness such other profitless amusements, other different things will occur conducive to the wastage of wealth.

(4) Enquiring whereat there will be reciting of fabulous tales and stories, will go there :

(5) Enquiring whereat there will be cymbal playing and such like amusements, will go there :

(6) Enquiring whereat there will be sporting with pots, will go there.

Householder, these are the six evil consequences resulting from visiting places of dancing, singing, instrumental music and the like.

19. Householder, six are the evil consequences resulting from indulgence in gambling,\* which causes the neglect of necessary duties.

(1) When one becomes the winner, the losers will manifest extreme hatred towards him.

(2) At the thought, 'Oh, such a person has won so much of my treasure,' the losers will feel extremely remorseful.

(3) Wastage of hard-earned riches, that should have been carefully preserved, in his own sight.

(4) When summoned to give evidence in a court of law, gambler's evidence, though it be true, will not be relied upon, on the ground that the witness is a gambler.

(5) Friends and associates of the gambler will despise him and shun his company on the ground that he indulges in gambling.

(6) If one be engaged in gambling, men will not care either to give him a child in marriage, or to take a child of his in marriage, for he will be indifferent regarding the support of the family.

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\* Com. When in a gambling den a man happens to lose the money he carried with him, he would pawn some of his wearing apparel or jewelry, raise a loan and again begin to gamble. If he loses the second time, a third time would he pawn some article and raise a loan. He will continue in this manner until he has nothing left. When the loser sees the winner putting on his apparel and jewelry, the former will begin to look upon the latter with envious eyes, and later on repent of having gambled and lost his things. When he begins frequently to indulge in this vice, he will of necessity be obliged to neglect his duties, the attention to which might bring him some income. Thus it is apparent that he will lose what he has earned, and that he will be unable to earn anything more, for his time is occupied in gambling.

The gambler will be despised by his friends, who will say to him, "Friend you are a nobleman, it is not in keeping with your family tradition to engage in such a vice as gambling. Therefore abandon this disgraceful practice." When this admonition is not heeded, his friends will give him up and not recognize him when seen in any public place.

Householder, these are the six evil consequences resulting from the indulgence in gambling, which causes the neglect of necessary duties.

20. Householder, six are the evil consequences resulting from the association with disreputable companions.\* Evil will come upon the person, who associates with—

- (1) Companions addicted to gambling ;
- (2) Companions addicted to libidinousness ;
- (3) Companions addicted to misrepresentation ;
- (4) Companions with a thirst for intoxicating drink ;
- (5) Companions addicted to deception ;
- (6) Companions having a tendency to commit acts of violence.

Householder, these are the six evil consequences resulting from the association with disreputable companions.

D. J. SUBASINHA,

*(Translator).*

*(To be continued.)*



\* Com. When one associates with disreputable friends, he imbibes all the bad and evil qualities inherent in them, and will himself become a despicable man. The natural propensity of man is to do evil, and it is on account of this fact that a man is more attracted by vice than by virtue. The prudent man who desires to prosper in this world will ever seek the company of righteous and learned men and shun the company of unrighteous and corrupt people, just as he would avoid a pit of burning coals.

Well has the Lord said, 'not serving fools, but serving the wise, honouring those worthy of being honoured, this is the greatest blessing.'

When a pig is placed on a dais, artistically decorated with sweet-scented and beautiful flowers, it would not remain there, but run away to a place where there is filth. In like manner the imprudent and ignorant man shuns the company of the righteous and seeks the company of the unrighteous.

Under the category of intoxicating drinks come such baneful drugs as opium bhang, ganja and the like,

## BĀLABODHINĪ.

[Continued from p. 65.]

CHAPTER III.—ON THE ALL-ESSENTIAL PHILOSOPHY AND  
THE HIGHEST PRACTICAL KNOWLEDGE.

*Question.*—Similar to this *Bālabodhinī*, all the works mentioned in the last paragraph cannot but be in support of the *Sāṅkhya-Yoga-Samuç'āya* doctrine. Being written by one and the same author they cannot be otherwise. At any rate, they have been written in vain. Why? because, they have been compiled by taking portions, here and there, from out of the works written by the world-known *Viśiṣṭādvaitins* and *S'uddhādvaitins*, even though their works contradict one another. Their mutual criticisms on such portions being applicable, *mutatis mutandis*, to the works containing those portions, it necessarily follows that all the works of the *Anubhavādvaitin* become likewise criticised and that his labour is thus entirely lost.

*Answer.*—Because the *Viśiṣṭādvaitins* and *S'uddhādvaitins* are unacquainted with even a single fact mentioned in the aforementioned works (2 to 150) which are chiefly based on the teachings contained in the 108 *Upaniṣads* that are not accepted by them, even in their dreams, as authorities, they will not be able to criticise them.

First of all, in those two systems of *Vedānta* (*viz.*, the *Viśiṣṭādvaita* and *S'uddhādvaita*) the doctrine concerning the ultimate Principle is not correctly stated. The *Viśiṣṭādvaitins* hold that the ultimate Principle is *Lakṣmīpati* (the lord of *Lakṣmī*) who dwells in *Vaikuntha*, and that his *Sakti*, who is like moonlight to the moon, pervades all the worlds. They also hold that the *Īva* who meditates on such an ultimate Principle is entitled to have his permanent abode in that world (*Vaikuntha*), but without having any control over that *Sakti*, and that such permanent abode in that world is itself *Mokṣa* or liberation. From this it is evident that the *Anubhavādvaitin* has not taken even an iota from the works of *Viśiṣṭādvaitins* who have no means whatever for the aspirant to attain Universality (or Omnipresence).

The *Viśiṣṭādvaita* system has no room in it for the highest liberation called "*Akhanda-Sac'cidānanda-Amūrta-Nirguṇa-Kaivalya-Mukti*." When such is the case, it is said that a *Viśiṣṭādvaitin* \* by his cap, represented his own system which, according to him, was the crown of *Vedānta*; and by his sandals, represented the *Dvaita* and *Advaita* systems which were, to him, only fit to be trampled under his feet. Great indeed is his arrogance, but not his doctrine!

Now let us examine the nature of the ultimate Principle arrived at by the *S'uddhādvaitin*:

His ultimate Principle is the *Arūpa Brahman* that can neither be reached by speech and mind nor meditated upon by the aspirant. It is to be known only by mere reasoning. To the question, "How can the neutralisation of the mind and its impressions be accomplished without *Dhyāna* and *Upāsana*?" his answer is that "The mind and all else are, like the hare's horns, non-existent in the three periods of time." If again asked, "How then to know it?" his answer is, It should be known by the mind—which, according to him, is a product of illusion!

After coming to the conclusion that his doctrine which thus ends in illusion serves no useful purpose, the *Amūbhavādvaitin* has decided as follows:

The *Nirguṇa Brahman* that has the attributes of *Sat*, *Cit*, *Ānanda* (which attributes can possibly be meditated upon) has been existing prior to the origin of *Jīvas*; and after the fall of the *prārabhda* body of the *Jīvanmukta* who directly cognises and always lives in the complete realisation of It (*i.e.*, the *Sac'cidānanda-Nirguṇa-Brahman*) by means of *dhyāna* and *upāsana*, the *Arūpa Brahman* beyond speech and mind will alone endure.

Let the learned thus understand that the above decision alone is correct and that the cause of origin is one thing and the cause of final *laya* is another.

*Doubt.*—From the *S'rutis* like "From whence these beings are born" and the *Sūtra* "That from which the origin, etc., of this (*Jīva*), we understand that one and the same *Brahman* is the cause of

\* Tradition says that one Surapuram Venkatāc'arya, a bigoted *Viśiṣṭādvaitin*, who lived about 150 years ago, went out on lecturing tours extolling *Viśiṣṭādvaita* by wearing a cap on which was inscribed the name of his system and decrying *Dvaita* and *Advaita* by wearing a pair of wooden shoes on which were written the names of those two systems of *Vedānta*.

everything. We are nowhere taught that one *Brahman* is the cause of origin, etc., and that another is the cause of *laya*."

*Answer.*—The *S'ruti* just quoted first refers to the *C'idrúpa* denoted by the word "*Yat*" which means "that from whence" and which is thrice repeated for describing It as the cause of the three modifications, birth, growth and decay (of beings) and then introduces the word "*abhisamviśanti*" which means "become everywhere completely absorbed." It is evident from this word (*abhisamviśanti*) that the *Arúpa Brahman* alone is referred to, because, such complete absorption on all sides is possible only when that *Arúpa* which is beyond speech and mind and which is the cause of the great *pralaya* called the highest *mokṣa* is reached.

The *sūtrakāra* \* too holds, as illustrated by the example of milk and curd, and of *Devas*, etc., that the cause of origin etc., is distinct from the cause of final *pralaya*. Know, therefore, that the *Kāraṇa-bheda-vāda* (or the theory of different causes) is correct.

*Question.*—Now the two words "*prayānti*" and "*abhisamviśanti*" which respectively mean "die" and "everywhere completely enter," would then denote two centres of *laya*. Do these two centres respectively refer to the *Saguṇa Jīva* called *Suśuṭta*, and the *Saguṇeśvara* called *Antaryāmin*, or do they refer to *Saguṇeśvara* and *Nirguṇa-Brahman*, or to *Nirguṇa-Brahman* and *Nirguṇātīta Brahman* ?

*Answer.*—They will refer to any of the three sets according to the nature of the liberation aimed at. If it be *Krama-Mukti*, the *laya* centres will be *saguṇa Jīva* and *Saguṇeśvara*; if it be *Jīvanmukti* they will be *Saguṇeśvara* and *Nirguṇa-Brahman*, and if it be *Videha-mukti*, they will be *Nirguṇa-Brahman* and *Nirguṇātīta-Brahman*. So, there is no flaw whatever. Our comments and explanations so far were with reference to *Ārambha-Vāda* (or the theory of creation). We can as well explain them with reference to *Paripāṇa-Vāda* (or the theory of evolution) and *Vivarta-Vāda* (or the theory of illusion). If you ask how, we answer thus :

Although the universe of gross (differentiated) elements is the effect of the evolution of the five (undifferentiated) elements—because it was out of them that *Brahmā* created it by the process of quintuplication—yet, by having recourse to the theory of illusion, the

\* See *Vedānta Sūtras* II., i., 24 and 5.

aspirant acquires the indirect knowledge that it (the said universe) is false. Although the subtle universe which, according to the theory of illusion, is false, being the effect of impressions due to the waking consciousness of *Īva*, yet the direct experiential knowledge that it is so, dawns after the subtle universe is neutralised by means of *Nididhyāsana* recommended by the theory of evolution.

*Question.*—It is heard that the 34th Upaniṣad called *Nirālamba* gives out the most secret meanings. Will you therefore dilate upon that Upaniṣad ?

*Answer.*—Yes, I shall do so. The *Nirālambopaniṣad* says :—

Whatever should be known to put an end to the sufferings of these ignorant beings, doubts on the same are raised and answered.

(1) What is *Brahman* ? (2) Who is *Īvara* ? (3) Who is *Īva* ? (4) What is *Prakṛti* ? (5) What is *Paramātman* ? (6) Who is *Brahmā* ? (7) Who is *Viṣṇu* ? (8) Who is *Rudra* ? (9) Who is *Indra* ? (10) Who is *Agni* ? (11) Who is *Sun* ? (12) Who is *Moon* ? (13) Who are *Sūras* ? (14) Who are *Asurās* ? (15) What are *Pisācās* ? (16) Who are men ? (17) Who are women ? (18) What are animals, etc. ? (19) Which is immovable ? (20) Who are *Brāhmaṇa*, etc. ? (21) What is *Ītī* (caste) ? (22) What is *Karma* ? (23) What is *Akarma* ? (24) What is *Īnāna* ? (25) What is *Ajñāna* ? (26) What is bliss ? (27) What is sorrow ? (28) What is *Svarga* ? (29) What is *Naraka* ? (30) What is bondage ? (31) What is liberation ? (32) Who is fit to be worshipped ? (33) Who is a disciple ? (34) Who is wise ? (35) Who is foolish ? (36) Which is *Āsuram* ? (37) What is *Tapas* ? (38) Which is the *Paramapada* or supreme goal ? (39) What is acceptable ? (40) What is not acceptable ? (41) Who is a *Sanyāsin* ?

Thus are forty-one doubts raised ; and now their answers follow in due order :

(1) *Brahman* is that *Caitanya* alone which shines as *Karma*, *Īnāna* and *Artha* (or act, knowledge and object) coupled with the infinite form of the Kosmos evolved out of *Mahat*, *Ahankāra* and the five elements earth, etc. ; which is one without a second, is free from all limitations, has increased by Its own powers, is devoid of beginning and end, is pure, is bliss and peace, is directly denoted by the word *Nirguṇa*, etc., and which is incapable of being described by sounds or words known to the world.

As *Brahman* in Its dual aspect, *viz.*, *Saguṇa-Nirguṇa*, (*i.e.*, pertaining to both *Saguṇa* and *Nirguṇa*) is here referred to, as is evident from the words "*Karma, Jñāna and Artha*" and from the clause "which is free from all limitations," it should clearly be understood that the reference here is to the *Sopādhikasākāra* and the *Nirupādhikasākāra* mentioned in the *Mahānārāyaṇa Upaniṣad* and not to the *Nirākāra Brahman*.

(2) *Īsvara* : The same *Brahman* of dual nature (*i.e.*, *Saguṇa-Nirguṇa*) becomes *Īsvara* when, through Its inherent energy termed *Prakṛti*, It creates the *Turiya, Kāraṇa* and *Sūkṣma* worlds ; enters them as *Antaryāmin* and then after becoming *Brahmā, Viṣṇu* and *Rudra*—for the sake of creating, preserving and destroying the *Sthūla* or physical worlds—guides their *Buddhi* and other *Indriyas*. This meaning has been clearly stated in the previous chapter too.

(3) *Jīva* : *Jīvahood* is attained by *adhyāsa* which is nothing but the false idea that "I am the *Sthūla*." The said idea, which is going to become an illusion, entered the mind through the medium of names and forms pertaining to *Brahmā, Viṣṇu, Rudra, Indra*, etc.

(4) *Prakṛti* is that Energy (*Brahma-S'akti*) alone, which is of the nature of *Buddhi*, because of its capacity to create out of *Brahman* such worlds as are of various kinds and as are wonderful (or variegated). Here it should be understood that this *Buddhi* is neither *Āvidyāka* (pertaining to *Avidyā*) like the *Buddhi* of *Jīva* ; nor *Māyika* (pertaining to *Māyā*) like the *Buddhi* of *Īsvara*.

(5) *Paramātman* : Being beyond (or back of) bodies, etc., *Brahman* alone is *Paramātman*. Although *Brahman* and *Paramātman* are here used as synonymous terms, yet according to the *Mahānārāyaṇa Upaniṣad*, the distinction—that *Brahman* is *Nityasākāra* and *Paramātman* is *Muktasākāra*—must be understood.

(6—2C) From *Brahmā* to *Brāhmaṇas*, etc., all are *Brahman*.

(21) *Jāti* (or caste) : To those who are worldly, *Jāti* is true in the ordinary intercourse of life ; but to those who have secured their final liberation, it is unreal, being but a convention. At any rate, it is true to the *Jīvan-muktās*, as they are required by the *Srutis* to set an example to others of plain living and high thinking, by living in conformity to social conventions.

(22) *Karma* : That alone is *Karma* which is unselfishly done

in the name of SELF, with the idea that " I do all the actions that are performed by the senses."

(23) *Akarma* is that desire for the enjoyment (which is the cause of birth, etc.,) of the fruits of *Karmas*—such as daily and occasional rites, sacrifices, vows, austerities and gifts—which are performed with the egoism of doer and enjoyer.

(24) That *Svarūpa* which is capable of being directly cognised—by controlling the body and *Indriyas* (which control can easily be acquired by seeing the Higher SELF within, with the aid of the initiation received from the minor *Guru*); by worshipping (*i.e.*, serving and pleasing) the holy (and major) *Guru* and thereby knowing from him the secret meanings of the *Mahāvākyas* (the great texts) through *Sravaṇa*, *Manana*, and *Nididhyāsana*—is the *Caitanya* immanent in everything, uniform throughout and changeless everywhere, even in pot, cloth, etc. The experience (based on direct cognition which teaches) that there is nothing besides the said *Caitanya* in pot, etc., which is subject to change, is called *Jñāna*.

(25) *Ajnāna* : Just as the serpent is superimposed in a rope, even so, the *Jīvas*—such as *Devas*, Men, Animals, etc.,—the immovables—such as minerals, plants, trees, etc.,—men, women, *Varṇas*, *āśramas*, bondage, liberation, various limitations and differences of self are superimposed in the non-dual, all-pervading, all-full Brahman. The knowledge which is of the nature of this superimposition is *ajñāna*.

It must be noted here that he who, without possessing the aforesaid *Jñāna*, becomes an *ativarṇāśramin* (or one who transcends *Varṇas* and *Āśramas*), believing that *Jñāna* means giving up the differences of castes and orders of life and violating religio-social conventionalities, is indeed a fallen man.

(26) *Sukha* : He who remains blissful after knowing the *Sac'cidānanda svarūpa* is himself Bliss.

(27) *Duḥkha* : Wishing for the enjoyments pertaining to senses which are non-self and non-existent is itself sorrow.

(28) *Svarga* : Associating with holy (unselfish) men is *svarga* or heaven.

(29) *Naraka* : Associating with unholy (selfish) men is *naraka* or hell.

(30) Bondage: The idea "I am born," etc., proceeding from the (false) impressions created by *Avidyā* which is said to be beginningless—because none knows its beginning—is bondage. The idea of being surrounded by *samsāra* which is nothing but the thought that father, mother, brother, son, house, gardens and fields are mine, is also bondage. The idea of acquiring *siddhis* with a desire to exercise the highest powers of *Aṅima*, etc., is also bondage. The desire to serve or worship the *Devas*, men, etc., is also bondage. The idea of practising *yama*, etc., of the *Yoga* of eight limbs, for acquiring *siddhis* is also bondage. The idea of *Karmas* and *Dharmas* pertaining to *Varṇas* and *Āśramas* is also bondage. Ignorance, fear, doubt and love of self-adulation too constitute bondage. Sacrifice, vow, austerity charity, *śrauta* and *smārta*, rules of practice and knowledge of (*Vaidika*) injunctions and their methods coupled with a desire to perform them, also constitute bondage. The mere desire for liberation—without the effort and practice needed for its attainment—is also bondage. The lingering of mere thought or idea (in the mind) is also bondage.

(31) *Mokṣa* is the destruction of bondage caused by the thought of "mine" in joys and sorrows and in everything connected with the tenements, by means of thinking out the permanent and the impermanent.

(32) *Upāsyaḥ* or the one who is fit to be worshipped is the *guru* who enables the student to attain the *Brahma-Caitanya* that shines in all the bodies.

(33) *S'iṣyaḥ* or the student is that *Brahman* alone which endures by knowledge or wisdom after plunging itself into the *Samsāra* born of *Avidyā*.

(34) *Vidvān* or the wise one is he who has directly cognised the wisdom or knowledge inherent in everything.

(35) *Mūdhah* or fool is he who is confirmed in egoism and who thinks "I am the doer," etc.

(36) *Āsura* is that penance which, on account of one's craving for the powers possessed by *Brahmā*, *Viṣṇu*, *Rudra*, *Indra*, etc., subjects his inner self to the mortifications due to fasting, incantations, oblations to fire, etc., and which is the outcome of the most extraordinary desire, hatred, injury and pride.

(37) *Tapas* is the act of completely frying the seeds of desire— for accomplishing *Yoga-siddhis* for the purpose of acquiring the divine powers possessed by *Brahmā* and other gods—in the fire of experiential knowledge based on the direct cognition of the fact that *Brahman* is True and the universe is false.

(38) *Paramapada* or the supreme goal is the ever-free *Brahmic* centre which is *Sac'cidānanda* and which is back of *Prāṇas*, *Indriyas*, *Antahkarana*s, etc.

(39) *Grāhyam* or that which is worthy of being accepted is the *C'inmātra-Brahma-Svarūpam* which is unlimited by time, space and causation.

(40) *Agrāhyam* or that which is unworthy of being accepted is the thought of any reality in the universe which is due to the *Māyā*, which is other than SELF and which is cognised by *Buddhi* and other *Indriyas*.

(41) *Sanyāsa* or renunciation : That ascetic is a *sanyāsin* who, by being confirmed in *Nirvikalpa Samādhi*, freely wanders AFTER REJECTING ALL SELFISH DUTIES, being detached from "I" and "mine" after seeking asylum in the *Brahman* loved (by him) and after deciding that "I am *Brahman* alone" on the strength of the experiential knowledge based on the meanings of *Mahāvākyas* like "That thou art," "All this is *Brahman*," "There is no heterogeneity in this," etc. Such an ascetic alone is a *mukta* (or liberated one) ; he alone is worthy to be worshipped ; he alone is *Yogin* ; he alone is *Paramahansa* ; he alone is *Avadhāta*, he alone is *Brahman*.

He who studies the *Nirālamboṇiṣad* which says thus, becomes, through the grace of *guru*, purified by *Agni* and *Vāyu*. He will attain the world of *Brahmā* and never return therefrom. He will become a *ġivanmukta* and never be born again. Thus ends the *Nirālamboṇiṣad*.

*Question.*—Because in your commentary you say "AFTER REJECTING ALL SELFISH DUTIES," it appears that the *Anubhavādvaitin* means to include the householders too in the order of *Sanyāsin*s. There is no room for such commentary. Why ? because the word "*Yati*" is purposely used in the text. It is therefore reasonable to hold, in common with the *Suddhādvaitin* that the rejection of ALL *Karmas* (and not that of SELFISH *Karmas* alone) is here meant. If not, it may be decided, in conformity with the practice of *Viśiṣṭādvaitin*s,

that what is referred to by the context is the *Kuttāka* and the *Bahūdaka* of the order of *Tridandi Sanyāsins*.

*Answer.*—The word “*Yati*” is here used in its etymological and not in its conventional sense. It only means—“he who strives.” *Parāśara* has forbidden *Sarva-Karma-sanyāsa* in the Age of *Kali* and therefore the word “*Yati*” cannot here be taken in its popular or conventional sense. Such persons of this Age of *Kali* who follow the practice of the *Suddhādvaitin*, instead of following *Parāśara*'s ruling, are therefore quite wrong. Even then, *Āpatsanyāsa* (*i.e.*, death-bed *Sanyāsa*) and *Tridanda-Sanyāsa* are not opposed to *Parāśara*'s ruling, because they do not lead men to waywardness.

Although *Sarva-Karma-Sanyāsa* is forbidden for this Age (by *Parāśara*), there is neither scriptural authority nor reason for so doing. There is indeed a statement relating to *Dharma*, which says that the person who practices the *dharma*s of *Kṛta-Yuga* in this Age of *Kali*, is considered disloyal by *Kali-puruṣa* and is consequently very much bothered by the latter. This statement applies only to the practice of *Dharma* and does not forbid the practice leading to the experiential knowledge of *Brahman*.

*Question.*—If the *Sarva-Karma-Sanyāsa* (of a person who has accomplished the experiential knowledge of *Brahman* by means of *Sravaṇa*, etc., of the meanings of *Mahāvākyas*) be spoiled by *Kali-puruṣa*, will he be subjected to rebirth?

*Answer.*—He who has accomplished the experiential knowledge, will not be subjected to rebirth if his *Varṇāśrama Karmas* will, of their own accord, slip out of his hands like the falling of a bouquet held in the hands of a person when he goes into deep sleep. If he voluntarily gives up the *Varṇāśramācāra*, it must be decided that he has not accomplished the experiential knowledge.

Then if you ask: *S'uka*, *Ṣadabharata*, *Dattatreya*, *Rbhu*, *Nidāgha*, *Durvāsas*, *Nārada* and several others are verily *Sarva-Karma-Sanyāsins* well-known for their experiential knowledge. Their *Karmas* are not said to have slipped out of their hands, when they became unconscious of the world, like the bouquet held by a man who falls asleep. What do you say to this?

We answer as follows :—Were they wanting in divine functionary powers relating to the promulgation of *Vedas* and *S'āstras*? Did they live in this Age of *Kali*? To these questions, you would say

—"No." Then it is wrong to compare them with the persons of this Age who are devoid of such functionary powers. It is therefore necessary that the aspirant for liberation should, AFTER REJECTING ALL THE SELFISH KARMAS, (i.e., by being a *Sarva-Kâmya-Karma-Sanyâsin*), be in possession of the experiential knowledge of *Brahman* acquired by means of the hearing, etc., of the meanings of *Mahâ-vâkyas*, and should also necessarily perform the *Karmas* attached to his *âsrama*—as much as it lies in his power—till his death, according to the injunction contained in the second *mantra* of the *Îsopanîṣad*.

Thus ends the *Sarvasâraṅgaprakaraṇa* the third chapter of *Bâlabodhinî* written by *Aṅgaya Dikṣitâc'ârya* the author of one hundred and fifty works on the *Sânkhya-yoga Samuc'c'aya* doctrine or the *Anubharâdvaita* system of *Vedânta*.

G. KRISHNA S'ÂSTRÎ,  
(Translator).

[To be continued.\*]

## METEMPSYCHOSIS AND REINCARNATION IN PAHLAVI BOOKS.

IT is generally believed that the doctrine of reincarnation cannot be found in modern Zoroastrianism. The ancient system depends for its existence on three sets of books : the Avesta-Zend, the Pahlavi, and the old Persian. The two sets, the Avesta-Zend and the Pahlavi, are recognised by the orthodox Parsîs as scriptural, while the old Persian books, together with the former, are all recognised by the eclectic and the Theosophists as *Zoroastrian* books. The orthodox Parsîs consider the old Persian books to be either frauds or written after their arrival in India after the last persecution, as they contain teachings similar to Hindu philosophy, forgetting, at the same time, that even the Gâthâs, which are considered to be the most ancient and sacred, teach nothing but "Hinduism" if rightly understood. Some of the old Persian books do teach most undoubtedly certain Hindu doctrines, but are we to condemn them simply because they contain doctrines of reincarnation, metempsychosis, of Rounds and Yugas, &c. ? If the Parsîs have to reject anything that savours

\* Chapter IV.—In defence of Theism and on the Infinite (form side).

of Hinduism I suppose they will have to abandon the whole of Zoroastrianism, and remain without a religion, as their recognised books, if studied side by side with Hinduism, will be found to be nothing but a distorted echo of Hinduism. No one need fear when I say "Hinduism." I do not mean the Pisacha worship or any lower phase of this highly metaphysical system when I talk of Hinduism ; I mean the subtlest metaphysics of the Vedânta and the Upanishats when I say Hinduism.

The doctrine of reincarnation, which is one of the main doctrines of the Hindus and the Buddhists, is being very much discussed among the Parsîs at present, owing to some of the Parsî members of the Theosophical Society having put forward this hypothesis to explain certain problems of life among their community. The subject is a controversial one. It has been so widely discussed that the matter was at last taken to the tribunal of the Dasturs, the high-priests, and Avesta scholars, some time ago, who, instead of directly answering the questions relating to the subject in hand, recommended to prevent Parsîs from joining the Theosophical Society, as they are "becoming Hindus !" Fortunately for the members of the T. S., the authority of the Dasturs is now waning, and the members of the T. S. are now consulted in matters religious ! But to return to our subject.

Granting for the sake of argument that the old Persian books might have been written in India, I don't think any one would say that the Pahlavi books were likewise written in India or that they are also "frauds." "The Dinkart" is a Pahlavi book, which has been in course of translation for a long time past, to be completed in eighteen volumes, about a dozen of which have been already published. In the third volume of this book it has been stated that—

"Again (men) make themselves of the order of Demons, and they take the birth of wolves and other obnoxious animals."

This is an allusion to metempsychosis, which we find not only in some of the Hindu books, but in old Persian, as well as in some of the Greek books also. In "Jâm-i-Kaikhoshro," an old Persian book, we find Hazrat Azûr Kaivân, the last of the Persian Yogis, saying :—

*Vagar zist kârašto bi dânish ast*

*Shâdan jânvar der khûre bî húshast.*

"If that man be an evil one or an idiot he may fall into the life of animals and suffer pain of various kinds."

There is a certain misunderstanding going on among the ordinary people, that the Hindus believe that the souls of their ancestors are re-incarnated into animals, and therefore they do not harm them. Some might interpret the above lines in the same sense. Many highly metaphysical truths have been perverted by the profane world, and this seems to be one of them. This refers to metempsychosis, the real meaning of which seems hardly understood by those who misrepresent the subtle teaching.

"On our globe," says H. P. Blavatsky, "during the first Round, animal 'creation' precedes that of man, while the former (or mammal) evolves from the latter in our fourth Round—on the physical plane : in Round I. the animal atoms are drawn into a cohesion of human physical form, while in Round IV. the reverse occurs, according to magnetic conditions developed during life. And this is *metempsychosis*." \*

"The esoteric meaning," again she says, "of the Laws of Manu, which assert that the various transmigrations of men (not souls) through the highest, middle and lower stages, are produced by their actions, bears no reference to the Human Ego, but only to the atoms of his body, his lower triad, and his fluidic emanations . . . . Instead of facilitating, by a virtuous life and spiritual aspirations, the union of Buddhi and Manas, man can condemn by evil acts every atom of his lower principles to become attracted and drawn into the bodies of lower animals through the magnetic affinity created by his passions." †

The teachings of the ancients are generally mere *sutras* or hints supposed to be for the use of *chelas*, or metaphysicians, which are very much misunderstood, if not perverted, by the ordinary mankind ; and there is not a doctrine so much misunderstood and misrepresented as the doctrine of metempsychosis and reincarnation.

Coming to the doctrine of reincarnation, to the question whether we shall find it in any of the Pahlavi books, we are helped by the late Dastur Peshotan Behramji Sanjana. The learned translator of "The Dinkart," in a footnote in the second volume of the translation, quotes a passage from "The Dâdashtane Dînî," another Pahlavi book, in the following manner :

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\* "The Secret Doctrine," vol. i., p. 455, old edn.

† "Five Years of Theosophy," article, "Transmigration of Life Atoms."

“ Why did I not, during the movements of this world and during my lifetime, secure the removal of sin and the accumulation of righteousness, that I might thus have obtained higher and greater reward, and averted the sin of my nature and delivered my soul (from hell) Now, having spent my life in all the enjoyments of the visible world, I am disappointed in the higher hopes of the invisible world ; and am subject to rigorous punishment and highly troublous apprehension. At this time *I feel a desire to go into the bodily world.*”

Of course it will be argued here that simply the mention of a feeling of desire to go into the bodily (physical) world does not prove that the man actually takes rebirth into this world. Apparently so it is ; but as the law of affinity works in nature, is it not probable, nay, possible, for a man to return to this world, while *âtma-vidya*, the science of the soul, emphatically teaches that what brings a man into this world is more a desire for this world than anything else ?

If the above argument is not sufficiently satisfactory to prove that the Pahlavi literature does contain the doctrine of reincarnation, or even that the Sâssânians were aware of this doctrine, I will try to support my views by another Pahlavi document. “ Zoré Pâstân ” is said to be a document sent to some Indian King of that period by Zoroaster. It is in Pahlavi language. This was found by a descendant of that ruler, who thinking it hardly of any value, after a lapse of time returned it to the then King of Persia, Naushirvan the Just, about the sixth century A. D., as a curiosity. His Majesty gave it to Dastûr Bûzarché Meher to be translated ; but as this high-priest was unable to do the work himself, owing to very old age, he transferred the task to one of his disciples, who finished the work, but, it is to be regretted, omitted certain articles by order of the king. What these omissions may have been we cannot say at present, but it is a deplorable fact that such has happened. The remaining portion is now in old Persian and known by the title of “ Zoré Pâstân ” or “ Zoré Zarthosht.” We quote a couple of passages therefrom :

“ According to Faredun’s opinion, a man’s soul, on departing from this world, ascends until it reaches the mountain of fire which lies under the Moon. If it is entirely pure and stainless it would easily cross the fire, without any disturbance in its course. Then it would be an angel, or like an angel. On the contrary, if it is rather impure

or stained during earthly life it would not be able to get over the fire. *Then it returns to the earth.*"

Subsequently, conditions of various kinds of souls after death are given; some coming into the class of metempsychosis, some, earth-bound, wandering near rivers, gardens, and other haunted places. These are "shells" of course. We are taught, however, a little further on, that—

"If the soul, during earthly life, does not purify itself, remains ignorant, and cherishes any worldly desires, afterwards *it must return, and take physical bodies one after another*, until it is quite pure, as stated by Faredun."

I suppose nothing more is required to convince an impartial observer that the people of the Pahlavi period did actually know something regarding reincarnation and metempsychosis. It is the modern Parsís who, in their intermingling with the Semitic nations of the West, and during the period under which they had been persecuted, forget the soul-satisfying doctrine together with many other truths. While the Gâthâs, the more authenticated and universally recognised scripture of the Parsís, emphatically teach the law of Karma, to deny the concomitant doctrine of reincarnation, for Zoroastrianism, is illogical and unreasonable.

"O men, know ye the laws which Mazda has ordained for happiness and woe; that is, long suffering for the evil-doer, and benefits by which happiness is vouchsafed to the pure."—[Hâ, 30 (11) Kângâ's translation.]

There are other passages also, but the following is very suggestive:

"When I saw Thee Highest in the universal existence, O Mazda-Ahura, I held Thee positively as the Propagator [or Holy]. Thou wilt compensate [men] according to [their] actions and speech, through Thy law of justice, evil to the evil, blessings to the good, till the last dissolution of Thy creation."—[Hâ 43 (5) Kângâ's trans.]

It will be found thus that the doctrine of reincarnation taught in the later books, either Pahlavi or old Persian, is consistent with the teaching of the Gâthâs, and to denounce those who believe in reincarnation as *Dravantas* or outcast is most absurd and ridiculous. It is the doctrine of resurrection, as it is believed at present by the orthodox Parsís, similarly as most of the orthodox Semitic people believe, that is

antagonistic and inconsistent with the teaching of the Gâthâs, unless we interpret it to be the "fresh life," or another incarnation, as it has been explained in the Theosophical literature.

An amusing incident happened a few months ago with regard to the doctrine of resurrection. A rumour was afloat that some Parsîs wish to start a crematorium in Bombay for the Parsîs, and lo! the whole community were aghast. The Dasturs and Shamshul-Ulemas, and learned scholars and Ervads, were consulted as to what *firman* our religion gives. It is rather strange that some of the most learned men who are considered as able authorities on Zoroastrian religion, while condemning the project of a crematorium, advised the Parsî community to preserve the bones of their dead till the day of resurrection comes,—no one knows when that day is to come—and that advice was given in the Twentieth Century of enlightenment and culture. If the advice had been given by some ignorant priest it would have been overlooked, but here we are instructed by *learned* instructors who boast of being scientific! Had the doctrine of reincarnation been prevalent among the Parsîs they would not have surrendered themselves to a "scientific" joke!

N. F. BILIMORIA.

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#### THE PRESIDENT-FOUNDER'S VISIT TO AMERICA AND THE T.S. CONVENTION.

To those who had not met him before, as well as to those of us who had the pleasure of already knowing him, the visit of Col. Olcott to America was a delightful and encouraging incident. Arriving at Boston in the latter part of August, he stopped at several cities on his way westward, and finally reached Chicago on the 9th of September. At the reception given to his honor on the 15th, there were present nearly two hundred members. The Colonel presided at the 20th Annual Convention of the American Section on September 16th and 17th and from his address to the assembled delegates as well as from his attitude during the proceedings, we were more firmly convinced than ever before that common sense and common morality are inseparably associated in the work of the Theosophical Society.

Mr. Fullerton was re-elected General Secretary without opposition, as was also (with the exception of one member who voluntarily with-

drew) the Executive Committee. We thereby emphatically endorsed the policy heretofore pursued by our officers, and we have commenced our season's work with the knowledge that our Society will represent right morals and that our platforms will be kept clean and unpolluted.

We hope that our dear President-Founder had a comfortable voyage homeward, we thank him most heartily for his visit, and we shall be glad to see him whenever he can come again to this, his native land.

H. H.

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### AMERICAN SECTION, T.S.

#### THE GENERAL SECRETARY'S ANNUAL REPORT.

From advance sheets of the General Secretary's Report we gather that the general outlook of affairs in the American Section is, on the whole, encouraging, notwithstanding certain adverse circumstances which the year has brought forth. Four new Branches have been added to the list and 417 members admitted, but deaths and resignations have to be taken into account. Propaganda work has been successfully carried on, a better hearing is noticeable where lectures are given, and a much more favorable attitude of the press is manifest. The finances of the Section are in a satisfactory condition, as is shown by a very substantial cash surplus.

Mr. Fullerton says in his closing paragraphs :—

“ Our yearly record would be defective if there was omitted from it its most momentous occurrence, the saddest tragedy in the history of the T. S., affecting one of the most illustrious Theosophists of the age. Yet very brief reference must suffice. Conditions which are known to all of you made clear to the Executive Committee that, however deep the gratitude and personal affection felt by the members, their duty to the Society required that the case must be settled by reference to the highest authority therein ; and what was the decision of the President-Founder and the Advisory Board he summoned, was made known to you in the *Messenger* for June. In all the sadness and sorrow depressing those of us who have known and loved the respondent, there is at least one gleam of brightness. It is the fact that no thought of unfairness in the supreme conduct of the case embitters him. When asked at its conclusion if he considered impartial the rulings of the Chairman, he replied, ‘ Absolutely so.’

“ Our record shows no large Sectional growth for the year, and in no part of the T.S. has appeared any Theosophical book of unusual

value. Yet this does not mean a year without progress or fruit. The general indications are rather that the diffusion of Theosophic thought continues everywhere unabated, the great liberal movement which precedes welcome to Theosophy, exhibiting itself in many quarters. One may observe increasing cases of outspoken "heterodoxy" among ministers, a more rational thought in sermons, a complaint that Theological Seminaries have smaller and feebler classes than formerly, a growing use of the term "Theosophy" in the press. That all of this will become more abounding in the second and third quarters of the century, who can doubt? And then in the fourth will come the great Teacher whom H.P.B. predicted. Perhaps none of us here will be there to greet him; some of us may be even now very near the end of our contributory preparation. Yet it is much to have done only a little to the smoothing of the path, and when work drops away from the nerveless hands folding for their rest, the distant dawn of the Theosophic triumph may well flush with a joyous smile every one who has had part in making possible that great consummation—the advent of a new Teacher, a new Guide to humanity."

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## REVIEWS.

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### A VADE MECUM OF THEOSOPHY.\*

BY SEEKER.

This little book is written in the same earnest vein which characterizes all the writings of the author. The Proem, of 50 pages, deals with Truth in general, and especially the truths of Theosophy. Following this are three Sections: The first treats of building the body in such purity and strength that it may be a fit vehicle for the indwelling spirit. The second treats of the building of character, its proper training and development; and the third, of the powers of mind, and the necessity of bringing these powers under the control of the spiritual nature. The book is well brought out (the binding, the paper and the printing being of the better class) and it will form a creditable addition to Theosophical libraries.

W. A. E.

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\* Bombay Education Society's Press. Price 12 annas.

**TRANSACTIONS OF THE FIRST ANNUAL CONGRESS  
OF THE FEDERATION OF EUROPEAN  
SECTIONS OF THE T.S.**

This is an account of the transactions of the Congress of European Sections of the T.S. held in Amsterdam in June, 1904, and has been compiled with great care and labor by the Editor, Johan van Manen, who, in the Preface, apologises for the late appearance of the work.

Part I. is Official : Part II. is devoted to General Addresses : Part III. to Departmental Papers, and Part IV. mainly to Indices. The papers in Part III. treat of "Brotherhood ;" "Comparative Religion, Mysticism, Folklore ;" "Philosophy ;" "Science ;" "Art ;" "Administration, Propaganda, Methods of Work, etc. ;" and "Occultism." These papers appear in the languages in which they were presented before the Congress—English, French, German, Italian, Spanish and Dutch being represented. Price, Rs. 7½.

W. A. E.

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**HOW WE TEACH THE PARIAH.\***

BY MRS. N. A. COURTRIGHT,

*Superintendent of the Olcott Panchama Free Schools.*

The third and revised edition of this useful pamphlet is now before the public, and is eliciting favorable comments from the press. The methods which have been introduced in the Olcott Panchama Free Schools by the author of this little work have been heartily approved by the many teachers and members of the Board of Education who have personally inspected the schools. We learn that measures are being taken to have the pamphlet translated into the leading Vernaculars of India, which will greatly extend its scope of usefulness. Every teacher of primary schools throughout India should become acquainted with the methods of teaching which are explained in this pamphlet.

W. A. E.

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**SELF-SYNTHESIS.†**

BY CORNWELL ROUND.

The chief aim of the author in writing this pamphlet seems to have been to free the minds of those who read it, from the psychological thralldom of the death idea—the "death instinct," as he terms it.

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\* Single copies 2 annas. Rs. 10 per hundred.

† Second edition. Price 12 annas.

He thinks man can "learn how to remain much longer in his existing incarnation, so that worldly experience, often so dearly bought, may not be lost in death, almost as soon as gained." His ideas on "Self-rebuilding through Self-suggestion," as well as on hygiene in general, diet, drugs and stimulants, the breath of Life, etc., are useful and practical. There are numerous diagrams and the work is well got up.

W. A. E.

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#### SELECTED MUHAMMADAN TRADITIONS.\*

This pamphlet of 36 pages comprises a translation of various "Traditions" of the Prophet, which have been selected from the collections of certain acknowledged authorities on Islâm. They were intended for "college-going Muhammadan youths" who have little time for religious studies, as well as for others who desire further light on this particular faith.

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#### MAGAZINES.

In *The Theosophical Review* for October, Mr. P. T. Srinivas Aiyengar, writing of "Illusions," brings out some valuable points concerning the 'gradual disillusionments' which many Theosophists who join the Society, with exaggerated mystical expectations, experience. Mary Cuthbertson gives us some brief but interesting fragments of the biography of "Santa Teresa, the Mystic." "Parallels between Theosophy and Norse (Teutonic) Mythology" by Mabel Charles, is concluded. Mr. Mead contributes a thoughtful article entitled, "Heirs of the Ages." "The Rosy Cross in Russia," by A Russian, is still continued. A. R. Orage's paper, "After Ten Years," seems like an exercise in the gymnastics of Philosophy. "Some planks in the Theosophical Platform," by Isabelle M. Pagan, is the first instalment of an article containing valuable suggestions for those who are engaged in the propaganda work of the T.S. "The Higher Self" is a serious and thoughtful paper by Edward E. Long. Following this is a brief "Vision of the Handel Festival," by B.A., and a poem on "The Immemorial Heart," and some further correspondence relating to thought and 'action.'

*Broad Views*, for October, first explains to its readers its financial position and asks that those who appreciate its efforts should at

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\* Republished from *The Theosophist*. These "Traditions" first appeared in 1897, in *The Muhammadan*, a paper published in Madras. Price 3 annas.

once come to its aid by helping to increase its circulation ; adding that unless about 500 new subscribers are secured before the end of November its publication will cease after the issue of the December number. We trust its many friends will come to the rescue, so that the good work it has been doing may continue. "English Law : A Contemptible Anachronism," by Thomas Miller Maguire, is a very forcible showing-up of the abominations of the present English legal system as practised in our Courts. Mr. Mallock's story, "An Immortal Soul," is continued. Some points relating to "The Difficulty of Governing the World," are ably dealt with, philosophically and theosophically, by the Editor. Carl Heath writes a sympathetic article on the life of the poet-artist, "William Blake ;" a few arguments for and against "The Death Penalty" are presented by Walter Pierce and Carl Heath, respectively ; Edward E. Long contributes a short paper, descriptive of "A Burmese Pagoda," and there are editorial comments on passing events.

September *Theosophia* has the following articles : "Old Diary Leaves," by H. S. Olcott ; "Dead Faith or Living Faith," by C. M. Leerlingschap ; "Discipleship," by Annie Besant ; "Discourses on "Theosophy," by Dr. J. W. Boissevain ; "Answer to Mr. B. de Roock," by Dr. M. Schoenmaekers ; "Once more a Contra-opinion," by H. A. M. van Ginkel ; "From foreign Periodicals," by L. C. de Beer. There are also Book Reviews and "From Far and Near."

*Theosophy in Australasia* (September) has a brief paper entitled "The Helpers," which narrates some of the sufferings of three young Canadians who started to explore the wilds of that desolate region, Labrador, and tells how one of them was often aided by a 'Helper' from a higher plane. A letter from a Madras correspondent who writes of "The Theosophical Headquarters at Adyar," is republished from *The West Australian*, and copious extracts from the President-Founder's speech at the Paris T.S. Congress are also published. "Man in the Making," a 'plea for the vagrant, the loafer and the tramp,' presents some advanced ideas which were gleaned from the *Contemporary Review*, which receive comment, and are to be continued. "The Laws of the Occult Life," is a thoughtful and sympathetic article by W.G. John.

*Sophia* (September), contains Colonel Olcott's speech at Paris ; a continuation of "Lemuria," by Marion Judson, and of "The Great Pyramid," by H. J. van Ginkel ; "Swedenborg," by R. V. Emerson.

*La Verdad* (September). The Congress of Paris, Colonel Olcott's speech, continuation of "The Mass and its Mysteries," by J. M. Ragon.

*Revue Théosophique* (September). "The ideal of the East and that of the West," by Annie Besant ; "The Avatârs," by the same ; "The Practice of Asceticism," by H. S. Olcott ; "Secret Doctrine," by H. P. B.

*The Theosophical Gleaner*, October, gives us, after the 'Editorial Notes,' an article by P. T. Pagan, on "What is Charity?" Mr. G. E. Sutcliffe next asks the question,—“What is the Physical Ether?” and gives Part I. of his reply thereto. "The Divine Idea in Tennyson," is commented on by Rustom P. Masani. "For the Ideal," is a brief paper by F. C. ; "How Pierre Loti became a Theosophist," is continued ; and "The Attainment of Liberation," by J. D. Mâhluxmivâlâ, is concluded.

*The Grail* is an artistic little magazine, a veritable prose-poem, edited and published by John Milton Scott, at 2034, Seventh Avenue, New York City. It is filled almost wholly from the Editor's own thoughts, and a friend says of it : "It comes into the hard materialities of life like a zephyr from some far Elysium. . . Its message is nectar to the parch-thirst of the every-day soul. . . ." We quote a short paragraph from it in our 'Cuttings and Comments.'

*The N.Z. Theosophical Magazine*, September, gives us the first portion of an interesting article on "Mental Healing," by R. H. "Sin and Suffering," by Agnes E. Davidson, is concluded. "A Dream Lesson," is the conclusion of a translation from the Dutch *Theosophia*. "Buddhism," by J. G., and the departments for 'Strangers,' and for 'The Children,' follow.

Acknowledged with thanks :—*The Vahan, The Theosophic Messenger, Teosofisk Tidskrift, Pewarta Theosofie, Theosofisch Maandblad, Revista Teosofica, Modern Astrology, Harbinger of Light, Mind, The Arena, Metaphysical Magazine, Indian Journal of Education, Indian Review, The Dawn, Hindu Spiritual Magazine, Modern Medicine, Notes and Queries, The Light of Reason, De Gulden Keten, The Theist, Bulletin of the New York Public Library—Astor and Tilden Foundations, The Siddhanta Deepika, The Mountain Pine (Crystola, Colorado, U.S.A.), The Phrenological Journal, The Arya, The Message of Theosophy, The Hindu Spiritual Magazine.*

Also acknowledged with thanks : A REPORT OF THE TWELFTH ANNUAL MEETING OF THE LAKE MOHONK (New York, U. S. A.) CONFERENCE ON INTERNATIONAL ARBITRATION, 1906. This is a bulky pamphlet of 177 pages, filled with a multitude of stirring addresses by noted Americans.



## CUTTINGS AND COMMENTS.

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

Mr. John, the Australasian General Secretary, gives forth some valuable thoughts on this subject, from which we take a few sentences.

*"The Laws of the Occult Life."*

"There will also come, and must come, occasions when the trial that overtakes a comrade may result in an unmistakable failure, in one perhaps where we thought there resided an invincible strength, and then we feel a sort of surprised disappointment: that particular person, we would have supposed, was safe enough. The whole of this attitude of disappointment at the failure of any one to come up to our expectations is, for us, utterly out of place. Those who go to the battle must expect to get scars, and for us in studying a comrade's career, when trial comes and perhaps a defeat, our course is plain as daylight, that is, to accept it as a natural result. The mere fact of a failure is nothing; the simple fact of the attempt to live the occult life is the great fact for us, and that always claims our respect and even reverence, though we know that only a very few of those who make the attempt can expect to get through."

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"If any amongst us, no matter how prominent our positions, are, through ignorance or worse, brought to the folly of running our heads butt against a stone wall, in the mistaken supposition that it is not a stone wall, no Master is going to interpose a padded cushion to spare us the needful lesson of the ignorance. The very wisdom of the Master, which now commands our bended knees, has been built up partly by lessons of this kind without number."

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"So the key-note of all our thoughts about those who risk more than the ordinary student by attempting the thorny path of the Occult Life, is gratitude for the fact that they have been willing to be pioneers on a road beset with dangers and along which we ourselves must one day travel. Failure, or falling by the way, always must claim our sympathy, never our condemnation. The character of the average person in the world is as yet so very negative, so very milk-and-watery, that he would not think of taking on the risks of attempting to travel on this road himself, yet he, as well as the more positive aspirant, is benefited by the pioneers who do take on these risks and go before them on the road. The Laws of this Occult Life are utterly different to those bearing upon the ordinary life of men, and it is well that we should realise their ten-fold stringency before we place ourselves under them. Their visible operation in the life of a more courageous aspirant constitutes a claim to special consideration, and our judgment of those who walk the narrow edge of a skyward parapet must not be the same as of those who plod safely the king's highway."

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*Arouse the Higher Self.*

"Let the higher Self awake. The Self which we call the ideal, but which is the divinely and eternally real, let that Self take command. Believe in it. Trust it, even though it may witness itself in flashes, as when a great book stirs you, or a noble deed moves you, or a high mood visits you. When you sink to sleep, commit yourself to it, telling it what you desire to become, sinking into it as all-confidently as ever you went to sleep in your mother's arms. Free it in your endeavour. Let it strive in your thought. Let it earnest in your heart. Let it toil in your hand. Let it passion in your purpose. It will surprise you with many sweet surprises, even as the fields surprise the exploring child."—*The Grail.*

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*The Turkish  
Language an  
American  
Dialect.*

A telegraphic despatch to the *New York Times*, from Mexico, states that students of the University of Campeche have discovered that the language of the Indians of Campeche and the Turkish language are almost identical. Turks who have come almost directly from their own country to Mexico find no difficulty in making their wants known to the Indians of Campeche, and within a few weeks they are able to talk the language of the Indians fluently.

This is another of the curious problems in relation to similarities between natives of the two continents. The traditions of Atlantean colonization in Africa and Egypt seem to be not without plausibility. The pyramids of Mexico appear to have been imitated by those which kings of the Fourth Dynasty erected in Egypt, and the idols recently unearthed in Oaxaca were evidently Egyptian and Chinese. Such resemblances, so closely simulating identity of origin, can hardly be set down as spontaneous coincidences.—*The Metaphysical Magazine.*

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*Musical  
Mediumship.*

A Correspondent of *London Light* writes to the Editor as follows concerning certain interesting events that are transpiring in his own house.—

Sir,—I have a daughter, not yet twenty years of age, who some time ago commenced automatic writing. Soon afterwards the writing spirits spoke through her, and assured us that if we got a piano they would cause her to play it. Acting on their advice, I got a piano, and the first time she sat down to it she played beautifully, though she does not know a note of music. We had several musicians to hear her and no one can understand it. She plays so rapidly that pianists of fifteen years' practice admit that they are unable to equal it. Good singing is given through her in both male and female voices, and we have been told by the spirits that in a short time she will undergo a change and the music will be much better. I am only a poor miner, so you may imagine what a sensation all this is causing in a colliery village, and, at first, people threw stones into my house.

Mr. W. H. Robinson, of Newcastle, having heard about the phenomena, came to see for himself, and I am acting on his advice. We have also been visited by several ladies and gentlemen who have done us good with their sympathy, and Dr. Horsman, of Bradford, advised me to write to one of the spiritualist organs. About fourteen years ago I had a strange experience and was then told by my spirit friends of what is taking place now. I was a Methodist up to then, and have ever since been a believer in Spiritualism. The spirit who plays the piano through my daughter speaks in English, and in what we are told is Russian. Our spirit visitors make our home a real heaven.

Yours, &c.,

A SEEKER AFTER GOD.

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*"Bâbism in  
Persia."* The growth of a new religion called Bâbism is briefly sketched in the *Tribune* by the Rev. Conrad Noll. Abbas Effendi is the present head or Messiah of this new faith. He lives in Akka, a small Syrian seaport, and has millions of followers who do him homage. We quote a few paragraphs from Mr. Noll's narrative, tracing the growth of this religion from the time of Mahommed :—

After Mohammed, there were twelve leaders called Imams; the Shi'ites regarded these leaders as inspired and almost infallible successors of the Prophet. The eleventh died in A.D. 874; his son succeeded, and was known as the Imam Mahdi, "The Absent Mahdi." His life was wrapped in mystery. He communicated with his followers only

indirectly, through chosen representatives called Bâbs, or "Gates" into the unseen realities of God. When the last of these Bâbs died, no one had been appointed to succeed him. The Iman did not die; he vanished in A.D. 940, and still lives hidden in the mysterious city of Jabulka, whence he will come and restore all things.

In 1820 there was born at Shiraz, in Southern Persia, one who was called Mirza Ali Muhammad. He lived the life of a saint; his power was extraordinary. The fame of his good deeds spread rapidly. He was surrounded by eager disciples; his teaching was to Islam what liberal catholicism is to the Christian Church; he quickened men's consciences, and the old dogmas blossomed into life and were pregnant with meaning. In 1844 he was manifested as the new Bâb, and through this "gate," his disciples believed they travelled to God. He wrote books, preached, sent out missionaries, and his gospel overran Persia.

Again and again he was imprisoned. At Tebriz he was examined by the Chief Clergy in Council, the Shah being in the chair. They scoffed at him saying, "Since you are the Gate of Knowledge, you will be able to answer any questions we choose to ask you." They plied him with abstruse questions in grammar, medicine, philosophy and logic. How could he be the genuine manifestation of God? When the Imam comes he will come with power and the sword, taking vengeance upon his adversaries. So they rejected this man as an impostor; but he preached the more fervently, imploring all men not only to listen to his gospel, but to be on the look-out, when they should have killed him, for other manifestations. Men must not be tied down to his particular creed. They must welcome the light whencesoever it might come. They must be alert, they must be converted, they must be so strong that they would become gentle and tolerant. They must forgive their enemies, and try to understand their standpoint.

This new religion, this Bâbism, professes not to oppose, but to welcome, the discoveries of physical science. All knowledge is from above. It is strangely like the Christian Faith in its insistence upon charity as the very bond of peace and of all virtues, and it preaches the active life as the necessary complement to contemplation. More startling, considering the source from which it springs, is its insistence upon the equality of the sexes, and the emancipation of woman. One of its first disciples was a woman, as beautiful in character as she was physically attractive. The Bâbists called her "Freshness" or "The Delight of the Eyes." Needless to say, she was persecuted and died a martyr's death. Bâbism already claims its ten thousand martyrs. Some have been blown from the cannon's mouth, others flayed to death with whips, others stoned, sawn asunder, tortured with hellish ingenuity; but as for recantations—you could almost count them on your fingers.

Their leader was at last manifested, not only as the Bâb, but as the Imam himself; The Point, The Great Revelation, The Primal Truth; but the Bâbists insist that there is no finality; that God would again reveal Himself to men, in the future as in the past. To them the founders of religions, Buddha, Christ, Zoroaster, Mahommed, are all Messiahs.

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*Mr. S. G. Pandit, as an orator.* A correspondent of the *Sheffield Telegraph* (England) who recently visited a meeting of the Sheffield Branch, T. S., where Mr. Pandit spoke on the existence of the soul, writes in a very sympathetic vein concerning Theosophy. In regard to the speaker of the evening

he says:—

Many cultured Englishmen might blush to be shown how much more effectively and dextrously than themselves this representative of an alien race had caught the spirit of their language, and realised its flexibilities, its delicacies of expression, and its fine shades of meaning. He had nothing of that fault of redundancy and extravagance which is not uncommon with the men of the East, who have "a mint of phrases in their brains," but he spoke "straight on."

He began with various Eastern definitions of the soul, and proceeded with his arguments determining its existence. He endeavoured first to show that it would be impossible to have a thought or sensation, or any element of consciousness, unless there were a soul, and that as every compounded thing—such as the body is—exists for the sake of something which is un-compounded, so the body exists for the sake of the soul. He showed also, with the assistance of Eastern commentators, how personal identity remained through all the changes of the physical system, and even called to his aid professor Huxley, whose conclu-

sion that in the building up of the organisms in an organised being the function always precedes the building of the organ, he very cleverly reasoned to constitute an argument in favour of the existence of the soul, indicating that the growth of the brain was dependent on the pre-existent functioning of consciousness and thought. Next he dealt with the materialistic idea that thought and consciousness are nothing but modifications or methods of working of the brain, and against the theory that the soul is the product of the body he brought forward the direct proofs of hypnotic and other specific scientific experiments, demonstrating how, in thousands of cases, the greater the inactivity of the brain the greater might be the activity of consciousness. By way of illustration he gave a number of instances of logically consistent dreams of events lasting months but dreamt of in a moment of time. . . . There is no space to follow Mr. Pandit into all the intricacies of his subject. Let it suffice to say that he indicated with what sureness and with what advantage man may discriminate between his physical senses and himself—his soul—and concluded with a lofty and eloquent note expressing man's identity with the universal Father.

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We notice in the *Indian Mirror* some vigorous protests against the sacrifice of animals, as practised by certain Hindu devotees in Northern India. We copy, hereunder, certain extracts from the *Central Hindu College Magazine* in which Mrs. Besant expresses her views on this subject.—

Animal sacrifices are not justifiable now, and it is said that the only permissible sacrifice in the Kali Yuga is that of charity—gift. It is unfortunately true that some Hindus do still kill animals in sacrifice, but it is no more justifiable than it would be for Christians to do so because it is commanded in their *Bible*. *C. H. C. Magazine*, 1902. P. 263.

Animals are not necessarily born in a higher form after death. They progress by gaining experience, as we do, and when you deprive an animal of its body, you deprive it of its means of gaining experience, and thus retard its evolution. The body takes trouble and time in the making, and it is a pity to destroy it, since it serves the Jivâtma to obtain experience, with which alone he can unfold his powers.—

1903, P. 117.

In this age there should be no animal sacrifices. The world-mother does not delight in the terror of the poor animals nor in the flow of their life-blood. Better buy them and let them free in Her name, and worship Her by immolating your own passions instead of the innocent brutes. Only those can consistently protest against polluting the temples with blood who also protest against the horrors of the slaughter house.

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### ERRATUM.

In October *Theosophist*, page 71, third line from bottom, quotation marks should appear after the word "illumination."

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