

ॐ.

THE THEOSOPHIST.

(FOUNDED IN 1879).

VOL. XXVIII., NO. 9, JUNE 1907.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

SOME NOTES ON THE SCIENCE OF THE EMOTIONS.

[The Science of the Emotions is one of the most enthralling of studies, and any capable exposition of it is welcome. Bhagavān Dās's fine book on the subject has been widely circulated, and it will probably be in the hands of many of our readers. These "Notes" are inspired by it, but have their own independent value. Ed.]

THE life of the mind consists of a constant flow of response to its constantly changing environment, immediately cognized or remembered. Such reactions, modes of the mind, or *chittavṛttayah*, as they are called in the yoga books, are analysable into three phases : a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actual or remembered. The appetitive phase is the attraction or aversion to such object. The phase of action, or conation is the flow of the mind (or of nerve currents) towards muscles, both voluntary and involuntary, the muscles whose contractions produce vaso-motor effects, facial expression and also motion. These three phases constitute the reaction of the mind to any particular environment. These three phases are usually treated as three different units which by their union constitute mental action ; or as three powers or faculties—*Jñāna Shakti*, *Ichchhā Shakti*, *Kriyā Shakti*—that made up the mind.

But perception, desire and action are but abstractions from our mode of mind ; for each of these involves the others. There is no perception but some desire is bound up with it ; *and* both are associated with the flow of mind (or nerve currents) to various muscles. We can analyse these three phases of any mental state for purposes of psychological study, just as we resolve motion in any one direction into two components along two directions at right angles to each other for convenience of mathematical investigation, but they are not separate units as are the atoms that combine to form a molecule. The only reality of experience on which all psychology rests is a series of psychoses or mental states, the unceasing flow of *chittavṛttayah* in a never ending procession in response to its environment, with reference to which the mind has evolved. Prof. James has so far broken from the association-psychology as to recognize that perception does not involve " a fusion of separate sensations or ideas." He realizes that " the thing perceived is the object of a unique state of thought " (*Text book of Psychology*, p. 313). But this does not go far enough. Each state of the mind is a whole, and not a fusion of a perception-element, a desire-element and a motor-element. The mind is a unity and not a synthesis and as it is revealed to consciousness, it is not a coalescence of different elements. It is not as if an image perceived imparted a force of desire and moved the mind in a definite direction, though we do abstract these different phases of mental activity and erect them into general concepts. The Naiyāyikas of India hold the *Manas* to be *anu*, atomic, and the great truth implied in this is that the mind is not a compound, and every mental state is hence a unit, and not made up of different entities called perception, desire and action.

Now any psychosis such as we have described, any reaction of the mind to its environment, may or may not be accompanied by consciousness. Hamilton and Laycock, Carpenter, Binet, Frere and Myers, have recorded numerous observations of absolutely unconscious mental reactions of the most complicated type, involving even reasoning both under normal and pathological conditions.

This conclusively proves that consciousness is not a necessary factor of the life of the mind. As Indian philosophers of all schools maintained, the *antaḥkaraṇa* (mind) is *jada* (unconscious) and the consciousness of the *Ātma* is superadded to it when the *Ātma* as it

were, *sees* the operation of the mind. Huxley described consciousness as an "epiphenomenon." If this is understood to mean that consciousness is extraneous to all mental action, it is in consonance with Hindu psychology ; but the implication in the phrase that consciousness is a particular phenomenon or appearance of matter, a product of material changes, is against all sound metaphysics. Consciousness belongs to the *Jīva*, who is not matter in any sense of the term ; and mental activity is independent of and uninfluenced by consciousness, though consciousness may accompany it. Hence the use of the phrase "state of consciousness" as synonymous with "state of mind" and the definition of psychology given by so many western philosophers, as the "science of consciousness" or the "science of states of consciousness," is absurd. The idea of consciousness has to be completely eliminated from the definition of mind, though we do use consciousness to derive our knowledge of mental events in that portion of psychological investigation which is conducted by means of introspection.

Over and above the three phases of every state of mind already described and the consciousness that sometimes accompanies it, it is also characterised by a *moreness* or *lessness*, "a greater or lesser perfection" as Spinoza calls it, an expansion, *vikāśa*, or contraction, *sankocha*, according as the mental reaction to each circumstance of life is free and unrestricted or otherwise. This may be described as the tone of the mind at each moment of its life. When this is accompanied by the consciousness of the *Jīva*, it is felt as pleasure or pain. Pleasure and pain therefore are the interpretations by consciousness of the general tone of the mind at any given moment. Pleasure is the concomitant of mental and bodily dynamogemy, of the free outflow of energy, and pain of the obstruction to such flow. Pleasure *as pleasure* and pain *as pain* are not factors of the mind ; but the tone of the mind, its greater or lesser perfection, whether felt or not, according as consciousness shines or does not shine on it, is a constant character of all psychoses.

So far we have considered individual psychoses, states of mind, as particular reactions to individual states of its environment. But the mind of each man has relatively permanent tendencies, definite ways of reaction to the constantly recurring circumstances of life. Some of these tendencies are common to the whole race of man. The

presence of a snake under the bed produces practically the same mental reaction in all men. These are touches that make the whole world kin. Other tendencies are common to certain classes of men. The sight of a beggar produces one kind of reaction in those we call charitable and a different one in those we call hard-hearted. Others, again, are peculiar to one individual or to a few. A rose-flower on its stalk causes in one man the impulse to pluck it and munch it ; in another to take it to his nostrils ; whereas a third stands gazing at it and dreams of it as an angel dancing in the sun. These ways in which minds respond to their environment are caused by the past history of the race and of the individual. This relative fixity of the modes of mental response to environment is generalised in Hindu philosophy under the concept of *Tamas*, which is one of the fundamental *guṇas* of the *aṅgāhkarana* as of every other form of *Prakṛti*. But if all the modes of our mental activity are fixed once for all by heredity or by past history, the science of Ethics would be impossible and the art of life meaningless. It is observed in the course of each man's life that his reactions to the same surroundings are not always the same. What with the hard knocks Nature gives all of us when we infringe her laws, and the feeble efforts we make, or imagine we make, towards self-culture, our responses to environment change ; in a word, we are *educable*. This educability is due to *Rajas*, the second *guṇa* of *Prakṛti* whereby the direction of motion always corresponds to that of the force acting.

In the above discussion we have carefully avoided the language of physiological psychology. It is certain that the mind, so far as we know, cannot act without a body ; nor for the matter of that, is a body without a mind, anything but an abstraction. A mind in a body is the ultimate fact of experience, and in introspective psychology which must, as Prof. Hofding points out in his *Problems of Philosophy*, set its problems to experimental psychology, we can neglect the consideration of the body ; in other words, the body *minus* the mind is but an abstraction from experience, whereas the mind *minus* the body can perhaps be treated as a concrete fact ; at least the concept "mind" partakes less of the unreality of an abstraction than the concept "body." Perceptions, desires and conations are all represented in the body by changes in nerve cells and nerve fibres, but psychology is chiefly concerned, not with such

nerve changes but with images perceived, with love and hate and conations, for psychology is not physiology and their methods are not the same.

In recent years Western philosophy has devoted a large part of its energies to discussing the relations of the mind and the body. The assumption behind the discussion, that either can influence the other, is false. Mind and body are both abstract concepts. It is legitimate to treat the mind as a complete cosmos, or the body as a complete cosmos ; it is also legitimate to treat either as the phenomenon of an inscrutable noumenon ; it is also legitimate to assume (as the Sāṅkhya philosophy does) the noumenon behind mind and that behind body to be the same, because a noumenon is, from its definition, unknowable, and two unknowables may very well be one ; but it is certainly absurd to assume that the mind can act on the body or the body can act on the mind. The one cannot be a *vera causa* in the world of the other, for each is explicitly excluded from the concept of the other. Leibnitz and Spinoza, and among moderns, Hoffding, have vigorously protested against assuming a causal relation between mind and body. " Bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other." (Leibnitz, *Monadology*, p. 81). " Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be." (Spinoza, *Ethics*, Pt. III. Prop. ii.) Hinḍu philosophy has avoided this fallacy of imagining the mind and the body as acting one on the other. It regards the world of mind as a cosmos of subtle matter, following its own fixed laws ; and the world of body as a cosmos of gross matter following its own fixed laws, the only point of community between them being that they are both *jada*, unconscious ; *prākṛṣṭi*, material characterised by the fundamental *guṇas* of *Tamas*, *Rajas* and *Saṭṭva*. The *Âtma* is essentially of the nature of consciousness ; he is the seer of the flux of mental and bodily states that constitute life. Hence the illusion of Freewill, a mythical entity called will, directing the body, and the opposite error of materialism, the body causing changes in the states of the mind, are both absent in Hinḍu thought. Hence we speak not only of perceptions and desires as phases or states of mind, but speak of a third phase, that of action, conceived as the flow of mind

to groups of muscles. Actual motion of the body or of parts thereof belongs to the body and can in physiology be spoken of as the result of the flow of nerve force from the brain to the muscles, but is no portion of the psychosis concerned ; though such motion is the only evidence to another mind of the mental action. I see a fruit on my table and seize it. Let us see how this fact appeals to various sciences. Physiological Psychology sees in it a current of energy flowing from the fruit to the brain through the eyes and returning as the energy of the motion of the hand. Introspective Psychology knows of our mental modification illuminated by consciousness analysable into three phases, the image of the fruit, a desire for it and motion towards it. The science of Ethics sees here a definite response to a particular environment.

Having thus cleared the psychological ground, we can now attempt to define emotion. Professor James restricts the name emotion to what we have called the active phase of mental response to environment. " Particular perceptions certainly do produce widespread bodily effects by a sort immediate influence, antecedent to the arousal of an emotion or emotional idea . . . every one of the bodily changes, whatsoever it be, is felt, acutely or obscurely, the moment it occurs " (*Text book of Psychology*, Chap. XXIV.). The defect of this concept of emotion is that it assumes that bodily changes bear a causal relation to mental changes. To quote Prof. Ribot : " there would be a great advantage in eliminating from the question, every notion of cause and effect, every relation of causality No state of consciousness can be dissociated from its physical conditions ; they constitute a natural whole, which must be studied as such " (*Psychology of the Emotions*, p. 112). Prof. James's definition of emotion has this further defect of neglecting the desire-aspect which is a constant factor of all mental states. In the absence of attraction or repulsion as between the mind and its environment, the idea of mental response and hence of mental life is inconceivable.

Most other psychologists define an emotion to be a coalescence of perception and desire which resides in the mind and impels the body to act. This concept militates against the fundamental experience of the unity of mind, or rather its atomicity, *anuṭṭva* as the Naiyāyika would put it. It moreover involves the fallacy of the action of the mind on the body. Others, again, have further confused the concept by

counting pleasure and pain as factors of emotion. We have already pointed out that pleasure and pain are the interpretations by consciousness of the freedom or restriction of a mental action. To say that pleasure inclines the mind to act is only a popular form of speech ; the fact is, the unrestricted flow of energy is pleasure ; its restriction pain. In the words of Dr. Stout, " whatever conditions further and favour conation . . . yield pleasure. Whatever conditions obstruct conation . . . are sources of displeasure " *Manual of Psychology*, p. 234.

The concept of emotion will become a valuable concept in psychology and ethics if we restrict it to the relatively permanent lines of the response of the mind to its ever varying environment. Extraordinary mental reactions to special circumstances that are not likely to recur in a man's life are scarcely susceptible of scientific treatment and certainly count nothing in self-culture. Hence it is desirable to restrict emotion to the relatively permanent tendencies that are the outfit of every human being for his life-career. The culmination of man's response to environment is the contraction of various groups of muscles. These are of two kinds, (1) those that only affect the body of the man, especially his face, and the muscular contractions whereof we call the expression of emotions, (2) those motions by which the man affects other objects around him. This we call behaviour. Here we must note that every immediate experience of objects, *pratyakṣha*, and the conscious mental response thereto are repeated in memory innumerable times. Memory, *smṛti*, has been well defined in the *Yoga sūtras* to be " the not letting go of something experienced." This not letting go of *pratyakṣha*, but frequent repetition of it, is the chief cause of certain lines of response becoming fixed as emotions. Nature draws the lines of the emotions on the mind, and memory ploughs them deep. These deep-seated tendencies of the human mind are classified as love and hate, egotistic or altruistic, but we must never forget that love and hate, egotism and altruism are but abstractions, and not entities that can sway the mind this way or the other.

P. T. SRINIVASA IYENGAR.

THE GREAT PYRAMID.

[Continued from p. 581.]

MYSTIC THEORIES. II.

BEFORE venturing a further explanation of these theories, I will repeat once more and emphatically that I give it purely as a *personal* view or opinion, and do not assert nor shall I try to prove that this is the right one. I therefore can only appeal to the intuitive feeling of my readers in drawing conclusions out of the *facts* that are given in abundance by different writers.

This preliminary notice is the more necessary because I shall, although closely following Adams' theory (and in this respect completely agreeing with him), only enlarge upon details, with regard to theosophical readers, more than he has done for the public at large, and in so doing I tread on dangerous ground, where it is difficult to adduce proofs of *scientific* value, as I have to give only personal opinions based on a few indications in the "Secret Doctrine" and other Theosophical works; though these may have, for me and many others, far greater value than many a learned and scientific treatise, still I cannot here speak of a reliable theory; it is and will be no more than a merely personal explanation of data.

With regard to the "Book of the Dead," I shall only add, before beginning to trace out the course of initiation in the Great Pyramid, that I shall follow that work in so far only as is necessary in connection with our subject, namely, the Great Pyramid, and cannot go into a fuller consideration of its contents. This would be too difficult a task.

In the "Book of the Dead" then, we find first some introductory hymns, in praise of Ra, taken from the papyrus of Ani. According to the accepted opinion these hymns were pronounced over the mummy, to enable the dead to raise his "spiritual body" to heaven. My opinion about this, however, is, that by the reciting of these hymns the postulant passed into a kind of trance, and that his higher bodies thereby were freed from the physical or *khat*, for the higher initiation took place not in the physical but in the astral body (*ba* and *ka*) and in the causal (*Sahu*).

During these ceremonies now the Osiris (the real man) left the *khat*, in his *Sahu*, after which the physical body lying in a mummy-chest was placed in a sarcophagus, in the crypt under the Pyramid. Into this crypt the water of the Nile was introduced along subterranean canals, so that the sarcophagus was completely surrounded by this water, that at the same time served as a protector to the entranced body, preventing outside influences from penetrating into it. The crypt in which the body was kept is in all probability situated still lower than the subterranean chamber in the Pyramid.

The *Sahu* during his stay outside the body, is said to be enveloped by a shining, transparent form (garment) or *Khu*. This *Khu* seems to me to be the so-called *Augoeides*, and since this point is not without importance, I will adduce some reasons for this opinion of mine. In Annie Besant's "Esoteric Christianity" we read :

"The culminating point of the Mysteries was when the Initiate became a god, whether by union with a divine Being outside himself, or by the realisation of the divine Self within him. This was termed ecstasy, and was a state of what the Indian Yogî would term high Samâdhi, the gross body being entranced and the freed soul effecting its own union with the Great One."* (The italics are mine.—V.G.)

And Mr. Mead says :

"This ecstasy is not a faculty, properly so called ; it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it." † In these quotations we find, I think, the same as Adams expressed in Egyptian symbolical form of speech. ‡

But before the candidate has reached that point of his evolution, where we now suppose him to be, in order to follow him in his initiation in the Pyramid, he must have acquired many qualities making him a fit candidate for these mysteries, which will in their third degree make him a Christos ; and for us it may be of some use first to trace out the road the postulant must have travelled in his evolution, before following out the ritual of the "Book of the Dead" in connection with the Pyramid initiation.

* "Esoteric Christianity," also the other quotations.

† "Plotinus," p. 42.

‡ See *Theosophia*, January, p. 144.

At this point every Brother Freemason could easily follow, if he only agreed with me in this : that the mysteries of Freemasonry are a reflection on this plane of the ceremonies of initiation, and that the candidate of the symbolical degrees in the ritual, passes symbolically the various stages of initiation. For does not Annie Besant say : " Especially were they regarded as useful with regard to *post-mortem* existence, as the Initiated learned that which ensured his future happiness.* And is it not clear that this usefulness was effected by the performing of the symbolical travels, which according to my theory *do* symbolize the passing of the soul through the phases of its existence after death, though I know full well that hardly any Brother Freemason will agree with me there and it will be said that these travels mean the passing through this life. Very good, but then I say, that his travels may indeed be taken, and with good reason, for such a moral symbolization of life, but that my explanation of them is of a higher order, and so both of us are right. Madame Blavatsky also states this difference, saying that in those days there was " a masonry *in the Temple* and a masonry *in the crypt.*"†

Be that as it may, it is my firm conviction that masonry in that time was meant to form defenders and knowers of religion by its symbolical and other teachings, and that master masonry *in the crypt* was performed by one who had passed the highest initiation and become a Christos.

A " profane " periodical is, however, not the fit place to explain those things more fully, but mention of them was necessary in order to point out that Freemasonry has to find the explanation of its ritual entirely on the lines here indicated, to find its highest expression finally in the ritual of the " Book of the Dead ; " and though, as already said, I cannot go deeper into this point, I am nevertheless quite willing to further develop my views to every Brother Freemason who feels interested in this subject.

The assertion that there was a series of mysteries in different degrees and schools, before the initiation in the Pyramid took place, is not without corroboration on the part of Theosophy. In this case, however, a word to the wise must be enough, because an explanation

* " Esoteric Christianity," p. 21.

† *Lucifer*, Vol. IV., p. 228.

of the words might disclose too much. After having described different virtues and the way of acquiring them, Annie Besant in "Esoteric Christianity," p. 27, writes :

" These virtues were necessary for the Greater Mysteries, as they concerned the purifying of the subtle body, in which the soul worked when out of the gross body. The political or practical virtues belonged to man's ordinary life, and were required to some extent before he could be a candidate even for such a school as is described below."

In this quotation we see what was required to be accepted as a disciple. In other books also it is hinted at that in those days one of the qualifications for all initiations was the ability to be consciously active in the astral body. A little further we read :

" . . . then came the cathartic virtues, by which the subtle body, that of the emotions and lower mind, was purified."

This took place during the evolution of the candidate as a disciple.

" . . . thirdly, the intellectual, belonging to the Augoeides, or the light form of the intellect."

The development of these qualities characterized the second degree, and finally we have :

" Fourthly, the contemplative, or paradigmatic, by which union with God was realised," which marked the last conceivable initiation, after which the perfect man was reborn as the Christos. In my opinion it is quite logical again to accept three degrees as Adams does in this last initiatory ceremony, if we hold that in a higher school a repetition took place of what had been taught in the preceding ones, now in a higher stage, while the highest degree led him further on.

From these data we may infer that the body, *Khu*, in which Osiris resides before his union with Osiris-God, must be the same as what is called Augoeides by theosophists.

We now can form some idea of the postulant and his evolution till the point when he is to be initiated in the Pyramid, and that this initiation took place there may be found in the above quoted work of Annie Besant (besides the many proofs given before). There we read :

" Only those could be recognised as candidates for initiation who

were already good, as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, clean from sin, living without transgression—such were some of the descriptive phrases used of them. Intelligent also must they be, of well-developed and well-trained minds. The evolution carried on in the world, life after life, developing and mastering the powers of the mind, the emotions, and the moral sense, learning through exoteric religions, practising the discharge of duties, seeking to help and lift others—all this belongs to the ordinary life of an evolving man. When all this is done, the man has become ‘a good man,’ the Chrêstos of the Greeks, and this he must be ere he can become the Christos, the Anointed. Having accomplished the exoteric good life, he becomes a candidate for the esoteric life, and enters on the preparation for Initiation, which consists in the fulfilment of certain conditions.

“These conditions mark out the attributes he is to acquire, and while he is labouring to create these, he is sometimes said to be treading the Probationary Path, the Path which leads up to the ‘Strait Gate’ beyond which is the ‘Narrow Way,’ or the ‘Path of Holiness,’ the ‘Way of the Cross.’”*

And if in connection with this we read, what already has been quoted in a former number of this periodical and what Madame Blavatsky says in the “Secret Doctrine,” namely :

“And now, six or seven years later (1882), this is what Mr. Staniland Wake writes : ‘The so-called King’s Chamber was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lovely termination, which gradually prepared him for the final stage of the Sacred Mysteries.’

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow passage leading upward to the King’s Chamber had a ‘narrow gate’ indeed ; the same ‘strait gate’ which ‘leadeth unto life’ or the new spiritual rebirth alluded to by Jesus in Matthew ; and that it was of this gate in the Initiation Temple, that the writer was thinking, who recorded the words alleged to have been spoken by an Initiate.”†

* “Esoteric Christianity,” p. 173-174.

† “Secret Doctrine,” p. 337-338.

Then it will be clear that the Christos-Initiation indeed took place in the Pyramid ; the more so, as it is also said :

“ For Egypt has remained one of the world-centres of the true Mysteries . . . ” * Now we may proceed with our consideration of the Ritual of the “ Book of the Dead.” The entranced candidate, as we already stated, is placed in the chamber under the Pyramid. He was put on a cross, sometimes of the common form, sometimes of the form of the Tau. His hands were attached to it with cords, but the ends of these cords were left loose, to intimate that the candidate submitted to this figurative crucifixion of his own free will. The dead now left in his “ *ba*,” or astral body his “ *Khat*,” and passed the different preparatory trials outside the physical body.

To follow out these we must open the “ Book of the Dead ” at chapter XVII., of which the text is :

(1) “ Here begin the Praises and the Glorifyings of coming out from and of going into the glorious underworld, which is in the beautiful Amentet, of The coming forth (II) by day in all forms that please him (the ‘ dead,’) of playing at draughts and sitting in the hall and coming forth (III) as a living soul.”

As I have said before, it is impossible to penetrate very deep into a complete explanation of these texts ; only a broad outline in connection with the whole may here be given. The text under consideration refers to a well-known fact. At his initiation the candidate had first to descend into the nether world : he “ descended into hell.” In connection with this point it is important to quote what Mr. Leadbeater says in “ The Christian Creed : ” “ The formula, handed down to the Egyptians from the exponents of Atlantean magic in far distant ages, ran thus :

“ Then shall the candidate be bound upon the wooden cross, he shall die, he shall be buried, and shall descend into the under-world ; after the third day he shall be brought back from the dead, and shall be carried up into heaven to be at the right hand of Him from whom he came, having learnt to guide (or rule) the living and the dead.”

The hall of initiation was often underground in an Egyptian

* “ Esoteric Christianity,” p. 131.

temple—probably chiefly for the sake of convenience in keeping its situation secret, though the arrangement may also have been intended as part of the symbolism of the descent into matter which played so prominent a part in all these ancient mysteries. There may have been such a hall *in or beneath the Great Pyramid*, for but a very small portion of its immense bulk has as yet been investigated or is ever likely to be.”*

Mr. Leadbeater, after this, states what we have already said concerning the binding to the cross, and also mentions the circumstance, that it was afterwards “brought in a still lower vault.” Therefore every reader is requested to read this part of the book here quoted with special attention in connection with our subject. Also in particular what follows on pp. 63-66. A short summary of what is to be found there must here suffice for a right understanding of our further statements.

The so-called “dead” found himself on the astral plane full of life and consciousness. During his stay there he had to gain many experiences, in order to make himself of use in that world. This descent into the under-world (Amentet) at initiation, takes place that the candidate may try to give help to the great number of unhappy inhabitants of that sphere (Kama Loka), by pointing out to them the chances they have to improve themselves. During this same “descent into hell” it was, that, according to the Egyptian rite, the candidate had to pass through what used to be called “the tests of earth, water, air and fire” unless, indeed, he had *already experienced them at an earlier stage of his development*. He learned thus that none of these elements can harm him in his astral existence. Also he had to encounter (and this is the case even now) the most terrifying apparitions in the most loathsome surroundings, so that he might be trusted in any circumstances pertaining to these planes. Now this constituted the use of the ancient Egyptian ritual.

The text of Ch. XVII. of the “Book of the Dead” will now be clear in its broad outline. Many of the preceding chapters contain the same ideas, for instance :

The chapter on making the Sahu (the spiritual body) enter into (the Tahu) the under-world, on the day of the Funeral, when the

* “Christian Creed,” p. 62.

following words have to be recited (here then follows a detailed text, which the reader is advised to read over in this connection).

And Ch. VIII, : (1) *The chapter of passing through Amentet and coming forth by day.*

And Ch. IX, : *The chapter of coming forth by having made the passage through the Tomb* ; while in Ch. X. also allusion is made to the struggle and the difficulties passed there. And here there comes a difficulty, for which no solution is to be found. Mr. Leadbeater speaks of this initiation as the *Sotapatti*-initiation, while all other data till now point to the fact that the Christos-initiation was meant as having taken place in the Great Pyramid. The Christos-initiation, too, is the *highest* conceivable initiation, and not the *Sotapatti*, which belongs to the Lesser Mysteries. Therefore it is astonishing that Mr. Leadbeater here mentions the *Sotapatti* as the "highest" initiation to be found in Egypt.

This might only be the case when we speak of Egypt in the time of its decline, but not when it was in its greatest prosperity, and the Great Mysteries had their seat in the Great Pyramid.

Certainly on this point more light is to be desired, but I do not see the possibility of solving this dilemma.

(1) Another chapter (to be recited), *of one who cometh forth against enemies in the under-world.*

The same is expressed in the Chapters XI. (i), XII. (ii), XIII., and I believe that Chapter XV. is a triumphal song after the conquest and the passing successfully through the under-world.

Adams thinks that these chapters were imparted to the candidate before he entered the "Tomb" to prepare him for what was in store for him. This explanation is also acceptable, if one supposes that all these chapters relate to the same person at the same period. If one does not do so, they are rather to be taken as being a various description of the same fact, namely, the passing into the under-world.

The remaining chapters of the "Book of the Dead" do not allow of a different conception. Chapter XVII. describes the passing through the under-world itself, enumerating briefly the test, enemies and dangers that await the dead, and from Chapter XVIII. we can follow the trials in detail. Adams then says : "The friends are gone. The sun, which from his earliest years has greeted the

awakening of the departed, is for ever hidden from his sight. The " Gate of the earth " is passed ; and the Catechumen of Wisdom has become the Postulant of Immortality. Silence inconceivable to mortal ears reigns around him ; darkness unimaginable to mortal eyes lies before him. But under the direction of Anup, the guide of souls, he passes on beyond that Gate of Ascent, where the divine light lifts the disc of the tomb. " It is the region of his father Shu " (the Light), the Ritual continues : " he effaces his sins, he destroys his stains."

Then as the departed advances through the darkness, and fearlessly commences the descending path, the inner Light, unseen by mortal eyes, reveals itself in vision. He beholds the lower world (XVIII,) the territory of Initiation, the entry of the hidden places, concerning which the divine Wisdom has instructed him, the place " wherein he must enter and from whence he must come forth," the transformations which he must desire to make that he may be transformed into the likeness of God, the good works which he must do, the throne of the regenerate soul, and the blessed company of Osiris after the body has been laid to rest. In that same vision, too, he sees the entrance of the under-world, or Rusta, and learns that it is the northern door of the tomb of Osiris, as the sole entrance of the Pyramid is the gate of the north."*

So the entering of the downward-leading passage in the Pyramid and the going through it, is considered as symbolizing the treading of the under-world. When the body is now placed on the Tau in a trance-condition, the trials of the astral plane begin, which are to be followed by those of the mental plane, to be crowned by birth on the Buddhic plane, while the bodies by different transformations are rendered fit to finally receive this glorious Buddhic principle.

All this we shall find in the " Book of the Dead," and these proceedings of the Initiation were accompanied with the moving of the physical body along the symbolical road in the Pyramid. We already mentioned the contents of Ch. XVII, as explaining what was in store for the candidate in that under-world. It will, however, not be possible to follow out the ritual by quoting the chapters one by one, for, just as has been the case with our Bible, the compilers, who, of

* * The Book of the Master." pp. 155,156.

course, did not hold this opinion as to the text, have hopelessly confused it. For here we find :

(a) The passage through the ceremonies of initiation according to the Egyptian ritual.

(b) The explanation of that ritual given by the hierophant to the disciples.

(c) The explanation of the initiation of the candidate as symbolizing the descent into matter of the Logos.

(d) The explanation of several teachings of exoteric religion, as, reincarnation, the triple, sevenfold and multiple constitution of man, his relation as microcosm with the macrocosm, etc.

We shall, therefore, understand that it requires a considerable amount of study and much knowledge to analyze the "Book of the Dead" in this manner, and that this cannot be done here and briefly in connection with the subject in hand. I only wished to point out this circumstance, because my quotations from the "Book of the Dead" might seem wholly arbitrary without this explanation, showing no definite orderly sequence. If one has a correct idea concerning the composition of the work, this arbitrariness disappears.

For a better understanding of some occurrences in the ritual, it will be necessary to add the following observations. In some parts of the ritual much is spoken of the "crocodile" and much about the "heart." Of course, these words are always used symbolically. The "crocodile" generally designates Manas, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the "five-pointed" man. The five-pointed star, the symbol of the man ready for initiation, gave rise to the use of the crocodile-symbol, by its having five extremities, namely the four legs and tail. Sometimes this symbol is represented as a dragon and sometimes as a fish.

The "heart" is the reincarnating principle or the true Ego, the so-called "ancestral heart."

In connection with this profound symbology it will be of importance to the student to read attentively what Madame Blavatsky says about this in the "Secret Doctrine," Part I., pp. 240, 241. As I have already remarked, in the "Book of the Dead" we find various doctrines mixed up together, but besides this the rituals of different initiations are wrongly connected and mutually exchanged.

So, for instance, burial in a mummy-chest and the entering of the under-world are parts of a first initiation and are meant to symbolize the same as does the ceremony of the candidate in the degree of disciple, with the Freemasons, as I have explained before, namely, the passing through death, the growing familiar with the worlds on the other side of the tomb, the gaining of knowledge of the astral and devachanic conditions, the making friends with the elementals of those planes, and so on. Hence the offerings, and the grain put into the chest with the mummy. The astral counterparts of these he might offer to them as a sacrifice. In after days this custom was followed with the ordinary dead, though probably the reasons that had given rise to it were long since forgotten; but who knows of how much use they may have been to the departed.

¶ This passing into the under-world and this initiation is by no means, of course, the one spoken about before as the Christos-Initiation, when the postulant was placed on the Tau. Moreover, this lower initiation took place frequently, and in other temples and pyramids as well. The Initiation with which we shall deal next time in connection with the Great Pyramid, following out the ritual of the "Book of the Dead," is that initiation the consummation of which is the birth of the Buddhic body, and it symbolized the outpouring of the Logos into the monument, which again was a symbol of his field of activity, namely, our solar system.

H. J. VAN GINKEL.

[*To be concluded.*]

THE BASIS OF THE THEOSOPHICAL SOCIETY.

NO one can deprecate more strongly than myself the introduction of ordinary electioneering tactics into the business at present before the T.S., and no one can more regret the various factors that render anything of the kind necessary. Personally, it seems to me (and I am by no means alone in my position) that the whole question has been greatly complicated and the issues much confused by a misapprehension, and, in some cases, a deliberate perversion, of Mrs. Besant's attitude with regard to two points which, while they cannot be ignored in the present question, yet certainly should have

been treated in a very different spirit to that in which they have been dealt with hitherto.

I will take these two points under the headings (a) and (b).

(a) Referring to the question whether or not the nomination of Mrs. Besant for the office of President was endorsed by those whom we have been accustomed to speak of as "the Masters," Mr. Mead says: "The ratification of it (the nomination) by a two-thirds majority vote means the death of the constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny." * Many entirely unjustifiable and wholly unsubstantiated inferences have been drawn from Mrs. Besant's statement that she personally *does* accept the endorsement by the Masters of her nomination; but that there is no fear whatever of her imposing her view on others, and that the accusation of tyranny is altogether baseless may be shown by quoting her own words taken from the *Theosophist* for March, 1907.

"It should be remembered that while I personally regard myself as the nominee of my Master as well as of our President-Founder, no member of the Society is bound to take that view, nor to base his vote on any authority save that of his own private judgment. . . . Belief in the Masters is not incumbent on any member of the Society: those who believe in them are not bound to believe in any particular manifestation asserted as genuine by others. Perfect freedom as to belief or non-belief in any view or statement is the precious heritage of the T.S., and while I myself know the manifestations to be genuine, I defend the right of every member to disbelieve them."

Can anything be less like "tyranny," psychic or otherwise? Could any Society desire a basis more eclectic than one from which *any* member is at liberty to doubt *anything*—even the existence of beings who would seem to be a logical necessity in a scheme of evolution that begins with the clod and ends with the Christ! I do not personally fear for the liberty of the subject under Mrs. Besant's leadership, but the point is not what any one member feels or knows about her, but what she herself has *said*—and here we have her refutation of the accusation of lending herself to tyranny and autocracy. The question has resolved itself into one which our

* Letter to Lodges, by G. R. S. Mead, March, 1907.

members have no right to shirk, *viz.*, do we, or do we not, believe what she says? Is her word to be trusted even to the same extent as we should trust the word of any man or woman we know in everyday life? It would surely seem strange to the casual observer that the answer to this question appears to be in the negative, in a Society which lays no small stress on truth, even among its obscurest members! But let us ask ourselves, with her own words before us, do we, or do we not, believe her when she says we have entire liberty to use our private judgment to the utmost limits of its capacity? If we do, then point (a) is disposed of, and we may vote for or against Mrs. Besant "on her own merits" (if we are able to discern them!) and exercise our British prerogative of weighing everything in the Universe in our particular pair of scales. A highly proper and desirable proceeding, as I should be the last to deny, so long as we remember that there *are* scales a size larger, and therefore able to hold what ours can't, to be found here and there.

To proceed to the next point (b). Referring to the question as to whether, if Mrs. Besant were to be elected, she would use her position to reinstate Mr. Leadbeater in the T.S., Dr. Wells says: The price we are asked to pay for having Mrs. Besant for our President is that Mr. Leadbeater is to be restored to his place as recognised Teacher of the Society." * Now, here again we have Mrs. Besant's own statement, clear and definite as her utterances usually are; but Dr. Wells in a short appendix to his article, tells us that he cannot take her seriously, in effect, that *he* does *not* believe what she says! What she does say is, however, this: Asked by cable if, in the event of her election, she would "permit X's (Mr. Leadbeater's) re-admission" she answers, "If publicly repudiates teaching, two years after repudiation, *on large majority vote of whole Society* (*italics mine*, E. M. G.), would reinstate, otherwise not."

It is surely a liberal education in the study of human nature to see the havoc played in man's critical faculty by selfish fear and prejudice. This cable has been construed by some as a condoning on Mrs. Besant's part of moral evil! and by others as a further instance of "tyranny." To deal with the latter first: how about *tyranny* if she had merely cabled "on no account readmit"? Is a "large majority vote" the usual method of tyranny? To take the second

* "New Basis of the Theosophical Society," *Theosophical Review*, April, 1907.

and more universal construction put upon her answer, especially when taken, as most people *have* taken it, in conjunction with her article in March T.R., "The Basis of the Theosophical Society." Miss Ward suggests, and probably with good reason, that the article in question does not definitely refer to the case of C. W. L. and was not intended to be in any sense special pleading for him. This may very well be so, but I think no thoughtful reader can fail to come to the conclusion that even *if* so, her attitude would still be the same in regard to him in so far as *expulsion* from the T.S. is concerned. Let me here point out that Mrs. Besant is not questioning the right of individual action, or of collective action on the part of bodies of individuals ; she carefully guards herself from misunderstanding there, in her paragraph beginning, "I do not question the right of any Branch, etc." The point she raises is whether *expulsion from the Society* is desirable, be the wrong-doing ever so culpable, the moral disease ever so dangerous. Mrs. Besant emphatically pronounces **against** expulsion, and for this she is accused, both openly and by insinuation, of condoning and thinking lightly of moral evil !

May I take an analogy which seems to be a very close parallel, and ask you to consider for a moment the treatment of physical disease in the ordinary life of the world in which we live.

What do we find when we look at the treatment of disease among savage and primitive communities ? Expulsion, abandonment, desertion for the sufferer : panic, selfish fear, inhuman cruelty on the part of those who still have a whole skin ! Yet with the knowledge of the laws of sanitation and hygiene, and with the development of the philanthropic instinct we find the point of view has somewhat changed ! The sick person is no longer *expelled from the community*, he is nursed and tended *within it* ; and if his complaint be incurable he is watched and carefully prevented from spreading disease in its more loathsome forms. Yet who is there who would assert that in the eyes of an experienced physician a case of confluent small-pox is less "grave" than in those of a panic-stricken savage ? or that by his treatment of the evil he can be said to incur the charge of *condoning* it ? We have heard a good deal lately of Mrs. Besant's fall from the moral and spiritual altitudes from whence she gave us such books as "The Outer Court." Personally I see very little difference between her point of view to-day and when she wrote the

following words : " Within that calmer atmosphere of the Court of the Temple there is no place for anger of any sort, even though the anger be purged from personal antagonism. For the aspirant has now to learn that those who do the wrong are also his brothers and that they suffer more in their wrong-doing than do their fellowmen by the injury they may inflict ; he has to learn that this noble indignation of his and this passion of his against the wrong . . . is not the characteristic of the soul that is striving onwards towards the Divine."* It may be argued that *we* are not there yet ! That if Mrs. Besant is capable of acting from that standpoint we are not ! Granted. But is that a reason for hurling anathemas at her head and suggesting that she no longer takes her stand on Truth, Righteousness and Purity ! She ends her article " Thus believe I," but she began it by recommending each of us to think of it for ourselves. " You did right to doubt, for it was a doubtful matter " are the words which she quotes as applying to this question. Let us differ, if differ we must : but let us not call her immoral whose morality transcends our own !

For of a truth—I believe that is the crux of the whole question,—I cannot but feel that it turns upon our relative stage of development ; and while quite prepared for the outcry that such a statement will raise in many quarters, I cannot end this letter without making unequivocal testimony to the faith that is in me.

I think I have said enough to prove to all fair-minded readers that I claim for Mrs. Besant no sort of autocratic position in the T.S., that I am as far from wishing to see her its " Pope " as she is herself. But I do claim for her the right to use *her* individual judgment from *her* standpoint, without insinuations being made to the effect that she has her spiritual house swept and garnished in readiness for the entrance of devils, or that her mental condition is such that the truest friendship is shown only by keeping her out of the office of President.

I believe, as I always have believed, that she *is* ahead of the rest of the members of the T.S., in development ; that she is just a rung or two above us on the evolutionary ladder. I believe with Browning in the years of life of learning (in this case the *lives* of life and learning) " which wear the thickness thin and let men see,"

* " Outer Court " p. 30.

and I appeal to the hundreds who have felt this also when they crowded the public halls where she has lectured and the private houses when she could be interviewed ! “ What went ye out for to see ? ” A society lady in a silk-lined skirt, claiming to give psychic secrets to the curious in phenomena ? A scientific thinker perhaps, or a philosopher ? Or a blend of religious revivalist with theology up to date ? Was she any of these—or all of these, or something more than these when she gave such lectures, as, “ The Evolution of Life and Form,” in 1898, or “ The Christ,” in 1899 ? Was she any of these or more than these to all the men and women who occupied every moment of her time with their personal difficulties and private problems ? To these men and women I appeal ; I ask them to put the question fairly and dispassionately in the light of past experience and of what she has herself stated in the present crisis, whether her claim to their faith and support is such as they can acknowledge and testify to with their best reason and judgment. If so, let them ratify the nomination of Colonel Olcott ; if not, let them vote against it. But let it not be because they have listened to any voice but that of the impartial testimony of their own heart. Impartial did I say ? May I be pardoned if I find it hard to imagine such a position when the scale on one side must surely be weighed down by gratitude, if not by veneration and by love, born of long years of mutual confidence and of that relationship of Teacher and taught, which even our boasted Western independence has surely *some* place for in the T.S. !

E. M. GREEN.

ILLUSTRATIVE STORIES.

[Concluded from p. 592.]

UNSEASONABLE HOURS.

10. STORY OF THE STOLEN BRACELET.

ONCE upon a time a certain King of Benares accompanied by his sons and daughters went for a bath in the river. On arriving at the spot reserved for royalty, they all pulled off their garments and ornaments and, leaving the same on the bank, stepped into the river. The sentinel who was told off to guard the royal apparels, walked to and fro and kept gazing at the king's party sporting themselves in the water. In the meantime a tramp came thither and passed by the spot where the royal party had placed their dresses.

After a while a monkey seeing some dazzling object among the dresses, descended from a tree, and quietly sprang upon a golden necklace and ran away with it unnoticed by the sentinel.

After the bath the royal party, beginning to put on their garments and ornaments, found a golden necklace missing and instantly questioned the sentinel, who, being woe-struck and suspecting the tramp who had passed by that unfrequented spot at that unusual time, said that such a person carried it off. On search being made the man was pounced upon with suspicion, and he, fearing to deny the charge on the face of the evidence of the king and the sentinel, said that the necklace was given to the Sitâna of the town. Upon the Sitâna being questioned, he also fearing to deny the charge, said that it was given to the Pundit (a teacher, of great erudition). The Pundit being questioned promised to return the necklace within a month.

The Pundit, the Sitâna, and the tramp got together and talked about the stolen necklace. On the facts of the case being now laid before this council, the Pundit enquired what kind of animals there were near the bank of the river, and was told that there were some monkeys. Thereupon he had [some garlands of flowers made and seizing several monkeys in the neighbourhood tied these garlands round their necks and let them off.

Noticing these garlanded ones, the monkey who had pilfered

the necklace went in search of it and came amongst his companions, putting it on his neck.

The Pandit then had the monkey seized and producing it before the king he explained how the necklace had been pilfered by the monkey, watching the remissness of the sentinel. The king was greatly pleased at this and thanked the Pandit, if not for whose ingenuity three innocent men would have been punished. Owing to the foolish man going about at an unseasonable time through a forbidden spot, set apart for royalty, he was pounced upon with suspicion and became subjected to great worry and trouble, and but for the ingenuity of the Pandit he would have implicated two others in the matter.

DANCING.

11. STORY OF A WEALTHY PRINCE.

There lived at Benares a prince who belonged to a family worth eighty million gold coins. His parents thinking that there was sufficient wealth for him to support himself, decided not to teach him any profession, but only taught him dancing and singing. In the same town there was a princess who belonged to a family worth eighty millions of gold coins. On the same grounds she was also taught only dancing and music. When they grew older they were married and after some time, both their parents died, and the wealth possessed by these two families was now owned by one of them. Thrice a day the prince used to call on the king. Now those addicted to drinking in that town determined to cultivate a desire in the mind of this prince for intoxicating drinks. Watching him going to the king and returning home, they drank liquor, ate fried meat and the like, so as to be seen by him, and said within his hearing, "Oh, may that good Prince live for one hundred years, for owing to him we are enabled to enjoy ourselves." Having overheard these utterances, the prince enquired from his companion what they were drinking, whereupon he replied, "They drank a liquor which is superior to all other drinks in the world." The prince then sent for some and began to drink little by little in privacy. Those addicted to drinking having learned of this, went and joined the prince, who gradually gained a large number of such companions. Now the prince used to send for liquor worth 200 or 300 pieces of money at a time, and when in an inebriate state would present to clever musi-

cians 1,000 pieces of money at a time. After the lapse of a few years the Prince had squandered all the wealth he possessed, and finding that his own wealth was spent, he began to draw on that of his wife. Some time after, he squandered all her wealth also, and then he began to sell his household effects, gardens, and fields, utilizing the proceeds of the sale for dancing, singing and drinking. When they were advanced in years, the house wherein they lived was acquired by another person, and they were turned out of it.

Having no other place to go to, they sought shelter by the wall of another house and went out begging. While thus engaged they arrived at a place where Bhikkhus were fed and took the food that was thrown away by them. Lord Buddha noticed this and smiled. Ānanda Thera thereupon enquired what made Buddha smile, to which the Lord replied, 'Look Ānanda at that Prince, who having squandered 160 millions of gold coins, is now reduced to beggary. Had he led a good life he would have had the fortune to attain to Arahatsip, and his wife would have attained to the state of Sôwan. Had he been steady when young, he would have been a prominent citizen of the town. Now he has been reduced to such indigent circumstances, that he is like an infirm fish-hawk, stuck in the dried mud of a pond having no fish. Let the thoughtful man consider the incalculable misery which this prince and princess were subjected to and refrain from indulging in dancing, singing, instrumental music, and the like.

[Parâbawa Sutta Aththavannanâ.]

GAMBLING.

12. STORY OF ANĀTHA PINDIKA'S SON.

Once upon a time the Lord Buddha was residing at Jetawanarâma. Anâtha Pindika had a son who was greatly addicted to gambling and indulgence in intoxicating liquors. He was given a large sum of money wherewith to trade and make a source of income to support himself. But, instead of investing this money in some profitable undertaking, the foolish nobleman joined vicious companions and went on squandering it little by little in gambling. Within a very short period, the nobleman, to his great surprise, one day found that he had spent everything he possessed, without reserving a portion even to support himself. Reduced to indigent circumstances, he went

to his father imploring for compassion and informed him of the hardship that he was enduring. Anâtha Pindika admonished his son, warning him of the evil consequences resulting from indulgence in gambling, and again gave him 500 pieces of gold, requesting him to invest the same in some commercial transaction. Having lost this money a second time in gambling, the imprudent son came to the father for some more money. Having given it to him Anâtha Pindika informed the Lord Buddha of the circumstance. The Lord hearing how on two previous occasions the foolish son wasted large sums of money, described his life in a previous incarnation.

Once upon a time when King Brahmadata reigned in Benares the Bodhisattva was born in a town as a wealthy man. Amongst other charities he practised he had a large alms-hall whereat alms were given to the poor daily. When his span of life drew near he ordered his son to continue daily the charity at the alms-hall. After death the virtuous man was born as the Sakka Deva, and desiring to know how his son was progressing, he looked round and found him reduced to dire distress. Out of compassion for the imprudent son, the Deva visited the abode of men and gave the son a pot, telling him to bestow great care upon it, for so long as it would be preserved it would give whatsoever the son desired. Bidding him thus, the Deva returned to his abode. Now the son began to spend the treasure he received in the pot on gambling and drinking. One day while in an inebriate state he began to sport with the pot, which fell to the ground and was smashed. After this had happened he lost all the treasure and was reduced to great misery. Had this man bestowed great attention on the pot presented to him by the Sakka Deva, he would not have been in want, but since he smashed it he brought ruin upon himself.

In like manner, whosoever indulges in gambling and drinking without considering the difficulty of acquiring riches, will become subjected to incalculable grief and misery, both in this world and in the world to come, and will not be respected by people.

[Parâbawa Sutta Aththavannanâ.]

EVIL COMPANIONS.

13. STORY OF DEVADATHTHA.

The Lord Buddha once lived in a mango grove at Anupia within the territory of Malla Princes. Six princes, relatives of

Buddha, namely Bhaddiya, Ānanda, Anuruddha, Bhagu, Kimbila ———, and Devadaththa, were admitted to the Order by the Lord. Devadaththa learned a spell wherewith he could perform a miracle. Now, at this time, a large concourse of people assembled at the monastery and made offerings to the Lord and the other disciples, amongst whom were Devadaththa's companions, but none either enquired about Devadaththa or made any offerings to him, nor did any one even remember his name. He thought of securing a companion, and his choice fell on Prince Ajatasattu, the son of King Bimbisara. Assuming the form of one over whose body there were cobras, Devadaththa went through the air and sat upon Ajatasattu's lap. Bewildered by this incident the prince asked, ' Who are you ' ? ' I am Devadaththa ' replied the visitor, and again changing his form appeared as a Bhikkhu. The prince now began to bestow great attention on this Bhikkhu, who, seeing the great homage paid to him, aspired to become the chief of a chapter of Bhikkhus. No sooner had he thought of doing so than he lost the power of working miracles. At a time when the Buddha was preaching to a large audience of kings, princes, and other people, Devadaththa approached him and on bended knees and with uplifted hands said to him, " Lord, you are now infirm owing to old age. You should not trouble so much as that. I shall look after the Bhikkhus. Do you, therefore, give the Bhikkhus into my charge." The Lord rejected this proposal, at which Devadaththa became greatly annoyed and went away, the Lord declaring that neither he nor any other Bhikkhu would be responsible for Devadaththa's actions.

Devadaththa, thinking to wreak vengeance on the Lord, went to Ajathasattu and by telling him many things induced him to kill his father, the King Bimbisara. Devadaththa said that he would kill the Buddha, and himself become the chief of the Order. The prince now became the King of Rajagaha and tried to help Devadaththa to harm Buddha by sending a gang of executioners. These men, on approaching Buddha, heard him preach and attained to the state of Sōwan, and returned to their homes. Devadaththa, resolving to do the work himself, climbed the Gijjakuta Hill and rolled a huge stone over the place where the Lord sat, a chip from which struck the Lord and hurt him. Failing to kill Buddha in this manner, Devadaththa made Nālāgiri, the chief elephant of the king, drink toddy,

which intoxicated him, and then caused him to be let loose, so that he might meet with and kill the Buddha. Seeing the elephant coming, Ânanda Thera came forward to sacrifice his life and save Buddha, but he by touching the elephant's trunk subdued him and went on to the Vihara.

Until this day the people were not aware of the various steps taken by Devadaththa to kill Buddha. Now it afterwards became known amongst the people that King Bimbisara was murdered by his son at the instigation of Devadaththa, and that Ajathasattu sent the executioners to kill Buddha at Devadaththa's instance, and that it was Devadaththa who rolled the stone, and sent Nâlâgiri to kill the Lord. Hearing of these different attempts there arose a great consternation amongst the townsmen. The king, hearing of this consternation amongst his subjects, became alarmed and discontinued to help Devadaththa. The townsmen also did not give him any alms when he went on the begging round.

Devadaththa then induced a number of Bhikkhus to desert Buddha, and along with them went to Gaya Sisam. Sometime afterwards these Bhikkhus returned to Buddha with the exception of one named Kôkâlîka, who had struck Devadaththa on the breast with his knees. As a result of this blow Devadaththa lay ill for nine months and then desired to see the Lord, for he said, "He bore no hatred towards me, though I did much to offend him." Devadaththa was then carried on a bier to be taken to Buddha, but on his way he died, the earth opening and swallowing him up, and was born in the Avichi hell.

Prince Ajathasattu, who subsequently became a very pious devotee and a prominent supporter of the religion, was led astray by bad company and killed his father, in consequence of which heinous crime he was also born in the Avichi hell after death.

[Dhammapada Aththa Kathâ.]

INDOLENCE.

14. STORY OF CHÛLA KÂLA.

There were three brothers named Mahâ Kâla, Majjuna Kâla and Chûla Kâla in the town of Sethauwa, the two former being merchants by profession, and the latter engaged in no particular work.

Mahâ Kâla and Chûla Kâla once took cartloads of merchandise for sale to Sâvaththi, and there was a camping-ground between the Jetawana monastery and the town ; they untied the carts there. In the evening they observed a crowd of people bearing flowers and frankincense in their hands wending their way towards the monastery. Mahâ Kâla entrusting the carts to his brother went to the monastery to listen to the expounding of the doctrine. The Lord, noticing Mahâ Kâla, preached a sermon befitting his life. Upon hearing the sermon there arose in him a desire to join the priesthood and he informed the Buddha of it. He then came to his brother and told him of his intention, whereupon Chûla Kalâ dissented. But notwithstanding his opposition, Mahâ Kalâ joined the fraternity, and sometime after his brother also did the same.

Mahâ Kalâ now began to concentrate his mind and made strenuous efforts to dispel the passions arising in the mind, but Chûla Kâla was lacking in energy and his senses fell an easy prey to what was alluring. He retired early in the night, slept till sunrise, and was slothful in his endeavour to observe the precepts and was indifferent in attending to the duties devolving on a Bhikkhu. When he arose from sleep he was accustomed to think of his home affairs. Though he was astonished at the indefatigable energy displayed by his brother in the priestly duties, yet he remained indolent. After the lapse of some time Mahâ Kalâ attained to Arahathship, thus realizing the expectation which he entertained when joining the fraternity. Going from village to village the Lord Buddha, attended by a retinue of Bhikkhus, visited Sethauwa, the town from which Mahâ Kalâ and Chûla Kalâ came. The relatives of these two Bhikkhus, desiring to get them disrobed, invited the Lord and his retinue of Bhikkhus to come to their home for the midday meal. Mahâ Kalâ requested Chûla Kalâ to go ahead, in order to have the seats prepared in time. The custom was to have a seat for the Lord prepared in the centre, and on either side seats for Sariputta Thêra and Moggellana Thêra, the former to the right and the latter to the left of the Lord. When Chûla Kalâ arrived at his home the residents began to treat him with mockery. When he ordered the inmates to place higher seats in the front, they placed lower ones there instead. They then began to befool him by addressing him with such questions as these : With whose permission did you join the priesthood ? Why did you come

hither ? Who gave you the authority to command us ? What have you been learning all this while ? Why do you not prepare the seats yourself ? Finally, they pulled off his robes and made him cover his body with white cloth. Crowning him with a wreath of variegated flowers, they requested him to go forward and welcome the Lord. As he did not properly understand the duties of a priest, he considered it no shame to do as was requested, and going forward conducted the Lord and His companions to the house. On the second day Chûla Kalâ's relatives invited the Buddha for alms, and another Thêra went to their house to have the seats prepared for the company of Bhikkhus. At the termination of the meal Mahâ Kalâ was deputed to preach to the donors of the alms, and the Lord with the rest returned to the monastery.

Some of the Bhikkhus disliked the idea of Mahâ Kalâ being left behind, considering how Chûla Kalâ was befooled the previous day. A short time after, Mahâ Kalâ's wife and other relatives came round him and commenced to shower forth many absurd questions in the same manner as was done to Chûla Kalâ. Perceiving that they were bent on foolery he got up from his seat and by virtue of Irdhi powers, raised himself above the house and went through the air to where the Lord was, and falling at His feet worshipped him.

Now, at this time the Lord was explaining to the Bhikkhus the difference of character of Mahâ Kalâ and Chûla Kalâ. As Chûla Kalâ was lacking in energy, lazy, and slothful, he was unable to master his senses or to understand even as much as going, standing, sitting and sleeping properly. Owing to his indolence he was unable to lead the life of a layman and become wealthy ; owing to lack of energy he was unable to subdue his passions and attain to Arahathship like his brother.

By becoming a victim to indolence he became subjected to great misery and grief and failed to pave the way for the emancipation of his sins.

[Dhammapada Aththa Kathâ.]

FROM CHAOS TO COSMOS.

I N approaching the large general subject indicated above it will be convenient to present the first thought from one's personal point of view ; to place before you the leading features of our theme as they are presented to my consciousness for contemplation : *firstly*, as I look out from my limited purview of the starry heavens above, and then turn my gaze on my own small circle of the surging and warring elements of contemporary life, which are in constant collision around me ; and, *secondly*, as I turn the eye of the mind inward and view their operation, their activity, their defeats and victories in my own soul ; not forgetting their necessary reflection in my actions, my life and walk in the world. In other words, I wish our study to be practical rather than speculative. In occasionally giving free play to the imaginative faculty, we would before all hold the practical issues well in view. In the language of a Christian Apostle, " Seeing that these things are, what manner of persons ought we to be in all holy ways of living and godlikeness ! "

I therefore invite your attention to, and contemplation of, the evolving Universe as being conceived, constructed and sustained on moral, ethical and spiritual principles. I conceive of the Cosmos as the embodiment of the highest processes of intelligent thought on lines of mathematical precision ; there is underneath the turmoil, the chaotic confusion as viewed outwardly, the Law of perfect Cosmic order. I picture to myself both aspects of the world processes, the chaotic and the cosmic, as one vast living organism with an infinite variety of parts. I think of the wild whirls of intensest thought, feeling and passion as having their place in the moral sphere, as truly as the wind, the storm, the cyclone, the earthquake and volcano, in the physical. I think of the ethical principles of morality, justice and severity (viewed as thoroughness), as the matrix of Divine Love and Compassion, and of the Fatherhood of God. " The Voice of the Lord is upon many waters, the God of glory thundereth," ere the ' still small voice ' of sweet peace and holy calm can be heard, listened to and appreciated.

By the force and energy of the interplay of the opposites of good and evil, moral power and ethical principles are generated and their stability assured. Let us rest in the assurance that moral principles have their field of action, guide and rule the universe—from the grain of sand to the planet, from the microbe to the archangel.

In all languages there appear to be certain words or terms which convey a great fulness of meaning and significance ; which sum up for us entire volumes of thought, feeling and emotion ; and which embody vast systems of scientific, philosophic or religious beliefs. In our own English tongue we have many illustrations in the form of opposites ; as Devil and God ; Evil and Good ; Hate and Love ; War and Peace ; Turmoil and Contentment. In our theosophical studies there are certain terms, words and phrases which to the students among us are beginning to convey some faint ideas of what they contain and convey to the students of the language and peoples from whence they are derived. On account of the comparative poverty of our English tongue, in philosophic, metaphysical and spiritual nomenclature, its inability to convey to us the fulness of the New Thought which is waiting expression for us peoples of the western world, we are gradually incorporating from the Sanskrit, which contains the rich Hindu literature of the past, such words as *Âtma*, *Buddhi*, *Mânas*, which connote the characteristics of Deity and Humanity in such an immense variety of forms. Again, there are *Brahman*, *Mâyâ*, *Karma*, *Ânanda*, *Nirvâna*, each of which might well engage the time allotted for a lecture, to convey some faint idea of the treasures of thought and spiritual fact they embody.

Perhaps of these words, the term *Mâyâ* approaches nearest to our present subject of study. How wonderfully full of significance, how expressive it is of the world-processes, the following quotation evinces : " Truly unspeakable is the *Mâyâ* side of this world ! How beautiful and romantic on the one hand, and yet how horrible and wretched on the other. Yes, *Mâyâ* is the mystery of all mysteries, and one who has understood *Mâyâ* has found his own unity with **BRAHMAN**—the Supreme Bliss and the Supreme Light."*

H. P. B. describes *Mâyâ* as Illusion : the Cosmic power which renders phenomenal existence and the perception thereof possible. In Hindu philosophy that alone which is changeless and eternal is

* " Doctrine of the Heart," p. 36.

called *Reality*: all that which is subject to change and differentiation and which therefore has a beginning and an end is regarded as *Mâyá*—illusion."

"Vanity of vanities, all is vanity," exclaims the Jewish sage; and again, in contrast, "At thy right hand are fulness of joys and pleasures for evermore."

In the old Persian and Zoroastrian religions and philosophy we find a variety of nomenclature descriptive of, and containing varieties of, thought and belief which are as truly vital realities now as in those far-off ages of which they give some faint echoes. To name two terms only, Ahriman and Ahura-Mazda; what intensity and fulness of meaning they convey even now to one who sympathetically, yet cursorily, skims the literature to which they belong. In these expressive words you have vividly summed up the universal conflict in Nature, the manifestations of the operation of the *One Supreme Life* in the worlds of physical and lower spiritual nature. So intense and far-reaching is the conflict, and so true to the actualities of the case is the picture presented, that these terms have as it were embodied within them in vivid personal form, the dual forces by which the world processes are animated and sustained, until they are ultimately evolved into the glorious unity beyond.

It is inevitable that they should assume to the common mind, among the uninstructed in spiritual realities, the appearance of great and terrible personalities; as only in pictorial presentments can the unevolved and ignorant obtain some faint glimpses of abstract truth. Ahriman, the incarnation of Evil and Hate, from whence Diabolos, the Christian Devil; Ahura-Mazda, the incarnate power of Goodness (God), Justice and Love, the enemy of Ahriman with whom he is in eternal conflict, summarised the invisible world-powers in conflict. In the smoke and dust, the turmoil and the pain, we are all involved; for "the entire creation groaneth and travaileth together in pain until now;" until the 'Man-Child' shall be brought forth and enthroned, for whom the nations wait.

Thus in those far-away times were summed up in vivid fashion the opposites of Hate and Love, of War and Peace, Evil and Good Devil and God.

In the beautiful old Grecian tongue, the language of philosophic thought and nomenclature for the western nations, there are many

characteristic expressions which contain and convey great fulness, variety and depth of meaning. Among them are such terms as Aeon, Logos, and the antithetically contrasted pair which we have under consideration : Chaos and Cosmos, and many others which will occur to the student of Grecian lore. Let us briefly and cursorily examine the great world-process, the mystery of which and its outcome is summed up, veiled and yet revealed, in these expressive forms of thought.

I. The Universal Cosmic process, from Chaos to Cosmos : (a) In its physical or external, and (b) in its spiritual and internal aspects.

II. In its activities on the life side of Nature. (a) Life below the Human, in Vegetable and Animal, (b) Human in its outer activities, and (c) the inner spiritual conflict, its issue.

We have in the first place to direct attention to the Universal Cosmic processes which are ever revealing themselves in the war of the underlying powers within the physical elements which compose the profoundly vast and immeasurable scheme of the Heavens.

Take any well marked and comprehensive chart of the starry heavens, there at a glance you will obtain a bird's-eye view of the varied processes from Chaos to Cosmos, by which the One, the Universal Life carries forward to completion the vast processes of world-formation.

In a recent number of *Knowledge*,* there is an article by J. E. Gore, F.R.A.S., entitled "The New Cosmogony," of which I shall avail myself. It is written in contravention of La Place's nebular hypothesis, and it contains an interesting statement of recent advances in astronomical science, acquainting us with the methods by which old theories of the world processes are being discarded for apparently more correct generalisations. As the theory Mr. Gore outlines appears to be much more in accord with the occult theory with which we are familiar than that which it displaces, it is of great interest to us, giving further confirmation to the general correctness of the lines upon which these studies are directed.

An idea of the new hypothesis may be best conveyed by a few quotations from the article. It commences :—

"In LaPlace's Nebular Hypothesis, the original mass from which

* September 1906.

the solar system was evolved, was supposed to consist of gaseous or meteoroidal material filling a space of spheroidal form and extending to the orbit of the planet Neptune, or somewhat beyond it. If a gaseous state be assumed, the whole mass was supposed to be in hydrodynamical equilibrium, and rotating in a period equal to the period of revolution of the present farthest planet. We might also assume that the original mass consisted of a gigantic swarm of meteorites, for Prof. G. H. Darwin has shown that such a swarm would have nearly the properties of a gas. On either assumption the mass would contract by its own gravitation and, the angular velocity gradually increasing, the centrifugal force would in time flatten the spheroidal mass at the poles. From this flattened spheroid La Place thought that rings would be detached at certain intervals, and these rings consolidating would eventually form the planets and satellites of the Solar system as we now see them."

"It has been shown however by Mr. F. R. Moulton, that the matter detached from the rotating gaseous spheroid would be 'shed continually,' and that no separate rings could be formed. This would occur whether we consider the original mass to have been gaseous or composed of meteorites. But supposing the rings to have been, by some miracle, detached from the parent mass, we should expect to find that the plane of Mercury's orbit would deviate less than the other planets from the average plane of the Solar system; also that the orbits of the 'terrestrial planets,' Mercury, Venus, the Earth, and Mars, would be less eccentric, that is, more nearly circular, than those of the outer planets. But the known facts concerning Mercury's orbit are quite opposed to these conclusions. The inclination of its orbit to the plane of the ecliptic (70°) is greater than any of the large planets, and the eccentricity of its orbit ($0^\circ 20'$) is only exceeded by that of some of the minor planets between Mars and Jupiter. Further, Moulton shows that the distribution of masses among the planets of the Solar system indicates that the original nebulous mass must have been very heterogeneous and not homogeneous as La Place's theory postulates."

"There are numerous other difficulties connected with La Place's Hypothesis. . . . and for some years past it has become increasingly evident that it must be abandoned for something better in agreement with modern telescopic discoveries. The idea that the

planets were formed by the condensation of rings detached from a nebulous mass is an hypothesis for which we find no warrant in the heavens. La Place's idea of a Nebular Hypothesis was probably suggested by a consideration of Saturn's rings. But modern researches on tidal action tend to show that this wonderful system was not originally formed as a ring left behind by Saturn during the progress of condensation from the nebulous stage. . . . "

"We see in the heavens numerous forms of nebulae—spiral nebulae, planetary nebulae, etc.,—but there is no real example of a ring nebula. Those which have been termed 'annular nebulae' are most probably spiral nebulae seen foreshortened. Of the numerous nebulae recently discovered with the Crossley reflector at the Lick Observatory, it is found that a large proportion are spiral, and that practically all the spirals are lenticular or disc-shaped. Many of them are relatively very thin. At one time the photographs of the great nebula in Andromeda were thought to show signs of ring formation, but Dr. Roberts, describing his photograph of this wonderful nebula, says : 'That this nebula is a left-handed spiral and not annular, as I at first suspected, cannot now be questioned ; for the convolutions can be traced up to the nucleus which resembles a small bright star at the centre of the dense surrounding nebulousity.' Even the 'ring nebula' in Lyra, which is sometimes adduced as an example of ring formation, was found by Prof. Schaeberle, of the Lick Observatory, to be 'a two-branched spiral which commences at the central star, and in a clockwise direction energises on opposite sides near the minor axis.' Even the apparent ring form of this nebula seems to be fictitious. Instead of being annular in shape, it appears to be a hollow spheroid, the ring presenting the thickness of a shell. So, of any one who still persists in maintaining the theory of ring formation in nebulae it may be said that the whole heavens are against him"

"The heavens which are clearly against La Place's Hypothesis, are strongly in favour of a new theory, a new cosmogony, which will probably stand the test of mathematical analysis. This is, the evolution of suns and systems from spiral nebulae. Of the half-million discovered with the Crossley reflector, a large proportion are spiral, and the study of these remarkable and interesting objects will probably form an important portion of the work of future astronomers."

After giving various interesting quotations from the investigations

and mathematical calculations of various astronomical scientists, the writer has the following suggestive passage with which we close our extracts :

“Now it is a remarkable feature of Spiral Nebulae that the spiral branches (usually two) almost invariably issue from the central nucleus at diametrically opposite points, thus agreeing with the new hypothesis. The spirals which we see in the heavens are, of course, constructed on a colossal scale, and probably represent a stage in the evolution of star systems rather than solar systems like ours. But the principle would be the same in both cases.”

W. A. MAYERS.

[To be continued.]

THE BASIS OF THEOSOPHIC MORALITY.

THE recent events in connection with Mr. Leadbeater and the pronouncement thereupon of the Grand Old Man of Theosophy, and the article on “The Basis of the Theosophical Society” from the pen of our revered leader, Mrs. Annie Besant, have caused a flutter and a searching of hearts amongst the members. Some are content to swim on with the tide of authority, and accept without demur the official presentment. Others, on the contrary, would very much like to enter into the fundamental principles involved, ere coming to any conclusion on the subject. It behoves us therefore to try to find out the position of the Theosophical Society so far as morals are concerned, and educe, if possible, the principle, if any, which should govern the attitude of the Society in this particular.

If the questions involved did not vitally affect the constitution and the future of the Theosophical Society, if the doctrines propounded come not from responsible and accredited personages, perhaps then it might have been our duty to allow things to go their even way, relying on the wisdom that is behind the Society to mould events. But as the questions are momentous ones, involving not only the relations of members, *inter se*, but also affecting the work of the Society, in a not quite favourable world, it is our Dharma to speak out, our duty to take up arms against things which are apparently threatening the movement. We have therefore to think and discuss the problem

without any sort of bias whatsoever. Reverence to one's teachers is a virtue, and one which we can not sufficiently emphasise. But there are moments in the lives of individuals as well as of a Society, especially in India with its t̄amasic atmosphere, when reverence unal-
lied to understanding, passive reverence, becomes a weakness which we should surmount. Unenviable though the position may be, and galling to a sensitive mind, yet sometimes we have, like Arjuna of old, to make our stand against our very preceptors, and, if the situation so demand, fight for what we take to be our own Dharma under the unspoken guidance of the silent charioteer within.

We must begin by clearly realising that the Theosophical Society, consisting as it does of individuals, exists only in order that it may discharge certain functions with reference to humanity as a whole. Were it not for the fact that the Society is to be a nucleus from which should radiate ennobling influences all round, thereby furthering human evolution ; were it not for the fact that the only justification of the Society's existence lies in its possible power of affecting for the better, the life and morals of the world around us, and that the actions of members must in some measure, at least, subserve this common purpose, we would be justified in holding any and every opinion and acting up to it. But if the Society is to exist for the sake of the world, and not simply for high disciples functioning on empyrean heights, then the position that the Society takes is one of infinite moment to every one of us, and more so to the world around us. In deciding the present question therefore we should not merely be content with discovering fundamental principles, but we should also consider that we are really striving for the whole of humanity, and that we have the well-being of the world around us in our keeping. The question therefore is not simply one of "popular plaudits" as it has been recently put, but one which will decide the whole future of the Theosophical Movement and its position in the world.

Since the Society exists for the sake of humanity and not simply as a background for individual altitudes, the standard of morality obtaining in the Society should be one which harmonises, or at least does not violently clash, with those of the people around us. For what is morality but a stage in the life of the individual in which some personal factors are sought to be eliminated in order that a higher synthetic unity with all around us may result ? Ethics thus

may be termed a Science of Relations—an adjective science, which so qualifies and limits the separative individual in us that thereby we may approach at least one step nearer to the unity. This unity may be regarded as the transcendent unity of man with his Maker and consequently with the whole world, which is the expression of the Self, or it may be the unity which recognises that, as Mrs. Besant has told us in *Some Problems of Life* (Page 29), “not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.” Indeed no system of ethics there can be, unless it be spiritual in its foundation and recognises the one Spirit as the life in all. Right or wrong, therefore, can have but one meaning and purpose as helps to the recognition of the One Life—the life of the organic Unity of the Self, and later on, the transcendental unity. Just as the cells which go to form our bodies are healthy in so far as they can subserve the life of the organism, and the solidarity which is the life of the body, and just as these individual lives must be co-ordinated with this view, so too, individuals forming a society or a nation have in some measure to sacrifice what looks apparently like individual liberty, in order that the whole may progress. In the void of space, or on the misty heights of selfish occultism, right or wrong may not and does not exist in the same sense as it does down here. It may exist, and many of us believe it does exist, as the powers of the transfigured self which make for unity and not difference; peace can only come, when the human soul knowing the divine within as being also the divine without, though manifesting in time and space, realises the true unity where the individual and the world are both seen as verily the one self *without* any difference. It is then that external compulsions, the sanctions of law, morality, religion, are seen as the expressions merely of that divine unity towards which the whole creation moves.

If morality and ethics be thus the expression of the unity of the self, what then is the meaning of the limitations which down here are placed on our individual actions, etc? To understand this we must realise that the true individual is the really indivisible, not because of its rigidity but rather because it is incapable of division, for is it not the self, the “I” as well as the all? With us, in the lower planes, the “I” is always in antithesis to the “all.” It is as though the unique and all-pervading self tried to realise its divine nature by first of all

projecting itself in time and space as concrete centres of individuality which because of separation realises in some measure what is meant by the uniqueness of the self. The Universal Self thus becomes the individual with its special memory chain. For it is only when we have realised uniqueness through separation, that we can hope to realise the uniqueness of absolute unity and homogeneity. It is somewhat similar to the process by which we work out individual sums in mathematics, and then gradually understand the principles. When this uniqueness is realised—not the uniqueness of place and position, of Karma and reincarnation, nay not even of the exalted consciousness in discipleship but rather—the essential uniqueness and oneness, then can we see the same self in all things and all things in the self and of it. As a fact, evolution proceeds along both the lines of centralisation and expansion at one and the same time, and is only by sacrificing the false physical individual at the altar of morality and ethics that the physical man recognises, though dimly, the larger life of unity beyond. Sanctions of law, etc., are thus necessary, in order that by curbing the life of the false individual in its tendency to crystallise itself, the life of the self may flow outwards, and recognise its real nature in which the apparent “non-I” also can equally merge.

The trend of morality therefore is towards a larger self than that expressed in a given moment through an individual, or a collection of individuals. Being as it is, an approximation towards unity of concrete human thoughts, feelings and actions, it must depend to a very considerable extent in its manifestation on the stage of the individual concerned. But whatever be the mode of expression in any given country or individual, the principle always remains constant. And this principle always implies that the individual should not confine himself to his personal predilections, theories, or fads, but that he should always strive to solve the problem of “oughtness” of actions with reference to the larger self. This larger self may be either the transcendent, All-pervading self of Religions—variously called “Īshvara”, “Paramâtmâ or “Brahman”—or it may be the Larger Self which manifests itself as the Unifying Power, the Organic Power synthesising a series of concrete individuals constituting a community or nation. If any individual so acts that by his action he disturbs this larger self, then we adjudge his actions to be wrong, although he may have acted with the highest knowledge and the

best possible motives. It is here that there lies a considerable confusion, and we are all apt to regard morality from an individual standpoint only. Hence we must understand a little further the scope of moral actions.

It is apparent that only a portion of individual actions can come within the purview of morality. What actions are then the object of moral laws? The answer would be,—the action of an individual as a separated self, but this would not be enough. A comparative study of human laws shows clearly that actions which come under the moral law must vary with the stage of individual evolution. But in the midst of this tangle we find one great principle dimly bodying itself forth. It is, actions done *as individuals*, and tending to produce effects outside the individual, these are the subject-matter of ethics. A little consideration shows why it should be so. The lower the stage in which the separated individual is, the greater the tendency to forget the points of inter-action between individuals *inter se*. In the savage states, man is ignorant of the laws of the larger self manifesting as the laws of relation, and hence we find an entire absence of the moral element in the savage state. Actions are only pleasurable or painful. They are not moral. Gradually man comes to recognise that actions do affect others, for better or for worse, and that his actions must in a dim and chaotic way conform to the needs of the community in general. Apparently it is a limitation on the individual consciousness, but really it leads to an expansion of the separated self. Even here we are not concerned with motives, or the desire-impulses which lie behind actions. But as man develops the astral body and makes it organic; as he finds more and more the presence in desires of the element of uniformity; as he discovers that actions are really due not to external stimuli merely, but also, in a very large measure, to these impulses; these impulses come to be regarded as necessary factors in determining the oughtness of actions. It is only when desires are seen not merely as impulses to individual activity but as the expression of the larger self dawning in the minds of man, that we require all human actions to conform to this higher standard. With further evolution, as man understands that there is always present in actions the element of the determination of the will, the element of intention enters into the question. But up to this stage we are concerned with actions only,

deciding questions of motive and intention in a secondary way in so far as they affect actions. But when we recognise the astral life, questions of desire assume greater importance, and thus we find the great Christian Teacher branding the thought of lust in man as being a "Sin," recognising that desires do directly affect others apart from their tendency to result in actions.

With the recognition of thought-power in man comes to us the obligation not only to *act* correctly and *desire* correctly in a way harmonious to the larger life of the self around us, but we have perforce to recognise that even in our thoughts we must not disturb the organic unity of the self. Thus in the Law of *Torts*, it is no answer that a wrong done has been due to thoughtlessness and want of mature consideration. Society demands, for example, that a man dealing with inflammable substances must not be content simply with his own motives or intentions, but on the contrary he must think of all possible consequences apart from his motive or intention. We must not only act, but also *think*, at our peril.

Our analysis thus far has shown that morality is the expression of the life of the larger self limiting in some measure the activities of the separated self or individual. We have seen that moral laws being based on the life of the larger self, always recognise the communal life, or the life of the Unity binding together a society or nation. We have seen that actions are the expressions of the separated self in order that by going out it may gradually recognise its essential unity with other modes of life around. We have seen that desires and thoughts do not only influence actions but also affect others vitally, and that, doctrines must also be judged by their tendency to produce desirable or undesirable results outside the individual. We have noted that the uncertainty though only apparent, in moral laws of different climes, is due to the stage of individuals constituting the community. We have seen that the criminal laws of a country are the attempts to curb the separated activities of the false individual in us, in order that a larger type of self-consciousness may manifest in the life of the nation; and that these with their sanctions are not really limits to individual activities, but on the contrary should be regarded as aids, which, by curbing the individual expression in some particular ways, make it possible for the human mind to recognise the larger self exactly along these lines. As humanity evolves, as man is seen to be

the power behind actions, desires and thoughts, the criminal laws of a country expand, gradually embracing motives, intentions and even the thoughts of the individuals. We see clearly that every society has thus the right, though uncodified, of expecting the thought and desires and actions of its individual units to conform to the standard or rather the stage of the larger self of Unity which overshadows it, and finds expression through its constitution and laws. The nearer the approximation of individual expression to this common standard of unwritten principles and uncodified laws, which lie behind the constitution, the greater the possibility of the realisation by the society of its own Ideals. Punishments, or what looks like that, must always be provided, not with a view to curb the individuals and make them automatic slaves, but rather because the erring individual may realise some day the evil effects of his transgressions in disturbing the unity of the self.

Mrs. Besant has often told us that the pronouncement of a moral law in the case of a saint cursing an erring individual has the effect of impressing the consciousness more clearly on the essential points involved in a sin than would have happened if the man had been left to himself to find out through suffering the moral law violated. In intellectual domains also the value of a theory lies here. Since that is the case the authoritative pronouncement by a society on the individual conduct of one of its members has this beneficial effect of bringing out to the erring mind the principles involved.

Some further words of explanation may perhaps be useful in understanding why moral laws, and for that matter, all other laws, affect only the individual, the separated self. Thus we find in the scriptures that man beyond the Guṇas can commit no sin. To understand why this is so, I will invite my readers to the excellent chapters on the Law of Karma in that memorable book, *The Ancient Wisdom*. There we are taught how an action produces different results affecting the environment, modifying the character, and so forth. The same truth is indicated in the *Bhagavaṭ Gītā* where the *Kāraṅkas* (literally grammatical cases but really the causes behind Karma) are mentioned: "These five causes, O mighty-armed! learn of me as declared in the Sāṅkhya system for the accomplishment of all actions: The body the actor, the various organs, the diverse kinds of energies and the presiding deities also the fifth." (XVIII 13 to 14.)

These Kârakas are better understood if we regard them as the definite lines along which the individual actions tend to produce the results—lines along which the manifestations of the self take place, and by running up which we can again reach the unity of life, the self being really the one as well as the All. Actions done by the false individual produce results affecting all, in order that these apparently different departments of the one life may be unified. But for this the separated self would always remain so. All actions done in the spirit of •separateness produce results along these lines, and because so done with separateness, manifest these five-fold energies in antithesis to the separated life. But if the notion of the self be not separative, these Kârakas go to produce a conscious unity, embracing these five-fold departments of Nature, unity which is richer than the Unity of void and nothingness. Not only is this so ; if the separative conception enters into us, even in our understanding of these five-fold causes, the result would be the accentuation of separateness. Thus if we regard the body as the “non-I” our highest endeavours in Yoga can not but produce “body results,” which are called “phenomena,” and ultimately lead to rebirth, the one-self being thus polarised by our own thoughts. Is there any one of us who has transcended separateness? Are the members of the Theosophical Society beyond individuality? Are the people amongst whom we are living in realisation of the supreme Unity? We would not err much if we put a negative answer to the queries. If so, should we not regard all these five-fold factors in deciding any question of Theosophic Morals? Are not these the causes which satisfactorily account for the diversities of view regarding particular actions of particular individuals? In the article on ‘The Basis of The Theosophical Society we are told as to how public opinion varies in different climes and in different times, but what does that prove? It proves only that the Kârakas vary just as the apparent eccentric behaviour of a balloon going up into the sky does not disprove the Law of gravitation but only leads us to examine into the circumstances, so as to find out the play of opposite forces ; so also the variation in the ideas of people or nations regarding the moral quality of particular actions is no proof of the non-existence, futility and want of absoluteness of the principles which lie behind moral laws. That principle ever remains constant and always strives to harmonise the false individual by softening and toning it

down to the recognition of the needs of other men around. True, morality and definite moral laws must be relative. But the relativity is because of the various factors which lie behind actions. Polygamy may be wrong, but as Mrs. Besant has herself stated: "Polygamy, for instance, introduced relations between the sexes far better than the promiscuity which preceded it. Among people at the lowest stage of sexual relations, polygamy was a step upwards and therefore was right, not wrong. When the soul evolves, polygamy gives place to monogamy. As arising from promiscuity polygamy was an advance; as a sinking from monogamy polygamy would be a degradation.*" Would it be fair therefore that because certain nations allow polygamy, that is sufficient justification for another belonging to a different race, with different environments, to do something which is not only degrading, but immoral and criminal?

The Theosophical Society is a body of individuals who have not transcended separateness. Nay, I do not think many of its leading members have done so either. Or else we should not have so much of the preponderance of the formal element in the vivid descriptions (sometimes too vivid to be true) of the Astral Plane, etc. The Society itself, as Mrs. Besant has put it in the article under review, "Seeks to raise the level of morality by right argument and by the noble examples of its best members—rather than by the infliction of penalties on its worst." We will come to the infliction of penalties later on, but meanwhile let us try to realise the position of the Society. It must be admitted on all hands that the Society exists for the whole of humanity and that its work is the raising of the moral standard. Knowing that morality is the most concrete way of evolving the larger consciousness, its principal aim is to build up a nucleus of Brotherhood irrespective of caste, creed, race, sex or colour. It will be better if we dilate a little on this point. What is this nucleus? Is it the Executive Committee of the Society or a Section? Is it the President or any other exalted personage? Is it even the Holy Masters who are behind the movement? One can not but deprecate the way in which the Holy ones are regarded by many of our members. They are regarded as towering individualities, with immense power, capable of doing anything that they like. People are apt thus to forget a fact which is often reiterated

* "Some Problems of Life." Page 17.

in the scriptures of all nations. They forget that a Master is a Master only in so far as *He* is one with the Divine Life, so much so that the individual connotation of the "I," which to us is the only connotation, has ceased to exist in Him. A Master is *not* a Master if He has not transcended Ahamkâra. For example, there are two ways of curing a diseased person. In the one case, a highly evolved individual, knowing himself as separate from the physical body and knowing also the laws of physical bodies, pours out his separative will, producing modifications in physical matter and thereby changes in some measure the diseased condition of the person he wants to cure : or he may utilise the higher powers of will and thought to produce physical results, knowing the tattvas are the laws which govern such co-relation of energies. In this way he may perform miracles. The other way is by realising the Divine Unity, which as the *Gîtâ* says is always the *same* in all Bhuṭas. He merges Himself in the Divine Unity ; taking with him the spirit of compassion for the particular person. This spirit of compassion is, as we know, but an expression of the same Divine Unity. Here we may notice that all the virtues and qualifications of discipleship are but the modes of the Divine Unity in manifestation. They are, further, harmonious modes, for though what we call sins are also modes of Divine Life, they are only so as expressing but a fragmentary portion of Divine Life. Every sin has got an element of unity as well as an element of separateness, and so far as it produces unity, so far is it of the Divine. In so far, however, as it tends to produce separateness, in so far it is *not* of the Divine essence, but rather is of mâyâ, and the spirit of outwardness. Thus we see that while the purified saint, the Holy adept, can merge in the Divine life with all his principles intact, the great sinners can not do so. The adept, by moulding, purifying and elevating the principles which underlie the physical body, the astral body, etc, and the centres of consciousness, has made them the expressions of the Divine self in manifestation. Hence he can enter into the self with these "remains", as H. P. B. has called them. Having transfigured these, in the light of the Self, they can remain in the self. But the sinner cannot do so. He has on the contrary *impressed* these with the stamp of separateness ; hence these can not remain harmoniously in the self, so that while the adept would remain self-conscious, *i.e.*, carry with him the quintessence of all experiences and if need be

come out again in an apparently separated garb, we find that Sishupāla could only mix with S'rî Krishna in his essence. His lower principles could not enter. All this is by the way, however. Such an adept is devoid of *ahankara*. He comes not by the projection of his separated will but by merging in the self *where alone* he is *one* with everything. Just as on the lower planes we can sometimes reform a criminal by penalties inflicted on his physical body, and just as such a method is not really helpful because the consciousness remains unaffected, and just as we can also reform him by appealing to his higher instincts, so also can we help most effectively by means of the higher principles. A Master is thus really so because he has reached the self and not simply because He can function in his individual consciousness on higher planes which we may not even know of. It is the Divine Life which can show us the Divine Life, and the nucleus of spiritual Brotherhood and unity is the Life of the Master, the Divine Life.

How can be built up such a nucleus? Not by lectures alone nor by homilies, nor even by voyages in the higher regions. As the *Gîtâ* says, the self is not reached by charity, by meditation, but by *being* the self. In order that Brotherhood and spiritual unity, where no phenomena enter, may be realised through the Theosophical Society, or, in other words, if we hope to make of the Theosophical Society such a nucleus, every individual member has to develop this Divine Life of unity within himself. But if on the other hand individual members are phenomenally given, relying more on the form than on the life, which they as yet cannot grasp, and yet up to which they are expected to live, then every such member would be a bar to the Theosophical Society being such a nucleus. Fortunately, however, men's vices do not proceed from thinking, and therefore, though weak, they are incapable of disturbing much the spirit of unity. But where a member fitted by his Karma to be a leader, and what is more, a teacher, of men, so forgets himself that he actually preaches, though secretly, dogmas and lines of conduct which go against the spirit of spiritual unity, then the case becomes different. The increase of power and capacities must mean an increase of our responsibilities, and the Theosophical Society has the right to try to stop him from disturbing the Ideal. The Society does not sit in inquisition over any member whose actions and thoughts affect only himself. The Society has such a right if it were to be true to its Ideals.

It is the inherent right or rather the effort of an organism to try to purge itself but it does not generally exercise that right save and except as provided in the rules when a member is convicted of a criminal offence. The reason is not, as it has been unfortunately suggested, that it can punish only those who break the eleventh commandment and who have been found out, but it lies on a very simple fact that the powers of the Society to reach and elevate the people for which alone it exists would be otherwise gone. The criminal laws have a deeper meaning than is usually supposed. They represent the minimum average of responsibility, the minimum average of unity, necessary to hold together a people, and lead them on to the realisation of the next higher stage which finds its expression through the civil laws of Contract, Tort, etc. But the case will be different if teachings, not only loathsome to the higher units of humanity, but decidedly criminal and jeopardising the physical fabric of the Society, are preached in the name of the Theosophical Society, when an individual member exercises his local value (of position and phenomenal powers) to inculcate such teachings in order that, and knowing that, they would be practised in life—it is clear that the sensible and the more thoughtful of the members must step in and draw the line somewhere. There is no such thing as permissible wrong-doing in the Society, striving as it does for the evolution of the Spiritual Unity. But there are sins and sins. There are sins due to weakness which we are striving to combat by bringing into the mind of not only the members but of all humanity the truth of the immortal self which, no body, no vehicle can colour or distort. There are again sins of self-assertion, intellectual sins which are far more dangerous because they are so subtle that very few can discriminate rightly. There are sins of abuse of position, against which not only the Society but also our present humanity has a right to be heard. If we do not give them a hearing, if we try to impose upon them a standard to which they cannot respond, and further, as it has been attempted, if we try to mystify people with oracles and pronouncements from sources not available to them, then the Society must be regarded to have failed to justify its existence. Are we to educate the people to look to the self within as the fountain of all strength, purity, and happiness or are we to retard their evolution by mystic though authoritative pronouncements? Is the society to fulfil its purpose of elevating people from the stage

of moral obligation, to the still higher obligation of unity, or are we to allow and permit the Society to drift into cheap irresponsibility, which will result if we appeal to theories beyond the ordinary ken. It is for the members to choose whether they will be true to their inner guide, or be merely content to swim on with authority; whether they will decide things according to their inner lights, or create a centre of dissolution by basing their judgments on facts beyond their power to examine and scrutinise.

R. L. MOOKERJEE.

THE MAZDEAN SYMBOLISM.

IN THE LIGHT OF THE "SECRET DOCTRINE."

AN humble attempt is made in compiling this paper, where the teachings of the "Secret Doctrine" throwing light on some obscure words, phrases and symbology in the Zoroastrian or rather the Mazdean Scriptures, are put together in some form. Our revered Teacher H. P. Blavatsky has correctly said: "The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its mystery of the law." And yet if there is any work or key in the world at present available to the people in general which can throw light to some extent on the World-scriptures, including Mazdeanism, it is the "Secret Doctrine," her great work.

For the facility of the student the words and phrases selected from the Avesta are arranged in alphabetical order. One reference is also given to each of them in the Avesta Scriptures. For further reference of the same word occurring in numerous places in the whole scripture, the student is advised to consult the "Complete Dictionary of the Avesta Language" by Ervad Kavasji Edalji Kanga.

In cases where the student finds that the teaching of the "Secret Doctrine" quoted against a certain word or phrase from the Avesta, is far fetched or inapplicable to the sense of that term in the Avesta, as it is not so expressly meant by the author of the "Secret

Doctrine," the blame for that shortcoming should of course be laid on this compiler, and not on the author of that great cosmopolitan work.

Several subjects compiled in this paper have already been dealt with, not only as quotations, but in able and elaborate articles which are all published in "Zoroastrianism in the Light of Occult Philosophy," and "Zoroastrianism in the light of Theosophy." Yet perhaps a paper like this in a very abridged form, with some additional matters, and especially confining all the explanations and suggestions within the very words of the "Secret Doctrine," may be found useful to students, as a ready reference for helping them to understand the Mazdean symbolism in the line of their own light, reason, and intuition.

The Secret Doctrine or the Ancient Wisdom is the source from which all World-Religions have taken their birth, and, therefore, none could be a better authority to give some reliable description of the child than its very parent—Theosophy.

AHURA-MAZDA.

[Gatha in Yaçna, Ha. XXVIII., verse 2.]

"Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Suph . . . the Zeroâna Akerne of the Mazdeans or any other 'Unknowable,' becomes One (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the 'One in Many,' the Dhyanî Buddhas or the Elohim or Amshaspands, his third step being taken in the separation of the flesh or Man. And from Man . . . the inner divine entity becomes . . . once more the Elohim" (The 'Secret Doctrine,' Vol. I, third Edition, p. 138).

" . . . primarily in the 'Rigveda' the Asuras are shown as Spiritual Divine Beings; their etymology is derived from Asu, breath, the 'Breath of God,' and they mean the same as the Supreme Spirit or the Zoroastrian Aura" (S. D. II., p. 62.)

"In the Mazdean or Magian religion, Asura is the Lord Asura Vishvavedas, the 'all knowing' or 'Omniscient Lord;' and Asura Mazdhâ becoming later Ahura Mazdhâ, is as Benfey shows, 'the Lord who bestows intelligence, Asura Medhâ and Ahura Mazdao. . . The Indo Iranian Asura was always regarded as seven-fold. This fact, combined with the name Mazdhâ, as above, which

makes of the seven-fold Asura the 'Lord,' or 'Lords' collectively, who bestows intelligence, connects the Amshaspands with the Asuras, . . ." (S. D. II., p. 97.)

"Ahura-Mazda in its literal translation means the 'Wise Lord' (Ahura, 'Lord' and Mazda, 'Wise'). Moreover this name of Ahura—in Sanskrit Asura—connects him with the Mânasaputras, the Sons of Wisdom who informed the mindless man and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root 'ah' to be, but in its primal signification it is what the Secret Teaching shows it to be." (S. D. II., p. 643.)

"The One Supreme and Eternal manifests itself as Avalokiteshvara . . . which is the Ahura Mazda . . . and the Âtman of the Vedântists." (S. D., I., p. 135.)

"It is the Logos who is shown in the Mystic Symbolism of Cosmogony, Theogony, and Anthropogony, playing two parts in the drama of creation and Being—that of purely human Personality, and the Divine Impersonality, of the so called Avatâras, divine Incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the Fravarshi (or Ferouer) of Ahurmazda in the Mazdean philosophy." . . . S. D. II., p. 502.)

"The six Amshaspands—seven with himself (Ahura-Mazda) the Chief of all—the primitive Spiritual Angels and Men—are collectively his Logos." (S. D. II., p. 512.)

"Ormazd or Ahura-Mazda the 'Lord of Wisdom' is the synthesis of the Amshaspands . . . the 'Word' or the Logos, . . ." (S. D. II., p. 398.)

"Ahura-Mazda . . . 'Maker of the material world. Ormazd is the father of our Earth (Spenta Armaity) . . ." (S. D. II., p. 402.)

"Ahura-Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas or Amshaspands and, therefore, an Amesha Spenta himself." (S. D. II., p. 743.)

"Ahura-Mazda is the Spiritual Divine, and Purified Man, . . ." (S. D. II., p. 544.)

AIRYANA VAEJO

OR

IRÂN VEJ.

[‘Vendidad’ Paragard I., verse 3.)

“That which, in the ‘Vendidad’ for instance, is referred to as Airyana Vaejo wherein was born the original Zoroaster (by original we mean the Amshaspand called ‘Zarathushtra,’ the lord and ruler of the Vara made by Yima in that land) is called in Puranic literature Shveta Dvipa, Mount Meru, the abode of Vishnu, &c., and in the “Secret Doctrine” is simply named the ‘Land of the Gods’ under their chiefs, the Spirits of this Planet.” (S. D. II., pp. 5, 6.)

“All the traditions of the human race gathering its primitive families at the region of their birth-place show them to us grouped around the countries where Jewish tradition places the Garden of Eden, where the Aryans (Zoroastrians) established their Airyana Vaejo. . . They are hemmed in to the North by the countries which join Lake Aral, and to the South by Baltistan or Little Thibet.” (S. D. II., P. 204.)

“There are uncreated lights and created lights. There (in the Airyana Vaejo, where Vara is built), the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day (and night).” (Quoted from Bundahaish.) This is a clear reference to the ‘Land of Gods’ or the (now) Polar Regions.” (S. D. II., p. 305.)

“It (Airyana Vaejo) is now said to have been situated between the Sea of Aral, Baltistan, and Little Thibet; but in olden times its area was far larger, as it was the birth-place of physical humanity of which IO is the mother and symbol.” (S. D. II., p. 434.)

“. . . The Serpent alluded to (Vendidad I., 3) is the North Pole, and also the Pole of the Heavens. These two axes produce the seasons, according to the angle of inclination to each other. The two axes were no more parallel; hence the eternal spring of Airyana Vaejo ‘by the good river Daitya’ had disappeared and the ‘Airyana Magi had to emigrate to Sogdiana,’ says the exoteric accounts. But the Esoteric Teaching states that the pole had passed from the equator, and that the ‘Land of Bliss’ of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe.” (S. D. II., p. 372.)

AIRYAMA.

[Gatha in Yaçna Ha : XLIX., verse 7.]

“The holy Airyaman the ‘bestower of meal [Vendidad XX., 12] invoked in the prayer called Airyamanishyo, is the divine aspect of Ahriman.” (S. D. II., P. 544.)

AKOMAN.

[Gatha in Yaçna Ha : XXII., verse 5.]

“Spirits and Genii were called Ekimu . . . of which some were good and some evil.” (S. D. II., P. 258.)

ALBURZ MOUNTAIN.

[Yaçna Ha : X., verse 10.]

“Ashburz or Azburj, whether the peak of Teneriffe or not, was a volcano, when the sinking of the ‘Western Atala’ or Hell began, and those who were saved told the tale to their children.” (S. D. II., 426.)

“It (Ashburz or Azburj) . . . is the North Pole, the country of ‘Meru’ which is the seventh division, as it answers to the seventh Principle (or fourth, metaphysically), of the Occult calculation. It represents the region of Âtma, of pure Soul, and Spirituality . . . It is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are ‘of the same nature as Gods.’” (S. D. II. pp. S. 421,422.)

AMSHASPANDS.

[Gatha in Yaçna Ha : XXIX., verse 11.]

“Behold, O Lanoo, the Radiant Child of the Two, the Unparalleled refulgent Glory-Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaoohoo, the younger, the . . . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes . . . ” (S. D. I., p. 58.)

“There are three chief groups of Builders and as many of the Planetary Spirits and the Lipikas, each Group being again divided into seven sub-groups. . . . The Builders are the representatives

of the first 'Mind-Born' entities, therefore of the Primeval Rishi-Prajapati ; . . . of the Seven Amshaspands of the Zoroastrians with Ormazd at their head ; . . . " (S. D. I., p. 152.)

Every nation has either the Seven or Ten Rishi-Manus, and Prajâpatis ; . . . or ten and Seven Amshaspands (Six exoterically. The Amshaspands are six if Ormazd their chief and Logos is excluded. But in the Secret Doctrine he is the seventh and highest, . . .) One and all have been derived from the primitive Dhyan Chohans of the Esoteric Doctrine, or the Builders, of the Stanzas of vol I." (S. D. II., p. 382.)

"The Zoroastrians regarded their Amshaspands as dual entities (Ferouers), applying this duality—in Esoteric philosophy at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. . . . In these (Chaldean) Oracles, the 'Seven Cosmocratores of the World' . . . are double ; one set being commissioned to rule the superior worlds, the spiritual and sidereal, and the other to guide and watch over the worlds of matter. (S. D. I., pp. 255-256.)

"Belief in Creators,' or the personified Powers in Nature, is in truth no polytheism, but a philosophical necessity." (S. D. II., 626)

"The Avestaic Amshaspands are a host with a leader like St. Michael over them, and seem identical with the Legions of Heaven, to judge from the account in the Vendidad. Thus in Fargarad XIX., Zarathushtra is told by Ahura Mazda to invoke the Amesha Spentas who rule over the seven Karshvares of the Earth ; . . . In the same Fargarad in his invocation against Angra Mainyu and his host, Zarathushtra appeals to them in these words, 'I invoke the Seven Bright Sravah,' a word which the Orientalists have given up as one 'of the unknown meaning,' but which means the same as Amshaspands, but in their highest occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those manifested Powers ; and their sons and their flocks refer to the Planetary Angels and their sidereal flocks of stars and constellations. Amshaspand is the exoteric term used in the terrestrial combinations and affairs only." (S. D. II., p. 402.)

"The former (*i.e.*, the Protectors and Instructors) as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians

as well as in the Hindu Gospel. Ormazd or Ahura Mazda the 'Lord of Wisdom' is the synthesis of Amshaspands or Amesha Spentas, the 'Immortal Benefactors,' the word or the Logos and its six highest aspects in Mazdeanism. The Immortal Benefactors are described in Zamyad Yusht' as :

"The Amesha Spentas the shining, having efficacious eyes, great, helpful, . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike, . . . which are the creators and destroyers of the creatures of Ahura Mazda, their creators and overseers, their protectors and rulers."

These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyān Chohans or the Serpents of Wisdom. They are identical with and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of Christians—the Star yazatas of the Zoroastrians--or again the Seven Planets (including the Sun) of every religion. (These 'seven' became eight, the Ogdoad of the later materialised religions. The seventh or the highest 'principle' being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit). The epithet 'the shining having efficacious eyes' proves it. This on the physical and sidereal plane. On the Spiritual they are the Divine Powers of Ahura Mazda, but on the Astral or physical plane again they are the 'Builders' the 'Watchers' the Pitris or Fathers, and the first Preceptors of Mankind." (S. D. II., p. 398.)

"The Creator is Thy 'God the Host' called in the "Secret Doctrine" the Dhyān Chohans ; . . . they are the Amshaspands with the Zoroastrians ; . . . The real Creator of the Kosmos . . . is the 'Lord—the Gods' or the 'Working Host' the 'Army' collectively taken, the 'One in Many.' (S. D. III., pp. 208-209.)

"The Dhyān Chohans vary infinitely in their respective degrees of consciousness and intelligence ; and to call them all pure Spirits, without any of the earthly alloy 'which time is wont to prey upon,' is only to indulge in poetical fancy. For each of these Beings either was, or perhaps is to become, a man, if not in the present, then in a past or a coming Manvantara. They are *perfected* when not *incipient*, men ; and in their higher, less material, sphere differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the human emotional

nature—two purely earthly characteristics. The former or the ‘perfected’ have become free from these feelings because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul—and (b), the pure spiritual element being left untrammelled and more free, they are less influenced by *Mâyâ* than man can ever be, unless he is an Adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or egoism . . . Therefore Young was right in saying that angels are men of superior kind . . . and no more . . . man can even during his terrestrial life become as ‘one of us.’ Thus it is by eating of the fruit of knowledge which dispels ignorance that man becomes like one of the Elohim or the Dhyânis ; . . . ” (S. D., I., p. 297.)

“ In sober truth, . . . every so-called ‘Spirit’ is either a disembodied or a future man. As from the highest archangel (Dhyân Chohan) down to the last conscious Builder (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago in other Manvantaras on this or other spheres, so the inferior, semi-intelligent and non-intelligent Elementals are all *future men*. The fact alone, that a spirit is endowed with intelligence, is a proof to the occultist that such a being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle.” (S. D., I. p. 297-298.)

“ ‘The Seven wise Ones [Rays of Wisdom, Dhyânis] fashion seven Paths [or Lines, and also Races in another sense]. To one of these may the distressed mortal come’ . . . The Paths may mean Lines [Maryadah], but they are primarily Beams of Light falling on the Paths leading to Wisdom . . . “ It means Ways or Paths. They are in short the Seven Rays which fall free from the Macro-cosmic Centre, the Seven Principles in the Metaphysical, the seven Races in the physical sense. All depends upon the key used.” (S. D., II. p. 201.)

ANGREMENYUSH.

[Gatha in Yaçna Ha : XLIV., verse 12.]

“ . . . Angra Mainyu is the dark material aspect of the former (Ahriman). ‘Keep us from our hater, O Mazda and Armaita Spenta,’

has as a prayer and invocation, an identical meaning with 'Lead us not into temptation' and is addressed by man to the terrible spirit of duality in man himself. For Ahura-Mazda is the Spiritual, Divine and Purified Man; and Armaita Spenta, the Spirit of the Earth or Materiality, is the same as Ahriman or Angra Mainyu in one sense." (S. D., II., p. 544.)

"The pure Dhyâni and Devas of the oldest religions had become in course of time, with the Zoroastrians, the seven Devs, the Ministers of Ahriman 'each chained to his planet,'—with the Brahmans the Asuras. . . . (S. D., I., p. 630). "Ahriman destroys the Bull created by Ormazd, which is the emblem of terrestrial illusive life, the 'germ of sorrow,' and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil." (S. D. II., p. 98.)

"The Ahrimans and Typhons, the Samaels, and Satans, must be all dethroned on that day when every dark evil passion will be subdued." (S. D., II., p. 438.)

"The earliest Zoroastrians did not believe in Evil or Darkness being co-eternal with Good or Light, and they give the same interpretation. Ahriman is the shadow of Ahura-Mazda (Asura Mazda)" (S. D., II., p. 512.)

" . . . The Asuras the Ahrimans, the Elohim, or 'Sons of God,' of whom Satan was one—all these Spiritual Beings who were called the 'angels of Darkness' because that Darkness is absolute Light, a fact now neglected if not entirely forgotten in Theology." (S. D., II., p. 513.)

"Light (say the Magians) produced several Beings, all of them spiritual, luminous, and powerful. But a great One (the Great Asura, Ahriman, Lucifer, &c.) had an evil thought contrary to the Light." (S. D., II., p. 514.)

"In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with Fire (the 'Flames' of the Stanzas), seeks to conquer the Heavens (so does every Yogî, &c. . . for one must take the Kingdom of Heaven by violence we are taught). when Ahura Mazda, descending from the solid heaven he inhabits, to the help of the heavens that revolve (in time and space, the manifested worlds of cycles including those of incarnation), and the Amshaspands, the

seven bright Sravali accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him. In the 'Vendidad' the Dævas are called evil-doing and are shown to rush away into the depths of the world of hell or matter (XIX, 47). This is an allegory which shows the Devas compelled to incarnate, once that they have separated themselves from their Parent Essence, or in other words, after the unit had become multiple after differentiation and manifestation." (S. D. II. p. 543.)

ARAVISUR.

[Yaçna LXV., verse 1.]

" . . . Who was the Mazdean Goddess Ardivisur Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati [the Brahminical Goddess of Secret or Occult Wisdom] are identical. (H. P. B. *Theosophist* Vol, IV. p. 224.)

ARMAITI.

[Yaçna XII., verse 2.]

" Armaita Spenta is the ' Spirit of the Earth. S. D. II., p. 544,]

ASCHMOGH.

[Gatha in Yaçna XXXIV. verse, 8].

" It (Zohar) tells us that the serpent which was used by Shamael, the supposed Satan, to seduce Eve, was a kind of ' flying camel ' . . . Nevertheless the Zohar was right in its description, for we find it called in the old Zoroastrain MSS., Aschmogh, which in the Avesta is represented as having after the fall lost its *nature* and its *name*, and is described as a huge serpent with a camel's neck . . . There are none (such huge serpents) now ; but there is no reason why they should not have existed during the Mesozoic age ; . . ." (S. D., II., p 215.)

ASHA.

[Gatha in Yaçna XXVIII., verse 7.]

" The primitive names of the Gods are all connected with fire, . . . In the Hebrew . . . (Aza) is ' Fire,' In Occultism, to ' kindle a fire' is synonymous to evoking one of the three great fire-powers, or to call on God." (S. D., II., p. 120) :

AZIVAK.

[Vendidad Paragarad, . . . verse 3.]

“The ‘Avesta’ describes the serpent Dahaka as of the region of Bauri or Babylonia. In the Median history are two kings of the name Deiokes or Dahaka, and Astyages or Azdahaka. There were children of Zohak seated on various Eastern thrones, after Feridun. It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the *purpureum signum draconis*—the purple sign of the Dragon. From a very remote antiquity (Genesis XIV.) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after 1,000 year’s rule. Yima and Thraetaona, or Jamshed and Feridun, are doubtless personifications. Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura Mazda.” (Isis Unveiled, Vol. II., p. 486, Sixth Edition).

“The fallen Angels, in every ancient system are made the prototypes of fallen men—allegorically, and those men themselves, Esoterically. War in heaven between Thraetaona and Azidahaka, the destroying serpent, ends on earth, . . . in the battle of pious men against the power of Evil.” (S. D., II., p. 407.)

BULL.

[Yaçna XIII., verse 7.]

“In Esoteric Philosophy the Cow is the symbol of Creative Nature and the Bull (her calf) the Spirit which vivifies her, or the Holy Spirit,” . . . (S. D., II., p. 436.)

“Bull is the emblem of life in all religions.” (I. U. II., p. 236.)

“In the old symbolism—that used in Egyptian Hieroglyphics—when the bull’s head only is found it means the deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a personal deity is meant, for it is then the symbol of the acting generative power.” (S. D., III., p. 200.)

CLOTHING.

[‘Vendidad’ Paragard VII., verse. 22].

“It is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man’s body.” (S. D., I., p. 296.)

“ . . . the real man is the “ soul, and his material frame no part of him.—Man became the living and animal Unit, from which the ‘ cast off clothes ’ determined the shape of every life and animal in this Round.” (S. D., II., p. 304.)

“ Coats of skin and matter ” are “ the impulses produced by our physical senses and gross selfish body.” (S. D., I. p. 706.)

“ As the ‘ coats of skin ’ of men thickened and they fell more and more into physical sin, the intercourse between the Physical and Ethereal Divine Man was stopped.” (S. D., II, p. 294.)

“ . . . Ye shall make an offering of your flesh or ‘ coats of skin ’ and divesting yourselves of your bodies ye shall remain pure spirits.” (S. D., II., p. 790.)

DOG.

[Vendidad Paragard XIII.] .

“ It is not as it (Saddar 31) says ‘ not a single head of cattle would remain in existence but for the dogs ’—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would under the leadership of Angremainyus, mutually destroy themselves physically and spiritually but for the presence of the ‘ dogs ’—the highest spiritual principles. The dog Varihapara (the hedge-hog says the commentator), ‘ the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment), goes and kills thousands of the creatures the evil spirits’ (Fargard XIII., ‘ Vendidad ’), is our Spiritual Consciousness. He who kills it (stifles its Voice within himself) shall not find his way over the Chinvad Bridge (leading to Paradise). . . . the seven dogs described as the ‘ blue,’ the ‘ yellow ’ ‘ the spotted ’ &c., can be shown to have, all of them, reference to the same seven human principles, as classified by Occultism. The whole collection of the ‘ formulæ of exorcism ’ so called of the Akkadians, is full of reference to seven evil and seven good spirits which are our principles in their dual aspect.” (H.P.B. *Theosophist* Vol. IV., p. 224 *et seq*).

NASARVANJI M. DESAI.

[To be concluded].



ECHOES FROM THE PAST.

1881. LETTER TO MR.———FROM A MASTER.

MY DEAR BROTHER,

I have to apologize for the delay in answering several of your letters. I was greatly occupied with business entirely foreign to occult matters, and which had to be transacted in the usual dry, matter-of-fact way.

Moreover, I do not find much to answer in your letters. In the first you notify me of your intention of studying Advaita Philosophy with a "good old Svâmi"!! The man, no doubt, is very good; but from what I gather in your letter, if he teaches you anything you say to me; *i.e.*, anything save an impressional, *non*-thinking and *non*-intelligent Principle they call Parabrahm, then he will not be teaching you the *true spirit* of that philosophy, not from its esoteric aspect, at any rate. However, this is no business of mine. You are, of course, at liberty to try and learn *something*, since it seems that we could teach you *nothing*. Only since two professors of two different schools—like the two proverbial cooks in the matter of sauce—can succeed but in making confusion still worse confounded, I believe I had better retire from the field of competition altogether; at any rate, until you think yourself in a better position to understand and appreciate our teachings, as you kindly express it.

We are held and described by some persons as no better than refined or "cultured tântrikas"? Well, we ought to feel grateful for the prefixed adjective, since it would have been as easy for our would-be biographers to call us *unrefined* tântrikas. Moreover, the easy way with which you notify us of the comparison made, makes me feel confident of the fact that you know little, if anything, about the professors of that sect; otherwise, you would have hardly, as a gentleman, given room to such a simile in your letters. One more word will suffice. The "tântrikas"—at least the modern sect, for over 400 years—observe rites and ceremonies, the fitting description of which will never be attempted by the pen of one of our Brotherhood.

In the light of the Europeans, "character" for adepts and ascetics seems as indispensable as to servant-maids. We are sorry we are unable to satisfy, at present, the curiosity of our well-wishers as to our real worth.

I cannot leave unnoticed the remark that your want of progress has been due to the fact that you were not allowed to come to us and

be taught personally. No more than yourself was Mr. Sinnett accorded any such privilege. Yet he seems to understand perfectly well whatever he is taught, and even the few hazy points upon subjects of an extremely abstruse nature will be very soon cleared for him. Nor have we ever had "one word of unpleasantness" between us—not even between him and M., whose bluntness in speaking out his mind is often very great, and, since you bring out again the question of our supposed identity with the "O. G." . . . the question in days of yore, I will, with your permission have a few words to say to this. Even now, you confess that you are *not* sure, that you cannot tell whether I am not D—or a "Spirit of the high Eastern plane" [the latter being an honour, indeed, after being suspected as a *tântrika*]; *ergo*, you think, I "can not honestly wonder" at your doubts. No; I wonder at nothing, for I knew all this long ago. *Some day* this and much more will be demonstrated by you objectively—*subjective* proof being no proof at all. I have been more than once suspected by you of taking my knowledge and impressions about you and other persons and things in the outside world from Olcott's and the O. L.'s heads. Kindly give thought to the following law, when alluding to my taking my ideas of you "out of the Old Lady's head or Olcott's, or any one's else." It is a familiar saying that a well-matched couple "grow together," so as to come to a close resemblance in features as well as in mind. But do you know that between adept and chelâ—Master and Pupil—there gradually forms a closer tie; for the psychic interchange is regulated scientifically; whereas between husband and wife unaided nature is left to herself. As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chelâ; and the chelâ attains the adept-level according to his receptive capacities. At the same time the chelâ, being an individual, a separate evolution, unconsciously imparts to the Master the quality of his accumulated mentality. The Master absorbs *his* knowledge, and, if it is a question of language he does not know, the Master will get the chelâ's linguistic accumulations just as they are—idioms and all—unless he takes the trouble to sift and remodel the phrases when using. Proof—M.: who does not know English and has to use Olcott's or the O.L.'s language. So you see it is quite possible for *me* to catch H. P. B.'s or any other chelâ's ideas about you without meaning to do you any injustice; for whenever we find such ideas—unless trifling—we never proceed to judge and render our sentences merely on the testimony of such borrowed light; but always ascertain independently and for ourselves whether the ideas so reflected in us are right or wrong.

And now a few words about your letter of the 5th ultimo. However great the services—in connection with literary worth—rendered us by Mr. ———, the President of the———has, nevertheless, done nothing whatever for his Branch. You have

dropped it out of your thoughts—to all intents and purposes, my dear Brother, from the first. All your energies were devoted to the comprehension of our philosophy, and the knowledge and acquirements of our secret doctrines. You have done a good deal in this direction and I thank you heartily. Yet no attempt was ever made to organize your Branch on a firm foundation, not even regular meetings held; on the plea that you were not allowed to know *all*, you gave your Fellows *nothing*. And since you say you appreciate sincerity, then will I say more. Many are the Fellows of the———Branch who complained that out of the only two Englishmen—men of real education and learning—who took an active part in the work of the Society, the President of the———while leaving many a letter unanswered from fellows loyal and devoted to the cause, and paying little, if any, attention to his own Branch, was known to hold a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders; their traducer and slanderer and the open opponent of the Society. I speak, as you already know, of———a man who has done more to injure the Society and the cause than all the———papers put together. In one of your latest letters you do me the honour to say that you firmly believe me a “gentleman,” incapable of an ungentlemanly act. Last year, during a Council Meeting in your billiard room, and in the presence of several Theosophists, when, through H.P.B., I advised you to offer———to resign, since he entertained such a miserable opinion of the Founders—you felt very indignant at the suggestion and declared publicly that I was “no gentleman.” This little contradiction and *change* of opinion must not prevent me from telling you again, that had———then and there been shown the necessity of resigning under rules, 16 and 17, the cause would not have suffered as it has and he himself would not have appeared in the contemptible light of [*a*] a *traitor* who forfeits his *word of honour* as a Theosophist; [*b*] an untruthful man, deliberately telling falsehoods; and [*c*] when he had finally left the Society, a reviler of innocent persons. The harm he has done, and the falsehoods he told, are detailed in———letter to me which I send you. The fact alone that he accused H.P.B., who had seen him but once in her life, and long after he had joined, of confessing to him that the Society had a *political* object, and that she had asked him to make a political programme for her, shows you the man as a liar. If he has a letter to that effect from H.P.B., why does he not produce it? You may, if you like, regard me once more as *no* gentleman, but when I read the letter he wrote to you in which he speaks of the disintegration of the———Society and makes other false suggestions, I wondered from the bottom of my heart that a man of your ability and discrimination, who undertakes to fathom that which no *uninitiate* has ever fathomed, should be so taken in by an ambitious and vain little man who succeeded in striking the right cord in your heart and plays upon it ever since! Yes; he was once

upon a time an honest, a sincere man ; he has some good qualities in him, that may be called redeeming qualities ; with all that, he has shown that to achieve an object and gain advantage over those he hates more than the Founders if possible, he could also lie and resort to dishonourable actions. But enough of him—who is mentioned here simply in connection with your resignation as the President of the———. For, when the Chohan and M, after calling repeatedly my attention to the fact that great harm was done to the cause by———vilifications (and by his boasting that he was supported by the———of the———himself, *whom he would force to quit* that Society of humbugs and myths), told me that it was nigh time that something should be done to stop such a state of things, I had but to confess that they were right and I wrong. It was I, certainly, who suggested to———the advisability of such a change ; and I am glad you liked the idea. You prefer, as you tell me, to be “ simply a zealous though independent theosophist, a simple member of the Society, with whose objects—however faulty the system . . . you sympathize from the bottom of your heart,” and Mr. Sinnett—who had no more, and perhaps less, objective certainty of our identity than you had—is nevertheless perfectly willing to work with us without ever feeling his loyalty wavering or his inability to defend “ the system and policy of our order.” Thus, every one feels himself in his right place. Of course, no honest man could associate with us once he felt a “ conviction ” that our system was “ quite wrong ; ” and one, moreover, who believes, as you do, that since we broach some theories to which you cannot subscribe, you should not trouble yourself even about that portion of our philosophy which is true. Had I any intention of arguing, I might perhaps remark that the latter is a most easy method of burking all the sciences as well as all religious systems ; for there is not one in which false facts and unproven and even the *wildest* theories do not abound. But I prefer to drop the question.

To close, I may frankly confess that I rejoice to find you believing that “ as an independent member of the Society I [you] shall probably be more useful and more able to do good ” than you have hitherto been. I rejoice, but I *cannot help knowing* that many a change will yet occur in you before you find yourself finally settled in your ideas. Pardon me, dear Brother ; I would not give you pain but such is *my* opinion—and I abide by it.

You ask me to get the “ O. L. ” to refrain from proposing you for the council. I do not believe there is the slightest danger of her doing it. I know, in fact, that she is the last person in the world to propose you *now*. Rightly or wrongly she feels herself injured by you to the very root of her heart ; and, I am bound to confess, that—no doubt unwillingly—yet you *have* hurt her feelings very deeply upon several occasions.

Nevertheless, permit me to sign myself your obedient servant.

Whenever you need me, and when you have done your study with the "Svâmi"—then I will again be at your service.

Yours faithfully,

K. H.

THEOSOPHY IN MANY LANDS.

MEMORIAL MEETING IN CALCUTTA.

A Memorial meeting in honour of the late Colonel Henry Steel Olcott was held in Calcutta on 1st March 1907. Babu Norendro Nath Sen presided, and delivered an eloquent and impressive speech. We are indebted to the *Indian Mirror* for the following extracts.

The first Resolution, which was moved by Miss Lilian Edger, M.A., ran as follows :—

“ Resolved that this meeting of the friends and admirers of the late Colonel H. S. Olcott, President-Founder of the Theosophical Society, desires to place on record its sense of the loss which the cause of spiritual regeneration has sustained by his death, and its appreciation of his many years of devoted work for the uplifting of India.”

Miss Edger said in part, referring to Colonel Olcott's past labors :

“ And all through the Colonies of the Far East, he worked without rest and put before them and explained to them the two ideals of the Theosophical Society which he himself fully realised. The first, to strive to put before all nations the highest ideals of their own religion ; and the second, to try to draw more closely together the East and the West. Some of you know how he lived in India. You know how he appreciated even the simplest of your ideals. I can tell you how he lived with the people in the Colonies where I travelled with him ; how he beheld and appreciated their ideals, and strove every hour of the day to try to bring the people to understand more clearly the meaning of the Western ideals and to strive to realise them the more in their lives ; and as he did this, as he emphasized the Western ideals, he at the same time showed the point of contact between the West and the East. The basis on which the two ideals rested was one and the same. How unselfishness, how aspiration

and recognition of the divinity in every man, and of the unity which underlies all beings, must be at the basis of every religion, and in trying to impress that upon the minds of others he was able to show how the East, though having different forms of ideals, was still working towards the same end. Added to that, in his own life he lived those ideals. The two things which guided, perhaps more than any other in his life, were the idea of unselfishness and the idea of truth. One more unselfish and more considerate for those around him, more full of love, I have never met. And with such devotion to truth, and also such devotion to the unity of opinions, none could help but respect and revere him. I think, that could you all have known him in his personal life, your gratitude to him would be still greater than it is now."

Babu Sris Chandra Biswas, B.A., B.L., proposed the second Resolution, which ran thus :—

"That this meeting is of opinion that a suitable memorial should be raised to preserve the memory of Colonel Olcott—and authorises the Theosophical Lodges in Calcutta to take steps in that direction." In the course of his remarks, while moving the above Resolution, he said :

"Young India was digging the grave of ancient India, and sterilising the germs of future India when Madame Blavatsky and Colonel Olcott heroically flung themselves across the downward rush of the blinded Indian youth. And if, at the present moment, the wave of irreligion and scepticism has rolled back, if Hindu youths have been won back to the ancient faith, if their love and respect for their ancestors has been deepened, if they are beginning to understand and approach the beauty, the grandeur, the sublimity, the comprehensiveness and the transcendent character of Hinduism, and, above all, if their hearts are slowly beating with the faint hope that the spiritual conquest of the world in future may, if they choose, be theirs—the credit for this marvellous feat, to my mind, not a little belongs to a noble band of workers among whom Colonel Olcott occupies a prominent place.

Such is the man whose memory we have been called upon to preserve. It is true, indeed, that he has raised his own memorial by his own labours extending over a period of 31 years. He has raised his own memorial in 205 Buddhist schools, established in Ceylon,

which at the present moment count 25,000 pupils on their rolls. He has raised his own memorial in the Panchama Free Schools started by him for the uplifting of the despised and degraded Pariahs of India. He has raised his own memorial in 893 charters issued by him for as many branches of the Theosophical Society all over the world. He has raised his own memorial in the temple of every patriotic Indian heart. He has raised his own memorial in the sanctuary of the heart of every right-thinking member of the human race all over the terrestrial globe. These are memorials more lasting and valuable than any of bronze or marble that you can raise. But still, from a worldly point of view, we owe it to ourselves to raise him a suitable memorial—a memorial worthy of the illustrious deceased and his splendid services to humanity in general and our beloved fatherland in particular. But while thus exhorting you to raise a memorial, I ask you, with all the earnestness which I can command, to carry on the great work, inaugurated by Colonel Olcott, and to give to it that permanence and durability which, to my mind, is the most fitting monument to his memory.”

Mrs. Besant spoke at some length in support of the second Resolution, and in closing her remarks said : “ Remember the work which he has left behind. It was truly said by the one moving the second Resolution, that his best memorial is by carrying on the work for which he lived and died. That is true.

His energy was beyond our comprehension. Four or five lectures a day he gave, he, a man of 75, and it is no wonder that under such strain his heart failed and refused to carry on the overburden that was put upon it. Remember him by working for the cause he loved ; remember him if you will, by making those Pariah schools in Madras sure of their existence. He begged from door to door and established them. He knew no distinction of religion, caste, colour or creed. To him all were the same. The Brahmans he praised, but when the Brahmans despised the Pariah, then he rebuked them. He strove to help the miserable as well as to champion ancient faiths. Much work of peace is to be done. His dream was a dream that in the wisdom-religion, Theosophy, all faiths would recognize their mother and live in peace within a single home ; that Hinduism, her eldest born ; Zoroastrianism, her next born ; then Buddhism,

then Christianity, then Islāmism, should all recognize their one common origin which belongs to all alike. What will it be for India when all religions join hands and no man stands apart from the Indian nation because his religion is this or that or the other ? The Indian nation of which we all dream must be made of many creeds as well as of many nations. The first step to that is that all creed-antagonism shall vanish and one common love for Wisdom shall spread from North to South, from East to West. So, build for him whatever memorial you will shape for him, what your memory may wish to give, but believe me that when Mussalmans and Hindus join hands of brotherhood to forget the ancient wrongs and labour together for the future good of all ; when Parsis and Christians, Jains and Buddhists, Sikhs and others, forget their ancient antagonism and stretch forth hands of love, there, in that union, in that Brotherhood, is the noblest and immortal memorial of the work of Colonel Henry Steel Olcott."

MRS. BESANT'S ELECTION.

The Scandinavian Section has voted unanimously for Mrs. Besant. In some of the letters received, the position is put neatly. A Swede writes : "To me, personally, it seems more than foolish that a high *corroboration* of the late beloved President's will and advice should make his idea less valid !" One from England, on the contrary, says, writing to Mrs. Besant : "If only the Master's name had not been put forward, every one here would have hailed your nomination with delight." A more topsy-turvy view it would be hard to imagine.

The Netherlands Section has polled 781 votes for Mrs. Besant and one against her.

AMERICA.

Much unrest characterizes the situation in this country just now in consequence of the crisis which the Society is facing in connection with the coming election to the Presidency. Circulars are being sent around in abundance from our own members and Branches and also from those belonging to other Sections, and the "Messenger", in a spirit of fairness, prints documents on both "sides."

There can be no hiding the fact that, on the correct settlement of the issues at present involved, depends the future of the Society as

it is at present constituted. It is, therefore, essential that every member should vote according to his own judgment and reason, not being in the slightest degree influenced by the irrational idea that if he does that and decides to vote against the present candidate, he may incur the displeasure of the Masters.

The "Los Angeles Times" (from which city I am writing) of April 19th printed a brief account of the present trouble and this has probably appeared in newspapers elsewhere. The Society is thus again brought prominently before the notice of the public as it was about a year ago. No harm was done then, because officially we took a strong stand for sound morals and were thus entitled to respect and admiration. If the result of the present controversy is to emphasize again the fact that the T.S. represents clean ethics and common sense, we shall unquestionably continue to grow as an influence for good in the community.

H. H.

INDIA.

Everything is now very quiet at the Indian Head-quarters, the College and Schools being closed for the summer vacation, and many of the workers having left in search of cooler quarters. Mrs. Besant left on April 29th for Bombay, *en route* for Munich, where she was to preside over the International Theosophical Congress, held from May 18th to May 21st. Two days before her departure she took part in a large Swadeshi meeting in the Town Hall, which was presided over by Mr. Radice, the Collector. Mrs. Besant, who was received with great enthusiasm and cries of *Bande Matûram*, gave a most impressive and stirring speech, in which she exhorted her hearers to support the Swadeshi movement and to encourage local industries. There was a second meeting on the following day, which resulted in the foundation of a Swadeshi-Vastu-Pracharini Sabha, with Mr. Radice as President.

White Lotus Day was observed as usual at the Head-quarters, the portrait of H. P. B. and the bust of Colonel Olcott being decorated with Lotus flowers. In Mrs. Besant's absence, some notes were read of a lecture on H. P. B., given by her on the Sunday before White Lotus Day last year.

M. J.



CORRESPONDENCE.

A FEW WORDS TO THE POINT.

In the mass of literature, issued under official titles, that is being forced upon the over-wrought minds of members of the Theosophical Society, it may be that a small voice will not be heard, but it had better go forth than be silent.

It is difficult for one in whom the love principle predominates to come forward and apparently strike blows at those with whom he is in reality at peace, but there are times when personalities must be banished from memory and an impartial stand be taken by the mind for that which appeals to it as truth.

In reading the articles recently circulated by my co-workers, I have been astonished by the tenacity with which many of them hold to an idea for which there is absolutely no foundation, *i.e.*, that Mrs. Besant has or will accredit the teachings that have been condemned, and for which a leader in the Society has paid a penalty that should satisfy the most exasperated denunciator, let alone any one who stands, as every member of the T.S. is supposed to do, for Brotherly Compassion. It is clear to my mind that she has simply asserted the truth that one may fail along a certain line while achieving pre-eminent success along others, and upheld the fact that a debt, entailing disgrace, may be exacted by the Karmic Law—with which no Master will interfere—from a soul that in other ways has reached a high point of advancement. She probably sees, as others among us see, that some of our most valuable teachings, some of our most important books, are put under unjust and dangerous suspicion, that the carefully corroborated work of a trustworthy group of psychic students is jeopardized, because the subject-matter was penned by one who is now abased. She probably sees—as I see—that the grandest triumph for the Theosophical Society would be the repudiation of the prescribed teachings by the once respected leader, and his disillusionment. And just here I must ask, although the analogy is not exact, what more beautiful figures have been put before our eyes by our beloved friend, Mr. Mead, than the Mary Magdalene of Pistis Sophia, than the Helen of Simon Magus? Are we *only* to theorize?

Another point that is clear to my mind is this :

If Colonel Olcott changed his mind as to whom he should nominate, and if Mrs. Besant also changed hers and accepted the nomination after having previously advocated that of one of her associates, it was probably because the situation had been changed by the scandal that had thrown the Society into petty rebellions, into frantic strife and embryonic secessions, and a leader was needed who combined with executive ability, equilibrium, diplomacy, tolerance, patience, gentleness, courage, honesty, justice and mercy,—qualities that no other proposed candidate possesses in unity as does Mrs. Besant. Her life-long expe-

rience as a leader, her world-wide lecturing, her personal relation with various sects and nations have fitted her to meet the peculiar situation of the moment and to restore calm and order in the Theosophical Society more expertly than could her perhaps equally scholarly but less well-trained comrades. This, to my mind, is sufficient reason for the selection of Mrs. Besant for the presidency.

The verity or fraudulency of the Adyar phenomena—the appearance of the Masters—does not for me affect the value of the above conclusion ; in weighing the evidence for and against the phenomena, we must remember that if, on one hand, we have the testimony of a declining invalid, on the other, we have that of his experienced co-worker, sound in mind and body.

It is impossible for me to lend myself to the brusque, discourteous and arbitrary methods that are now being used to defeat Mrs. Besant's election, for the simple reason that ever since my connection with the T.S., and especially since my transference to the American Section, I have openly disapproved of, and thrown a counterbalancing influence against, these very characteristics. While respecting official positions, while appreciating personal kindness, I have nevertheless constantly contended with these regrettable qualities, which are a menace to the welfare of the Society both with its members and with the public.

It is evident to me that the mass of the members of the Society are weary of the word "failure." They have had enough of discord, they are longing for an object to love, to admire, for every prominent figure that held their affection has been debased, displaced, or discountenanced ; they want radiation after the long interval of obscurity ; they want calm in place of strife ; satiated with the subject of iniquity they would welcome an era of gentle methods, of compassionate modes of reform, an advent to power of Peace-lovers.

ANNIE C. McQUEEN.

To the Editor of *The Theosophist*.—Perhaps you will allow me to say a few words in connection with the discussion raised by the recent article by Mrs. Besant on "The Basis of the Theosophical Society." I have tried to reduce to the briefest possible statement what I have to say. Mrs. Besant's article has been attacked with much vehemence and, as it seems to me, with no little misunderstanding and misrepresentation ; for some, therefore, it appears to require further explanation which Mrs. Besant no doubt will give ; perhaps in doing so she will be able to show that she has been misunderstood and that she really shares the views of her critics ; but with a direct defence or explanation of that article no one but herself has, of course, in the meantime, anything to do. I only wish now to say that it appears to me possible to accept the article as it stands and that, so far from seeing immorality in the teaching, I see in it simply an expansion of the doctrine taught by divine teachers in every age and verifiable by those who can put aside prejudice and give unbiassed thought to the subject. There is apparently no question here of admitting to the T. S. a person whose views on any point outrage the helthy popular standard of morality. No

one under such a cloud would be likely to apply for admission and obviously the members of the Society could not extend to such a person the sympathy which would make membership worth his while. Nor, again, if we turn to the question of expulsion, are we concerned with anything more than formal exclusion. A man guilty of a grave moral lapse is, by virtue of such lapse, his own real excluder, cutting himself off, for the time being, from real relationship : nominally, however, he still remains a member. The question then is, is it expedient for the Society to formally excommunicate him ? The answer is, I think, 'Yes,' if we ignore the divine law and regard solely the supposed opinion of the world. If, on the other hand, we respect the divine law and prefer to follow the teaching and examples of the Masters of Wisdom, the answer is 'No.' Why should we nominally expel him ? We are unwilling to acknowledge that it is partly in order to gratify our own self-righteousness, and partly to certify the public that we are very superior persons ; the reason given is that it is necessary to purify the Society. Yes, in the eyes of the impure perhaps so, certainly not in the eyes of Him Who is of purer eyes than to behold iniquity and Who has commanded us to be as He is—and therefore also of purer eyes than to behold iniquity. But we may not cast a stumbling-block before our fellow-men and they will think our morality lax if we easily tolerate lax morality in a member ? No one suggests that we should do such a thing. Right-minded, and earnest people, however unsympathetic respecting the views and work of the T. S., will never misjudge us if, as a Society, we hold up consistently the highest moral ideals both in life and teaching. At most the world will ask "Why do you not expel him ?," to which we reply, "Because we are a Spiritual Society, having as our basis of membership the manifestation of the Christ Spirit in man ; beholding (dwelling upon) that and that only in Him, and therefore seeing no cause to formally reject him." If it is further urged, "Can Christ be said to be in any way manifested in the life of one holding immoral ideals," the answer is, "Certainly, have you never read in your scriptures that the Christ is sometimes sick, in prison, naked ? it is our privilege then not to turn from Him but to minister to Him " "Even the wicked man," says S'ri Krishna, "entering into My Being," *i.e.*, manifesting those characteristics which make him a fit and proper person for T. S. membership, "must be accounted righteous ;" potentially he is so now, actually soon he will become so. The danger is not that he with his faults should remain in nominal membership, but that we should see these faults, and seeing should become self-righteous, and becoming self-righteous should judge him. In uprooting the tares we cannot but uproot the wheat also ; therefore "let both grow together till the harvest," is the command of the Master. But, apart from theorising, such a one will, as a matter of fact, do harm if retained as a nominal member ? Let us trust the Law. Refusing to judge our neighbour whose good *karma* has made him a member of the T. S. we, as it were, put both him, our Society, and the world in which we work and to which we minister, into the care of the Supreme. The good Law will work out blessing, and not evil, for all concerned. To take an indirect illustration : we may suppose the many millions expended by some European Power annually, on the upkeep of navy and army, to be a karmic fine, the penalty of pride and unjustifiable

aggressiveness in the past ; perhaps if, on the ground that her conduct was now ideal as regards her neighbours and dependent peoples, her statesmen should relax these precautions, the penalty of stored-up karma would be exacted in the form of loss of prestige, territory, &c. The T. S. has no such evil karma as yet behind it. Newly founded by the Masters of wisdom it has everything to gain and nothing to lose by making the Law of the Divine Life the Law of its being. With reference to Mr. Mead's example, no doubt it would be desirable to exclude from the T. S. Reading-room, members who steal umbrellas, &c., and if it could be shown that they apparently are in the Society with no higher object in view than to steal, nominal expulsion would be their due ; but if any one such could be found to be, in spite of such a then eccentric moral defect, a real helper of his fellow-men—a very unlikely contingency—then, according to the view suggested by Mrs. Besant, he would be a fit and proper person for membership.* I suppose the disciples of Jesus, the Christ, from time to time urged their Master to expel the thief, Judas ; but apparently he satisfied the Lord's requirement for membership among the disciples, and though apparently very much better for him if he had been expelled he was allowed to remain. Unless the Ego leads, as a Master has recently told us, karma must be allowed, so far as a Master is concerned, to run its course. Here without doubt we have the explanation of the charge invariably brought against the Master and his disciples by an ignorant world. The Divine indifference of the Master, the product of Wisdom, Love, faith in the working out of the Law, is by the ignorant confused with that indifference which is a sign of a low moral development. "As above, so below." "All progress is represented by spiral movement." At primitive levels man is indifferent to moral lapse ; at a higher stage we are only too eager to cast stones ; finally we return, but on a far higher level still, to the attitude of indifference, neither attracted to nor repelled by the form, because we now know as the Great Reality the One Life of which it is only the transitory expression.†

E. B. HILL.

To the Editor of *The Theosophist* : ‡

It is not my intention to enter into controversy with Mrs. Besant, or even to correct the various mis-statements of fact contained in her letter, but in justice to her as well as myself there is one thing I feel bound to say. It was with great surprise that I found Mrs. Besant

* I may here say that the indignant criticism on Mrs. Besant's remark that "persons holding views leading to murder, theft, adultery, &c., may be still eligible for T.S. membership," is a good illustration of the misrepresentation to which I objected at the beginning of my letter ; for it is obvious that her reference is to persons who mistake immoral for moral theory, not to persons glorying in theories which they *know* will lead to such results.

† It should be noted that the chief value of considerations such as the above is to indicate generally the importance of a guiding spiritual principle in dealing with our fellow-men ; practically the matter is free from perplexity ; it is obvious that any one whose name carried the slightest weight would resign membership if out of sympathy with the current views of the Society, and also the Society has the right and the power to deal exceptionally with exceptional cases.

‡ This letter should have appeared last month but was mislaid.—Ed. note.

regarded my letter about the Adyar phenomena as an attack on her personal honour. After carefully re-reading it, I can find nothing that seems reasonably to warrant such a construction, and I am quite sure that nothing was further from my mind than any such intention.

Yours fraternally,
BERTRAM KEIGHTLEY.

A correspondent writes :

Dr. Cobb, the best known Rector in the City of London, a man of great influence, is (unfortunately?) a subscriber to the *Theosophical Review*, and read the lamentable April issue. After reading it, he preached on the Christian attitude towards wrong-doers, and told his congregation that, under no circumstances, would a member of the church be cast out from it. Thus is brotherhood in the Theosophical Society rebuked by an eminent clergyman, in consequence of the frenzied violence shown by some of the leaders of the T.S. towards a man who has grievously blundered.

A physician's statement :

"At Adyar I used to attend our late beloved and revered Colonel daily, and spent several hours with him. Each time I saw [him] I found him in perfect equilibrium of mind. Although his heart was very weak his brain was not so. It was sound. He was very rational in answering questions. His memory did not fail, and he remembered his old mirths very well and enjoyed making a repetition of them. I saw him signing important documents in a desirable state, and he was not at all weak so as to be deluded by anything. In the face of this I am surprised to see our brother stating, "Ever since last Christmas Colonel Olcott has been in no condition of mind or body, either to think clearly or to take any important decision whatever," etc., etc. On a certain question he had in hand at that time, about a certain brother and sister, he was very firm in his decision, and we could not make him change his own opinion in the matter. He stood like a rock and did not swerve a bit, with all our persuasions and solicitations in the matter."

D. J. EDAL BEHRAM,
Physician.

REVIEWS.

THE HYMNS OF HERMES.*

ECHOES FROM THE GNOSIS, VOL. II., BY G. R. S. MEAD.

Mr. Mead has certainly done a great service to the daily increasing band of spiritual aspirants all over the world by the issue of the splendid little volume before us. We can hardly think of another

* London : The Theosophical Publishing Society ; 1907. Price 1s. net.

person equally competent to write on this sacred theme. Uniquely fitted—by his classical erudition as also by his mystic and theosophic lore—to speak with authority on Thrice Greatest Hermes, the author presents in the brief space at his disposal, under the interesting headings of “The service of song,” “A triple Trisagion,” “A hymn to All-father God,” “The Secret Hymnody,” “A hymn of grace for Gnosis,” and “A song of praise to the Æon,” much interesting food for contemplation. To those who “love the life of the spirit and long for the light of gnostic illumination,” the book must be truly welcome.

S. V. R.

MAGAZINES.

The Theosophical Review (May) opens with a paper on “Returning the Gift,” in which we are reminded that we should improve our opportunities “for returning this gift of the Gods, Divine Wisdom, which we have received, by passing on some fragment of it to those whose darkness is greater than our own; only tact and discrimination must be shown in the particular fragment that is used with the particular individual on the particular occasion.” Again: “What does Brotherhood imply, if not the sharing with our Brothers that which we ourselves have received?” The writer of the paper says that even those who are behind prison bars are often ready to accept the main teachings of Theosophy if tactfully presented in simple form. “Signs of the Times in the Theosophical Society” is another article worthy of our serious thought. After alluding to the too prevalent tendency to drop the primary teachings of the T.S. too soon, the writer goes on to say:

“There is, however, a still more serious evil rampant among us which threatens the disruption of our Society unless it can be checked. For, besides attacks upon the form of much of our theosophical teaching, thrusts are frequently made at those who have been the channels of that teaching, and in such unfriendly criticisms there lurks, indeed, a dangerous element.

For it means that basest of things, *ingratitude* to the teachers and writers who give their lives to the movement, and whose whole energies are devoted to the effort to put at the disposal of all who seek, the priceless teaching they have gained with so much effort and so arduous a personal training.” “The Seven Commandments,” by M. Charles, pertain to the “Land of the Abstract,” and lie behind the written ones. The writer presents them in the following order: I. “Work (and Play).” II. “Warfare,” or struggle. III. “Fitness (for existing conditions).” IV. “Adaptability (for coming conditions).”

These he styles the four lower laws or—“rules for the control of Action.” The three which follow “are for the regulation of Energy.” They are: V. “Inspiration,”—or in-breathing, as referring “to the principle of self-preservation” VI. “Expiration,”—or “the law of the out-breathing, or the forth-giving of the self” VII. “Aspiration,— . . . which includes all the others.” A. M. Glass discusses the question, “Is matter Electricity?” There are other articles on

"The Sister Lands," "The Character of Giordano Bruno," "George Borrow's Relation to Occultism," and, "In support of the Argumentative." Mr. Mead prefaces the numerous letters referring to "The Communications from Adyar and the Presidential Election," by the remark that he has decided to "abstain" from further criticism, and he adds, that—"If I have inadvertently fallen into any real error of fact, in any detail, or into any fault of manner of statement, I regret it, and I unreservedly withdraw from my letter the phrase, 'Mrs. Besant forgot her intention.'" The way is open for further withdrawals.

The Editor's statement that, "In future the questions of principle involved must be treated from a purely detached and philosophical standpoint, without reference to individuals, if they wish to avail themselves of the hospitality of the *Review*," will be hailed with joy. The contributions in this issue, referring to the Presidential election are in favour of Mrs. Besant.

Theosophy in India, for May, contains copious notes of a very interesting lecture on H.P.B., which was delivered by Mrs. Besant at Benares on May 6th, 1906. The "Hymn of Synesius, Bishop of Ptolemais," is sublime. Miss Edger continues her important "Studies in the Pedigree of Man," and 'Seeker' writes in his earnest style, on "The Yogî and his Tat." "Another Illusion Gone," is an article by Manjeri S. Ramaier, which considers, further, the question raised by P. T. Srinivasa Iyengar, nearly a year ago, in the same magazine, as to the accuracy of certain translations, or word-renderings, formerly made by T. Subba Rao. There is much other matter—mainly relating to affairs of the Indian Section.

The Lotus Journal (May) opens with instalment No. VI. of "Life as seen by the Dead," by Henry Hotchner (Scribe). Mrs. Taffinder tells us of "The Lotus Circle Movement on the Pacific Coast." Her article is to be concluded. Following this we find Part II., of the story on "Thought-Brownies;" a continuation of H. W.'s article on "Madame Blavatsky;" the second paper on "Great Florentine Painters," by Gertrude L. Mallet; and an illustrated article on "The Origin of Flowers," by W. C. Worsdell.

Broad Views (May). Stanley M. Bligh considers the importance of the fact that England needs "a larger rural population to balance the increase of town dwellers," and thinks that "a rural population, to be of any real benefit to the community, must be prosperous, contented, and in touch with the soil." He calls attention to "one method by which the desired end may be obtained." The Editor discusses the subject of "The Age of Humanity," viewing it chiefly from the occult standpoint. C. A. Wheeler engages in a vigorous "Defence of the Jesuits," essaying the difficult task of removing the widespread (and in his view the unjust) prejudices against this religious body. "National Eugenics," or the "Science which aims at the collection of any facts that may guide the current generation in efforts to improve those which are to come" is evidently an editorial contribution called forth by a movement recently "set on foot in connexion with the university of London," and called the "Francis Galton Laboratory for the study of 'National Eugenics.'" Mr. Galton is greatly interested in studying the "disastrous effects brought about

by marriage between persons physically or mentally unfit to become parents," and "endeavors to encourage the growth of a higher public opinion on these subjects." The Editor, however, viewing the matter in the light of Karma and reincarnation, is of opinion that, generally speaking, "if we take care of the souls the bodies will take care of themselves," and, again, "that the future of the race in progress will depend on soul culture in a far higher degree than on body culture, for the simple reason that no skill in the latter effort will protect the ego coming into incarnation who deserves a diseased body, from getting it by the development of hereditary germs that may lie as far back in the past as we like to imagine," and, on the contrary, an ego who does not deserve a diseased body, will grow a healthy one in spite of most unfavourable surroundings. There are also articles an "Edgar Allan Poe," "The claim of Truth," and "The meaning of Life."

The C. H. C. Magazine for May contains biographical papers on "Râmadas, Shivâji's Guru;" "Anam;" "Nurjahan;" and "Harischandra, the Moon of India." Other articles are, "The Signs of the Kali Yuga," and a continuation of "The Hindu Catechism."

Revue Théosophique (April) opens with a translation of Mrs. Besant's "Basis of the Theosophical Society." Then follow Dr. Pascal's "The Conscience," I. Hemde's "Paracelse," and translations from H.P.B.

Sophia (April). The scholarly character of this excellent journal is always increasing. Salomón Reinach's article on Samuel Zarza gives us the result of a scientific inquiry executed in the *Biblioteca Nacional* of Madrid, with the help of a young Hebrew scholar, on the life and writings of Samuel Zarza, a Spanish Rabbinit of the fourteenth century who, according to the tradition, had to die on the pyre, because he believed in the eternity of the world. This is most probably a legend, as Mr. Reinach shows, but the tale is characteristic, nevertheless: "At a certain occasion," we are told, "many Rabbinites being assembled in order to read some act of matrimony, the date was indicated by them, as usual: 'That year after the creation of the world' (*i.e.*, after 3760 B. C.). And Zarza, lifting his hand to his beard, added: 'And, perhaps, many more,' wishing to show by this that he believed the world to be eternal. The Rabbinit Kanpantan stood up and said: 'Why do they not burn Zarza? Zarza must be burnt.' They brought him to the tribunal and condemned him to be burnt because he believed in the eternity of the world." No doubt such has really been the lot of many a *s'ds'vata-vadin* of those days, and if Zarza escaped it, the cause evidently is that he was careful enough not to directly express his opinion in his works, and that he, indeed, in many cases vacillated between the theological and the philosophical decision, being "at once and with equal sincerity a theologer and a philosopher." Thus he decides in favour of orthodoxy of this passage: "And God spoke: let us make a man," by the funny explanation: "While creating the other things, God restricted himself to say that the elements had themselves produced that which is in their nature . . . ; but for man, he clearly shows us, there must needs be a divine origin, *viz.*, from the immediate product of the intelligence of the creator." But even this is only a seeming concession to the

theory of the creation out of nothing. The latter was a real stumbling-block to Zarza, and that he had, indeed, personally done away with it and replaced it by a belief in an eternal *prakṛti*, is shown by many passages, e.g., that one where he openly speaks on primitive matter (a Greek idea introduced in Spain by the Arabic philosophers) and says (as his own opinion) that the real meaning of being and non-being is only that of a passing from one form to another. This is pure *satkārya-vāda*. And there is another interesting parallel to Indian thought in that saying of Zarza's that, before the creation, the world was comprehended in the essence of God, and that it detached itself by virtue of the same divine nature. It may, however, also be noted here that the creation out of nothing is not necessarily (as Zarza believes and many others accept as a matter of course) an unphilosophical idea, but may be understood to refer to the absoluteness of God which seems to be contradicted by the assertion that there is something besides Him, i.e., besides the *ekam evādvītyam*, out of which He may create. For we must not forget that, notwithstanding so many painful operations with Father, Son, and Holy Ghost, the Christian Church has never attained to such a height of philosophical thought as is shown by the sharp distinction of the masculine and the neuter Brahman.--There is much of interest also in the other articles: "Epilogues of the month," by Arimi, "Dialogues of Love," by León Hebreo, "Silence," by Eugenio Astol, "The Present of the Gods," by Rafael Urbano.

Received with thanks: *Revista Teosófica* (Habana, February), *Ultra* (Roma, February; with a scholarly paper by Alberto Gianola on "The King Numa Pompilius and Pythagoras), *La Verdad* (March), *Omatunto* (with a translation of John Law's "The Head-quarters of the T. S. at Adyar," in *Theosophy in Australasia*), *Theosophische Bewegung* (April); *Revue Théosophique*, *Journal Du Magnétisme*, *Pewartia Theosophie* (March 1907), *The Lotus Journal*, *The Vahan*, *The Theosophic Messenger*, *The Phrenological Journal*, *Modern Astrology*, *Mind*, *The Metaphysical Magazine*, *The Arena*, *Notes and Queries*, *East and West*, *The Journal of Education*, and numerous other Indian Periodicals, in English and Vernacular and some tracts of the Madura Hall of Theosophy; further, *The Indian Review* (March; with a noteworthy article on "Some Aspects of Religious Reform)," *Bulletin of the New York Public Library* (March); and *Charaka Samhita*, Part XLIII., treating of gastric and dropsical diseases. *Teosofisk Tidskrift* (April), *De Gulden Kelen* (February-March), *S'ri Krishna Sukthi* (April), *La Verdad* (April), *Theosophisch Maandblad* (April), *Mysore Review* (with another instalment of the translation of Chanakya's *Arthas'āstra*), *Revista Teosófica* (March), *Theosophie* (Antwerp, April), *The Vahan* (April), *De Theosophische Beweging* (May), *Sophia* (March; with a fine picture of Colonel Olcott and many a faithful necrology). *Theosophy in Australasia* (April).

CUTTINGS AND COMMENTS.

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

Another correspondent, G K., who writes in *proper Criticism and Lectures*, criticism, in the same number of the *Vahan*, says :—
Moreover of late years we have been priding ourselves much

on our intellectual abilities. *Everybody* was to be in a critical frame of mind—as though there were many who knew what criticism really was ! Criticism is *judgment* and judgment is always from above, dispassionately, in the light of a knowledge from a dimension transcending that of the thing judged. True judgment can only be in the light of the only true Idea of Plato's archetypal realm, and short of that it is not judgment at all. We have been deluding ourselves that we were critical ; instead we have been more or less skilfully expounding the prejudices in which we have nurtured ourselves for lives. And now we complain of lack of interest !

We have, I hold, not yet realised the significance of theosophic study, which is to see the world and humanity as God sees them. It is not intellect that can lead us there ; emotion and intellect are two wings, the intuition must be the eye that sees whither the path goes and the spirit the life and strength to energeise it all. That is why brilliant lectures, while satisfying the mind, still often leave the inner life in gloom ; that is why too often a small Branch meeting of motherly old ladies, whose combined intellect is less than that of a pupil-teacher of a London Board School, has more of the true theosophic spirit. I have often been present where a Branch was so composed mostly of women, and most of them unintellectual, and yet I have learned much of Theosophy from their quaint generalisations about nature, human and divine, arrived at not through process of mind, but surely by some process that transcended it.

Lectures are not necessary for a successful Branch meeting ; *lectures* are not absolutely essential to spread the knowledge of Theosophy. Numbers in a Branch matter little ; two sympathetic, earnest souls make a strong steady centre, and two make an excellent study class. “ Where two or three are gathered together in My name, there am I in the midst of them.” It is the spirit in which we meet that matters. As is the cause so *must* be the effect. If we gather together in earnest faith and hope and striving to travel to the light ; if, putting aside prejudice, we try to realise the worth of the essential compared to the non essential in discussions and in activities ; if we truly, and far more with the heart than with the head, try to realise the new standard of values as shown by Theosophy—then there can be *no* stagnation. The Light then will be with us, and we shall better see the significance of what is being constantly told us, that what matters is the life and *not* the form.

*
* *

Mr. George S. Arundale, of the Central Hindu College, Benares, proposes to utilize his summer vacation in London by labouring for the future welfare of Indian students who are seeking education in England. Referring to this the *Lahore Tribune* says :

As a corresponding Secretary of a Committee formed in Benares at his suggestion he intends to form a Committee in London consisting of some sympathetic leading men of that place who would arrange for the proper accommodation, education and suitable society for Indian students going there to receive Western knowledge, because Indian students owing to their ignorance of Western social customs very often fall into difficulties and get into undesirable society. Mrs. Besant has also kindly consented to help Mr. Arundale in the above. Mr. Arundale would be doing really very practical and useful work in establishing the proposed Committee and enlisting sympathetic European gentlemen to look after the education and comfort of Indian students for which he undoubtedly deserves our heartfelt gratitude.