Vol. XXX. No. 11.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE series of Sunday evening lectures opened on May 16th, and a hall more than twice as large as the one in which I had lectured in preceding years had been engaged for the series. It is a new building with an old name, S. James' Hall, and accommodates eleven hundred people. It was crowded on that occasion, and very many were turned away—much to our surprise, as we had not counted on so full a gathering, thinking that the unscrupulous defamation of the Theosophical Society as well as of myself, indulged in by some who have deserted our ranks, might possibly have slightly diminished the popular interest alike in the subject and in the speaker. The reverse appears to have been the case, for I have never had an audience more sympathetic, more quick to understand, more ready to respond. It proved to demonstration the absurdity of the idea that Theosophy had in any way suffered from the attempts to discredit it in the popular mind, and showed the folly of those who had left the Theosophical Society from fear that it would become unpopular. The Theosophical Society evidently stands higher than ever in public respect, and is entering on an even wider career of public usefulness. Quite a new departure is the publication week by week in a widely circulated London newspaper, *The Christian Commonwealth*, of a verbatim report of each lecture, so that it reaches a far larger audience than could be gathered within a single hall.

***

Monday saw me in the train for Blackpool, and after a swift journey of five-and-a-half hours, I reached that famous Lancashire watering-place, with its splendid sweep of sea. At 4-30 P.M. the members gathered, and I had the pleasure of opening the new

Lodge, and a very promising one it is. After the address we dispersed, only to meet again for the evening lecture, whereat a well-known local doctor presided, who was evidently very popular. The theatre was packed, and the press treated us very well. Next morning away to Manchester, where a meeting gathered in the afternoon at the rooms of the City Lodge. The President of that Lodge, Mr. Sidney Ransom, presided over the crowded meeting held in the splendid Town Hall, which had been kindly granted to the Lodge; it was a most friendly audience, filling the great hall, and it was an æsthetic pleasure to speak in the stately building.

***

Into the train again on Wednesday morning and speeding north to Newcastle, where the evening saw another lecture, presided over by a clergyman, and then to Sunderland on Thursday for another. The audiences in these towns were smaller, for neither has yet a Lodge to affect theosophically the mental atmosphere. Southwards on Friday to Leeds, and a pleasant visit to the Lodge in the afternoon; a few words with the Lotus Circle, and a lecture to the public finished the day. Saturday opened with an E. S. meeting, and then the train carried me southwards to Derby; there was a meeting of members, gathered from Derby and surrounding towns—a pleasant meeting in a garden where the address was given under shady trees; a lecture to the public finished the day's work, and then came a most uncomfortable journey to town, with two changes, and a midnight waiting, and London at 3 A.M.

***

It was a busy week, organised by the admirable Northern Federation, and every arrangement well made. Mr. Hodgson Smith and Mrs. Bell met me at Blackpool, and the former came to every town up to Leeds. Other members also joined in and swelled the party in one place or another. The Federation has sown much good seed since I was last in London, and the new Lodges in Blackpool, Hale, and West Didsbury are some of the fruit; in Newcastle district there are three new centres in which weekly classes are held, worked by the faithful members of the Tyneside Lodge. Leeds has become strong, and has some most

enthusiastic workers. Derby has a class which is working with the help of Nottingham. And everywhere there is life, vigor and joy, and a glad springing forward to the future.

***

The 23rd May had its usual two meetings, and brought me also a pleasant visit from one of H. P. B.'s well-loved pupils, Señor Don Jose Xifré, the head and heart of the work in Spain. As he wished to draw the Spanish work into closer touch with me, he has, with the consent of the Spanish Lodges, attached Spain to Adyar directly, and I have appointed him as my representative in Spain. The work in that ancient and stately land is hard and unthankful, but a noble band of Fellows has labored steadfastly and loyally there since the days of H. P. B. These faithful Theosophists have issued a large number of translations, including *The Secret Doctrine*, and maintain a monthly magazine.

***

It was pleasant to meet once more on the following day my old friend W. T. Stead, and to find him as keenly interested as ever in all questions touching the deeper side of life. He is intensely in earnest in verifying communications from those who have passed over, and is endeavoring to establish a reliable means of communication between the two worlds. A large Co-Masonic gathering at the Masonic Temple, 13, Blomfield Road, was another item in a busy day. Next, on the 25th, came a visit to the Christo-Theosophical Society, presided over by Sir Richard Stapley, where an audience including several Anglican clergymen, some Roman Catholic priests, and the famous Dr. Ginsberg listened with interest to a talk on "The Nature of the Christ." Thursday, May 27th, saw the General Secretary, Miss Bright, some other members and myself in the train for Budapest. At Vienna we picked up the French General Secretary and his sisters, Mrs. Russak and others, and arrived at Budapest on May 29th, for the International Federation of European Societies, which was to open on the 30th.

***

The hospitable home of Professor Zipernowsky and his charming wife opened its doors widely to the polyglot invasion, and German, French, English, Italian, Russian, Dutch, Danish,

Swedish, Hungarian, Czech, Bulgarian, Finnish, were heard along the winding paths of the exquisite garden. But no, Finnish was not heard, as we had only one Finn present, and he had no one to talk with in his own language. The ten European Societies were all represented, eight of them by their General Secretaries—a notable gathering—Sweden by Mr. Knös, the old Secretary, and Finland by a substitute, as Mr. Pekka Ervast could not get away. Mrs. Cooper Oakley, Miss Bright and myself were the guests of Professor and Mrs. Zipernowsky, and the remaining delegates, some 250, were scattered over the city. The Council met at 9 A.M. on the 30th, and the Congress at 10, I, as President, of course taking the Chair, and all the General Secretaries, and Mr. Wallace, the Honorary Secretary of the Federation, around me on the platform. The ceremony began with the noble Rāgōczi Hymn, sung by a chorus of men's voices, followed by another melody, and as the music died away there came a brief presidential address, followed by a speech from each General Secretary in his own tongue. There is always something moving and dramatic in this opening of an International Congress, as language after language, all tuned to the note of Brotherhood, falls on the listening ear. Then came a speech from the Bulgarian leader, and the brief report of the Secretary of the Federation; a lecture by the President on "The Present Cycle and the Place of the T. S. therein" closed the morning's work. From labor the Congress passed to refreshment in a restaurant which occupied the ground floor of the Lloyd Institute in which the meetings were held. Private meetings and walks filled the afternoon, and in the evening Dr. Peipers of Munich gave an interesting illustrated lecture on "Occulte Medicin und occulte Anatomie."

***

The Council met again at 9 A.M. on May 31st, and re-elected Mr. Wallace as Secretary; it decided to continue the issue of the *Transactions*, though they did not cover expenses, as a useful means of propaganda. The invitation of Italy for the Congress of 1911 was accepted, and Turin was fixed on as the place, and at a subsequent meeting, Easter as the time.

***

The Congress met at 10 A.M. and ere calling on Dr. Steiner for his lecture on "Von Buḍḍha zum Christus," I said a few words of

gratitude for his founding of the Theosophical Society in Bohemia, and announced that the Subbā Rao medal had been presented to him for the best literary work of the year. The statement was very warmly applauded, for the good doctor is very popular—as he deserves to be—and he then delivered a very fine lecture. Various other discourses occupied the remainder of the morning and the afternoon, and in the evening the Congress attended a performance at the National Theatre of Emerick Madāch's remarkable drama, *The Tragedy of Man*, a drama founded on the idea of reincarnation. Three interesting lectures, by Dr. Karl Unger, Mrs. Windust and Madame Ounkovsky filled the morning of June 1st; the last was on a very original system of sounds and colors, on which an article will appear in our pages. The afternoon was devoted to debate and a lecture by Herr Migray, a Hungarian member, and the evening was occupied by a public lecture on "The Larger Consciousness" by myself.

***

Dr. Peipers opened the morning sitting of June 2nd with the second part of his discourse on Occult Medicine, and then came a lecture from myself on "The Christ: who is He?" The afternoon opened with a debate, followed by a brief paper by the Russian General Secretary, and then, after a few words from the Hungarian Secretary, I closed the Congress of 1909. Dr. Steiner delivered a very interesting lecture in the evening, and at its conclusion we all drove up to the mountain which dominates Budapest and supped together, while the strains of gipsy music filled the air, and the full moon shone down on the gleaming Danube and the wide dim plain.

The Art Exhibition was interesting, and it is evident that the new School which is emerging is characterised by the effort to represent the realities which underlie the phenomena of life, and by color schemes which express and arouse emotion. I was struck with the curiously luminous quality of the blues and greens of one of the Hungarian painters whose pictures were hanging in the Exhibition; this artist, Gyöngyöshalāszi Takāch Bela—he will have to drop his first name if he becomes famous, as only a Hungarian tongue can pronounce it—presented me with one of his paintings, which will hang henceforth in the library of the London headquarters.

***

This fifth International Congress had, for its dominant notes, harmony and joyousness. The hospitality and friendliness of the Hungarian members were met by glad acceptance and brotherly response from the visitors. The dinners and teas were veritable love-feasts, and happy faces and voices met eye and ear everywhere. There was a feeling that a great crisis had been lived through, and that the future stretched happily before the Society.

***

On the opening day of the Congress the first Annual Convention of the Theosophical Society in South Africa was being held at Pretoria. The Charter of the new body was handed over by Mr. Fricke on April 27th, 1909, and on May 30th its representatives gathered together, to frame rules and elect officers. Mr. H. Dijkman, the Presidential Agent, having brought his work to this successful conclusion, has laid down his office, and our sixteenth National Society has started on its way. May it fulfil the hopes of its founders, and of the Theosophical Society at large, and may Mr. Dijkman long be spared to watch over the seed he has fostered with unwavering devotion and self-sacrifice.

***

There are many difficulties in the way of launching the proposed International Mystic Theosophical Society. The members desire to be on an official footing similar to that of the National Societies, and the granting of this is beyond my powers, as it entails alterations in the General Rules. Alterations in these can only be made by the General Council, and when I laid the suggested alterations informally before the European General Secretaries in Budapest, they entirely declined to alter the Rules of the whole Society in order to meet the wishes of the dissidents. The matter will be officially laid before the whole Council, but it is already evident that the Council will not alter the Rules in order to strengthen a movement which prides itself on declaring its hostility to President and Council alike. The policy of violently kicking a man and then asking for a favor is not a wise one, and though I had ignored the kicking and granted the favor, so far as my powers were concerned, it is evident that the General Council does not think it well to do the same. All the difficulties of a hostile body within each Section would fall on the General

Secretaries, not on the President, and they may well hesitate to provide a platform from which the organisations in their charge could continually be attacked. Dr. Steiner was willing to do anything he could to help the dissidents to group themselves under Adyar, but was strongly against the granting of any official character to their organisation. Another difficulty arises from the fact that the promoters of the I. M. T. S. are not agreed among themselves. A group in Italy and one in France have attached themselves to Adyar under Rule 31. But in India the members—on the ground that they object to the President and Council, not to the Indian division—wish to remain in the Indian organisation, while at the same time belonging to the I. M. T. S. The only way I can see of reconciling these divergent opinions is that any Lodges hostile to the President and Council, whether they belong to a National Society or not, should group themselves in an International Association or Federation, with special rules of their own making, and then they can work freely, take in members under the present Rules, and being a definite body, like the many Federations already existing, could go on their own way, without asking any one for permission, under the broad Constitution already existing. I have from the beginning pointed out that while I was willing to use the presidential authority to help the dissidents in any way not forbidden by the Rules, I had no power to alter the Rules.

***

It is interesting to learn that the old Hiṇḍū musicians recognised the relation between sound and color. Mr. E. B. Havell writes me that "among the old Indian pictures which I collected for the Government Art Gallery in Calcutta are a considerable series in which the different rāgas and rāginis in Hiṇḍū music are translated into pictorial impressions, or explanations of the *motifs*, proving that Hiṇḍū musicians recognised the power of translating visual impressions into musical notation." Mr. Havell has generously presented his valuable book on *Indian Sculpture and Painting* to the Central Hiṇḍū College Library.

***

Once more it is necessary to remind members that if they wish to leave legacies to the Theosophical Society, they must be careful

to obey the laws of their countries. A good American member, Mrs. Ida R. Patch, generously left two small legacies to the Society and the E. S. Under the laws of the State of Pennsylvania, two witnesses are necessary to any bequest to a Church or Society; only one witness had subscribed the will, and the assignees of the residuary legatee, Miss Emma L. Patch and Miss Cora E. Patch, have informed the legal officer that they desire to take advantage of this technical point. They are within their legal rights, so the Society loses the legacies left to it by its member, and however much annoyed Mrs. Ida Patch may feel at the frustration of her wish, nothing can be done to carry it out.

***

Cheering signs abound on every hand of the growing life and vigor in the Society; Mr. Stead, in the *Review of Reviews*, speaks of it as "amazing." Five new Lodges have been formed in England, and four more are in preparation. From America we hear that the number of Lodges has reached 91; before Dr. van Hook came into office it remained circling in the early seventies. These two countries are, at the moment, the most significant, as in these most of the attacks have been made. The best-known and least scrupulous of our American assailants has come to London and has tried to turn against me the *Review of Reviews* and the *Christian Commonwealth*, but wholly without success. It is difficult to understand the position of those who, having been fed with the living bread of Theosophy, try to prevent its reaching the starving because they hate the one who can distribute it the most effectively at the moment. One can only feel compassion for such poor souls, and hope that "they know not what they do." But we should all strictly guard our own hearts against the inroads of hatred, seeing how far its admission may carry those who listen to calumny and permit themselves to lose sight of great principles in attempts to ruin persons with whom they happen to disagree. So true is the ancient warning: "From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Reason; from destruction of Reason he perishes."

A. B.

LATEST FROM THE EDITOR.

[*The following has just been received. We insert these additional pages because we know our readers are always glad to have the latest news of our President.*]

Scotland claimed me for the week beginning with June 7th. Miss Bright and myself went north by the evening express, and rushed through the night to Edinburgh, one of the fairest of earth's cities. The Edinburgh Lodge lost a few good members during the late troubles, but most stood firm, for it is exceptionally rich in well-educated and cultured members, not easily to be carried away. We had on the 8th an afternoon public meeting, and in the evening a gathering of the Co-Masonic Lodge; on the following day a morning E. S., a Lodge meeting in the afternoon, and a large public gathering in the evening. The members are full of energy, and Miss Pagan, who made such a brilliant success with *Peer Gynt*, is preparing some other dramatic work in the service of Theosophy. The next day saw us in Glasgow, where the work is now flourishing and active; the usual Lodge meeting was held in the afternoon, and a crowded public meeting followed. On the 11th the E. S. members gathered, and there was a second public meeting, as packed as the first. Liberal thought is spreading in the citadels of Calvinism, and narrowness will soon be a thing of the past. On Saturday we ran up to Aberdeen, where I lectured in the Unitarian Church on the invitation of the Rev. A. Webster, and despite the lovely weather a large audience gathered in the afternoon. The evening saw us in the train for London, where we arrived at half-past seven on Sunday morning, after a twelve-hours run. It is pleasant to visit the Lodges and to witness the life and energy pulsing in them, and pleasant also to greet old friends and make new ones in the many interviews that fill all stray corners of time. Some new centres are forming in Scotland, and Theosophy is finding its way into Scotch pulpits.

***

London had the usual Sunday work, the E. S. gathering in the morning, and the S. James's Hall lecture in the evening. These Sunday evening lectures are always overcrowded, and the verbatim reports in *The Christian Commonwealth* are spreading the

Good Word broadcast over the country. It is a curious sign of the extraordinary malice that animates the enemies of the T. S. that a late member has tried to prevent their publication by sending to a member of the Editorial Board his attacks on myself and Mr. Leadbeater. His one-sided statements naturally arouse prejudice, but the public appreciation of the lectures happily outweighs the results of private malice. After all, good work is more powerful than slander in the long run, and those who have left the Society would gain more respect by doing better work than we do instead of using underhand means of injury. Against their evil-speaking arises the old question: "Do men gather grapes of thorns, or figs of thistles?" So long as we give grapes and figs it is in vain that these people try to label us thorns and thistles.

***

A little party of us travelled down to Brighton on Monday, June 14th, where the Lodge had arranged a public lecture in the afternoon, and a gathering afterwards in the Lodge room. It was a large and thoughtful audience, much interested in the ideas presented, and two clergymen—it is significant to see the growing inclination of the clergy towards the T. S.—joined the more private meeting. The next day I motored down to Letchworth, the Garden City, with Mr. and Mrs. Leo; the new Lodge was opened in the afernoon and in the evening there was a public lecture, very well attended. Back to London on Wednesday morning to a number of interviews and an evening lecture under the auspices of the allied Blavatsky and H. P. B. Lodges; on the following day a masonic address, and then one at the Pioneer, a woman's club, on the "Present Position in India." Bournemouth claimed me on Friday for a Lodge meeting and an evening public lecture in connexion with the South-Western Federation, and on the following day we had an E. S. meeting, and then went to Southampton, where there was a lecture to the Lodge and its invited guests in the afternoon, and a Co-Masonic meeting and lecture in the evening. Fourteen meetings, at only one of which there was no lecture, gave a fair week's work, but two meetings are my lot on most days just now.

***

Sunday, June 20th, had the regular meetings, with no diminution in the evening crowd, and on the 21st Liverpool had its turn, with a Lodge and a public meeting. Here, again, a clergyman was in the chair. Next day saw us at Sheffield, where similar meetings were held. We reached London soon after 4 A.M. Among the interviews that day was a pleasant one with the Rev. Charles Voysey, of whose kindness to me in my early days of struggle I always keep a grateful memory. The veteran preacher is still wonderfully hale and hearty, bearing gallantly his eighty years. There was only one meeting this day, the lecture to the London Lodges. The following day, June 24th, found me at Birmingham, the first visit being to a crippled workman, to whom Theosophy has brought joy and peace in his living death, for it has made his fate intelligible to him and enables him to prepare for a gladder future with noble resignation to the present. Then a Lodge meeting, a very pleasant gathering, where I renewed my acquaintance with Archdeacon Colley, and in the evening a public lecture to a fair, not a large, audience. The next day I went to Folkestone, where the well-known playwright, Mr. Henry Hamilton, invited some sixty or seventy people interested in Theosophy, and presided over the meeting. Mrs. Sharpe remained the next day and formed a Lodge, which seems to have a promising future. Saturday had only a committee of the Indian Students Aid Association, and a small gathering afterwards; objection having been raised to the world 'Aid,' the name of the Association was changed to that of 'Friends of India.' The usual meetings were held on Sunday, and on Monday Mrs. Sharpe and I went to Nottingham, for the Lodge meeting and a public lecture. It was pleasant to meet here a member who remembered Avenue Road. Tuesday had no meetings but many interviews, and Wednesday only the London Lodges' lecture. Talks with Mr. Stead and with the Rev. R. J. Campbell were among the interesting items of the week. Interesting also was a visit from 'Alastor,' who 'reads hands' in a quite exceptional way, guiding himself apparently more by intuition and clairvoyance than by actual palmistry, using the lines in the hands chiefly for dates. I shall be interested in seeing if his forecast of the future is as accurate as his sketch

of the past. These notes leave on the day of my big Queen's Hall lecture, on the eve of the Convention.

***

There is one thing that always shocks one on returning to London—the spoiling of respectable streets with butcher's and fishmonger's shops. Walking along New Bond Street one's nose is assailed with the odor of fish, and the poor creatures are seen gasping their lives out on slabs open to the streets. In another similar street one sees hanging up by the legs the huge corpses of oxen, split open, and dripping blood from the severed neck on to the pavement. It is really disgusting that such exhibitions should be allowed in a civilised town. Surely such trades should have to themselves a quarter which might be avoided by sensitive people. It is a delightful contrast to see the shops with piled-up fruits and vegetables, beautiful in color and adding freshness and fragrance to the air. They bring a whiff of country into the heavy atmosphere of the town, and carry the thought away to sunlit orchards and scented beanfields.

***

Mrs. Bramwell Booth of the Salvation Army, writing in the *British Health Review*, bears witness to the utility of a non-flesh diet in the cure of inebriates. She says that the craving for stimulants and that for flesh go together, and that when meat is discontinued there is a rapid improvement in the general health as well as a lessening of the drink-craving. Mrs. Booth having thus tested the value of abstention from flesh, urges the importance of "a great extension of wise and simple instruction as to the choice and preparation of pure food" ... "if the deterioration of the race is to be arrested." A fleshless diet is indeed the best support of abstinence from alcohol and from drugs, and the spread of this great reform through the Salvation Army will prove a potent lever in the elevation of the degraded.

A. B.

MYSTERIOUS TRIBES.[1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H P. B.)

(*Continued from p.* 414.)

THE first reports of the Collector are full of praise and admiration for the profusion of nature in this beautiful district. He says:

"Wherever we set foot we found an excellent soil, and the Baḍagas told us that twice a year they reap wheat, oats, peas, opium, mustard, garlic, and all kinds of other vegetables. Although there are frosts in the nights during January we saw the poppies in full bloom. Obviously the frost has no effect on plants in this climate. . . . . In all valleys and ravines we found excellent drinking water. At every quarter of a mile we came across mountain rivulets through which it was sometimes dangerous to wade, but wade we must. Many springs are strongly ferruginous and some far hotter than the temperature of the air. The fowls and poultry of the resident Baḍagas are twice as big as the biggest birds in England. Our hunters declare that the game, especially pheasants, partridges and hares, are considerably larger than at home. Wolves and jackals were met in herds. . . . . We also came across some tigers who evidently did not yet understand fire-arms; besides these we met elephants. When the latter perceived our party, they turned round very quietly, and retreated without any haste into the jungle. Obviously they had not the slightest consciousness of danger. . . . . In the tropical virgin forests, which cover the southern side of the mountain range, at an altitude of five thousand feet, one finds elephants of a peculiar, almost black, color, which surpass in height those of Ceylon. Snakes are many and some are very beautiful. In altitudes above three thousand feet they are quite harmless, as has now been proven. Monkeys are innumerable at all altitudes."

It may be said in passing that the English are exterminating them without mercy[2]— our poor, unfortunate forefathers! And how many apes there are in the Nīlgiri! From the big black Presbytis jubitus with his hairy grey cape-collar down to the silky Tamarin, Inuus eilenus. The first lives in separate families on the summits of the highest rocks or in deep crevices like the cave-dwellers in the primeval conditions of mankind. His beautiful coat serves as pretext to the European for the slaughter of this good hearted and clever animal. The silky Tamarins are more fortunate.

[1] Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. *Ed.*

[2] Unless he be a Muhammadan, the native Shikari will not kill a monkey, the latter being considered as holy all over India.

They escape the sad lot of being exterminated by having chosen for their abodes crevices into which no human being has ever yet been able to set foot. One can only come across the silky Tamarins on the outskirts of the woods covering the south side of the Blue Mountains, where they go sometimes to bask in the sun. The moment they perceive a human being they speedily bolt into the impenetrable wilderness of their Malabar forests. The head of these apes bears a striking likeness to a lion's head. They have a mane of a yellowish white color, and a tuft of the same hair at the tip of their tails. Hence the name.

In my description of the flora and fauna of these mountains I do not rely exclusively on the reports and observations made by Mr. Sullivan during his first expedition. He did not know very much about the subject in those days and mentioned only what happened to come in his way. I therefore supplement his reports by later discoveries.

At last they found traces of the real inhabitants and owners of the Nīlgiri—the Ṭoḍas and the Kurumbas. Let me state here at once—so that I need not return to the subject later—that the Baḍagas were sometimes wont to visit the other Baḍagas of the plain, their tribal relatives, but that the Ṭoḍas and the Kurumbas were wholly unknown to the people at the foot of the mountains. Even now-a-days these latter tribes never descend from their heights, although there has existed for a long time regular, daily communication between Ootacamund and Madras. For a while one did not know to what cause to attribute the unnatural silence of the Baḍagas concerning these two tribes which lived side by side with one another. Now one has come to the conclusion that this riddle can only be solved by a superstition unknown to Europeans, but perfectly comprehensible to Indians. The Baḍagas did not speak of the Ṭoḍas because they regarded them as supramundane beings, and elevated them to the rank of Gods, and to call the elected family-God by name is considered by all Indians as the greatest insult which can be offered him. A Hinḍū would rather die than commit such a sacrilege. The Kurumbas inspired them with fear and dread; the Ṭoḍas with holy awe. The mere mentioning of the name 'Kurumba' caused, to their mind, ill-luck to the imprudent, careless speaker.

As they reached an undulating plain, about seven thousand feet above the level of the sea, they saw, at the foot of a rock, a group of buildings which Whish and Kindersley recognised as houses of the Ṭoḍas, like the one they had previously seen. These small stone houses with neither window nor door, and with pyramidal roofs, had impressed themselves too deeply on their memory to be easily forgotten. Looking through the only opening there was, which serves both as window and as door, they saw that the dwelling was empty though obviously inhabited. A little further on, says the collector in his report, about two miles from this first 'village' they saw

> "a picture worthy of the brush of an artist, which made us stop in silent admiration, while the sepoys amongst us were filled with superstitious awe. We had before our eyes a scene out of the life of the biblical Patriarchs: a wide valley encircled by high rock; some herds of gigantic buffaloes with silver bells suspended on their horns, grazing quietly, and at a little distance a group of venerable old men, with long grey hair and beards, clad in white mantles."

As our explorers came to know later, these were the Elders of the Ṭoḍas, who expected them, and the holy buffaloes of the Tanela (temple enclosure) of this tribe. Round the buffaloes some seventy or eighty bare-headed men were seated or standing in most picturesque attitudes. When our worthy English patriot saw these handsome, well-built giants his first idea was: "Could not one form a special regiment of these splendid fellows and send it to London as a present for the King?" Of course, the Collector soon realised the impossibility of such a thing. To quote his own words he "was perfectly captivated by the Ṭoḍas and their great beauty, so different from the Indian type." Apart from the men, at about a distance of two hundred paces, the women were sitting. They had long and well combed hair which hung loosely down their shoulders, and were clad in the same kind of mantle as the men. The Collector counted about fifteen women and half a dozen children. The latter were all naked, despite the cold of January.

In another description of these mountains (*The Tribes of the Nīlgiri Hills*) Colonel Hennesey, a companion of Sullivan, speaks at some length (nearly ten pages) about the difference between the Ṭoḍas and the rest of the Indians, with whom they have often been confounded owing to our ignorance of their language and customs. He says:

"As the English differs from the Chinese, so the Ṭoḍas differ in every respect from the other Indians. Now that I have learnt to know them better, I perfectly understand that the Baḍagas look up to them as to a higher, nay almost divine race. . . . . In fact, the Ṭoḍas remind one of the Gods as represented by the ancient Greeks. Amongst hundreds of the fine men of their tribe, I never came across one whose stature was under 6¼ feet. They are handsomely built and have quite classical features. Their hair is of a bluish-black color, and cut on the forehead above the eye-brows, while behind the ears it falls in rich curls over their shoulders. The color of their faces is lighter than that of the North Kanarese people. They all wear the same dress: a kind of Roman toga of white linen, one end of which passes under the right arm and is then thrown over the left shoulder. They all carry in their hands a wand ornamented with fantastic carvings. . . . . Having heard of the mystical meaning of this wand, and of the faith its owner puts in its occult powers, I gazed at this bamboo stick of 2½ feet in length with rather critical looks, but when I came later to be repeatedly an eye-witness of very strange occurrences in connexion with it, I dared not deny any longer the accuracy of their information and their belief; I had no right to do so. Although the belief in witchcraft will always appear sinful in the eyes of a Christian, I do not feel justified in denying or ridiculing things which I am reluctantly obliged to consider as facts." (p. 272).

But let us not anticipate events. These words were written many years ago, when both Sullivan and Hennesey saw the Ṭoḍas for the first time, and reported officially about them. In these formal statements of theirs shimmers the same uncertainty, half suppressed amazement and curiosity as in all other accounts dealing with this mysterious tribe. Sullivan asks in his report:

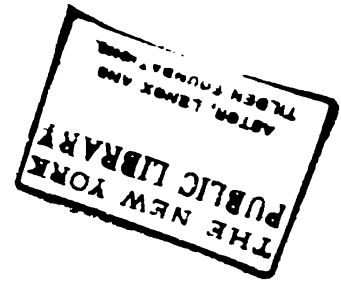
"Who are they? Although this was only the second time they have seen white men, they still take me aback by their majestic calm and proud demeanor, contrasting so much with the submissive attitude of the natives of India. A tall and venerable looking man stepped forward to meet us. Two others stood at his side, each of them holding a vessel made of bark and filled with milk. At the distance of a few paces they stopped and addressed us in a language utterly unknown to any of the party. When they noticed that we did not understand them, they began to speak a little Jalim, and then Kanarese, the language of the Baḍagas, whereupon our conversation became more fluent.

"For these men we were, so to speak, people of another planet. 'You are not from our mountains; our sun is not your sun, and our buffaloes are unknown to you,' the old men said to me. 'You are born like the Baḍagas, and not as we are,' remarked another, and his words rather puzzled me. It was obvious that they took us for inhabitants of a country of which they knew something, albeit they had not been there. They thought themselves to be quite a special race."

After the Englishmen had settled down comfortably on the grass near the old men, while the rest of the Ṭoḍas were standing

TODA WOMEN.

TODA MEN.



at some distance, they were told that they had been expected for some days. The Baḍagas (who formed the only link between the Ṭoḍas and the rest of the world) had informed them that the hunters, saved by their clemency, had spoken to the white Rājās of the "Dwelling-place of the buffaloes," and that the white Rājās would come to their mountains. They also told Mr. Sullivan that for several generations there had been a prophecy current among them that people would come from beyond the sea and settle amongst them, as the Baḍagas had done in days of old, and that they would have to yield part of their domain to them, and live with them "as brothers." "Thus is Their Will," said one of the old men, pointing to the buffaloes. "They know best what is good or bad for their children."

Mr. Sullivan adds here: "We did not then understand this mysterious remark about the buffaloes, the meaning of which we came to know much later. It is rather peculiar, but nothing new to those who have lived in India, where the cow is considered as holy."

Despite the tradition of the Ṭoḍas, to which they cling firmly, English ethnologists want to make them the remains of some proud tribe, the name and characteristics of which are wholly unknown to them. On this sure basis they build their hypothesis, according to which this proud tribe *probably* once inhabited the river-plain of the ocean, and grazed its herds of buffaloes on its banks, long before the time when the cow enjoyed the exclusive right of being worshipped. (Buffaloes have never been considered as holy in India). It is further supposed that this proud tribe fiercely beat back the Āryans, or Max Müller's "Brāhmaṇas from the Oxus" who incessantly poured forth from beyond the Himālayas.

This nice hypothesis, which looks quite possible at first sight, crumbles to pieces before the fact that not only do the Ṭoḍas, who are indeed a proud tribe, carry no arms, but that even their traditions do not mention the use of any. They possess no knives to protect themselves against wild beasts, nor any dogs to guard their dwellings at night. They are endowed with other means than weapons to keep their enemies aback.

In Mr. Sullivan's opinion the Ṭoḍas rightly lay claim to the Blue Mountains as an ancient property of theirs. They are fully

conscious of their prescriptive rights, which are also recognised by the other Nīlgiri tribes who have lived as neighbors with them for centuries past. It is unanimously declared by all of them that the Ṭoḍas were already living in these mountains, when the first settlers of the other tribes arrived—first the Mala-Kurumbas, then the Baḍagas, and after these the Koṭas and Irulas, and that these tribes had obtained permission from the Ṭoḍas to colonise in the land where until then the Ṭoḍas had alone resided. All the four tribes had to pay tribute to the Ṭoḍas, not in money, for this was unknown before the advent of the English, but in natural produce. The Baḍagas furnished them with some handfuls of grain from every cultivated field; the Koṭas with such tools and implements as are needed in building and in the household; the Kurumbas with berries and fruits.

These five races are distinguished sharply from one another, as we shall see presently. Their language and religion, their customs and types, have nothing in common. In all probability they are the last remnants of prehistoric races which were the primeval inhabitants of southern India. Although it has been possible to ascertain some few facts about the Baḍagas, Koṭas, Kurumbas and Irulas, all historical sources run dry with regard to the Ṭoḍas. To judge by some old tombs on the 'Hill of Cairns' and by some ruins of temples and sacrificial places, not only the Ṭoḍas, but even the Kurumbas, had attained in prehistoric times to a certain civilisation: in fact, the Ṭoḍas possess a kind of writing, the signs being somewhat similar to the cuneiform writing of the ancient Assyrians.

But whatever the Ṭoḍas may have been in the far past, at present they are a patriarchal people whose whole existence is centred round their buffaloes.

For this reason many of those who have written about them came to the conclusion that they were worshipping their buffaloes as Gods—that in fact they were zoolaters. But this is not so. As far as we know, their religion stands higher than the ordinary crude worship of beasts.

The second and later reports of Mr. Sullivan are still more interesting. But as I am using the words of this highly respect-

able English official only to corroborate my own observations and notes, it is not necessary to quote them all.

I will now give a cursory extract from a statistical work by Colonel Thornton, *On the Five Tribes.*

1. The first people one meets on the hill-side, behind the waterfalls, are the Irulas. They inhabit caverns and feed on roots. Now, after the advent of the English, they are less shy. They live in groups of three to four families and number about one thousand souls.

2. Higher up the mountains live the Kurumbas. They are divided into two branches : (*a*) the simple Kurumbas who live in mud-huts and form small villages, and (*b*) the Mala-Kurumbas, people of short stature and revolting physique, who live in real nests in the trees and bear more likeness to huge apes than to human beings[1].

3. The Koṭas or Hoṭas are still more peculiar. They know of no distinction of caste, and differ in this respect not only from the other Nīlgiri tribes, but from all Indians throughout the Peninsula. They are as wild and natural as the Irulas and Kurumbas, and live like the moles in earth-mounds, or else they live in trees. Strange to say, they are excellent gold and silver smiths and potters. They possess a secret of their own of working steel and iron; the knives and weapons made by them surpass all European and Asiatic cutlery with regard to elasticity, sharpness and almost indestructible temper. The only weapon they use is sharpened on both sides and as long as a spit. With this wand the Koṭas face the boar, the tiger and even the elephant, and always come off victorious.[2] Their

[1] On other mountain ranges in India there are tribes similar in some particulars to the above-mentioned, and even bearing their name, yet they differ, on the whole, distinctly from them, especially from the Kurumbas, who are real monstrosities and genii of wickedness. With the exception of the Todas, the Kings and Rulers of the Blue Mountains, all tribes shun the Kurumbas. 'Kurumban' is a Tamil word for a 'dwarf.' But while the Kurumbas of the plain are merely people of short stature, the Kurumbas of the Nilgiri often measure but three feet in height. These two tribes have not the slightest idea of the most elementary necessities of life, and are in a state of crude savagery, showing the characteristics of the most primeval conditions of mankind. They speak a language which sounds more like the twitter of birds and the gurgle of monkeys than a human tongue, although it contains now and then words derived from the oldest Dravidic dialect of India. Also the number of the Kurumbas does not exceed a thousand.

[2] Now that it is well-known that they possess such a secret, everyone orders his knives from them and gives them his weapons to sharpen. A simple knife with a crude handle made by a Kota fetches three or four times the price of Sheffield goods. Nothing can induce the Kotas to reveal their secret. None of the other mountain tribes works at the same handicraft, and where they have learned it is one riddle more for our ethnologists to solve.

religion has nothing in common with that of the other primeval inhabitants. The Koṭas know nothing of the Gods of the Brāhmaṇas; they worship some fantastical deity of which they make no image. As far as we could ascertain their number does not surpass two thousand five hundred souls.

4. The Baḍagas or Citizens. This is the wealthiest as well as the most numerous and most civilised of the five tribes which inhabit the Nīlgiri. They adhere to Brāhmaṇism, and are divided into several branches. They number about ten thousand souls, and are nearly all agriculturalists. For reasons unknown the Baḍagas worship the Ṭoḍas and render them divine honor. The Ṭoḍas stand infinitely higher for them than their God Shiva.

5. The Ṭoḍas, or Ṭoḍuwaras, are divided into two great classes. The first, that of the priests, is known by the name of Terallas. Ṭoḍas of this order are consecrated to the service of the buffaloes; they are pledged to eternal celibacy and are entrusted with the duty of carrying on certain incomprehensible ceremonies, which they are anxious to keep secret both from Europeans and from Indians not belonging to their tribe. The second class of Ṭoḍas are called Kuṭṭas, and are simple mortals. As far as we know the first form the aristocracy of the community. We counted seven hundred persons in this small tribe, and according to their statements they never exceed that number.

(*To be continued.*)

"The mills of God grind slowly, but they grind exceeding small;"
So soft and slow the great wheels go, they scarcely move at all;
But the souls of men fall into them, and are powdered into dust,
And in that dust grow sweet white flowers of love and hope and trust.

BROTHERHOOD.[1]

THE chief objects of the Theosophical Society are, first, to make known *to the few* the existence of the Path, the cross-road, the way taken by the strong, which, cutting through the winding evolutionary ascent, climbs straight to the summit of the mountain towards the temple of light with which it is crowned; second, and above all, to bring to the knowledge *of the many* three mighty laws, which are veritable guides for mankind, and the basis of all Evolution:

The *Law of Unity*, which proves that we are brothers.

The *Law of Causality*, which treats of physical, moral, mental and spiritual laws, and teaches that we reap what we have sown.

The *Law of Evolution*, which shows the mechanism of progress and the indispensable means by which it is achieved—returns to earth-life, reincarnations.

On this occasion, I will endeavor to set forth the Law of Unity, an exceedingly difficult subject, for which I crave the utmost indulgence, though I know I shall be pardoned for being so bold as to undertake it, once I have given some faint idea of its vast

[1] Address delivered at the Headquarters of the Theosophical Society in Paris. Translated for *The Theosophist* by Frederick Rothwell.

importance; for, indeed, the study of Unity leads on to supreme Knowledge, and its practice to the heights of Perfection.

Spirit implies one first Cause; that is to say, an uncreated, causeless Cause, the original Unity. It has ever rejected Duality, even in the loftiest of systems. Monism forms the basis of the highest philosophies: of the Hindū Vedānta, and especially of the most perfect form thereof, the Advaita; it is at the foundation of the finest metaphysical speculations—the Upanishats, which have been, are now and always will be, the admiration of the most sublime intellects; it is the rock on which transcendent materialism itself is built, the materialism of Haeckel and of such as think along similar lines. It may seem strange to see materialism make use of the term Unity, but not when one reflects that materialism possesses almost the monopoly—if this may be said without hurting anyone—of rationalism. It seeks and reasons, discusses and resists, fighting every inch of the ground and yielding to the conviction of reason alone; as is well-known, the best and most zealous, the most faithful and firmly-convinced adherents of the Theosophical Society have in many cases been materialists.

The spiritual man possesses other qualities, also admirable, though his characteristic is not that he reasons, but rather believes; he is a man of faith, but his faith is often something vague, though strong, cloudy though invincible.

Nevertheless, great difficulty is encountered in convincing the ignorant and selfish individual of the present day of the reality of Unity. Such a one feels himself so firmly imprisoned in matter, so bound down by it, he is so conscious of being born and dying with it, matter so completely separates him from the beings around him, that under these conditions he finds it difficult, in practice, to resist this apparent proof of separation; accordingly, both spiritual men and materialists are almost equally self-seeking, speaking generally; and so long as man feels not the faintest vibration within himself of the life of another, so long as a common divine Life does not make his heart beat in unison with that of the whole of mankind, he will find it difficult sincerely to believe that he is in reality one with others.

And yet probability is entirely in favor of monism; the greatest minds have believed in and defended it, cold reason requires it; an

obscure but profound and more or less universal feeling of Unity and devotion, in times of great misfortune, often springs to the surface in the humblest individuals, binding together all beings—the sentiment of humanity shining forth in love and sacrifice.

Besides, about so important a question it is impossible to remain in doubt. Everywhere error is a powerful cause of evil, Truth alone creates peace. If Unity be error, what is the use of offering violence to our lower nature? but if it is Truth, no effort should be spared in fulfilling her behests.

Let us then make an attempt to face this great problem, and get to the bottom of it, to obtain faith by means of light and become capable of accomplishing our duty.

Well, then, all such as have fathomed this mysterious abyss with sufficient attention and care, affirm that we are one. One same Life is in us, and though our forms differ and our qualities shine forth or remain hidden, we still feel that we are human, of the same nature. To take an example, look at a row of electric lamps; their form may vary, their brilliancy be greater or smaller, but the light within them, the fluid circulating through them, is one. So also, in like manner, the brightness of human qualities depends on the perfection of the centres that produce them. These qualities are different, because the centres, the instruments, which create them, are by no means identical: thus, the one producing mentality is not composed of atoms similar to those which manifest will or love. But the life animating these centres is one: it is the divine life of the Infinite, our common Father, and if we are His sons, are we not then brothers?

What is Unity?

The Infinite, the Perfect, the first, causeless, supreme Cause, the Cause of everything: of force, of matter, of the qualities and laws of the world, of Evolution. At the same time infinitely great and infinitely small; capable of enveloping the Universe and of dwelling in the tiniest of atoms, the Infinite, the Perfect is not manifested; it is latent, a unit. This it is which in the centre of our being gives us the innate idea of Unity, an idea which nothing in the world could give birth to, for nothing in the universe is one; everything is compound. Such is the One. How does it become multiple? By being manifested, that is to say, by becoming objective.

At the first step of this *processus*, it manifests force-matter. This it separates into atoms, with which it forms bodies, creating in these latter centres of qualities, which, as we shall presently see, produce Egos. In the centres of the bodies the Infinite plays the part of the electric fluid in a series of lamps: the fluid produces light, the Infinite illumines our mental centres, giving birth to Egos therein: in this way, the One becomes the many, the illusory Egos to which we must presently return, for it is indispensable that we understand them, if we would have proof of our brotherhood.

The Infinite manifests itself, though through what mechanism I know not. It is latent, omnipresent, omnipotent, it is the root of all the forces in the world and possesses all power, including that of manifesting its potentialities. This power is its fiat: *it wills and can do what it wills.*

When it wills to create, it wills to manifest itself, and the objective world appears; just as when the savant, by some special artifice, creates the conditions which give birth to a force, this force appears, seeming to spring from nothing; it becomes present, as though issuing from a mysterious, invisible egg: such is the electric fluid. Omnipresent, though latent and imperceptible, it appears as the result of friction, or when subjected to chemical action, showing itself as double, with positive and negative poles: it is a duality. If we try to reduce this duality to polar unity, the fluid vanishes, passes again into a latent condition and returns to zero, the image of the universal egg, the source of all forces. After all, this duality is the condition *sine quâ non* of all manifestation. The Infinite, in order to manifest itself, may be said to separate into two, and to apply to each other the two portions of itself, to make them objective. Indeed, everywhere in nature, manifestation is due to 'pairs of opposites'. Try, for instance, to produce a force in vacuum; you cannot do it; on the other hand, the greater the resistance you have, the greater the force you will be able to produce on that resistance. Try to paint a picture with one color only; you will produce nothing but a colored surface. In painting a picture, both light and shade are needed; only in this way come into being relief, form, and perspective—that is to say, a picture.

The first manifestation of the Infinite produces the first 'pair of forces': Force-Matter. I say pair of forces, for matter is nothing but force, the negative pole, so to speak, of force. This primordial force-matter, this matter, to speak more concisely, is the biblical egg, brooded over by the Holy Ghost on the cosmic waters; it is also the golden egg of Brahmā in oriental cosmogonies. Primordial matter is so fine, so sublime and sensitive, that it responds in marvellous fashion to the life of the Infinite, which, thanks to the support which matter furnishes to its faculties, (formerly latent, but from this time manifested) becomes an Ego, a Being, 'I'. This primordial matter is the centre of manifestation for all possible faculties, the perfect instrument of the cosmic Ego, of the supreme Energy which then becomes multiple Forces. In the Universe of primordial matter, which is the body of God, are manifested the three fundamental qualities of Being, the qualities every being will acquire and possess to a supreme degree at the end of its evolution: life (or force) intelligence, and love. Indeed, there is no Being who does not possess life, intelligence and love in some degree, however small. It is the Trinity, above as below, in the God of a world as in the Ego of a rudimentary body; that is why the Hebrew scriptures say that God created man in His image. Man, in effect, because he is in possession of this divine Trinity, is in the image of God.

How is the Ego born?

The centre of Intelligence, the mental body, in perceiving matter and the qualities of the body, is distinguished from these qualities and conceives of the Ego: an abstract thing, the product of the perception of the non-Ego (matter) by intelligence.

As soon as the infinite limits its vibration (of an infinite frequency) the Universe, or rather Matter, appears, and an opposite is created, which allows of the absolute consciousness of the Infinite becoming limited consciousness, that of the Logos, the cosmic Ego. The Ego requires the perception of a difference, of what is conceived of as the non-Ego.

The Universe is the body of the manifested God; in the Universe all qualities come to birth, amongst them, the principal one, the Ego. The Supreme Ego—the Ego of the Infinite—is manifested not only in the mental centre of the Universe, where it constitutes

the Logos, but also in each of the mental centres of the bodies the whole of which makes up the Universe, in each of the beings, from the greatest (the Logos), to the most imperfect. Like the sun, the unique Ego, the Logos, is reflected in every mental mirror present in the world.

Creation, however, does not stop at this manifestation. The personal Ego of the Universe (the Logos) also acts through intelligence and force-powers then manifested, though latent in it so long as it remains the Infinite, the unmanifested. Accordingly, it first separates primordial matter into atom-types that produce qualities: that is to say, the faculties of feeling, thinking and acting; with these atoms it builds up bodies (forms), and in each body places the atomic centres of qualities, life (force), intelligence and love. In each of these bodies the Infinite accordingly manifests an Ego by means of the mental centre, the instrument of perception and of separation. In this way, from the Supreme Ego the Logos to the lowest of beings, are ranged the immense numbers of Egos, Egos all the more imperfect in proportion as the bodies of the beings to which they belong are themselves the more imperfect.

Antiquity, which was wont to express the higher truths in the form of a symbol or a myth, called this multiplication of the One the mutilation of Osiris (or that of Bacchus). Christians speak of the "Lamb slain before the foundation of the world" (*Revelation*, xiii. 8): Hinḍûs tell of the sacrificed man and horse, and in the following myth, the dice symbolise the different types of atoms.

Bacchus, when a child (that is to say, the manifested God at the beginning of evolution), was playing at dice, says the allegory; the Titan (the separating force which has always symbolised Evil) surprised him and tore his body into pieces. After a great lapse of time, the mutilated members again became joined together, and the divine body was constituted afresh.

Thus the divine body (primordial matter) is mutilated, and used to form milliards of bodies (fragments) which serve as instruments for beings.

In proportion as matter is split up into fragments, it becomes dense, and sub-states of matter appear; at the same time, its sensitiveness lessens, it becomes progressively rigid, no longer

responds to the life animating it, and the qualities it manifests become less perfect. This is the divine Limitation, the Sacrifice of the Infinite, voluntarily submitting to this limitation in order to create beings and lead them on to supreme Perfection. Mutilation of the body and Limitation of the qualities are the two aspects of the same idea: Sacrifice.

Now let us see how the multiple Egos again become one, as is symbolised in antiquity by the Resurrection of Osiris, Easter day.

The method of multiplication is easy to understand; that of unification is far more abstract. All the same, we will endeavor to explain it, for it is the complement of the whole teaching on Unity.

By evolution, the different states of matter separate, matter —physical, astral, mental, spiritual and divine—disappears, and at the same time the bodies it forms melt away—the physical, astral, mental, spiritual and divine bodies. Along with its progressive disappearance, the vibrations which it imposes on the Egos cease, and the consciousness of these Egos, being no longer sustained, is progressively transferred into finer bodies, where it lives the life of the corresponding worlds. In proportion as they have finer bodies as instruments of perception, the sphere of their perception enlarges, and when they are centred in the divine body, (the ātmic body of Theosophy) they have become capable of including the consciousness of all the Egos comprised in the Universe: they have each become as a Logos.

Now, what evolution normally produces very slowly, beings can rapidly attain by effort. Before setting forth this *processus*, which might be designated as abnormal and artificial, let us say a few words regarding the development of the Egos; it is so important thoroughly to understand.

The sphere of perception of an Ego is determined by that of the senses through which it perceives.

The physical senses are very limited; they are, besides, separated from one another and cannot take one another's place.

The astral senses possess a far wider power of perception, their field of action is greater; besides this, they apply to the whole extent of the astral body, thus explaining one of the peculiarities of astral perception—the possibility of seeing, touching, hearing,

feeling, etc., at any part of the astral body. The matter which binds together the astral bodies is *endowed with faculties of far more perfect vibratory transmission* than that of the ether which binds physical bodies, and it begins to transmit to each being the sensorial vibrations and the perceptions of all the others: this is the beginning of perception in each being of the life common to all.

The mental senses are combined in a single synthetic sense; they possess a sphere of perception far more extensive than the astral senses and include a number of beings even greater than these latter. They can perceive at almost any distance in the planet, the atoms of the medium binding them have a more perfect power of vibratory transmission than those of the astral medium, and the sensations of the beings become more and more one: these beings live more and more the one life.

In the spiritual body (the buḍḍhic) the sphere of sensorial perception reaches the limits of a whole planetary chain, and the medium uniting spiritual bodies is so fine that it transmits to the centres of every spiritual (buḍḍhic) body the individual sensations of the beings in their perfection.

In the divine (ātmic) body, the sphere of perception embraces every form of the solar system; throughout this system, the life of the beings is one for those who are conscious in the ātmic body.

Finally, in the highest body (Ādi) the sphere of perception reaches the limits of the Universe itself; and, in this sphere, the beings whose bodies are fully developed enjoy perfect unity of life. Each Ego has become the perfect 'percipient' of the consciousness of all the Egos in the Universe; it has become a Logos: evolution, so far as it is concerned, is completed.

Now, resolute men who take the 'cross-road,' the path I spoke of at the beginning, can bring about this *processus* (which evolution slowly works out) far more rapidly by the effort which quickly builds up the higher bodies and effects the voluntary transfer of the Ego of a lower body into higher one: this constitutes the arduous training of the disciple under the guidance of his Master, a subject of which I will make no mention here.

In this way the most rudimentary Ego becomes greater and greater, continually adding fresh knowledge to that which it already

possesses, extending ever wider its sphere of perception, embracing the consciousness of a continually increasing number of Egos, experiencing their struggles and hopes, until it becomes conscious of the total life of all beings and feels them all living in it, with a life which is its own.

Then, or rather long before this time, it feels that life is one and that Egos are brothers in process of development. Doubt is impossible.

Before continuing, let us halt for a moment.

If we are one, we are *solidaires*. Being *solidaire* means living one same life, being bound to all, affected by every vibration which moves the parts of the whole, influenced by every outpouring of good and evil in the world. To one wholly *solidaire*, the suffering and joy of each are the suffering and joy of all. Consciously to create a discordant vibration constitutes the crime of 'treason against mankind,' whilst the creation of harmonious relations is a strict duty—for every infraction of the Law, whether physical, moral, mental, spiritual or divine—disturbs the whole Universe, and every collaboration with the Law is a help to all. Accordingly, our first duty is the fulfilment of the Law; this duty has one constant finality in view, general perfection, which it obtains by one constant means, help, the sacrifice of all for all; sacrifice to the Law, to the general good; the sacrifice of the individual to the Whole, that all may be happy.

I will now attempt to give the principal means of obtaining proof of the conceptions here advanced, the proof that we are one, and that Unity makes us brothers.

Complete proof consists in understanding and feeling, in becoming a God or rather a divine instrument—for bodies are nothing else than the instruments of the supreme God, the Infinite, instruments which, when sufficiently perfect, manifest the qualities of the Logos, that is to say, divine intelligence, love and power.

Understanding implies that one has become the thing understood, that one feels this thing and vibrates in tune with it. Vibrating in perfect tune implies that one has developed perfect centres of qualities (instruments).

The following are these means, both general and special.

The general means are: Purity and the practice of Unity.

Purity must be physical, moral and mental; that is to say, it must embrace all our bodies.

It refines and renders sensitive the materials of the centres; that is to say, makes them vibratory to a high degree and capable of perfect synchronism.

The practice of Unity creates the wheels of the mechanism that produces qualities (of the instrument); it polishes them, improves and facilitates the working of the apparatus.

The following are the main points in the practice of Unity.

Always have present in mind the idea that every man is a child of the Infinite, a God in evolution, a younger or elder brother.

Help him by thoughts of light, love and might, for who needs not this three-fold aid, the better to judge, endure and be kept from a spirit of revolt? We must remember that nothing is ours, that all we possess is a gift from God, a loan we ought to share with those of our brothers who are not so well endowed as we are. Might of love, light of intelligence, material wealth, even physical life, nothing is our own, we owe everything to all, with just one restriction: that we give with discernment. Without discernment, the best of aids may become a curse, the follies of the heart are no better than those of the head.

Let us not forget, also, that we have only duties; we have no rights. We should ask for nothing, desire nothing, but await everything from God, the supreme Wisdom, who knows our needs better than we do ourselves.

Let us be ever helping: first those whom destiny has placed around us in order to facilitate our task of beneficence, and then those whom it brings in our path. With few exceptions, it is futile to waste our powers in distant efforts which are doomed to barrenness: God is economical in His profusion. But there must be no doubting, no thinking of the obstacles we may meet on the way. The supreme Watcher will see to all: everything combines to aid the man who aids others.

Let us ever be helping; benefits are the seeds of the divine qualities—gratitude and affection.

We must help also by setting to all around us an example of such virtues as tolerance, sympathy and humility.

Faith in Providence too must be ours, for nothing evil or unjust can befall us. We must therefore be calm, gratefully welcoming the present trial, for it is our best instructor. In every event, let us seek for the path which God is pointing out to us; biding His time, waiting for the opportunities He sends, and the doors He opens to us.

Let us set an example of divine sympathy, showing forth neither reproach nor evil criticism nor antipathy, beholding in another a God, whose evolution will efface his defects and cause his good qualities to shine radiantly forth, a divine child destined to become a sage, a God.

With shortcomings and lapses into sin let us be indefatigably patient, correcting others by gentleness and affection, and taking care not to make use of the scourge of pain, which we may leave in the hands of the Logos, who alone knows the measure of its use.

With all this, we must be humble; offering others the brilliant parts in life, and reserving for ourselves those that are hidden or unobtrusive; giving place to the God in evolution present in every man, and giving him the preference in all things.

Finally, let us rejoice in another's happiness and sympathise with him in his trouble.

Now I will pass on to the special means: those necessary for such as wish to take the 'cross-road,' the path of pain.

This path requires the directing hand of an experienced Guide; and He appears when the disciple is ready, without there being any necessity to summon Him.

Here the task to be accomplished is the rapid perfecting of the centres by which the Infinite is manifested in beings: the centres of intelligence, love and might.

The mental body must become a perfect instrument of knowledge, capable of responding to every idea and coming into a state of perfect rest, so that, like the tranquil surface of a lake, it may reflect the plants growing on its banks, or the clouds flitting across the heavens. It must be 'disciplined' to reflect truth: indeed it is the mental body that was symbolised by the mythical Proteus, who told the truth only after he had been chained down. How could troubled waters faithfully reflect any object? It is for this

reason that the disciple ardently cultivates the control of the mental body, and at the same time perfects the mechanism of this instrument. Once this double task is well in hand, he may begin to make use of this precious auxiliary and apply it to any idea he pleases, especially a great one—one of those which the Logos or one of the mighty Beings sends out into the mental atmosphere, there to remain like a life-giving sun. The disciple practises vibrating in perfect tune with these ideas, feeling them part of himself and making them his own; then causing them to vibrate in a denser medium than that in which they had first been placed.[1] This he attains by concentration.

When they are too fine to be perceived by his still imperfect mental body, he summons the Guide, begging Him to cause them to resound more loudly in his ears. In such cases he brings the mental body to rest in a complete void; then the vibration, which has now been made stronger, makes its impress on the sensitive mental matter.

The development of the centre of love is obtained by acquiring the virtues and their common root: Love.

"A man becomes what he thinks," says an Upaniṣhaṭ; such is the principle. It is easy to prove this by thinking for sufficient length of time either of the Good, the Beautiful and the True, or of the evil, the unseemly, and the false. Meditation on a virtue permits of the acquisition of that virtue more or less rapidly; it is all a question of time or of intensity.

It is also possible to contemplate this virtue either as an abstract principle, present in the Infinite which is imagined as at the centre of the being—this Molinos recommends in his *Spiritual Guide*—or as manifested in the Logos, or in one of those Beings who have made themselves His messengers and appeared on earth as 'Sons of God': Kṛṣhṇa, Buḍḍha, Zoroaster or Christ. It is here that we may find it useful to form, however imperfectly, an image of one of these Beings by thought and imagination. This image of mental substance directs the thought to that Being and attracts His attention. Into this form He sends a ray of His soul, to animate it and cause it to vibrate with the virtue it is desired to acquire. The image causes the mental body of the disciple to

[1] In this way he transmits them to men in the outside world.

vibrate in tune, and he thus steadily develops the desired quality; such is the truth concealed in image-worship. And as the Logos, or any one of these great Beings, possesses all virtues in perfection, forming a synthesis of them in His great love, all that the disciple needs to do is to contemplate this mental image, this vibrating form, and to love it, in order to fill himself gradually with that sublime, that greatest Force of all—Love, the source and spring of every virtue.

The development of the centre of Force adds its quota to the Power which the two preceding centres produce by themselves.

The Power that belongs to the mental centre is that of knowledge; knowledge is power. That of love is immense; it was the love radiating from certain martyrs which appeased the wild beasts' thirst for blood. A beloved Teacher told me that a friend of his in India, a Yogī, one day entered into Samādhi in the jungle. On awaking, a tiger was sporting by his side, like a kitten, and licking his bare feet—love had tamed the beast of the forest.

The vital vibration of a saint is so strongly in harmony with the Law that it corrects sickly and discordant vibrations, those not in accord with the law: it heals and cures. I say nothing of the other powers possessed by man on his God-ward path: those who have had the good fortune to live with certain disciples have had instances of light and love, of calm, balanced thought radiating from these highly-perfected instruments.

Such is the absolute, the inflexible proof of the presence of God in man. He who possesses this proof knows that God is the root and cause of his power, his light and his love. All wonder-working mystics have proclaimed with the utmost sincerity: "It is God that worketh in me."

Without hoping to attain to these heights in a brief space of time, I would, all the same, earnestly recommend you to think of Unity for a few minutes every morning, to live it throughout the day, and each evening to see how far you have fallen short of its precepts. Gradually, you will feel better and purer; you will feel that God is manifesting Himself in you. Then, too, will you understand the assertion I advanced at the beginning, one which perhaps appeared to you an exaggeration: the study of Unity leads on to supreme Knowledge and its practice to the heights of Perfection.

DR. TH. PASCAL.

MENTAL INTENSITY.

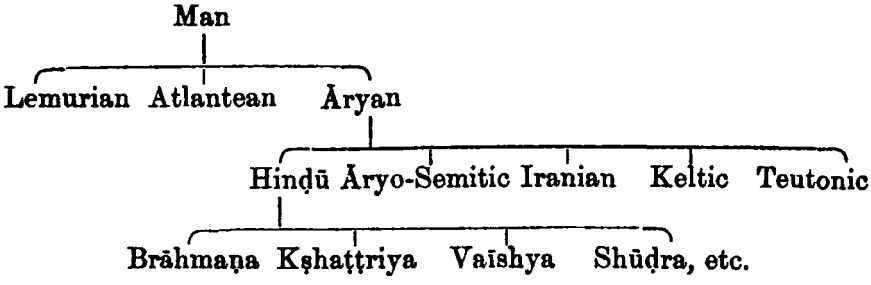
I.

VIGOR of body, we all know, depends, among other things, upon appropriate nourishment, rest and expenditure of energy. So also is vigor of mind dependent upon the same things. Too little or too much work, too light or too heavy a task, can be placed before mind as well as body. Where the task is appropriate, health, success and happiness are sure. In short, what I will call the *Law of Appropriateness* is essential to mental vigor, which lies behind concentration. The appropriate subject or task —the mental ḍharma, in a narrow sense—is different for each individual. We will consider a fundamental law on the katabolic or expenditure side of mental life, the *Law of Undulations*. If a cyclist has to travel ten miles along a road with a steady gradient of five miles up and five down, he will be much more fatigued at the end than if the road had possessed exactly the same gradient but was divided into undulations of say two hundred yards in length. The distance travelled is precisely the same in both cases. So in mental training gentle undulations of system and regularity are less fatiguing than spasmodic efforts, and more effectual because they leave the student fresh for further efforts. No matter what the height of the goal above that of the starting point, the Law of Undulations is of practical utility to every one.

Now we shall apply this Law of Undulations to the effort to acquire knowledge, making the hills appropriately long and steep. Knowing is making relationships between things, and right knowledge is true classification according to the divine or self-effulgent Idea, whatever that may be. It must be noted that classification depends upon comparision of points of identity or similarity, and points of difference or contrast. Points of identity and of difference differ from those of similarity and contrast in this, that in the latter pair the marks must be essential to a class. Thus we can compare, say, an elephant and a tree. They have many points of identity—both are 'alive,' 'on the earth,' both have 'a thick integument,' both 'die.' Also points of *difference* are very numerous, perhaps innumerable. But this gives us no true knowledge. It is in a sense a kind of knowledge, which makes things known

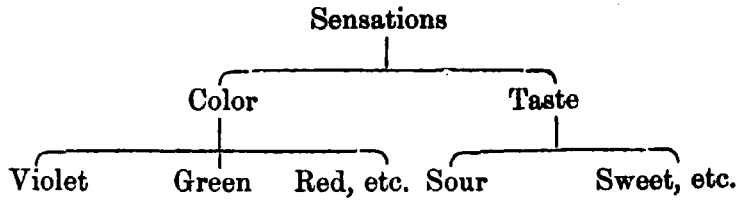
as things, though not as this or that thing. It is the kind of knowledge acquired on the descending arc; receptive, lacking critical faculty, become heterogeneous though still incoherent.

But *similarity* and *contrast* are of the nature of scientific or precise knowledge, which proceeds by classification. In classification similarity marks the genus, and contrast marks off members of the sub-genus or species from one another. Thus we may take the class or genus man and sub-divide it into the classes or species Lemurian, Atlantean, and Āryan.



Differences may be absolute and arbitrary, or of the nature of contrast, serial. Thus, dividing man we might have said Lemurian and non-Lemurian, getting two divisions covering the whole ground. But this is going backwards in knowledge, not forwards. Lemurian, Atlantean, Āryan, are matters of knowledge and science or classified fact. The law of contradiction or non-contradiction is a criterion of truth, but not a means of classification. Now, Lemurian, Atlantean and Āryan have something in common. They are all men; all belong to the genus 'man'. But they differ among themselves. Likewise Hiṇḍū and the rest belong to the genus 'Āryan,' yet differ from one another. So also Brāhmaṇas, etc., are species of Hiṇḍūs. The process can be continued down or up—man is only a species of sentient beings and so on. The negative must be avoided. Suppose we divided Āryans into Hiṇḍūs and non-Hiṇḍūs, then in our next subdivision, that of non-Hiṇḍūs, we might put dogs, or religion, or water, or anything not Hiṇḍū, obviously destroying the classification. In fact, care must be taken to place our species under the proximate genus—the genus next above. In comparing Brāhmaṇs and Kṣhaṭṭriyas, to class them as Āryans would be bad,

as men, worse, as Hinḍūs would be correct and good. This presents itself more plainly in the following case:



It would be bad comparison to classify sour and sweet, or violet and red, as sensations. The first pair is taste; the second pair color. But it would be good to compare red and sweet as sensations, for that is their proximate common ground. But notice that the feeling of their connexion in consciousness in the last case is comparatively *weak*. If you want to compare directly say 'religion' and 'water' the difficulty is great, the bond of connexion weak, the common ground remote from the characteristics most prominent for our interest. To get *intensity*, then, we must place things in precise classes. The proximate common ground of 'religion' and 'water' is, as far as I can discover, 'existing things,' but class after class comes between, on the lower levels, marking the *differences* between the two, but not—note the difference of idea—the *contrast*. One might expect that, as in the case of comparing religion and water, where the ground of similarity is distant and weak, that of difference would be strong, and so it is, but any one may notice that the recital of the points of difference between them does not create any sense of their relationship. Incidentally we may notice how nature drives us towards unity intellectually and morally by making differences or evils sterile, and similarities and good infinitely productive. What then of *contrast*? Contrast certainly makes the relation between things vivid. But it does so only because contrast is a kind of similarity. We may contrast sweet and sour or Napoleon and Buḍḍha, but the very attempt to contrast sweet and Napoleon or sour and Buḍḍha is ludicrous. We may *contrast* pain and pleasure, or heat and cold, but not pain and heat, and not pain and non-pain, for the latter may include anything from the absolute to a mud-pie. Sweet and sour, Napoleon and Buḍḍha, pain and pleasure, or heat and cold, are similars, but opposite similars, or contrasts. The test

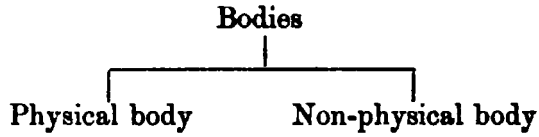
of them is that one merges into the other gradually, or by steps; heat passing into cold, sour into sweet, by imperceptible gradations. Difference here, as elsewhere, in the form of contrast prevents our generic concept or idea from swallowing up all the characteristics of the things compared and reducing our comparison to a simple identity.

Both these *Laws of Similarity*—similarity and contrast—must be used consciously in our method, but first understood, along with another, still more important, upon which they are based. This is the *Law of Contiguity* or *Continuity*. Metaphysically there is no connexion between anything and any other thing, either in its temporal—causative—attributes, or its spatial ones. But by some indisputable fact things are related for us in space and time; at least, as forms and sequences. We must admit that there *is Continuity* in time and *Contiguity* in space. Things are presented to us so, and that is all we know about it ultimately. But the are also represented so in the mind, so that what is present interiorly, as what is outwardly, is linked up in these two ways of contiguity and continuity with the whole mental content, be the latter well or ill arranged. What will be found associated with a given representation at the present or given time is determined by two things—(1) Habit and (2) Interest. These two are in eternal conflict, habit carrying the day in most minds and either leading interest a willing slave, as with the many, or driving him unwilling, as with a few. Habit and interest taken together constitute Purpose or Desire.

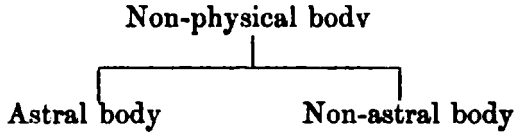
Now we must sort out our Laws or guiding principles and make further efforts to understand them. We may regard the difficulties in the light of preliminary anticlines or hillocks. We shall then apply the laws to some practical examples in view of the *Law of Undulation*:

1. Law of Contiguity; 2. Law of Similarity; 3. Law of Contrast.

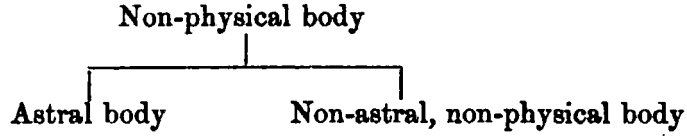
Now suppose we wish to make a new idea particularly vivid. We must classify it consciously, with the aid of these Laws, with the other things presented in connexion with it. Suppose that the term astral body is presented. It can only make any impression upon the mind, become intelligible, a term as distinguished from a mere sound, when it is classified. The first impression usually would be: it is a body, and *not* the physical body.



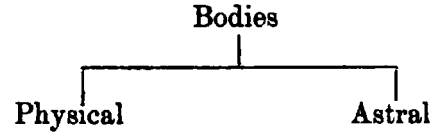
That is correct for purposes of *apprehension* of its existence, but ends there; it does not give *comprehension*. The next division would be:



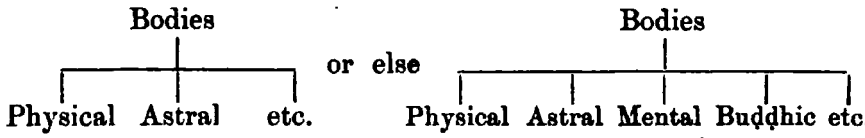
Then non-astral body may include physical body, which has already been used, and cannot occupy two places in one scheme. But it may be carried on thus:



This, however, is a mere process of enumeration, and leads to no real unified knowledge. In fact only the Law of Similarity must be used and the similars must be placed in the same class. Both are bodies, therefore:



But prior knowledge, or present information, may present with the new information of the astral body—by contiguity or continuity—the idea that there are or may be other bodies. Then we get:



Now the Law of Contrast operates to link Physical and Astral Bodies together more definitely by showing in what respects these similars are different; thus the physical is dull, the astral self-luminous; the physical slow-moving, the astral quick; the physical visible, the astral normally invisible; and so forth.

In short, *by comparison*, knowledge becomes clear, definite and vivid. We students may profitably read the following examples and see whether the pairs of ideas are connected by (1) *Contiguity* (often accidental, as where in a man's experience a murder has occurred in a certain house, he naturally thinks of murder when he thinks of the house); (2) *Similarity* (whether of sound, color, form, taste, smell, or any generic mark or common nature; or the connexion between genus and sub-genus, or species, as body and astral body); or (3) *Contrast* (as hot and cold). All three laws operate in some measure in every cases but one is predominant.

Sun, Lamp } Comparison (Both illuminants).

Hat, Turban } Comparison (Both head-gear).

House, Door } Contiguity (A house may or may not have a door, but usually is pictured with one).

Fall, Injury } Contiguity (The same remark applies. Contiguity in *time* is cause and effect).

Napoleon, Buḍḍha } Contrast (Both men, but one of war, the other of peace).

Water, Fire } Contrast (Both 'elements,' but one heating, the other cooling).

Thunder, Voice; Knowledge, Love; Triangle, Square; Salt, Tears; Bird, Egg; King, Throne; Mother, Child; Astral, Mental; Life, Form; Substance, Property; Cheat, Bleat; Sky, Sapphire; Mandrake, Man; Pepper, Mustard; Kāma, Manas; Motor-car, Hen; Monkey, Violinist; Radium, Hydrogen; Action, Reaction; Poverty, Degradation.

Now, as every memory-trainer from Dr. Edward Pick downwards has taught, idea-images may be linked in a series by *comparison* (a method far better than that of the use of imagination in the usual sense which some teachers have favored—which we shall discuss later) and the concentration of mind—and therefore mental vigor generally, including memory—greatly increased by the exercise of repeating them without reference, which, moreover, is usually agreeable, because of its *undulations*, its small hills calling for mental exertion but not fatigue.

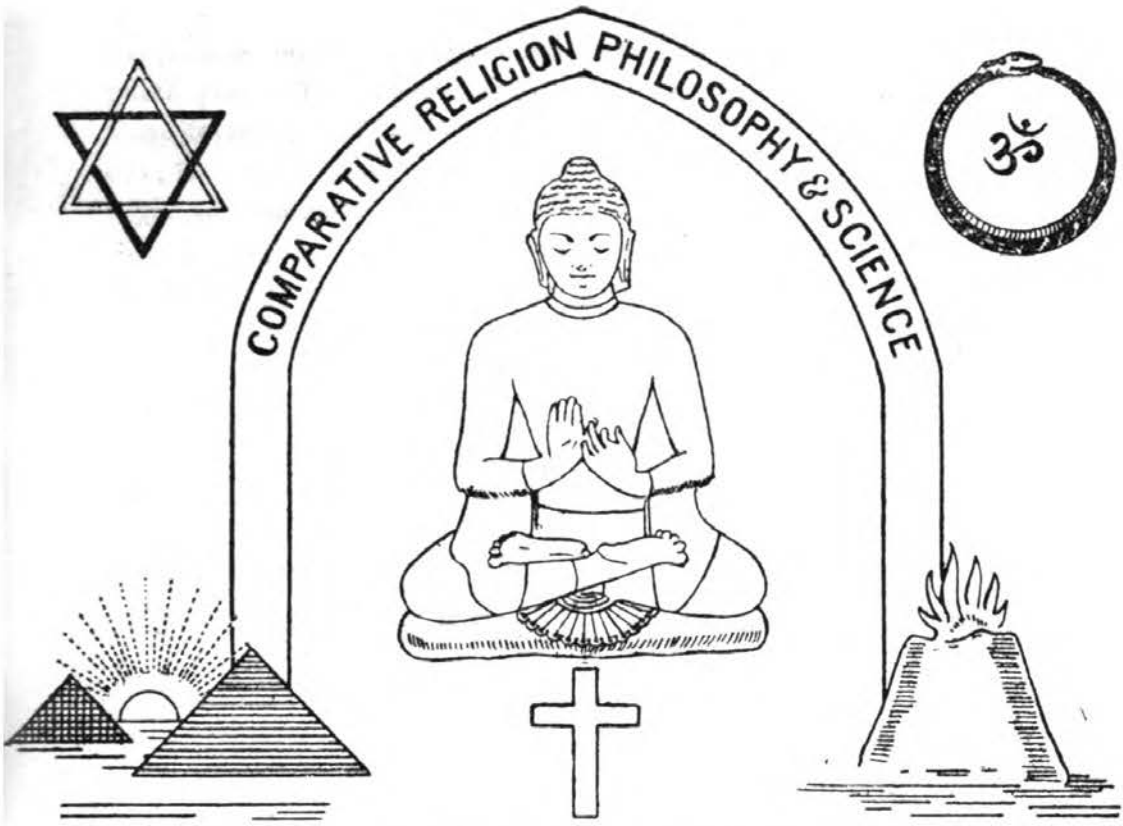
In the following list we may compare in *pairs only* at a time the idea-images which the words express. We may link *slowly and carefully* 'concentration' with 'mind' then put 'concentration' aside and link 'mind' with 'body,' and so on. When about ten have been learnt we must repeat the whole forwards and backwards without looking; call them up the next day and do ten more; continue the process for a month, adding more words when the list is exhausted. We must *never* refer; there is no need if care is used in linking.

Concentration, mind, body, action, karma, reincarnation, birth, infant, fantail-pigeon, bird, tree, treat, drink, liquid, ether, subtle, shuttle, machine, bicycle, rapid, river, boat, carriage, wheel, circle, square, box, lock, key, key-note, music, teacher, helper, need, illness, feverish, excitement, anger, love, peace, noise, chatter, story, history, India, hot, cold, ice, steam, force, green-house, glass, and so on.

We have next to study voluntary contiguity or association, and its application to the development of memory. This has to do with forcible mental connexions between things, or such as are not scientifically or schematically related. In the above list some words are connected by *sound*, not idea. Such connexions do not add to our scientific knowledge, but they find a place in learning. Knowledge, in our present stage and cycle, is connected with the sense of *sight* in a unique manner. We shall discuss this in our next.

ERNEST WOOD.

Like an uneasy fool thou wanderest far
Into the nether deeps,
Or upward climbest where the dim-lit star
Of outmost heaven sleeps.
Through all the world thou rangest, O my soul,
Seeking and wilt not rest;
Behold, the peace of Brahman and thy goal,
Hideth in thine own breast.



THE SCIENCE OF PEACE.[1]

IV. The Spirit.

THE word 'Spirit' is used so vaguely, so indeterminately, that it is necessary in using it to define it; and the vagueness of the conception in the mind of a speaker or a reader spreads itself throughout his thinking, and peoples his mental world with cloudy forms instead of with clearly defined images.

A Spirit is perfectly defined by Shrī Kṛshṇa, speaking as the Universal Logos, in the *Bhagavaḍ Gīṭā*: "A portion of myself, a living Being, sent forth into the world of matter." A Spirit is a portion, a fragment of the Universal Consciousness, separated by the finest film of matter, an atom, from all other similar fragments, and thus individualised. The Universal Self, or Universal Ego, the Praṭyagāṭmā, or inward Self, of the Hinḍū—the highest

[1] These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

abstract manifestation of the Paramātmā, or Supreme Self, the Absolute, Parabrahman, the All—is concreted as Jīvātmās, living Selves, separated Consciousnesses, Spirits[1]. The highest abstract Spirit, *the* Spirit, universal, omnipresent, is the Pratyagātmā; the embodied Selves, fragments of the universal, from highest Logos to minutest being, are Spirits. A Spirit, then, is a fragment of the universal Life, embodied in matter, a life, a living Being, an individual; or we may call it a Self united with the Not-Self, a Self-atom. Hence a Spirit is always a duality, a unit of Consciousness bound to an atom of matter. Pure Spirit is an abstraction, not an entity. Spirit is never found pure in manifestation, though it may be thought of apart from the coating which makes its manifestation possible.

Spirit is the root of individuality of every kind and grade, sub-human, super-human—for there is individuality apart from that which we recognise as individuality in man. A Self is an individual, and the root of I-ness abides in the Unit of Consciousness, even though that "I" has not flowered into self-recognition in its vehicles. All ways of using the term 'Individual' depend ultimately on the idea of an embodied Life. All the graded Hierarchies spoken of in *The Secret Doctrine* are called Individuals, although composed of numberless individuals of lower grades. Similarly we find in modern text-books of physiology this idea of an ever enlarging individuality; thus:

Individuals of the first order, or rank, are.....*Cells.*
„ „ second „ composed of these are.....*Tissues.*
„ „ third „ „ „ the second are...*Organs.*
„ „ fourth „ „ „ „ third are....*Persons.*
„ „ fifth „ „ „ „ fourth are *Communities.*

And thus we may ascend to the Individual that is a Nation, a Sub-Race, a Race, Humanity. Smaller individuals grouped together compose a larger individual. The Earth is an individual, and this in no way negates the individualities of men. There is

[1] The convenience of Samskrt as a language for philosophers comes out strongly in this series. The essential identity is shown in the word common to the three stages—Atma, the Self. The prefixes mark the stages: Param, the Supreme, the all; Pratyag, the inner, separate by manifestation, the inner implying an outer; Jiva, the life, embodied in forms. Paramatma, Pratyagatma, Jivatma.

one life in a nation, and again a life of a higher degree of unfoldment in all nations. In each there is one way of willing, thinking and acting—a nation's characteristics, we say. H. P. Blavatsky's teaching as to the Individuality of a Hierarchy "gears on" completely with this modern scientific idea, though some have found it difficult to grasp. The 'Heavenly Man' is not a mere figure of speech, and the Planetary Logoi are chakras in the body of the Solar Logos.

If any find this idea still elusive, they may come to it by way of a study of their own bodies; examine living blood under a microscope, and see how the separate lives therein move, fight, conquer, are beaten, without any regard to the larger life that uses the whole body as its instrument and regards them as constituents of its blood. It is worth while to dwell on this thought of graded Individualities till it opens up to us a vast horizon of hitherto undreamed of possibilities, and the idea of the "Logos clothing himself in a universe" takes on a new and vivid reality. Ever a Unit of Consciousnesss and a body of matter are seen. We ourselves are parts of higher Individuals, and as we, the component parts, evolve we conduce to the grander life and subserve its loftier purposes.

The next step to take in the study of the Spirit is the recognition of its triple nature and the reason therefor. East and West name the factors of this triplicity differently, but both alike recognise the fact. Why three? Some are content with the temporary answer: Because the Spirit is a fragment of Divinity and reflects its triplicity. Truly. But then the question arises: Why is the divine nature triple? Many will reply that we ought not to pry into these mysteries, which have not been revealed to man. But if the *question* confronts us, the *answer* is to be sought for. Only by prying into mysteries, by seeking for answers, has man added to his knowledge the now recognised facts of the cosmos. Our intellectual evolution lies in bringing within our consciousness facts hitherto unknown, turning the hidden into the open. And who or where is the authority which has the right to say: "Hitherto shalt thou come and no further"? The only check to man's soaring is the weakness of his intellectual pinions. What he *can* do he *may*.

In the study of our own consciousness, we find the triplicity; in the fact that we are divine lies the proof that Divinity is triple. Reason can tell us the why.

In our consciousness we find the power of Cognition: we are aware of things other than ourself, of the Not-Self. That awareness brings out the power of Will, the tendency to move towards or away from the Not-Self. That Will, in its turn, brings out the power of Activity, the acting on the Not-Self, in order to seize or drive away that which the Will has determined to appropriate or to reject in the Not-Self of which Cognition is aware. These three factors, over against the Not-Self, unite in the assertion: "I am." Equally do they unite in the assertion: "I am not this Not-Self." Equally do they unite in the assertion: "There is a relation between myself and this Not-Self, for I can cognise it, I can will to approach it or to retreat from it, I can act upon it." Our own existence, the existence of something outside ourselves, and our relation to it, thus emerge in the presence of the Not-Self, and by this we also ascertain our own triplicity.

When we question Reason, we find that this triple response of the 'I' in us, being our essential nature, must be a limited reflexion, but a true one, of the universal nature whereof we are a fragment, and we need but universalise our own nature to find *why* this triplicity exists.

I. There is the universal Self, the supreme "I am."

II. There is the universal Not-Self, over against the Self.

III. The twain are barren, sterile, set over the One against the Other. For a universe-process, a world-process, the Self must not only be over against the Not-Self, but it must cognise it, it must will to approach it; it must unite with it, in a word, there must be a Relation between them.

The Self, the Not-Self, the Relation between them, this is the Eternal Three. There cannot be more, for everything is herein included. There cannot be fewer, for without any one of the three manifestation is impossible. Hence is every manifested God a Trinity. Hence in man's own nature is triplicity. The eternal recognition of the Not-Self by the Self is in man cognition; the eternal inclination of the Self to the Not-Self is in man Will; the eternal Relation between the Twain is in man Activity.

Cognition is the re-action in the Self in the presence, the action on it, of the Not-Self. The self assumes the form presented to it by the Not-Self, temporarily identifies itself with the outer in order to know it, saying: "I am This." All that we call knowledge is the reproducing in the Self of the form outside, of which it has become aware. Patañjali truly describes this as "the modification of the thinking principle;" the thinking principle shapes itself to the object and by this change in itself knows that object. So all-permeating is this principle that it asserts itself even in physical matter. Every sense-organ, or organ of knowledge, is a modification of some part of the body to receive, and reproduce in itself the outer impacts from that which is cognised through it.

Let us digress for a moment, though it is hardly a digression, to that deliberate and sustained use of the thinking principle which is called meditation. The ever-changing modifications of itself, reproducing outer objects, are stilled by presenting to it a deliberately chosen object, a virtue, a faculty, an object of devotion, on which the attempt is made to mould it. Gradually the thinking principle modifies itself to the form presented, and at last reproduces it. Thus by thinking of a virtue we reproduce, we become, the virtue. By thinking of the Buddha, of the Christ, we reproduce them, we become them. On this is founded the great eastern logion: "I am Brahman," "I am God." Many a man says that to-day, but no parrot-repetition will give the knowledge which is eternal life; by thought, not by words, we become. By thought man knows; by thought man becomes. He who by long thought has moulded himself to the divine image, that man alone knows God, becomes God. When the thinking principle is modified to that image, and thus he knows, then the inner God shines out, and he is God. Hence spake S. Anselm: "Become That which you are."

Thus closely linked are true metaphysic and sound practice. No practice is sound which is not based on true metaphysic. No metaphysic is true, *i.e.*, vital, which does not flower into sound practice. Both are necessary, if we are to unfold into perfection our divine nature.

Let us now consider the difference between Consciousness and Self-Consciousness. Consciousness is the sense of existence, "am," life turned inward on itself. Self-Consciousness is the sense of individual existence, "I am," life turned outwards, and distinguishing itself from that which is without. When a spirit, a Self-atom, experiences ripples of change in itself, consciousness awakens, 'am-ness' is its sense of being. When many contacts from without, each followed by a change within, have established a sense of sequence—a touch and a change, a touch and a change—a dim notion of causation arises: A change is due to a touch, a change is caused by a touch. After this, a slow dawning of a sense of difference between that which changes and that which touches, and from this the sense of "I," and "Not-I," and the feeling "I am." When the divine life appropriates an atom and becomes *a* Spirit—that which we now call a Monad—this sense of 'am-ness' exists in the separated fragment, and it is the seeking for Self-definition that impels that Life into embodiment.

The bodies or sheaths of ever denser and denser matter which the Spirit draws round itself in its search for Self-definition are the results of its gropings aided and guided by Spirits that have already found themselves. Each body is at first a help in Self-definition, and then becomes a hindrance in Self-realisation.

Let us follow the process. A Spirit first identifies himself with the matter he has appropriated, and as it gives him a sharper definition and a sense of being more alive, he cries: "I am This." With each sheath come clearer definition, sharper contrast between himself and the without, and the ever-triumphant and stronger cry: "I am This." We may watch an Ego taking hold of a new body, and see, very swiftly repeated, the æonian evolution of the past. The baby grasps at everything, testing the Not-Self; he carries his own foot to his mouth, bites it, cries, and only gradually recognises "baby's foot." Presently "baby" gives way to baby's *name*, which becomes his label of appropriation, and later "I" and "mine" show that the body-sheath is taken possession of, and sharply marked off from all "others." The sense-organs are formed slowly in evolution, as the Self struggles to see, to smell, to taste, all to yield clearer definition of the Not-Self, and thereby, by difference, of the Self. When this is gained, he begins to

draw away from the body, denying it, declaring: "I am *not* This." He uses a finer sheath, unifies his senses, and makes a fivefold perception, a single organ of sense in a subtler body. And thus he withdraws, step by step, repudiating, as he withdraws, body after body: "I am *not* This." This is the Word of Power which reduces the bodies to servants, as the contrary assertion reduced the Self to subjection to them. The more we can realise this in thought and feel: "I am not this body, these emotions, these thoughts," the nearer do we come to Self-realisation, the nearer to the freedom which is our birthright. The lower planes become realised as the Not-Self in proportion as consciousness expands, and by this separation the Self more and more realises its own Reality.

Thus thinking, we shall gradually feel ourselves to be the Life and not the form, and shall learn to repudiate the sheaths which once helped, but now hinder us, and which are but a part of the mechanism, and not our Self. Each sheath as a self marks a stage of growth, but it is not the eternal Self. To find that, which is to find God, we must sink deep, and ever deeper, into the depths of our being; as we sink within the veils, repudiating them one by one, we shall at last find that though these veils have shut us out from one another, they cannot shut us out from God, who is our Self.

ANNIE BESANT.

[V will be entitled "The Bodies."]

AN ACT OF REMEMBRANCE.

Grateful am I for the Grace of the Great,
Who God-like keep guard of the golden-barred Gate—
The Æons, the Ancient, The Lords of the Flame,
The Masters, and Heroes who served in Man's name:
Then one as in Them thrills the Life that enthralls
In its oneness, the Cosmos, whose vastness appals;
Its Power and Wisdom, its Bliss and its Peace,
Divine in their fulness, are mine as sins cease.
Most Holy! Thrice Blessed! my trust is thy strength
Till balance and firmness and world-love at length
Engulf all Delusion, guide feeling and thought,
And lead to that Union all sages have sought.

EDGAR WILLIAMS.

ON THE MEANING OF THE TERMS MAHÂYÂNA AND HÎNAYÂNA.

THE belief in the name as involving the complete knowledge of the thing named, though particularly strong in India, is by no means confined to it. Westerners too, including those who are best trained in the art of doubting, constantly operate with names and words the exact meaning of which they do not care for or take as something generally known, simply because nobody asks for it.

An instance of this kind are the terms *Mahāyāna* and *Hīnayāna*, both the constituents of which are translated with a delightful arbitrariness just as it suits the translator, nobody thinking it necessary to search for and explain the origin of these terms. The substantive *yāna* is rendered by 'passage,' 'road,' 'vehicle,' 'ship,' 'chariot,' 'method of conduct,' 'curriculum of doctrine and practice,' 'career'—the latter rendering having become fashionable in the last years only—and the adjectives *hīna* and *mahā* by 'little,' 'small,' 'narrow,' 'low,' 'lower,' 'less,' 'lesser' and their opposites.

I shall first treat of *yāna* only. The explanation is the one I gave already in my German translation of *Milindapañha*[1], but I will now give the arguments omitted there and show that we can go even a little farther and translate 'ship'.

I doubt whether in the whole Buddhist literature there is a more favorite comparison than that of the Samsāra with a big water or river to be crossed. The idea is, of course, pre-Buddhistic, going back to the very beginnings of religion, *viz.*, to the belief still alive among primitive tribes all over the world, in a water or darkness to be crossed by the soul of the departed on its way to heaven. As soon as the doctrine of reincarnation had appeared, transposing the highest goal from heaven to Nirvāṇa[2], the optimistic view of life turned into the pessimistic one, and life itself became the great darkness or water to be crossed. The following are a few examples out of many, in the Pāli literature[3].

[1] Introduction, p. xxxiv., note 2.

[2] Which is likewise pre-Buddhistic, both in idea and name (see *Upaniṣads* and, for the latter, *Mahabharata*).

[3] More instances, also of the next category, the Pali-knowing reader will be able to discover with the help of Mrs. C. Rhys Davids' precious 'Index' in *Journal of the Pali Text Society*, 1906-1908.

"Who has passed over this miry road difficult to pass, this world, this folly; who has *crossed over, reached the other shore*, is meditative, free from desire, free from doubts, who is extinguished, having left attachment—him I call a Brāhmaṇa" (*Suttanipāta* 638; *Dhammapada* 414).

"Who has fathomed the world, sees truth, has *crossed over the flood, the ocean*, such a man who has cut the knot, is independent, free from passion—him, forsooth, the wise declare a Muni" (*Suttanipāta* 219).

"Until a man gets a firm footing (on the land) he strives with all his might and main in the stream; but when he has gained a firm footing, and stands on *terra firma*, he no longer strives, for he has *reached the further shore*.[1] This is the simile, O Dāmali, of a Brāhmaṇa who has no more passion, is wise and thoughtful: having arrived at the end of birth and death he no longer strives, for he has *reached the further shore*" (*Samyutta Nikāya* II., 1. 5).

"Whichever monk or nun, O ye monks, has left behind him lust, hatred, and delusion, of him it is rightly said, he has *crossed the ocean* with its waves, with its billows, with its whirlpools, with its sharks, with its monsters; saved (lit., 'having crossed'), having *reached the further shore*, the Brāhmaṇa stands on firm ground" (*Itivuttaka* II., 10.)

"Thou art the Enlightened, thou art the Master, thou art the Evil-conquering Sage; thou hast cut off worldly desires; *having crossed over, thou makest cross over this human race* (*tiṇṇo tares' imam pajam*)" (*Suttanipāta*, 545).

"He might *cross over to the other shore* of the realm of Death" (*Saṁyutta-Nikāya*, I., 1. 9).

"The mud of Lust is hard to cross" (*Suttanipāta*, 945).

The struggle of deliverance, then, being so generally looked at as a 'crossing over,' it was almost inevitable that the Buddhist religion, the Dharma (Dhammo), became the strong *ship* safely carrying over to the 'further shore,' to Arhatship and Nirvāṇa. Indeed, this simile, though decidedly less frequent than the above (perhaps only because to many the 'crossing over' implied already the idea of the ship), is not rare either, the most typical instances of its occurrence being, I believe, the following.

"(The Buddha spoke:) 'I will explain to you, ye Bhikkhus, how the Doctrine is like unto a *raft* (kulla) made for escaping[2], not for being kept. Listen and keep well in your mind what I say.' 'So be it, Lord,' the Bhikkhus answered to the Exalted One. The Exalted One spoke: 'Let us, O Bhikkhus, imagine a man walking on some high road who would see a big stream of water (barring his way). This bank (he stands on) is full of danger, beset with fear, the opposite bank

[1] Cf. *Journal of the Pali Text Society*, 1885, p. 59.

[2] Lit. 'crossing out of'; Nittharanatthaya=Nistaranarthaya.

peaceful and safe, and there is no ferry-boat or bridge to get over from this to the other side. He would now reflect thus: 'This is a big stream of water . . . . . and there is no ferry-boat or bridge to get over from this to the other side. What if I would collect grass, branches, twigs, and leaves, and fabricate a raft, and through this raft, working with hands and feet, safely cross over to the further bank?' And this man, O Bhikkhus, would, indeed, collect grass, and . . . . . safely cross over to the further bank. And now, being in safety on the other side, he would think thus: 'Very useful, indeed, has this raft been to me; through this raft, working with hands and feet, I have safely crossed over to the further bank. What if I would now lift this raft upon my head or on my shoulder and go (in this way) wherever I like?' What do ye think, O Bhikkhus: would this man in doing so act properly as to this raft?'—'No, Lord.'—'How, then, ye Bhikkhus, should this man behave in order to act properly as to this raft? If, O Bhikkhus, this man, being safe on the other bank, would think thus: 'Very useful, indeed, ... crossed over to the further bank. What if I would sink it in this place or leave it to float on the water and then walk wherever I like? Acting thus, ye Bhikkhus, that man would act properly as to that raft.[1] Thus, ye Bhikkhus, I have explained you the Doctrine to be like a raft made for escaping, not for being kept. Understanding, O Bhikkhus, the simile of the raft you will needs abandon the holy doctrines (after having duly profited by them), how much more the unholy ones!'" (*Majjhima-Nikāya*, 22nd Sutta.)

"If now, ye Bhikkhus, you would cling to this view (the Buddhist theory of causality) which is so utterly holy, so absolutely pure, if you would cherish it, make it a possession, a 'mine,' would you then understand the Doctrine as shown like unto a *raft* made for escaping, not for being kept?'—'No, Lord,'" (*ibid.*, 38th Sutta.)

"*Raft*, ye Bhikkhus: that is a name of the noble eightfold path.' (*Saṁyutta-Nikāya*, xxxv., 197.)

"'I have constructed a well-planned *float* (bhisī),' so said the Exalted One. 'I have passed over, I have reached the further bank, after having overcome the torrent. There is no (further) use for a float.'" (*Suttanipātā*, 21.)

"As a man, after descending into a river, a turbid water with a rapid current, is borne along following the current—how will he be able to put others across? Even so how will a man, not having understood the Dhamma, and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?

"As one, having gone on board a *strong ship* (nāvam dalham), provided with oars and rudder, carries across in it many others, knowing the way to do it, and being expert and thoughtful, so also he who is accomplished, of a cultivated mind, learned, intrepid, makes others

[1] It could be objected here that the raft ought to have been left on the bank for the use of those who might happen to travel in the opposite direction. But the idea, of course, is that such a travel from security to danger (Nirvana to Samsara), if possible at all, ought to be prevented.

endowed with attention and assiduity understand it, knowing (it himself)).” (*Suttanipāta*, 318-321, translated by Fausböll.)

“And when I had perceived the path *to go on board ship*, after having turned away from the ego, I perceived the supreme passage (titthaṁ uttamaṁ)” (words of a monk, *Theragātha* 766.)

“Be thou my *travelling-boat* (yāna-nāvā,), the firm one, in the ocean of existence; I shall cross over to the further shore of Birth, I shall cross through (this world) with its (devils and) Gods” (*Vessantarajātaka.*)

In a simile which appears but once, in *Saṁyutta-Nikāya* xlv., 4, but might also be alluded to in the *Dhammajātaka (Jātaka* No. 457*)*, the word *yāna* is used in the sense of ‘carriage’. The purport of the passage is that, just as the Brāhmin Jānusoṇi (seen by Ānanda one morning) leaves Sāvatthi in a white carriage with white horses (Sāvatthiyā niyyāyantaṁ), even so the wise leave the world (niyyanti lokamhā) by means of the incomparable ‘Ideal-chariot’ (Brahma-yāna) of the Dharma. “This, O Ānanda,” the Buddha says, “is a name of the noble eightfold path, ‘Ideal-Chariot’ *(Brahma-Yāna)*, or ‘Doctrinal Chariot (*Dhamma-Yāna*), or ‘Incomparable Triumph of Battle’ (*Anuttaro Saṅgāma-Vijayo*).” In the *Jātaka* we have the passage “having ascended the strong chariot of Adhamma” (*Adhamma-yānaṁ dalhaṁ āruhitvā*) which reminds one of the passage of the ‘strong ship’ quoted above (*Yathāpi nāvaṁ dalhaṁ āruhitvā, Sutta—Nipāta*, 320). Adhamma ‘unlawfulness, irreligion’ is here a name of Devadatta, the Buddhist Judas Iscariot, in one of his former incarnations.

This is, so far as I can see, all the essential material furnished by the Pāli canon for the pre-history of our problem. To this from Brāhmanic literature the following may be added:

Kāṭhaka-Upaniṣad iii., 2, speaks of the Nāciketa fire as the means “of those who are anxious to cross over to the safe (‘fearless’) shore.”

Çvetāçvatara-Upaniṣad i., 5, describes the Samsāra as “(the stream with) its water of five currents, impetuous and curved by its five-fold source, with its five-fold Prāṇa-wave,” etc.[1]

Çvetāçvatara-Upaniṣad ii., 8, speaks of the Yoga (or the syllable Om) as the “*Brahman-raft* (*Brahmôḍupa*) by which the wise may cross over all the frightful torrents (currents).”

[1] Cf. *Itivuttaka* II., 10.

Praçnopaniṣad, end: "For thou art our father who makest us cross over to the further shore beyond our ignorance."[1]

Maitrāyaṇa-Upaniṣad vi., 28: "Having, by means of the *Om-syllable-boat* (*Omkāra-plavena*), crossed over to the further shore of the *ākāsa* inside the heart." With this *Nṛsimhapūrvatāpinī-Upaniṣad* (v., 2) and similar texts may be compared where the syllable Om is called *tārakam* 'the float'.

In *Maitrāyaṇa-Upaniṣad* vii., 10, the Asuras are called *taryâbhighātinah* "warding off the boat," *i.e.*, "the knowledge of the Self which enables one to pass over the ocean of the Samsāra (*Rāmatīrtha*)."

Sannyāsa-Upaniṣad (Muktikā Collection), Çlokas 97-99: "Having taken refuge in *the ship of Non-Duality* (*Advaitam nāvam āçritya*), one may reach the state of him who is liberated (already) during his life time. . . . . Therefore the ascetics seeing the further shore (*pāra-darçinah*) avoid making Karman."[2]

Nāradaparivrājaka-Upaniṣad vii., end: "Thus, always mindful of *the float saving out of the world* (*saṁsāra-tārakaṁ tārakaṁ*), he who strives after emancipation may live as one (already) delivered at life-time."

Mahābhārata xii., 235 (236, 241),: "The wise man crosses the *stream* which cannot be braved (by the world), which is extremely difficult to be crossed, the dreadful one the waters of which are the five senses, the source of which is greed, the mud of which is wrath," and it adds (14–17) that creatures are carried along "by the *great water of Time* wherein there are, for aye, the whirlpools called years, the waves called months, the currents called seasons, the shrub and grass called fortnights, the swiftness called days and nights, the foam called shutting and opening the eyes, the terrible crocodile called love, *the ship* (*raft*)[3] *called scripture and sacrifice* (*veda-yajnaplavena*), the island called Dharma, the bustle called gain and pleasure, *the bank called liberation* of the truthful," etc.

Let us now turn to the beginnings of Mahāyāna.

More than half a millenium after the Buddha, and only a few decenniums before the rise of Mahāyāna proper, the great poet

[1] Cf. *Vessantarajataka.*

[2] Cf. The wording of *Suttanipata* 771; *navam sitva va paragu.*

[3] Or ships (rafts).

TO FACE PAGE 577.

Corrections to Dr. Schrāder's Article on Mahāyāna and Hīnayāna.

Page 573, line 17.

i. o....said, he...*read*...said : he...

Page 575, line 5.

i. o....*Theragātha*...*read*...*Theragāthā*...

Page 576, lines 10 and 11.

i. o....Samsâra (*Rāmatīrtha*)." *read*...Samsāra." (*Rāmatīrtha*).

Page 576, line 31.

i. o....(*veda-yajnaplavena*)...*read*...(*veda-yajña-plavena*)...

Page 576, note 2.

i. o....Cf. The...*read*...Cf. the...

Page 577, the first half page *read*:

Açvaghoṣa [1] makes the old Asita (the Buddhist Simeon) utter the following prophecy concerning the future Buddha (*Buddhacarita* i, 75):

" From the ocean of suffering on which is diffused the foam of sickness, old age being its wave, and death its fearful impetus, this (child) will save, through *the great boat of knowledge* (*jñāna-mahā-plavena*), the poor world carried along helplessly. "

And in a later passage of his immortal work (xiii., 64) the poet speaks in a similar way of:

" Him who, having perceived the world sunk into the great flood of Samsāra and not finding the further shore, has determined to help it out." (xiii., 64).

Further, in a work called *Sūtrālamkāra* and likewise ascribed to Açvaghoṣa we read : [2]

" If I consider what I believed formerly, I cannot help laughing. How could I think of *crossing the river of existence by means of the doctrine of the heretics ?* "

And now we come to Mahāyāna as a system which was started about 194 A. D. by the famous Nāgārjuna.

Its most sacred book (ascribed to the founder himself) is the *Perfection of Wisdom* (*Prajñāpāramitā*). And of this highly sacred work the passage held most sacred is the 'Great Mantra of the perfection of wisdom, the Mantra of great knowledge, the incomparable Mantra, the peerless Mantra appeasing all pain' which runs as follows :

" O wisdom gone, gone ; gone to the further shore ; arrived at the further shore ! Svāhā ! (*Gate gate pāra-gate pāra-samgate bodhi svāhā*)." [3]

Here I have to terminate my quotations, because nothing more is known to me which might be referred with some certainty to the origin of our terms, but I do so without doubting in the least that time will disclose more instances of this kind.

Page 577 note 2.

Strike out the words : of *Sūtrālamkāra* ascribed to Açvaghoṣa.

Açvaghoṣa[1] makes the old Asita (the Buddhist Simeon) utter the following prophecy concerning the future Buddha (*Buddhacarita* i, 75):

"From the ocean of suffering on which is diffused the foam of sickness, old age being its wave, and death its fearful impetus, this (child) will save, through *the great boat of knowledge* (*jñānamahā-plavena*), the poor world carried along helplessly."

"Him who, having perceived the world sunk into the great flood of Samsāra and not finding the further shore, has determined to help it out." (xiii., 64)

"If I consider what I believed formerly, I cannot help laughing. How could I think of *crossing the river of existence by means of the doctrine of the heretics?*"[2]

And now we come to Mahāyāna as a system which was started about 194 A. D. by the famous Nāgārjuna. Its most sacred book (ascribed to the founder himself) is the *Perfection of Wisdom* (*Prajñāpāramitā*). And of this highly sacred work the passage held most sacred is:

"Great Mantra of the perfection of wisdom, the Mantra of great knowledge, the incomparable Mantra, the peerless Mantra appeasing all pain which runs as follows: O wisdom gone, gone; gone to the further shore; arrived at the further shore! Svāhā! (*Gate gate pāra-gate pāra-samgate bodhi svāhā*)."[3]

Here I terminate quotations, because nothing more is known to me which might be referred with some certainty to the origin of our terms, but with the certainty that time will disclose more instances of this kind.

Let us, now, successively discuss the various possibilities with the help of the material before us.

There is one fact which from the beginning narrows the limits of our discussion, and it is this—that in both Chinese as well as Tibetan the term *yāna* (in the compounds we are concerned with) is not rendered by 'passage,' 'road,' 'method,' but in either case by a word the common and original meaning of which is 'conveyance' and the like.[4] The question, then, is: which *kind* of conveyance? We have to decide between 'chariot' and 'ship'.

[1] Who is claimed by the Mahayanists as their first great Acarya.

[2] Page 11 of Huber's French translation (Paris, 1908) from the Chinese, (the Samskrit original being still missing) of *Sutralamkara* ascribed to Açvaghosa.

[3] Buddhist Samskrt does not quite agree with Panini.

[4] See Eitel, *Handbook of Chinese Buddhism*, under *Mahayana* (p. 90), and Sarat Chandra Das, *Tibetan-English Dictionary*, under theg-pa I (p. 585).

The meaning 'chariot,' 'carriage,' or 'cart' is favored by several data. First, the word *yāna* evidently does not occur in the *Piṭakas* (nor in the *Upaniṣads*) in the sense of 'ship'. Secondly, it does occur in the sense of 'chariot,' and that exactly in the combination wanted, *viz.*, Dhamma-yāna. Thirdly, in the *Saddharmapuṇḍarīka*, and that in one of those portions declared pre-Mahāyānistic by Professor Kern, *viz.*, the third chapter, the three yānas (see below) are compared with three carts yoked with deer, goats, and bullocks respectively.

But our two terms have originated among the Mahāyānists whose sacred language was Samskṛt, not Pāli, and in Samskṛt the usual words for 'ship,' *the meaning being clear*, are *yāna* and *pravahaṇa*.[1] I have not found any ancient instances of this use of *yāna*, yet *Ratnāvalī* (4th act, *yāna-bhaṅga, vāhana-bhaṅga*) and *Bhāgavata Purāṇa* (iii., 14, 17, *jala-yāna*) may be taken into account, the more so if we consider the small elbow-room of our word (owing to the mentioned restriction of use) and also that ships have ever since played but a small part in Indian literature. Yāna (like vāhana) means 'vehicle,' and being applied to all sorts of carriages (from the ordinary freight-waggon to the aërial chariot), to litters, and even to riding-beasts, we have no right to doubt that it was not also, just as vāhana, from an ancient time applied to water-vehicles where there was the opportunity. Again, *Saddharmapuṇḍarīka* seems to be of little consequence here, for two reasons. The fact that our chapter not only pre-supposes the doctrine of the *three* yānas, which is impossible except as a product of Mahāyāna[2], but goes even so far as to proclaim that the three yānas are in reality but one, because, after all, everybody has to become a Bodhisattva in course of time, apparently shows that this work belongs to a comparatively advanced stage of Mahāyānist thought. Secondly, yāna 'vehicle' is naturally applied here in the sense of 'cart,' because this was the meaning suggested by the simile of the burning house from which the father could, of course, save his three classes of children

[1] Apte, *English-Samskṛit Dictionary*, *sub voce*.

[2] Because it has no place for the historical Buddha who, according to Pali Buddhism, is neither a Pratyekabuddha nor (any longer) a Bodhisattva or Sravaka, but belongs to a fourth category different from these, *viz.*, the Samyaksambuddhas. The Triyana is attributed, by Sarat Chandra Das, to the intrusion of the trinitarian tendency into Mahayanism.

only by carts, not by ships. However, the similarity to our Pāli passage is remarkable, because the world is a burning house also in Pāli Buddhism.[1]

On the other hand, the evidence for 'ship' is very strong, and there is nothing at all telling against it except perhaps the coincidence just dealt with. The simile of the chariot cannot have been generally known, but that of the ship certainly was, and it is noticeable that we have just on the threshold of Mahāyāna the two most striking examples of it. Does not Avçaghoṣa's 'great ship of knowledge' look exactly like the prototype of the very term Mahāyāna? And does not 'the doctrine of the heretics' at once suggest the Hīnayāna, the followers of which are also called Tīrthikas (heretics) in many a Mahāyāna text, though *here* the word is applied to non-Buddhist and *possibly* at the same time to Buddhist sects different from that of our poet? And, last not least, are we not almost forced to believe that the holiest of Mantras, the Mantra of the Prajñāpāramitā, must have played some part in the introduction of our terms?

So, in all probability, 'ship' is the original meaning of *yāna* in Mahāyāna and Hīnayāna, but, since this is not *quite* certain, it will be safest to go on using the word 'vehicle,' which includes both ships and carriages. Maybe that this wide term was *intentionally* chosen *because* of its embracing all the various vehicles (raft, ship, chariot) which figured as metaphors of the Dharma.

As to *later* interpretations of yāna, they may be explained in various ways. For example, it would be easy to imagine that in mountainous countries like Nepāl (the home of *Saddharmapuṇḍarīka*) yāna came to lose its meaning 'ship' altogether. But at the bottom of these new interpretations there lies, I believe, the growing importance of the Bodhisattva idea and the optimism connected with it. The ancient idea of Nirvāṇa had practically ceased to exist.[2] In Mahāyāna the 'further shore' is no more the bosom of the Infinite, the indescribable highest goal, but a place of refuge for selfish Arhats; nor is the world any more an ocean of misery, but rather a nursery of Bodhisattvas.

[1] Cf., e.g., *Dhammapada*, 146.

[2] According to the Buddha's own prophesy (*Cullavagga* x, 1) that the true doctrine would last only for five hundred years.

Necessarily, therefore, the simile of the ship came to be abandoned more and more, so that it is now almost absent in Mahāyāna literature. And doubtless this result was arrived at by the help of the doctrine of the Triyāna. According to this theory there are three yānas: the yāna of the Çrāvakas or laymen, the yāna of the Pratyekabuddhas or private saints, and the yāna of the Bodhisattvas or world-saviors. Now, at least in the case of the Çrāvakas who do not think of reaching any 'further shore,' it is meaningless to speak of a ship. From here, then, the meanings 'career,' 'method,' etc., may have spread.

It finally remains for us to determine the meaning of the adjectives *mahā* and *hīna* forming the first member of our double-term.

In a note on page ix. of Vol. xlix. (Part ii.) of his *Sacred Books of the East*, Max Müller says as follows:

"It would almost seem as if this popular and easy doctrine had secured to itself the name of Mahāyāna as meaning the Broad Way, in opposition to the Narrow Way, the Hīnayāna."

And similarly Paul Carus says[1]:

"Later Buddhists popularised Buddha's doctrines and made them accessible to the multitudes . . . They constructed, as they called it, a large vessel of salvation, the Mahāyāna, in which the multitudes would find room and could be safely carried over . . . Christianity is more than a Mahāyāna . . . it is a grand bridge, a Mahāsetu."

These interpretations are certainly wrong. For they rest on the presupposition that to those who introduced the terms, the Hīnayāna was the superior system, or at least equal in authority to the Mahāyāna. This, however, is by no means probable and is, indeed, contradicted by what we read in Tāranātha's *History of Buḍḍhism in India*[2].

Another widely spread opinion is that the Mahāyāna was called so because of the enormous mass of its sacred literature, compared to which the Pāli canon was like a dwarf. This would agree with Tāranātha's report on the incredible literary activity of the early Māhāyānist teachers. But it is not certain.

By far the most plausible explanation is, to my opinion, the one given by Sarat Chandra Das on page 585 of his Dictionary:

[1] *Gospel of Buddha*, page ix. I am indebted to Mr. J. van Manen for this reference, as also for having called my intention to the interesting article on *they-pa* in Sarat Chandra Das's Dictionary.

[2] German translation (from the Tibetan) by Anton Schiefner, p. 61-64. When the Mahayana began to spread, the orthodox said that it was not the word of the Buddha.

"As the Bodhisattvas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvāṇa for the sake of helping forwards others on the path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hīnayāna or Lesser Vehicle, which is destitute of the idea. The Mahāyāna in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically[1], considered the higher and better; while the Hīnayāna is held to be as crude and unsophisticated as it is frankly selfish."

This is also in harmony with the meaning of *hīna* which is 'inferior,' not 'small,' though the latter interpretation seems to be possible (or necessary?) with the Chinese and Tibetan rendering. Perhaps *hīna*, by leaning upon *kṣudra* and *alpa* (both of which mean 'inferior,' 'insufficient,' as well as 'small,') was later on interpreted in the latter sense and thus became finally acceptable to the Hīnayānists themselves[2] who would otherwise, of course, have rejected the designation. For it appears from the reports of Chinese travellers that the name was recognised in India.

There is still another interesting problem connected with our subject, but I can only call attention to it, because it requires a special paper and more material than is at present available. I mean the question already alluded to whether Hīnayāna was at the beginning perhaps a collective term for all the religious systems and sects (Buddhist, Brāhmanic, Jaina, etc.) that did not teach the Bodhisattva ideal. As a mere hypothesis I offer the opinion that this was so[3] and that it was only in course of time, with the growing heat of controversy and intolerance[4], that non-Buddhistic thought was no longer held worthy of being called a *yāna* or vehicle of deliverance.

DR. F. OTTO SCHRĀDER.

[1] Should be: Mahayanistically.

[2] As the smaller party. Here also the idea of the selected few may have come in.

[3] In conformity with the great tolerance of ancient Buddhism.

[4] Literature tells us of numberless dialectic battles between the great Acaryas of the various parties.

SÊRAT DEVARUTJI.

A POEM IN WHICH IS RELATED HOW VRKODARA WAS INSTRUCTED ABOUT THE PURE LIFE.

I. Introduction.

WHEN I visited the island of Java some five years ago in the interests of theosophical work I was fortunate enough to secure a few native manuscripts—Javanese, Malay and Arabic—which on my return I deposited in the Dutch Sectional Library[1]. Until now no opportunity has presented itself to determine the contents and value of these manuscripts, though I am inclined to think that they will not prove to contain anything of special worth or not yet known to orientalists. One of them however specially attracted my attention on account of some very picturesque colored illustrations which it contains and consequently I made enquiries as to its contents. It proved to be the *Sêrat Devarutji*, and my Javanologue friends told me that its contents were not only curious and of great interest from the theosophical point of view, but as yet untranslated into any European language. At my request one of our Javanese members, a good scholar in his own language, Raden Mas Suryâ Prânâtâ, translated the book into Dutch, after which the whole translation was revised by our friend Mr. D. van Hinloopen Labberton, he too being an expert in Javanese. This translation was then annotated by numerous glosses and explanations, both regarding its language and its contents, by both these gentlemen. I may add that we found that the book itself has been printed for the use of Javanese readers, though without any attempt at critical and scientific editing; and it is from this printed edition that the translation has been made. The original poem was written in Kawi, an old form of the Javanese language, but our copies were in modern Javanese, translated from the original, as the title indicated, by Mas Ngabehi Krâmâprawirâ. It proved to be exceedingly difficult to understand and render in its second or didactic part, and the final translation arrived at cannot be considered in all places completely satisfactory in all details. However,

[1] A pleasing detail was that half of these were offered to me by my Magang, (half secretary, half servant) who presented me on my departure with his family's manuscripts, then in the keeping of one of his brothers.

even as it is, the outcome of the labor is highly interesting, and certainly deserves to be published as a preliminary to more scientific treatment later. I have not deemed it advisable under present circumstances to attempt any semi-scholarly work on the text, since I am far away from any seat of Javanese scholarship, I am myself ignorant of the language and I have not at hand the necessary materials or advisers for such work. I therefore propose to publish the net result of the translation, rendering it more or less freely into English, without however changing or omitting any of the ideas or phrases of the original, endeavoring to produce more a current interpretation than a slavishly verbal translation of the text as I have it. I also embody such of the notes as seem to me to be of general interest or to be typical instances of the Javanese way of dealing with the subject.

My object in doing so is twofold. First of all, even as it stands the translation is highly interesting and instructive. Secondly, by putting it before a public amongst whom many Samskṛt scholars are to be found, some readers may be enabled to assist in shedding light on some of the problems connected with the poem. As most readers know, Java has been during an early period of its history greatly influenced by Indian civilisation, and as a result when the Āryan wave withdrew from Java's shores it left a rich deposit of ideas, beliefs, literature and other fertilising sediments behind. Amongst those is the great Javanese poem the *Brâtâ Judâ*, containing a condensed version of part of the *Mahābhāraṭa*, which is however of chiefly literary nature, having lost its philosophical and historical elements. Further it left behind it a whole pantheon, and also the names of many of the Indian historical and mythological heroes, though the latter are often found playing *rôles* quite different from those assigned to them in the original epics. This has given rise to numerous literary productions telling their deeds. Some of these productions are evidently mere versions, usually cramped and shortened, of original Indian models, but now and then we meet a half or wholly original work which, though strung on familiar and borrowed threads, offers new combinations and sometimes even independent matter. Our present poem is an admirable example of such a semi-original work. In a huge frame of Mahābhāraṭan make, in size about half

of the total work, we find what is perhaps a semi-original picture, though even of that picture we discern at once its Mahābhāraṭan origin. Our chief interest in this case lies in the cunning and freedom with which the Javanese author, selecting his motives from the Indian epic, has woven these into a new and independent story, the exact prototype of which I have, thus far, not been able to trace in Samskṛṭ literature. Though the derivation of the greater part of his story can be easily ascertained the problem remains in how far the unidentified verses and the new arrangement of the plot or story are original. Then the further problem remains as to who was the Javanese author, his date, place and personality and the original version of his production, which has come to us in the present redaction only through several intermediary stages. This problem is at the other end of the line, as it were, and it is for the Javanese scholars amongst our members to determine. Lastly remains the task to interpret the teachings given in the great vision described here and to compare them with modern theosophical data.

So it will be seen that this first incomplete presentation of our poem is only meant to draw attention to it and to serve as a starting point for further and final research.

Let us now turn to the story itself. As said before, it consists of two parts—the dramatic setting and the didactic part to which that setting leads up.

The story is derived from the *Mahābhāraṭa* and more especially from the Vana Parva thereof, the third of its eighteen books. It should, however, be understood that the term 'derived' does not mean here the mere translation or condensing of an episode. What has been done in reality is more like the taking away of a very small portion of the tiny stones from some gigantic existing mosaic and arranging them in an entirely new and original pattern, though leaving every individual stone intact. It relates an episode in the life of Bhīma, who is mostly called Vṛkoḍara in the poem. Bhīma has been commanded by his teacher Ḍrona to search for the "water of life," the "water that would purify his spirit". In fulfilling this behest he meets Devarutji, who teaches him final emancipation and the secret of union with the Supreme. The first part relates his leavetaking from his friends and the general *mise en scène* before starting on his quest

as well as his hardships and adventures on the way. The second part, of a mystical and didactic nature, relates the lessons of Devarutji to Bhīma, taught by the former in a great vision after Bhīma has entered the Ḍeva's body through his left ear. This *motif* reminds us of Arjuna's great vision described in the eleventh chapter of the *Bhagavaḍ Gīṭā*, and of similar ones in no few other places in Indian literature where a vision of the Deity revealing his "Universal Form" or "Vishva-rūpa" is related.

But who then is Devarutji? In the *Mahābhāraṭa* we find no trace of this name, though we encounter Ruci, the wife of the mighty ascetic Ḍevasharman. And curiously enough, though Ruci is a woman, not a man, a mortal, not a Ḍevī or divine being, the story about her is also one of someone entering her body. Her husband Ḍevasharman, having to perform certain austerities, leaves her in charge of his faithful disciple Vipula, mighty in Yoga and loyal to his master. In order to ward off the seductive attacks of Inḍra—who in his *rôle* as a heavenly Don Juan "was restrained by no scruples in the matter of seeking the companionship of other people's wives" (*Mahābhāraṭa* XIII., 40, 18)—and in order to be safe against the manifold delusive disguises of the king of the immortals, Vipula takes up his abode within the body of Ruci, though he enters through the eyes.

"Directing his eyes then to hers and uniting the rays of light that emanated from the organs of vision with those that issued from his, Vipula (in his subtle form) entered the lady's body even as the element of wind enters that of ether or space." (Anuṣhāsana Parva, 40, 55, Pratapa Chandra Roy's translation.) The process proves effective, Inḍra is driven away and returns home ashamed.

At first sight one might perhaps think that this incident had been the starting-point from which our Javanese author developed his story; but, as we will show later, this has not been the case. What we shall find is that our Devarutji is an altogether new personage combined and derived from perhaps three prototypes who are respectively the Monkey King Hanumān, the sage Nahuṣha (who had been changed into a serpent through a curse), and Nārāyaṇa (who is the Deity, who is Janārdana, who is Kṛṣhṇa).

In our poem, however, Devarutji is not explained or represented as Kṛṣhṇa, for Kṛṣhṇa is separately mentioned in the introductory story as residing at Vāranāvata while Bhīma, away on his quest, met Devarutji. On the other hand we find Devarutji described as Dewâsuksmânâdimurti, which our Javanese friends interpret as "the Supreme World-soul," and "Suksmâsutji," which they explain as "the Holy God." It may be that the author had lost the conception of the unity of Kṛṣhṇa in his supreme and in his limited manifestation, and now represents the two as separate beings, though in reality Devarutji ought to be understood as Kṛṣhṇa himself.

Also there is a Javanese gloss that rutji=badjang=small. So Devarutji would nevertheless be a form of "Tom Thumb," who has been shown originally to have been no other than Âṭmā—or in Javanese conceptions Hotipati. Hotipati is the Supreme God in the Wajang, the Javanese religio-mystico-mythological puppet or shadow-play, and is represented by a "badjang" doll, a "small" doll. In our notes to the separate verses of the translation we shall indicate in detail the relation of the verses of the Javanese poem to their prototypes in the *Mahābhāraṭa*; so we need not deal with that subject any longer in this introduction. Readers may find it quite interesting to compare that translation with the original in the places I shall carefully point out in each case. Also they cannot but be amused to see how far the living and modern Javanese understanding of many allusions in the poem has gone astray from the original meaning, and at the same time to observe with what audacious liberty our author has handled his matter. He must have thought with Voltaire "*Je prends mon bien où je le trouve.*"

Though the whole groundwork of our poem, then, is Indian, we shall find that many of its verbal expressions and many names of objects have been Javanised. Flowers and buds bear Javanese names. For loin-cloth "slendang" and "sarong" are used. A salutation becomes the making of "sembah," villages are called "dessah's". This is of course a well-known phenomenon in comparative folklore, a striking example of which we find, for instance, when the Brāhmaṇa priests in the Shukasaptati become Muhammadan priests in its Persian and Turkish recensions, known as the *Tuti Nameh*.

A step further in this direction is taken where we get purely Javanese terms such as Hotipati, Kji, Ijang, etc; and the acme of this Javanese influence is reached where we find the introduction of Muhammadan terms like "sifat"=quality and "datollah" =the being, be-ness or essence of God ("das Wesen Gottes"). These latter terms must have been introduced in later times when Muhammadanism had come to Java, and it is not unlikely that the translator from Kawi or old Javanese into modern Javanese inserted them when many of the old Indian religious or philosophical terms had become replaced by Muhammadan ones. All of this furnishes matter for further enquiry.

In the present translation I will give in their Samskṛt form those names and appellations which even on a first and superficial glance may safely be identified with Indian names and terms. The reader must however be very cautious in this matter, as Indian terms have often in their Javanese garb come to mean another thing than in their original form. So for instance Batara Guru= the Supreme Lord of the Javanese, means verbally Avaṭāra Guru, though having another meaning. The Javanese and unidentified words I leave in the current form of transliteration in use for Javanese, though I use the letter *u* for the corresponding Indian sound, which in the Dutch transliteration of Javanese is written *oe*. For the mute *e* which in the ordinary way of transliteration is written as an *e* with an upturned crescent above it I use *ê*, and for the peculiar *a* sound that is pronounced as *a* in English *all* and which is usually transliterated by an *a* with a little circle above it (as in Swedish) I use *â*. This because the proper signs are not available at our printing press.

For those many readers who do not know by heart all the *dramatis personæ* of the Mahābhāraṭan epic, as well as for purposes of comparison, I append a list of the principal names occurring in the poem. For an orientation in this matter Mrs. Besant's *The Story of the Great War* will prove handy, especially for the ordinary reader, while Hermann Jacobi's *Mahābhāraṭa, Inhaltsangabe, Index, etc.* (Bonn, 1903) will prove the most useful book for those who want to go deeper into the matter, though unwilling to wade through the shoreless ocean of the whole of the *Mahābhāraṭa*.

My translator has not everywhere marked off the various verses with equal accuracy, so, though desiring to keep to some numbering of these, I cannot be sure of being in conformity with the original text and give them only for preliminary reference.

JOHAN VAN MANEN.

THE CHIEF PERSONS MENTIONED IN THE POEM.

I. The *Pāṇḍavas*, or descendants of *Pāṇḍu*.
   1. Yuḍhishṭira = Ḍharmaputra.
   2. Bhīma = Bhīmasena = Vṛkoḍara = Vāyusuṭa.
   3. Arjuna = Ḍhanañjaya.
   4. Nakula.
   5. Sahāḍeva.
   6. Shrī Kunṭī is the mother of Nos. 1, 2 and 3.
   7. Māḍrī is the mother of Nos. 4 and 5.
   8. Subhaḍrā is the wife of Arjuna.
   9. Ḍraupaḍī is the common wife of Nos. 1, 2, 3, 4 and 5.

II. The *Kauravas*, or descendants of Kuru.
   1. Ḍuryoḍhana, eldest of the 100 sons of Ḍhṛṭarāshtra.
   2. Ḍuhshāsana, one of the 99 younger sons.
   3. Ḍurmukha, one of the 99 younger sons.
   4. Sushena, perhaps one of the 99 younger sons, though there are also other persons of this name fighting with the Kauravas.

III. Other persons.

(a) On the side of the *Pāṇḍavas*.
   1. Kṛṣhṇa, cousin of the five Pāṇḍavas.

(b) On the side of the *Kauravas*.
   1. Bhīṣhma, parent and guru to both Pāṇḍavas and Kauravas.
   2. Ḍroṇa, guru to both Pāṇḍavas and Kauravas.
   3. Jayaḍraṭha = Sinḍhurāja, ally.
   4. Bhūrishravas, ally.
   5. Shakuni, uncle of the Kauravas.
   6. Ḍurjaya.
   7. Kubera.

THE VOICE OF THE SILENCE.

Notes on the Preface.

EVEN from the superficial and wholly physical point of view, *The Voice of the Silence* is one of the most remarkable books in our theosophical literature, whether we consider its contents, its style, or the manner of its production; and when we look a little deeper and call to our aid the power of clairvoyant investigation, our admiration is by no means diminished. Not that we should make the mistake of regarding it as a sacred scripture, every word of which must be accepted without question. It is by no means that, for, as we shall presently see, various minor errors and misunderstandings have crept into it; but any one who on that account regards it as unreliable or carelessly put together will be making an even less excusable mistake in the opposite direction.

Madame Blavatsky was always very ready to admit, and even to emphasise, the fact that inaccuracies were to be found in all her works; and in the early days, when we came across some

especially improbable statement of hers we not unnaturally laid it reverently aside as perhaps one of those inaccuracies. It was surprising in what a number of such cases further study showed us that Madame Blavatsky was after all perfectly right, so that presently, taught by experience, we grew much more wary in this matter, and learnt to trust her extraordinarily wide and minute knowledge upon all sorts of out-of-the-way subjects. Still there is no reason to suspect hidden meaning in an obvious misprint, as some too credulous students have done; and we need not hesitate to admit that our great Founder's profound knowledge in occult matters did not prevent her from sometimes misspelling a Tibetan word, or even misusing an English one.

She gives us in her preface some information as to the origin of the book—information which at first seemed to involve some serious difficulties, but in the light of recent investigations becomes much more comprehensible. Much of what she wrote has been commonly understood in a wider sense than she intended it, and in that way it has been made to appear that she put forward extravagant claims; but when the facts of the case are stated it will be seen that there is no foundation for such a charge.

She says: "The following pages are derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me." And, further on: "The work from which I here translate forms part of the same series as that from which the 'Stanzas' of *The Book of Dzyan* were taken, on which *The Secret Doctrine* is based." She also says: "*The Book of the Golden Precepts*. . . . contains about ninety distinct little treatises."

In early days we read into this more than she meant, and we supposed that this work was put into the hands of *all* mystic students in the East, and that "the school in which the knowledge of them is obligatory" meant the school of the Great White Brotherhood itself. Hence when we met with advanced occultists who had never heard of *The Book of the Golden Precepts* we were much surprised and a little inclined to look askance at

them and doubt gravely whether they could have come altogether along the right lines; but since then we have learnt many things, and among them somewhat more of perspective than we had at first.

In due course, too, we acquired further information about the *Stanzas of Dzyan*, and the more we learnt about them and their unique position the clearer it became to us that neither *The Voice of the Silence* nor any other book could possibly have in any real sense the same origin as they.

The original of the *Book of Dzyan* is in the hands of the august Head of the Occult Hierarchy at Shamballa, and has been seen by none. None knows how old it is, but it is rumored that the earlier part of it (consisting of the first six stanzas), has an origin altogether anterior to this world, and even that it is not a history, but a series of directions—rather a formula for creation than an account of it. A copy of it is kept in the museum of the Brotherhood, and it is that copy (itself probably the oldest book produced on this planet) which Madame Blavatsky and several of her pupils have seen—which she describes so graphically in *The Secret Doctrine*. The book has, however, several peculiarities which she does not there mention. It appears to be very highly magnetised, for as soon as a man takes a page into his hand he sees passing before his eyes a vision of the events which it is intended to portray, while at the same time he seems to hear a sort of rhythmic description of them in his own language, so far as that language will convey the ideas involved. Its pages contain no words whatever—nothing but symbols.

When we came to know this fully, it was somewhat startling to find another book claiming the same origin as the sacred Stanzas, and our first impulse was to suppose that some strange mistake must have arisen. Indeed, it was this extraordinary discrepancy that first led to our investigating the question of the real authorship of *The Book of the Golden Precepts*; and when this was done, the explanation proved to be exceedingly simple.

We read in the various biographies of Madame Blavatsky that she once spent a period of some three years in Tibet, and also that on another occasion she made an unsuccessful attempt to penetrate into that Forbidden Land. On one or other of these visits she seems

to have stayed for some considerable time at a certain monastery in the Himālayas, the head of which at that time was a pupil of the Master M. The place seems to me to be in Nepāl rather than in Tibet, but it is difficult to be sure of this. There she studied with great assiduity, and also gained considerable psychic development; and it is at this period of her history that she learnt by heart the various treatises of which she makes mention in the preface. The learning of them is obligatory upon the students of that particular monastery, and the book from which they are taken is regarded there as of exceeding value and holiness.

This monastery is of great age. It was founded in the early centuries of the Christian era by the great preacher and reformer of Buḍḍhism who is commonly known as Āryāsanga. I think a claim is made that the building had already existed for two or three centuries before his time; but, however that may be, its history as far as we are concerned begins with his temporary occupancy of it. He was a man of great power and learning, already far advanced along the Path of Holiness; he had in a previous birth as Ḍharmajyoti been one of the immediate followers of the Lord Buḍḍha, and after that, under the name of Kleinias, one of the leading disciples of our Master K. H. in his birth as Pythagoras. After the death of Pythagoras, Kleinias founded a school for the study of his philosophy at Athens—an opportunity of which several of our present theosophical members took advantage. Centuries later he took birth at Peshawur, which was then called Purushapura, under the name of Vasubandhu Kaushika. When he was admitted to the order of Monks he took the name of Asanga, "the man without hindrance," and later in his life his admiring followers lengthened this to Āryāsanga, by which he is chiefly known as author and preacher. He is said to have lived to a very great age—nearly a hundred and fifty years, if tradition speaks truly—and to have died at Rājagriha.

He was a voluminous writer: the principal work of his of which we hear is the *Yogāchārya Bhūmishāstra*. He was the founder of the Yogāchārya school of Buḍḍhism, which seems to have begun with an attempt to fuse with Buḍḍhism that great Yoga system of philosophy, or perhaps rather to adopt from the latter what could be used and interpreted Buḍḍhistically. He travelled much and was

a mighty force in the reform of Buḍḍhism; in fact, his fame reached so high a level that his name is joined with those of Nāgārjuna and Āryaḍeva, and these men have been called the three suns of Buḍḍhism, because of their activity in pouring forth its light and glory upon the world. The date of Āryāsanga is given vaguely as a thousand years after the Lord Buḍḍha; European scholars seem uncertain as to when he lived, but none assign him a later date than the seventh century after Christ. To us in the Theosophical Society he is known in this life as a specially kind, patient and helpful teacher, the Master D. K.—one who has for us an unique position, in that when some of us had the honor of knowing him a quarter of a century ago, he had not yet taken the step which is the goal of human evolution—the Asekha initiation. So that among our Masters he is the only one whom we knew in this present incarnation before he became a Master, when he was still the head pupil of the Master K. H. The fact that as Āryāsanga he carried Buḍḍhism into Tibet may be the reason why in this life he has chosen to take a Tibetan body; there may have been kārmic associations or links of which he wished to dispose before taking the final initiation as Adept.

In the course of one of his great missionary journeys in his life as Āryāsanga he came to this Himālayan monastery and took up his abode there. How long he stayed we know not, but he left upon the place an impression and a tradition which lasts until the present time. Among other relics of him is preserved a book, which is regarded with the greatest reverence; and this is the scripture to which Madame Blavatsky refers as *The Book of the Golden Precepts*. Āryāsanga seems to have commenced it as a sort of commonplace book, or book of extracts, in which he wrote down anything that he thought would be useful to his pupils, and he began with the *Stanzas of Dzyan*—not in symbol, as in the original, but in written words. Many other extracts he made—some from the works of Nāgārjuna, as Madame Blavatsky mentions. After his departure his pupils added to the book a number of reports (or perhaps rather abstracts) of his lectures or sermons to them, and these are the 'little treatises' to which H. P. B. refers.

It is in this sense, and in this sense only, that *The Voice of the Silence* claims the same origin as the *Stanzas of Dzyan*—that the

two are copied in the same book. We must not forget also that though we have undoubtedly much of Āryāsanga's teaching in these treatises, it cannot but be colored considerably by the prepossessions of those who report it; and it is probable that at least in some passages they misunderstood him and failed to convey his real meaning. As we examine the work in detail we shall find verses here and there which express sentiments that Āryāsanga could hardly have held, and show ignorance which for him would have been impossible.

It will be noticed that Madame Blavatsky speaks of "translating" the Precepts—a remark which raises some interesting questions, since we know that she was unacquainted with any Oriental tongue except Arabic. The book is written in a script with which I am unfamiliar, nor do I know what language is used. The latter may be Samskṛt, Pāli, or some Prakriṭ dialect, or possibly Nepālese or Tibetan; but the script is not any of those now commonly employed to write those languages. It is at any rate reasonably certain that on the physical plane neither script nor language can have been known to Madame Blavatsky.

For one who can function freely in the mental body there are methods of getting at the meaning of a book, quite apart from the ordinary process of reading it. The simplest is to read from the mind of one who has studied it; but this is open to the objection that one gets not the real meaning of the work, but that student's conception of the meaning, which may be by no means the same thing. A second plan is to examine the aura of the book—a phrase which needs a little explanation for those not practically acquainted with the hidden side of things. An ancient manuscript stands in this respect in a somewhat different position from a modern book. If it is not the original work of the author himself, it has at any rate been copied word by word by some person of a certain education and understanding, who knew the subject of the book, and had his own opinions about it. It must be remembered that copying, done usually with a stylus, is almost as slow and emphatic as engraving; so that the writer inevitably impresses his thought strongly on his handiwork. Any manuscript, therefore, even a new one, has always some sort of thought-aura about it which conveys its general meaning, or rather, one man's idea of

its meaning and his estimate of its value. Every time the book is read by any one an addition is made to that thought-aura, and if it be carefully studied the addition is naturally large and valuable. A book which has passed through many hands has an aura which is usually better balanced, rounded off and completed by the divergent views brought to it by its many readers; consequently the psychometrisation of such a book generally yields a fairly full comprehension of its contents, though with a considerable fringe of opinions *not* expressed in the book, but held by its various readers.

With a printed book the case is much the same, except that there is no original copyist, so that at the beginning of its career it usually carries nothing but disjointed fragments of the thoughts of the binder and the bookseller. Also few readers at the present day seem to study so thoughtfully and thoroughly as did the men of old, and for that reason the thought-forms connected with a modern book are rarely so precise and clear-cut as those which surround the manuscripts of the past.

A third plan, requiring somewhat higher powers, is to go behind the book or manuscript altogether and get at the mind of the author. If the book is in some foreign language, its subject entirely unknown, and there is no aura round it to give any helpful suggestion, the only way is to follow back its history, to see from what it was copied (or set up in type, as the case may be) and so to trace out the line of its descent until one reaches its author. If the subject of the work is known, a less tedious method is to psychometrise that subject, get into the general current of thought about it, and so find the particular writer required, and see what he thinks. There is a sense in which all the ideas connected with a given subject may be said to be local—to be concentrated round a certain point in space, so that by mentally visiting that point one can come into touch with all the converging streams of thought about that subject, though of course these are linked by millions of lines with all sorts of other subjects.

Supposing her clairvoyant powers to have been at that time sufficient, Madame Blavatsky may have adopted any of these means of getting at the meaning of the treatises from *The Book of the Golden Precepts*, though it would be a little misleading to de-

scribe any of them as "translation" without qualifying the statement. The only other possibilities are somewhat remote. There is at present no one in that Himālayan monastery who speaks any European language, but since it is probably at least forty years since Madame Blavatsky was there, there must have been many changes. It is recorded that Indian students have occasionally, though very rarely, come to drink from that fount of archaic learning, and if we may assume that the visit of some such student coincided with hers, it might also be that he happened to know both English and the language of the manuscript, or at least the language of other inmates of the monastery who could read the manuscript for themselves, and so could translate for her.

Strangely enough, there is also just a possibility that she may have been taught in her own native tongue. In European Russia, on the banks of the Volga, there is a fairly large settlement of Buḍḍhist tribes, probably Tātar in their origin; and it appears that these people, though so far removed on the physical plane from Tibet, still regard it as their holy land and occasionally undertake pilgrimages to it. Such pilgrims sometimes remain for years as pupils in Tibetan or Nepālese monasteries, and as one of them might very well know Russian as well as his own Mongolian dialect, it appears that we have here another possible method by which Madame Blavatsky may have communicated with her hosts.

In any case it is obvious that we must not expect an exact verbal reproduction of what Āryāsanga originally said to his disciples. Even in the archaic book itself we have not his words, but his pupils' recollection of them, and of that recollection we have now before us either a translation of a translation, or the recording of a general mental impression of the meaning. It would of course be quite easy for one of our Masters or for the author himself to make a direct and accurate translation into English: but as Madame Blavatsky distinctly claims the work of translation as her own, this evidently was not the plan adopted.

At the same time, the account which we have from an eyewitness of the speed with which it was written down does certainly rather seem to suggest the idea that some assistance was given to her, even though it may have been unconsciously to her-

self. Our President writes on this subject: "She wrote it at Fontainebleau, and the greater part was done when I was with her, and I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily, hour after hour, exactly as though she were writing either from memory or from reading it where no book was. She produced in the evening that manuscript that I saw her write as I sat with her, and asked me and others to correct it for English, for she said that she had written it so quickly that it was sure to be bad. We did not alter in that more than a few words, and it remains as a specimen of marvellously beautiful literary work." Another possibility is that she may have done the translation into English beforehand while at the monastery, and that at Fontainebleau she may really have been reading it at a distance, just as our President says she appeared to be. I have often myself seen her do that very thing on other occasions.

The six schools of Indian philosophy to which she refers on the first page of the preface are: 1. Mīmāmsā, 2. Veḍānta, 3. Samkhya, 4. Yoga, 5. Nyāya and 6. Vaiṣheshika. She states that every Indian teacher has his own system of training, which he usually keeps very secret. It is natural that he should keep it secret, for he does not desire the responsibility of the results that would follow if it were tried (as, if known, it certainly would be) by all sorts of unsuitable, ill-regulated people. No real teacher in India will take charge of a pupil unless he can have him under his eye, so that when he prescribes for him a certain exercise he can watch its effect and check the man instantly if he sees that anything is going wrong. That has been the immemorial custom in these occult matters, and unquestionably it is the only way in which real progress can be made with rapidity and safety.

Whatever may be the special kind of exercises or the special course of study prescribed, in all cases the principal effect upon the pupil is that produced not by either exercises or study, but by being constantly in the presence of the teacher. The various vehicles of the pupil are vibrating at their accustomed rates—probably each of them at many and various rates, due to the constant presence of passing emotions and wandering thoughts of all kinds. The first and most difficult task of the pupil is to

reduce all this chaos to order—to eliminate the host of minor interests, and control the wandering thoughts, and this must be achieved by a steady pressure of the will exercised upon all his vehicles through a long period of years.

While he still lives in the world the difficulty of this undertaking is multiplied a hundred-fold by the ceaseless pressure of disturbing waves of other men's thoughts and emotions, which give him no moment of rest, no opportunity to collect his forces in order to make a real effort. This is why in India the man who wishes to live the higher life retires to the jungle—why, in all countries and in all ages, there have been men willing to adopt the contemplative life of the hermit. The hermit at least has breathing-space, has rest from the endless conflict, so that he can find time to think coherently. He has little to hinder him in his struggle, and the calm influences of nature are even to a certain extent helpful.

But the man who lives perpetually in the presence of one already upon the Path has a still greater advantage. Such a teacher has by the hypothesis already calmed his vehicles and accustomed them to vibrate at a few carefully selected rates instead of in a hundred promiscuous frenzies. These few rates of vibration are very strong and steady, and day and night, whether he is sleeping or waking, they are playing unceasingly upon the vehicles of the pupil and gradually raising him to his teacher's key. Nothing but time and close association will produce this effect; and even then not with every one, but only with those capable of being attuned. Many teachers require to see a reasonable proportion of this result before they will impart their special methods of occult development; in other words, before teaching a pupil something which may easily do him much harm if wrongly used, they wish to be certain by ocular demonstration that he is a man of the type to which this instruction is appropriate, and is sufficiently amenable to their influence to be held in the right way by it when the strain comes. This is why they are secret as to their methods, and no one who understands the problem which they have to face will blame them for their reticence.

(To be continued.)

C. W. LEADBEATER.

THE CADUCEUS IN AMERICA.

A Study in the Lesser Mysteries.

(Continued from p. 486).

ALL the songs are very terse, and this was evidently thought to conceal the meaning from the uninitiated, the words perhaps serving as mnemonics to direct the thoughts of the participants along a particular line. As was said by the Kúrahus:

"The words are few, but the meaning of the song has been handed down. It is not intended that everyone should know all that these songs imply. None of the songs of this ceremony can be changed, they must be sung accurately, just as they have been handed down to us, for the words speak of the powers above and their gifts to us, and we must be careful of such words. .... A Kúrahus must devote his life to learning these songs and their meaning and the ceremonies which accompany them. He must spend much of his time in thinking of these things, and in praying to the mighty powers above."

In all the songs there is very strongly marked rhythm or vibration, produced by the pulsations of the voices with drums, and all begin with a long-drawn vowel sound, generally Ho-o-o, which may well be of a kindred nature, as to the occult power of its vibrations, with the OM of the East. They also contain words that are stated not to be used in ordinary speech, or in any known language; they are archaic, possibly belonging to some ancient Atlantean tongue and perpetuated in this way, so that it forms a mystery language. One is reminded of the injunction:

"Never change Native names. There are certain names (says Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites." *Chaldean Oracles.*

The first ceremony is the ritual of preparation of the Hako objects, and opens with an invocation of the Powers. Magnetic conditions are observed, for after the Kúrahus has begun to sing, there must be no entering or leaving the lodge, and no one may move. Each verse of the song of invocation begins with the introductory vowel sound already mentioned, and continues with two words repeated several times, the first of which, "Ihare," is explained as an "exclamation of recalling the mind to some subject, giving attention, and becoming absorbed by it. It indicates that the minds are dwelling on the subject." The next word, "Heru," is said to be an exclamation of reverence, "in recognition of a place where prayers can be sent, and whence help can come to

us." Then in turn each verse adds to these, when repeated, a word referring to one of the powers to be invoked. Thus, "Awahokshu," the place where the mighty power dwells. "Hotoru," the winds, the four cardinal points; "They guard the paths down which the lesser powers must travel when they descend to bring help to man," it was explained. Clearly the four Great Ones, the Ḍeva-rājās, are indicated, honored in American Indian thought as in all other systems. Afterwards, in order, come the sun; the earth; all things that earth brings forth, therefore vegetation; the "supernatural power of the water," a phrase perhaps indicating that it is not the ordinary but the *true* water which is intended, as also perhaps the true earth in the former phrase; "a place set apart for sacred purposes and made holy, where one can think about the mighty power"; "the dwelling place Tiráwa has given to man"; "the lodge erected about the holy place in accordance with given rites"; the fireplace; the glow of the igniting wood; flames; the entrance way of the lodge.

Such is the circle of powers which is invoked, and one cannot but feel that if it were possible to enquire into the real meaning of the names and explanations given, some system or order might appear in this hierarchy of the powers. With regard to the invocation of flames, it is significant that during this verse the two ash sticks of which the calumet is being made are bored into tubes and held over the fire, so that there is perhaps some thought of the flame or fire which is to play up and down these two tubes, the fire of kuṇḍalinī.

The ear of corn is then painted as aforesaid, the tip end blue, continued in four lines down the sides. It is said "the spirit of the corn and of the Kúrahus are supposed to be travelling together towards the sky, for the corn to receive authority from Tiráwa to lead in the ceremony." The corn receives great honor; it is called Atīra, the mother, and is associated not only with the fertile power in the Earth, but also with the Heaven. We are reminded of the sacred character attributed to wheat by the Egyptian priests and of the tradition of its coming to Earth from other spheres. (*S. D.* ii. 390.) The mother receives authority and thereafter leads in the ceremony. Now if the statement is true, as it would certainly appear to be, that all the various

systems of mysteries, the American included, spring from a common Atlantean stock, there is nothing surprising in finding in this ritual similarities to any of them. Under this symbol of the Mother Corn may we see a type of the heavenly 'Grace' which was said to lead in the old Gnostic initiation ritual known as the "Hymn of Jesus"? "Grace leadeth the dance" was, according to Mr. Mead, a rubric at a particular stage of the ritual, and he says:

"The ceremony changes. Hitherto there had been the circle-dance, the 'going round in a ring,' which enclosed the Mystery-Drama, and the chanting of the sacred word. Contact is now mystically established with the Great Sphere, Charis or Sophia, the counter-part or Spouse or Syzygy of the Supernal Christ, or of the Christ above. She 'leads the dance'; that is to say, the actors begin to act according to the great cosmic movements."

Some such meaning may have been at the root of this mention of the 'mother'. If there was at this point action "according to the great cosmic movements," the inner spheres or principles must also have been acting in harmony, and a degree of exaltation of consciousness must have been attained by the participants for the purpose of the next act or ritual, namely, to find who is to be selected as 'Son.' This was clearly to be done by means of psychic faculty and inner effort. As explained by the Indian:

"We must fix our minds upon Mother Corn and upon the Son, who is the object of our search. It is a very difficult thing to do. All our spirits must become united as one spirit, and as one spirit we must approach the spirit of Mother Corn. This is a very hard thing to do . . . . . Our spirits and the spirit of Mother Corn have come together. Now we are all to meditate. We sit with bowed head. We are all to think over, and consider who shall be the Son."

It was before suggested that the cob of corn had the same meaning as the pine-cone of the classical thyrsus, the pineal gland of the brain. Some will see much significance therefore in the act of the Fathers in thus concentrating and endeavoring to attain unity and clairvoyance by means of this article, and the idea may with interest be followed up.

The Kúrahus stated that when the attempt in this manner to find the Son failed, "it was always due to a lack of earnestness or sincerity of the persons so fixing their minds; it meant that there was something in their characters which prevented them from effectually exerting their will-power." The corn is supposed to have opened the way from the tribe of the Fathers to that of the Children. The 'spirits' enter the village of the Son, and select the man who is to be chosen as the Son. They approach him.

"The Son does not see us as we stand there; he is sleeping. We fix our minds upon Mother Corn and upon him. If we are in earnest he will respond. He will not waken, he will see in a dream that which her touch will bring, one of the birds of the Hako, for all the spirits of the birds (elements) are with Mother Corn and do her bidding. When he wakens he will remember the dream and know that he has been chosen to be a Son. By touching the son Mother Corn opened his mind, and prepared the way for the messengers."

The messengers are sent to the Son, who will remember his dream, and if he decides to accept the offer of the ceremony, he returns a message that he is ready.

The ceremonial objects are then 'vivified,' or consecrated according to a prescribed ritual. The Fathers afterwards pass out of their lodge and thus begin the journey to the dwelling-place of the Son. When starting the party make several perambulations outside the entrance of the lodge, and in doing so trace on the ground with their feet the form of a cross, or a man with arms outstretched in such form, the circular lodge which they have just vacated forming the head of the figure, so that the whole bears great similarity to the Egyptian *ankh* cross. This form of a man was explained, exoterically no doubt, as being an image from Tiráwa which 'goes with the feet of' the Hako party. The journey is undertaken. 'Mother Corn leads;' the party is under the guidance of the beneficent power by means of the opened inner sight of its members.

"Our minds are to be again fixed on her; must be as one mind; must walk with her over the devious path which leads to the land of the Son. Devious, not merely because we must go over hills, . . . to reach the land of the Son, but because we are thinking of the way by which through the Hako we can make a man who is not of our blood a Son, a way which has come down to us from our far-away ancestors like a winding path."

They enter the village of the Son. He has to choose and prepare a lodge where the ceremonies can be held. He sends a messenger to meet the Fathers, and chooses a *little child*, who is essential for certain of the rites. Generally this is actually a small child, a son or daughter of the Son or one of his party, but it may well be that in olden days (when the ceremonial initiations, of which this is a survival, were performed, the initiations where the true fire was used and played along its appointed channels under the hand of the competent occultist) there was also a true neophyte or candidate for Initiation, who

must have manifested the same harmlessness, simplicity, and purity as those which caused the neophyte in the classical Mysteries to be known as the 'little child,' and which was evidently referred to in the saying in *Matthew* xviii, 3: "Except ye turn (from the attitude of the outward path to that of the homeward) and become as little children, ye shall in no wise enter into the Kingdom of Heaven." In course of time, however, as the earlier teaching and reality were lost, the ceremony came to be performed, perhaps, more as a symbol and custom than as a matter of potent reality. The central figure of the secret ceremonies would then be represented literally by a small child in place of the former practice.

The ceremonies at the village of the Son are divided into public and secret. In the rituals of the former there are the usual perambulations or circuits made, a ritual of invocation of the male element, the Sun force; another of the element of the other half of the calumet, coupled with a sacred feast of corn. Visions are invoked by the song and dance of one ritual, and the birds, or (if our surmise is correct) the elemental forces or intelligences represented on the feathered stems, are thought to bring these to the 'children.' "The spirits of the birds upon the stems join our spirits in this call to the visions," was an explanation given. The last ritual, immediately before the secret ceremonies, is that of the invocation of the 'Ancients.'

Of the secret ceremonies which constitute the initiation rites proper, or their reflexion and reminiscence, the little child is the central figure.

There is first a ritual of the *flocking of the birds*. Sixteen circuits of the lodge are made, four times four, in "recognition of the four paths down which the lesser powers descend". Much use is made of the number four. As aforesaid, the four cardinal points are venerated, the Ḍevarājās or the great Archangels, the Lords of Karma. In an invocation of the four cardinal points, the song to the East embodies the number four, being in so many phrases, while those to the West, South, and North contain each six phrases. Students of the symbolism of number will find this detail of interest. "The number six has been regarded in the Ancient Mysteries as an emblem of *physical* nature". (*S. D.* II. 625). The numbers four and six are associated in connexion

with these same Great Lords in the *Book of Revelation*, the four Living Creatures, each having six wings. The four-phrased song to the East above-mentioned was addressed to Tiráwa, the circle of the powers.

The Kúrahus or initiator chooses two men, a chief and a warrior, the first to represent the sacred brown eagle, the shielding spiritual force, the second indicating the white or war eagle. These two take up position on either side of the child, and touching him on either shoulder each "imparts of that (quality) which he has received from Tiráwa". Later, the Kúrahus holds the ear of corn towards the child, "that the powers from above and from below may come near it". This ear of corn, or *thyrsus*, is then moved towards the child with a motion as if it were flying, which gives it, it will be noticed, a serpentine path.

The little child is then touched on the centre of the forehead with this *thyrsus*. "The spirit of Mother Corn, with the power of Mother Earth, granted from above, has touched the child. The touch means the promise of fruitfulness to the child and its generation." The Kúrahus then traces a line down four sides of the child, thus "making the paths, and opening the way for the descent of the powers upon it. Every side of the child is now open to receive the powers, and as he goes through life, wherever he may be, on every side the powers can have access to him." Then, being touched here and there on all sides with the corn, signifying the descent of the powers and the spreading of their influence over the child, he is now encompassed by them and by the spirit of Mother Corn. The Kúrahus then takes the calumet and, wrapping the lower male, or white eagle stem, within the ten feathers of the higher, brown eagle stem, so that the two stems or tubes are parallel, he holds the bundle with both hands, stands before the little child and points the stems towards it. "This movement means that the breath of life is turned towards the child. The breath passes through the stem." Then precisely similar movements are made with the conjoined stems as in the case of the *thyrsus*, and with similar intent.

(*To be concluded.*)

S. ARNOLD BANKS.

SIR S. SUBRAHMANYA IYER, K.C.I.E.

THEOSOPHICAL WORTHIES.

Sir SUBRAHMAṆYA IYER, K.C.I.E.

OUR present Vice-President is Sir S. Subrahmaṇya Iyer, K.C.I.E., one of the oldest and most trusted Fellows of the Society. He was born in 1842, entered an English school in 1856 and passed his first English examination three years later. Even as a boy he must have shown some signs of the exceptional ability which has led him to so distinguished a position, for it is recorded that when at the end of his educational career he accepted a small clerkship in the ordinary course of events, his English teacher told him that it was within his power to become a high officer of state. This seems to have determined him to make efforts along a new line, and he studied for the pleaders' examination, and at the end of three years passed at the head of the list for the Madras Presidency. Nevertheless, though he thus came out at the head of the list so far as qualifications were concerned, his application for admission as a pleader in the Madura District was rejected because the Judge in charge at that period, who seems to have been a gentleman of somewhat uncertain temper, did not consider his bearing sufficiently servile!

However, he had not long to wait. In 1864 the High Court of Madras came into existence, and under its rules any one who took the degree of Bachelor of Law at Madras University and studied for a year under a practitioner of the High Court could be admitted to plead before it. Mr. Subrahmaṇya Iyer at once made up his mind to qualify himself and, though working all day in his office, he devoted the early hours of the morning to study so successfully that he passed the Matriculation examination in 1865, the next in 1866, and obtained the necessary Bachelor's degree in 1868. He then studied with a barrister, became reporter to the High Court, and was formally admitted to the Bar in 1869.

He then went down to his native district to practise, and he seems to have been successful from the first. The next fourteen years of his life were very busy, for besides his regular work he took great interest in municipal affairs. During much of that time he was Vice-President of the Madura Municipality, and he co-operated with the Collector in carrying out many useful and valuable improvements. The Governor of Madras visited Madura

in 1884, and was so impressed with the work of Mr. Subrahmaṇya Iyer that he appointed him a member of the Legislative Council. In 1885 he came to Madras and took up practice in the High Court. In 1887 he was appointed Acting Government Pleader and Public Prosecutor—being the first Indian ever appointed to that office in Madras. At the close of his first term of office the Chief Justice wrote him a special letter of appreciation for his work, especially commenting upon the fairness which he had shown in always taking care to draw the attention of the Court to any circumstances which told in favor of the accused whom he was prosecuting when that accused was unrepresented.

In 1892 he was made Acting Judge; and in 1895 he became a permanent Judge of the High Court—a post which he held until his retirement in 1907. During this period he three times officiated as Chief Justice, and he was knighted on January 1st, 1907.

On all hands he met with the highest commendation, and it would be easy to multiply testimonials from exalted sources. He was referred to by the Privy Council as "a Hindu lawyer of great distinction," and again as "a great and distinguished Judge"; and Lord Ampthill remarked in one of his speeches: "The ryot of Southern India will never know how much he owes to Justice Sir Subrahmaṇya Iyer for having declared that the common law of Madras gives every ryot an occupancy right irrespective of the period of his holding."

The University of Madras was not behindhand in recognising the unusual merit of one of her most brilliant sons. He was appointed a member of its Senate in 1886, and held that position until 1907. He was elected a member of the Syndicate (the executive body of the University) several times, and served in that capacity for some eight or nine years. He was also a Vice-Chancellor of the University. The honorary degree of Doctor of Laws was conferred upon him in March 1908.

In theosophical matters he has had great influence, but has exerted it so silently and with such self-effacement that it is but little known to the Society at large. He became a Fellow in 1882, and took part in the formation of the Madura Lodge, of which he was President until his removal to Madras in 1885. On his arrival here he was at once made a member of

the inner committee of seven who really managed all the affairs of the Society, and I remember that the President-Founder was always careful to consult him upon all points requiring decision, and placed great reliance upon his judgment. He was also a member of the committee appointed to investigate the affair of the Coulombs, and it was largely owing to his advice that Madame Blavatsky was dissuaded from prosecuting them. He was a great friend of the late Mr. T. Subba Rao, and it was he who arranged the publication of the *Esoteric Writings* and *Gītā Lectures* of the latter. He has also been a generous contributor to the Central Hindū College, and founded there the Bhavāni Prize, to be given annually to the most helpful student. He was the Recording Secretary of the Society at the time when its registration took place, and in 1907 he was appointed Vice-President—an office which he still holds. Unfortunately of late years his sight has been failing, but in connexion with this he has just now at this time of writing undergone an operation, and his many friends will rejoice to hear that so far as is yet known there is every prospect that it will be successful.

C. W. L.

Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstance to mould or change your fate;
In your own self lies Destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into bliss.
Love largely and hate nothing. Hold no aim
That does not chord with universal good.
Hear what the voices of the Silence say—
All joys are yours if you put forth your claim.
Once let the spiritual laws be understood,
Material things must answer and obey.

—*E. W. Wilcox.*

IN THE TWILIGHT.

"WE have heard of many and varied experiences," said the Scholar, "but it seems a long time since anything was said as to the work of the invisible helpers. I suppose it is going on just as usual?"

"Yes," replied the Shepherd, "that band of workers takes no vacations; its activity is unceasing, but it does not always lend itself to picturesque description. Thinking over what has been done lately, I remember one story which may perhaps interest you, though it is certainly very unconventional; besides, strictly speaking it is not yet finished."

"But its novelty will make it all the more interesting," interjected the Youth; "and we can have the conclusion when it occurs."

"Well, I will tell it to you," said the Shepherd; "but I must first explain the heroine, for though she is one of my best workers I do not think that I have mentioned her to you before.

"Her name is Ivy. She was during life a member of one of our Lotus Circles, and her work now is a fine example of the good which such Circles may do. She was a bright and lively girl, musical, artistic and athletic—a clever elocutionist too; but above all a thoroughly good girl, kindly and affectionate, and willing to take any amount of trouble to help others; and a person who has that characteristic on the physical plane always makes a good helper on the astral. I feel sure that she would have led an exemplary and useful life on this plane if her karma had worked that way, but it is not conceivable that in that case she could have found the opportunity even during a long life to do anything at all approaching to the amount of good which she has even already done on the astral plane since her death eighteen months ago. I need not go into details of that; it is enough to say that when she was scarcely eighteen she was drowned in a yachting accident. She came straight to Cyril, who is her special guru, as soon as she recovered her consciousness, and as soon as she had comforted her relations and friends she demanded to be trained for regular work. It was one of her most pleasing characteristics that although she had great originality and ingenuity she was yet very humble about

her own qualifications, most willing to be taught exactly how to work, and eager to learn and understand.

"She is especially fond of children, and her field of usefulness has lain specially with girls of her own age and younger. She has been keenly interested in making thought-forms for people, and has acquired exceptional powers along that line. She takes up cases of children who are frightened at night, and of others who have besetting thoughts of pride, jealousy or sensuality. In most of these she finds out the child's highest ideal or greatest hero or heroine, makes a strong thought-form of that ideal, and sets it to act as a guardian angel to the child. Then she makes it a regular business to go round at stated times revivifying all these thought-forms, so as to keep them always thoroughly up to their work. In this way she has been actually the salvation of many children. I know of one case in which she was able to check incipient insanity, and two others in which, but for her ministrations, early death would certainly have ensued, besides many others in which character has been improved beyond all recognition. Indeed, it is impossible to speak too highly of the good work which she has done in that way.

"Another of her lines of activity will appeal to you if you have not forgotten your own childhood. Perhaps you know how many children live constantly in a sort of rosy day-dream—'telling themselves stories' they sometimes call it. The little boy fancies himself the hero of all sorts of thrilling adventures—the central figure in scenes of glory, naval, military or athletic; the little girl fancies herself being adored by crowds of knights and courtiers, or thinks of herself as gorgeously attired and in positions of great wealth and influence, and so on. Now Ivy makes a speciality of taking these day-dreams and vivifying them, making them ten times more real to the delighted dreamers, but at the same time moulding and directing them. She gradually turns the dreams from selfishness to unselfishness, guides the children to image themselves as helpers and benefactors, and influences them to think not of what they can receive but of what good they can do, and so by degrees entirely changes their characters. 'As a man thinketh in his heart, so is he,' and this is true of children also; so that one who understands the enormous power of thought

will not be surprised to hear that quite incalculable good has been done in this way, by taking the young at the most impressible age.

"Nor has she neglected more ordinary lines of work. For example, a young girl in whom I am deeply interested had recently to undergo a long and wearisome convalescence after a serious illness, and I asked Ivy to take her in charge. I believe my young friend had not a dreary hour during all those weeks, for Ivy kept up a steady stream of thoughts of the most delightful and absorbing nature—stories of all sorts, scenes from different parts of the world with explanatory comments, visions of various creatures, astral as well as physical, music of superhuman sweetness—more ingenious devices than I can remember, to help to pass the time pleasantly and instructively.

"But all this general description of her work is only an introduction to the particular story which I am about to tell you—which, I think, you will understand all the better for having some acquaintance with the character of the principal actor in it. It is a case about which she is very eager—in fact, for the moment it is her principal interest, and she is very triumphant at having carried it to a successful issue so far.

"I will tell the tale briefly, and will try to put it into chronological order. It came to me all upside down, beginning with an acute crisis which is really in the middle of the story; and the earlier part (which accounts for all the rest) I learnt only three days ago. It seems that long ago Ivy had a birth in Rome—also as a girl—and on that occasion she had a school-friend whom we will call Rosa. The two little girls were very devoted to one another, and grew up as almost inseparable companions. Rosa was strikingly handsome, and was scarcely more than fifteen when the inevitable young man came into the story. Through trusting him too far she had to run away from home, fearing to face disclosures. Ivy, though much shocked and pained, loyally stood by her friend, hid her for some time and helped her to get clear away. It seems, however, that Rosa was not to escape the consequences of her misplaced confidence, for she fell into bad hands and died early under rather miserable conditions.

"Rosa and the young man who was involved seem to have had a birth together (without Ivy) somewhere in the Middle Ages, in

which they did practically exactly the same thing over again—just repeated the previous drama.

"In this present life Rosa was born rather later, I think, than Ivy, but in an entirely different part of the world. She was, unfortunately for herself, an illegitimate child, and her mother died soon after her birth. I do not know whether this was the karma of her own proceedings along similar lines in previous births, but it appears rather probable. The mother's story had been a sad one, and the aunt who brought up poor Rosa never forgave her for being, as she put it, the cause of the death of a dearly loved sister. In addition this aunt was a stern old puritan of the worst type, so you can imagine that Rosa had a miserable childhood.

"Into it about a year ago came that very same young man—a wandering artist or angler or something this time—and they diligently played out their play along the same old lines. The man seemed a nice enough young fellow, though weak—by no means the sort of designing ruffian that one might expect. I think this time he would have married her, though he could not in the least afford it; but, however that may have been, he had not the opportunity, for he got himself killed in an accident, and left her in the usual condition. She did not know what to do; of course she could not face such an aunt with such a story, and eventually she made up her mind to drown herself. She wandered out one day for that purpose, having left a letter for her aunt announcing her intention; and she sat down on the bank of the river, moodily looking at the water.

"Up to this point, you will understand, Ivy had known nothing whatever of all that I have told you, but at this crisis she arrived on the scene (astrally of course) apparently by the merest chance; but I do not believe that there is any such thing as chance in these matters. Of course she did not recognise Rosa as a friend of two thousand years ago, but she saw her terrible despair and felt strongly attracted towards her and full of pity for her. Now it happens that a few weeks ago in connexion with quite another business I had shown Ivy how to mesmerise, and explained to her under what circumstances the power could legitimately be employed. So she put the instructions into practice here, and made Rosa fall asleep upon the bank of the river.

"As soon as she got her out of her body she presented herself to her as a friend, showed the deepest affection and sympathy for her, and at last succeeded in arguing her out of her intention of suicide. Neither of them knew exactly what to do next, so Ivy, taking Rosa with her, rushed off to find Cyril. But as it was broad daylight he was quite on the physical plane and busily engaged, and so not available at the moment for astral communications. This being so, Ivy brought her capture over here to me, and hurriedly related the circumstances. I suggested that for the present at least Rosa must go home again, but nothing would induce her to do that, so great was her horror of her aunt's cold cruelty. The only other alternative was the very risky one of going out vaguely into the world—since I made her renew her vow not to go *out* of it by suicide. Since we would not permit that, she seemed willing to face the difficulties of beginning a new life, saying that it could not possibly be so miserable as the old one, even though it led her to starvation. Ivy approved and enthusiastically promised to help her, though it did not seem quite clear to me at the moment what she could do.

"It was eventually decided thus, because there seemed no alternative, so Rosa was sent back into her body on the river-bank, and fortunately when she woke she remembered enough of what she called her dream to recoil with horror from the water, and start off to walk to a neighboring town. Of course she had scarcely any money—people never have on these occasions—but she was able to get a cheap lodging for that night and a little food, and during her sleep Ivy cheered, encouraged and comforted her in the intervals of prosecuting a vigorous and determined search for somebody who could be influenced to help on the physical plane. By this time Cyril was asleep and she had secured his co-operation; and fortunately between them they were successful in discovering a delightfully benevolent old lady who lived alone with one servant in a pretty little villa in a village some miles away, and by unremitting effort they made the two people (Rosa and the old lady) *dream of one another*, so that there should be a strong mutual interest and attraction between them when they met on the physical plane.

"Next morning Ivy directed Rosa's steps towards the village where the old lady lived, and though it was a long and weary

walk for her it was at last achieved. But towards the end of it extreme physical fatigue laid her open to depressing influences, and she began to be vividly conscious that she had now only a few pence left, that she did not know in the least where to go or what to do, and that, after all, the hope and cheer that had buoyed her up during the long day was based only upon what seemed to her a dream. At last in sheer exhaustion she sat down upon a bank by the road-side looking the picture of misery, and it was there that the old lady found her, and at once knew her as the girl whom she had loved so deeply in her dream. Their mutual recognition was very strange, and they were both profoundly surprised and moved, yet in a certain way very happy about it. The old lady led the girl forthwith to her pretty little home, and soon drew from her the whole story of her trouble, which aroused in her the keenest sympathy. She at once offered shelter and help at least until after the birth of the expected child, and it is by no means improbable that she may decide to adopt Rosa. At least, Ivy is working in that direction, and has strong hopes of success; and when she makes up her mind about anything she generally carries it through.

"That is how the matter stands at the moment. Up to this time nothing whatever has been heard of the cruel aunt, and it would seem that she has made no enquiry whatever after Rosa. She must suppose that the suicide has taken place, but perhaps she is glad to be rid of what she regarded as a burden."

"A delightful story," said the Countess enthusiastically. "What a clever, capable girl Ivy must be!

"She is," assented the Shepherd, "and she is developing every day."

"One thing strikes me as new and curious," remarked the Scholar, "and that is the persistent way in which Rosa and her young man repeat the same action in three successive lives. Are any other instances known in which anything like that has happened?"

"I do not remember an exactly parallel case, but there are many which evidently belong to the same category," answered the Shepherd. "You recollect how often in the lines of lives

which we have examined we find that those who have close kārmic relations with one another return together to work them out, and how each retains his characteristics, and sometimes even quite the details of their manifestation.

"In the first series of incarnations which were examined we found that the artistic tendency of the Ego showed itself in almost every life in some form or another; and we had another case in which a prominent member was a sea-captain in three successive lives, and twice out of those three times he took up the study of philosophy when he retired from the active work of that profession. Perhaps the nearest approach to Rosa's case is that of two people whom I know who were so strongly attracted to one another that they were born together twelve times out of thirteen successive lives, and though they are not physically in the same country in this present birth, which is the fourteenth, they are constantly meeting astrally. In six of these twelve cases the two were husband and wife, and on yet another occasion one of them was the rejected lover of the other. Of course they constantly change sexes, and so reverse their relationship, and in some of the intermediate lives they are father and daughter, or uncle and niece, or sometimes merely friends, but always together in some way or other.

"In Rosa's case the two people principally involved are by no means bad in reality, unconventional as their actions have been. Rosa herself has been too innocent and confiding, but so far as I can see nothing worse than that can be laid to her charge, for she was on every occasion actually ignorant of the impending danger. The young man was selfish and self-indulgent; he followed the bent of his passion without thought these three times, but I am inclined to think from what I have seen that this third lesson has been sufficient, and that he will not do it again. Twice he acted altogether without considering the girl at all; this last time there was this much of improvement, that he did consider her when it was too late, and meant to marry her. But what he did not consider was their future life, for he had no means to support her. Twice he had not even thought of marriage; this time when he did think of it, he was not permitted to carry out his design. Perhaps next

time, if they try the same experiment, he may be allowed to marry, and then he will find that true happiness is not based upon passion, but that a real spiritual affection is also needed. But perhaps by that time Rosa will have learnt many things, and she may be his salvation also, for she loved him truly enough as far as she knew how. At any rate, it is a curious glimpse of a little fragment of evolution, and may perhaps serve to help us to understand that much more of its working."

"That reminds me," said the Prince, "that I had the other night a very vivid recollection of being engaged in work much of the type of that done by the invisible helpers."

"Please tell us the story," cried several voices.

"It emerged from some other impressions of which I cannot make much sense," explained the Prince. "I found myself watching a party of people who were making preparations to go to some kind of entertainment. The party was very mixed, for it comprised several members of the Theosophical Society and many others, including a grand-uncle of mine who has been dead six years. I watched them with interest, but took no part myself in any of their preparations. Then a short time elapsed of which I have no very distinct memory, and I found myself floating about the town in which the entertainment was to be held. It seemed to be late evening, and men were sitting about at cafés in the usual way. Suddenly I saw long slender curls of black smoke issuing from a two-storey building, and when I turned my attention to it I seemed to see through the walls that there was a fire raging within, which was endangering an upper storey where a large number of soldiers lay in deep sleep.

"My first impulse was to try myself to extinguish the fire, but I did not know how to set about it; then I thought of giving the fire-alarm, but I was somehow impressed that this country had no such modern improvements as that. I then thought of finding the commanding officer and telling him about it, and I was somehow directed to a park where a military band was playing for the benefit of a gay holiday crowd of officers and civilians, some of whom were in a restaurant, some on the terraces, and some walking about engaged in conversation. I found the officer (I think he was a colonel) in the company of several ladies, a few

younger officers and some civilians. I tried hard to impress my thought on him, but in spite of all my efforts he would not move from the side of a certain lady in whom he was interested—the wife of one of the civilians, a prominent man in appearance. Another younger officer was indicated to me as he was entering the restaurant, and he responded almost immediately to my call, excusing himself to his surprised companions and starting off in haste.

"Though I was not visible to him I had no difficulty in guiding him to within a few yards of the house, when he stopped and reproached himself for a fool for coming out here near midnight without any obvious reason. I could not induce him to go another step, and in despair I made a very strong effort, which caused a sort of sensation of being pushed. Suddenly I saw myself, and he also saw me, and was evidently much astonished. I ran to the house and with my full weight burst open a door, through which poured a sea of fire. The officer quickly led me to another door which gave access to the room of the sleeping soldiers. He seemed to be in some confusion, and I caught his thought of helplessness, and so instantly determined to act myself. I saw a bugler approaching, and I at once ordered him to play the alarm. This quickly aroused all the soldiers, who sprang up, threw on their clothes and snatched their rifles, which I particularly noticed were short ones with bayonets turned downwards. The officer soon regained his equilibrium, and led the soldiers in full order out of the burning building. Just as the last man filed out the flames burst through the floor in several places, and the officer pointed them out to me as he hurried me out of danger. I woke with severe pain in my back and the back part of my head, which lasted nearly two days."

"A most interesting experience," commented the Shepherd. "Were you at all able to recognise either the place or the uniforms of the soldiers?"

"I am not quite sure," said the Prince, "though there were certain general indications. The uniforms were dark, with yellow shoulder-straps. But I can tell you more about it when I have made some enquiries, and if I am able to discover anything I will gladly communicate it to you."

ROUND THE VILLAGE TREE.

PERSEUS THE SAVIOR.

A Legend of Greece.

WROTH was King Acrisius for the words that the prophet had spoken: "Ho! King Acrisius, Ruler of Argos in Hellas! Thou hast slain thy own, and of thine own shall one slay thee! Behold, a virgin shall bear a son, even the virgin Danae thy daughter, and he shall grow up to rule this fair land in the strength of Zeus his father, and men shall rejoice in his righteous sway, and his just and merciful rule."

Now Acrisius was an evil man and cruel, and was hated by all around him, and his hard heart grew harder at the prophet's words. And he bade them make a tower of brass, wherein there should be but one heavy door, and he put Danae therein, and of the door he himself kept the brazen key. And he laughed in his cruel heart as he thought how he had made impossible the fulfilment of the prophecy of the messenger of Zeus. But Zeus on high Olympus laughed louder than Acrisius, and changing himself into a shower of gold (for all Gods can change themselves into what shape they will) he fell down into Danae's lap, and the power of the Highest overshadowed her, and she bore a son.

Then Acrisius the cruel took her, with her fair man-child in her arms, and thrust her into a box, which he bade make just large enough to bear them on the water, and the box was pushed away from the shore, sail-less and rudder-less, and it floated to sea, away from the smiling vale of Argos and the sweet sunlit slopes of Hellas. But Zeus watched over the mother and son, and sent them favoring winds and fair weather, and to Danae he sent sweet sleep as she floated onwards over the smooth blue sea. And at last the box, drifting, went on shore on the isle called Seriphos, and when Danae woke she found strange faces around her, looking at her with wonder, at this fair white woman whom Neptune had brought

to their coasts. And they lifted her out of the box, and brought her to Dictys, the brother of Polydectes, King of Seriphos, and Dictys and his wife took her and her babe home to their hearts, and for fifteen years she dwelt with them, and all loved her for her sweet face and gentle ways.

Now they called the lad, so strangely saved from the sea, Perseus, and Dictys trained him in all knowledge and wisdom, and in all manly exercises, for the Greeks loved strength and swiftness and the bold heart, and trained their young men sternly and right well. And Perseus grew towards manhood, beautiful and strong and gentle, and obeyed Dictys in all things, and worshipped Danae his mother, as did all true sons of Hellas in those simple noble days.

Now Perseus was sent to Samos in a trading vessel, and while he waited there one fair summer day, he rambled on the white cliffs, and lying on the grass there he gazed across the sea which laughed below. And as he looked, behold a wonder! For swiftly through the air, as though her feet trod the solid earth, glided without step a woman, tall and beautiful; on her head was a burnished helm and she carried a long sharp spear in her left hand, while her right hand bore a shield that shone in the sunlight as she came, and beside her floated the sacred birds. Then Perseus knew her for Pallas Athene, and he fell on his face and worshipped her.

Then Pallas spake, and her voice rang like a silver clarion across the sea: "Perseus, two paths lie before you; choose you which you will tread. On the one walk men base and low, careless of all save themselves. Like swine they live in plenty and in sloth; like swine they fatten, lying idly in the sun; like swine they die and go down to Hades, and their names are forgotten ere they have crossed the Styx. On the other walk the heroes, beloved of Gods and men; they fight all monsters and all evil things, and rid the land of all tyrants and oppressors; they are wounded, and they suffer heat and cold, hunger and thirst, weariness and pain; but at last, when the Fates cut their life-thread, they go open-eyed and fearless to their end, and their names shine as the stars for ever, to lighten the hearts of living men with the brilliance of noble deeds. Now choose you, Perseus of Argos, choose you which path you will tread."

Then Perseus sprang to his feet with joy, as do all brave young souls touched by the fire of aspiration, and he stretched out his arms to Pallas Athene, and cried aloud: "Let me tread the path of suffering and toil and glory, O Athene, wisest of the Immortals, for to live the life of the swine is not for men; but the hero who toils for man and wars against all evil things is noble in his life and honored in his death. Give me work, O Pallas Athene, and prove me now, whether I be hero or a swine at heart."

Then Pallas smiled gravely and gently on the youth, and again her words rang out: "Go home, Perseus, and learn a hero's work in doing the labor that is nearest to hand, and in your sorest need cry aloud to me, and I will aid you."

And as he bowed his head at her feet, she passed away, and when he looked up she had vanished, and only a gleam of sunshine over the broad blue sea seemed to mark the road whereover she had gone.

Then Perseus rose slowly, and went silently back to his ship, but his grey eyes were steady and his mouth was firm, and as the sailors saw that the boy had passed into the man, and beheld the grey eyes looking steadfastly out to sea, they whispered among themselves: "Surely the son of Zeus has seen of his kindred, and will prove not unworthy of his Sire."

And when he reached home, he found his mother weeping, for Polydectes, the King, had taken her by force from Dictys, and had made her his slave. Then straight to Polydectes he strode, leading his mother by the hand, and in his wrath he spake aloud and rebuked the King for the evil he had done. And when Polydectes drew his sword and would have killed him, he twisted it from his hand and raised it and for a moment thought to slay the evil King. But he remembered that Dictys had sheltered him, and he would not spill the blood of Dictys' brother; so he mastered his wrath, and broke the sword in twain across his knee and, throwing the pieces at Polydectes' feet, he spake no word, but turned, laughing, and went forth, leading his mother with him; and he took her to the temple of Pallas Athene, and bade her serve there till he could bring her home in honor and safety, and then returned to Dictys' house to see what would befall.

But a few weeks passed over ere the trial of Perseus came. For Polydectes, being an evil man, plotted against the bold youth who had defied him, and when one of his councillors whispered to him: "Send the boy away with charge to bring you back Medusa's head, and you will never see him more," Polydectes lent a ready ear, and rejoiced that he might thus rid him of his foe.

Then he called Perseus to him, and praised his strength and courage, and the skill of his cunning hand, till the young man's heart beat high at the words of praise. And presently Polydectes grew silent, and once or twice he sighed heavily, and then turned aside, saying: "No; to ask him would be sending him to his death." Then Perseus flushed and cried aloud: "O King, is there aught you would have done? Lo! I am here; send me!" But Polydectes answered craftily, as a man curbs back a willing horse while he spurs it secretly: "Nay, my brave boy, but I spake in thoughtlessness and in folly. No mortal man may dare the toil that lies heavy on my soul." Then Perseus fell at the King's feet, and said: "Now, by Zeus who sits on high Olympus, and by the sacred head of my mother saved from the water by your mother's son, tell me your will, O King, and I will do it or die in the attempt."

Then shot an evil glance forth from the eyes of Polydectes, and he said: "I accept your oath. Know that I yearn for the head of Medusa the Gorgon, once the fairest of all fair women, whose locks are now of hissing serpents, and whose eyes turn to stone all who dare to meet them. What say you, Perseus the gallant? Will you keep the oath you have sworn, or will you spit on your slave-mother's head?"

Now the cheek of Perseus had turned pale when he heard of the King's wild errand, but at the last words of jeer and scoff he sprang to his feet and spake, for the spirit of Pallas Athene was upon him, and his father Zeus gave him courage and a man's heart: "Yea, King, cruel and deceitful, I will keep my oath and the honor of my mother's sacred head. And when I return with the head of the Gorgon, we will see if Death has robbed the Medusa-eyes of their power."

And he turned and went out proudly, and, going to the temple of Pallas Athene, he kissed his mother lovingly, but told her

no word of his errand, and wended his way down to the sea, and there he took ship and sailed to Samos, and climbed to the high cliff whereto Pallas Athene had come, and he cried aloud across the sea:

"Pallas! Pallas Athene! hear me! In the hour of my sorest need I cry to thee for help!" And seven times he cried aloud, and seven times no answer came to him, save the seamew's shriek and the lapping of the waves below. Then Perseus cried aloud no more, but sat patiently waiting, his face covered with his hands. And presently a cool wind blew upon his face, and looking up he saw the mighty Goddess gazing at him with her keen grey eyes.

Then her voice came like music to his ears; "Lo! Perseus of Argos, I am come at your cry, and the hero's path lies open before you. Long is the way and many the dangers ere you reach the spot where Medusa lies in pain; and when you reach her you must meet the worse danger of her eyes, that turn all living things to stone. And now I must arm you for the conflict. Bind on these winged sandals of Hermes, which shall bear you swift as the heron and straight as the shaft of Diana. And gird on the sword that comes from Olympus, which Hephaistos has tempered in his smithy. And on your head place this cap of darkness, the wearer of which can be seen by none, so that you may approach the Gorgon or ever she knows you are there. And on your arm bind fast my brazen shield that reflects all things faithfully and cannot lie, and when Medusa is near, lift up your shield as a mirror and gaze therein, and strike at the image you shall see. Then wrap the accursed head in my sacred goat-skin and hie thee back to Seriphos, and place arms and head in my temple there, when Polydectes shall have taken his fill of gazing thereon."

And with these words she vanished, and Perseus, binding on sandals and sword and shield, sprang into the air and flew forwards as the sandals bore him swiftly above the sea.

So for many a day he journeyed, and bore hunger and thirst, and heat and bitter cold, until at length he reached the awful spot where Medusa lay in pain, and dropped softly through the air behind her that he might not see her eyes. Then he walked slowly round, gazing at his shield, till he saw her face reflected therein, and her locks of venomous snakes, and her awful eyes of anguish

and despair. And, shuddering, he struck full at her bare white neck, and the snake's heads fell down hissing, and the foul black blood poured forth, and he caught the head up and wrapped it in the goat-skin hurriedly, and sprang aloft, hard-breathing, into the air.

Now, how Perseus travelled homewards again, how he saved a fair maiden from a huge sea-dragon, how Polydectes and his evil counsellors gazed at Medusa's head and were turned to stone, how he took his mother home and kept her in high honor till her death, how he fought against tyrants, and slew all evil beasts, and gave peace and safety to the people, you may all read in the grand old Grecian tale. So he lived nobly and died calmly, and left his story to be loved by all who admire brave, daring, and generous deeds.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

THE MEETING OF KING ṬISSA WITH MAHINDA.

While Ṭissa was in this frame of mind, he went elk-hunting one day, as was his custom. He came near the Mihintalè (Missa) Mountain, where he saw an elk grazing quietly. It was really not an elk at all but a Ḍeva, who had taken the shape of an elk for the purpose of showing to Ṭissa the Ṭhera Mahinḍa, the son of King Asoka, who had just arrived on the Mihintalè Mountain from India, sent by his royal father to preach to Ṭissa the Ḍharma of the Buḍḍha. Ṭissa, who was too just and generous to shoot the elk unawares, sounded his bowstring. The elk fled up the mountain and Ṭissa after him. It ran quickly to the place where Mahinḍa and his companions were standing, and there disappeared. Ṭissa, coming near, was very much astonished to see a yellow-robed Monk instead of an elk. But Mahinḍa addressed him thus:

"Come here, Ṭissa. We are the ministers and disciples of the Lord of the true Faith. In compassion towards thee, Mahārāja, we have repaired here from Jambudvīpa."

Mahinḍa then made himself known to Ṭissa, and Ṭissa put down his bow and arrow, and seated himself near Mahinḍa. When Ṭissa saw the other monks the companions of Mahinḍa, he asked him whether there were more of these yellow-robed monks in the Empire of great Asoka, and the great preacher answered him that Jambudvīpa itself glittered with yellow robes.

Then the King inquired how Mahinḍa had come and he answered:

"We come not by land nor yet by water," (indicating thus that they come through the air).

After a long talk with each other Mahinḍa was convinced that Ṭissa was ready for the new Faith, and Ṭissa was convinced that Mahinḍa was a very wise teacher. Meanwhile Ṭissa's retinue had come, and all were astonished to find the King, instead of elk-hunting, seated on the ground talking eagerly with a yellow-robed monk. All his hunting spirit seemed to have left him, for bow and arrow were resting on the ground near him. Now Mahinḍa preached his first sermon about "Conformity in Belief" to them, which left Ṭissa eager to hear more of the teachings. Till the afternoon he stayed on Mihintalè Mountain, then he returned to Anuraḍhapura, after offering to send his chariot to Mahinḍa and his companions the next morning. They intended to stay on the mountain for the night. Ṭissa had left Mihintalè a changed man; he had become a Buḍḍhist. His bow and arrow were put aside, never to be taken up again, for he had learned the lesson: "Thou shalt not kill any living being."

At eventide, for the first time in Laṅkā, from this mountain sounded the call for prayer, which rang out so loudly that Ṭissa heard it in his capital and that it vibrated through the valleys and the people wondered what it could be. From this time this same call was heard every evening.

Next morning King Ṭissa sent his chariot for Mahinḍa and his companions, but these great Teachers preferred to come to the city by themselves, sending the chariot back empty. To the astonishment of the driver he found that the preachers had reached the city before him, although he left them on the mountain. He found them now standing at the spot where the first Ḍagoba, the Ṭhuparāma was to be built. He reported this to King Ṭissa, who

met them reverently, and served them himself with rice-broth, cakes, and dressed rice.

In the meanwhile a preaching hall had been erected within the palace grounds, so that the women of the King's household might also have a chance to hear the great Preacher. Anula, the wife of Ṭissa's younger brother, and her five hundred women were the first women who listened to the Ḍharma. So eloquent was Mahinḍa's preaching, and so convincing the truth and the force of his words, that Anula and her women at once became disciples of Mahinḍa, and all the inhabitants of Anuraḍhapura wanted to hear his words. Hundreds of people came to the palace-gates and asked for permission to listen to him. So King Ṭissa had the stables of his state-elephants cleansed, decorated and made into a preaching hall. Even they were not large enough to hold the crowds of eager listeners. It is said that this third sermon was so marvellously convincing that one thousand people were at once converted to the Religion of the Buḍḍha.

The Dedication of the Mahāmegha Gardens.

As the elephant stables did not prove large enough for the crowd of listeners, King Ṭissa had pulpits erected in the royal Naṇḍana Pleasure Gardens outside the southern gate of Anuraḍhapura, which was cool owing to the deep shade of the trees and where soft green turf invited the people to sit down and listen. Here very many women of high rank came to listen to Mahinḍa's sermon, and thousands of people became convinced of the truth of his teachings.

In the evening Mahinḍa and his Theras were leaving the Naṇḍana Pleasure Gardens to return to the Mihintalé Mountain when Ṭissa asked them to stay there for the night. They refused this, as it was too near to the city with its bustle. Then Ṭissa proposed to them to go to the Mahamegha Pleasure Garden constructed by his father Mutasiwa, which was shady and beautiful and suitable for them. Mahinḍa found it convenient and King Ṭissa at once installed them there in a royal palace and furnished them with beds, stools and other conveniences. Early next morning, Ṭissa, with flowers as an offering, visited the Theras and asked them whether the Mahāmegha Gardens were

suitable for their residence and when they declared their satisfaction, he asked Mahinḍa whether this Garden would be an acceptable gift for their permanent residence. To his delight Mahinḍa answered that the Lord Buḍḍha himself had accepted the Péluvana Pleasure Garden from King Bimbisāra as his residence, and so he could also accept this Garden from King Ṭissa. Ṭissa and his people were very happy and at once the King took up an exquisitely beautiful jug filled with pure water and poured "the water of donation" on the hands of Mahinḍa saying: "I dedicate this Mahāmegha Pleasure Garden to the Priesthood." From this time the Mahāmegha Garden became the centre from which Mahinḍa poured out the Light of the Ḍharma over the whole of Laṅkā.

Mahinḍa laid eight handfuls of flowers on eight sacred spots, to indicate the places where former Buḍḍhas had been and where buildings to commemorate the last Buḍḍha would be erected, and every time the earth trembled and Ṭissa and his people were delighted, seeing that even the earth acknowledged the truth of what Mahinḍa said. When the keeper of the royal gardens presented Ṭissa with a splendid mango-fruit, he wanted Mahinḍa to eat it. Mahinḍa, accepting it, handed the seed to Ṭissa for him to plant. The King did as he was asked. Mahinḍa, washing his hands, let the water drop on the freshly planted seed and lo! instantly the seed sprouted and it grew into a stately mango-tree before their eyes. Awed at what they saw, King Ṭissa and his people bowed down to the great Ṭhera, and believed in his superphysical powers. Then Mahinḍa pointed out a spot which had been sanctified by the four former Buḍḍhas, and said that on this spot a Dagoba as a shrine for some sacred relics from the last Buḍḍha would be erected. Ṭissa naturally was at once willing to erect a Ṭhupa there. But Mahinḍa said:

"Through you many other acts of merit are to be performed; execute them. One of your descendants, of the name of Gamini, will do that."

Ṭissa had this prophecy engraved in a stone monument in the very words of the Ṭhera and erected it on the very spot.

Thus the great preacher Mahinḍa taught King Ṭissa and his people and preached to them many a glorious sermon. All listened

to him with delight, and within a short time there was not a single person in Laṅkā who had not heard of the Ḍharma of the Buḍḍha. Old and young, rich and poor came even from the villages far away from Anuraḍhapura, and to all he preached, and all were brought to the feet of the Lord Buḍḍha.

Princess Anula and her five hundred women had become such ardent pupils of Mahinḍa that they implored King Ṭissa to allow them to be ordained as nuns. But Mahinḍa could not ordain them, as they were women, and he proposed that King Ṭissa should send a message to his royal father Asoka, and ask him to send his younger sister Sanghamiṭṭa to Laṅkā, who was a profoundly learned priestess and who could ordain the princess Anula and her women. He wished also that Sanghamiṭṭa should ask King Asoka's permission to bring with her to Laṅkā the right branch of the holy Boḍhi-Tree under which the Buḍḍha attained enlightenment. This branch was to be planted in this Mahāmegha Garden.

King Ṭissa was delighted with this proposal, and a royal messenger, the nephew of King Ṭissa, Arriṭṭha, was despatched at once to India to King Asoka with these requests from his famous son, the great missionary and preacher Mahinḍa.

M. MUSÆUS HIGGINS.

There is no Wealth but Life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others..... A strange political economy; the only one, nevertheless, that ever was or can be: all political economy founded on self-interest being but the fulfilment of that which once brought schism into the Policy of Angels, and ruin into the Economy of Heaven.

—*Ruskin.*

It is what we think about and what we love that matters most, and that makes us what we really are in God's eyes, as opposed to what we seem in the eyes of others. It is the secret life of our heart which is our highest, noblest life.—*George Tyrrell.*

THE HOUSE OF STRANGE WORK.

II. An Ordeal.

AGAIN I dreamt of that house in a far-off country, the house remote from the haunts of men, set in a lovely garden full of flowers and fruits growing luxuriantly under the fostering heat of an eastern sun, a house girded around as if for protection by the snowy peaks of neighboring mountains, and I dreamt that a strange scene was taking place, a scene on which I looked.

In an upper chamber a man was standing erect, drawn upright to his full height, with his arms rigidly extended in the form of the cross. A man he was of middle stature, a European, clad in native fashion in a simple white robe, a man with a refined, noble and thoughtful face, set now in a stern expression of endurance and of suffering. For in the room a curious tension of feeling was prevailing, that of struggle. It seemed as if two forces were in opposition, each striving with all its strength for victory, and the strife seemed to centre round the motionless white-clad figure. From his attitude and expression this man was evidently opposing something, and the something lurked in the atmosphere of the room, not visible or audible but distinctly tangible; by a sense of oppression this force manifested itself, and in the unseen mystery of its mode of manifestation lay half the horror it excited. For the very air was burdened by its presence; the atmosphere of the room seemed heavy, exhausted, borne down by something evil. Outside the room, in the garden beyond, the sun shone and all was bright and peaceful; here reigned gloom and conflict between visible and invisible forces. The man extending his arms in sacrificial fashion stood for good; the unknown opposing force typified evil; and it was evident that despite the serenity of the stander and his statue-like demeanor he was exerting tremendous force. He was putting out all his strength to cope with the evil that filled the room with its presence as if it were a material substance; that he suffered in the doing was also evident. It was his own work that evil could penetrate this quiet retreat; he had laid himself open to its approach, had even summoned it thither, challenging it to conflict. He knew himself to be more able to encounter evil and battle with it than the majority of men, and he was willing and eager for their sake to feel its force, draw it into himself and transmute it in the process into an agency for good and send it out again, a power to make for progress.

The evil influence poured ever into the room in increasing intensity as the man stood erect and braced for conflict—poured into him and over him; and the silent struggle continued. The very air grew darker and darker as it progressed, and currents of blackness seemed to swirl round the silent motionless figure. In time the silence gave place to sound; the evil then became audible as well as tangible, and sounds most horrible were heard through the darkness, sounds as if all who suffered were congregated there together, and in that narrow space were pouring forth their woe. Groans and sighs, tears and sobs, yell of maniac, sickening sound of blows dealt on quivering flesh, cries of starving children, moans of animals—victims of scientific torture—the gnashing of teeth of souls in torment while on earth, lost in loneliness and despair, mingled together in one inferno of sound, a veritable babel of suffering. The man heard the sounds coming out of what was thick darkness to him, experienced their full significance, suffered with the sufferings of each and still stood firm.

The sounds gradually died away, becoming fainter and fainter, until in silence, forms and figures began to cross the room in ghastly procession and hover round its inmate. Women emaciated with suffering, suicides with cut and gaping throats and despair in their hearts, men with bleeding wounds, and with bodies mutilated by disease appeared in visible form. Children half-dead from ill-treatment, scarred by blows, their tender flesh marked and bruised and raw with sores, animals whose bodies were a mass of wounds inflicted for human ends were also seen—things that none could see without a shudder. There seemed no end to the various forms of pain and torture that the world contained, and the victims passed in a sad procession round the man, pressing on him, hovering over him, and it seemed as if they communicated their woe and suffering to him. His face grew blanched; pale and drawn with anguish he stood, but still firmly erect he endured the sight, willing to bear and mitigate, if possible, the victims' woe.

Presently, as the human and animal forms disappeared, stranger sounds and figures succeeded them, sounds and sights not human made themselves heard and seen, terrifying, monstrous, devilish even. Their presence filled the room, the atmosphere of evil thought and suggestion to evil action, threat and menace that

accompanied their appearance—harder even to endure than all that had gone before. At least they were powerless directly to injure, so long as they could detect no flaw in their opponents' armor of right thought, high aspiration and self-sacrifice; they could terrify and dismay alone. Their monstrous powers availed them nothing, while erect the white-clad figure stood, his mind fixed on thoughts of endurance and of service. While so intent he feared not his ghastly visitants; he bore their tempting and their threatening patiently. He realised too, even in the midst of the pain they caused him, that they were still performing in their own fashion the Will of the One Life that works in everything in this Universe, in testing and trying his strength as they were now doing. Fear was far from him as he pondered thus; as aversion and horror vanished, his suffering became less.

Suddenly the sunshine shone brightly into the room; the gloom, the misshapen figures, the feeling of intense, almost irresistible, evil that accompanied their presence vanished, and in their place came light and peace and fragrance, and the singing of birds overhead and the voices of men below in the garden. The man dropped his arms as the sunlight flooded the room; he looked about him as one suddenly awakened from sleep, half-conscious of his surroundings. He moved to the open window, and as his eyes fell on the familiar beautiful mountains towering high in their snowy vesture, and the warmth of the air touched his face, recollection came back to him. He became aware too of the feeling of utter exhaustion that pervaded his being, the result of the fierce strain and long-continued effort; he crossed the room to a couch in the corner, threw himself on it and was instantly asleep. His Spirit had conquered in the fight, his body would feel the strain of his victory for many a long day, but now he slept and he merited repose, for his self-imposed work had veritably been "well done".

. . . . . .

And I awoke, conscious of having looked on at a mystery, glad as if, in the conquest over self and evil I had witnessed, my own victory over the world, the flesh and the devil were foreshadowed.

ELISABETH SEVERS.

SCIENTIFIC NOTES.

THE present year will be known to astronomers as one which marked an epoch-making advance in the theory of cosmic evolution. An outline of this new developement will be found in *Knowledge and Scientific News* for June 1909 and is entitled "A New Cosmogony." The article is by Dr. T. J. See, and is a preliminary sketch of the results of a voluminous investigation in mathematical astronomy which will shortly be published and may appear as the second volume of Dr. See's *Researches on the Evolution of the Stellar Systems.* This astronomer is in charge of the U. S. Naval Observatory, California, and well-known in scientific circles for his writings on the more abstruse problems of astronomy; he is also known to hold opinions as to the advanced knowledge of the ancients of a more liberal character than is usually held by men of science, and I have previously had occasion to mention his name in these notes as having shown that the atomic theory dates from before the siege of Troy.

In his *Nebular Hypothesis* Laplace endeavored to show that the planets were thrown off from the Sun's mass as it contracted in the form of rings, and this idea has held the field for a whole century as the only feasible theory. But Dr. See now shows "that these bodies could not have been detached from the central masses about which they all revolve. Accordingly, it follows *that they were all captured.*" He further states: "From this unexpected conclusion *there is absolutely no escape*." He states that this error of Laplace was due to an oversight, and thus we learn how serious are the consequences when a mind of such magnitude makes an error, for, commenting on this, he says, "unfortunately not only was Laplace's reasoning vitiated, but an equally disastrous effect exerted on all other investigations in cosmical evolution for more than a century, on the false premise that the planets and satellites were detached from the central bodies which now govern their motions."

A further important result of this enquiry is that he concludes that there is certainly one, most likely two, and probably three unknown planets beyond Neptune. Other astronomers, such as Professor Forbes, have come to the same conclusion from independent data; we may hence safely affirm that the existence of ultra-Neptunian planets is a probability of the very highest order. This will interest those Theosophists who have studied Mr. Sinnett's writings on this subject, and in my opinion there are several hints in *The Secret Doctrine* about these more distant bodies, and their function in our scheme of things. I specially

direct the attention of those of us who are interested in astrology to the fact that these outer planets appear to be the physical vehicles of the Lipika, or Lords of Karma. In the *Stanzas of Dzyan* 3, 4, we are told "The Three fall into the Four. The Radiant Essence becomes Seven inside, *Seven outside*. The Luminous Egg, which is itself Three, curdles and spreads in milk-white Curds throughout the depths of Mother." In Stanza 4, 6, we further read: "Then the Second Seven, who are the *Lipika*, produced by the Three." From which we may infer that *Seven outside bodies are the Lipika*; for in commenting on this *The Secret Doctrine*. Vol. I, p. 130, says: "It is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the Builders reconstruct the Kosmos after every Pralaya, it is they who *stand parallel* to the Seven Angels of the Presence, whom the Christians recognise in the *Seven Planetary Spirits*." Perhaps some of our astrological brothers will be able to make use of the above suggestion and assign to these bodies their true astrological influence. That such influence is exerted is clearly asserted (p. 131.) where we read "Connected as the Lipika are with the Destiny of every man, and the birth of every child, ... they may also be said to exercise an influence on the Science of *Horoscopy*."

Another point of interest to us is that Dr.See's conclusions are confirmed by occult teaching as given in *The Secret Doctrine*, for it is there distinctly stated (Vol. I. p. 127.). "The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the (seven) great planets *have evolved from the Sun's central mass*, of this our visible Sun, at any rate. The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all others, as the rotating mass contracted, and is their elder, bigger 'brother' therefore, not their 'father'." This accords fairly well with Dr. See's conclusions, since he shows that the planets must first have condensed into separate bodies before they were captured by our system. They were therefore formed from separate nebulæ, not belonging to our Sun, though they may have belonged to a higher order of Sun, as hinted above. These separate bodies were afterwards captured by our Sun, and we are told (p. 128.), "There is a whole poem on the Pregenetic battles fought by the growing planets before the final formation of Cosmos." Thus we see that as time goes on the teaching of modern Science is brought more and more into line with *The Secret Doctrine*, and that once more the *Wisdom* is justified of her children.

G. E. SUTCLIFFE.

REVIEWS.

THE MESSAGE OF LORD ZOROASTER.[1]

The age of Zoroaster is surrounded by darkness, His very personality with doubt. Such at least is the case with the orientalists who have tried hard to understand the religion of ancient Persia. Without the light of Theosophy the extant fragmentary scriptures remain inexplicable, and on the basis of materialistic theories they cannot but be dubbed "a bundle of superstitions". Mr. N. F. Bilimoria of Bombay is one of the few Theosophists who have devoted themselves to the study of Zoroastrian lore and his name is familiar to all interested in the esoteric side of Zoroastrianism. At a patriarchal age and in a weak state of health he has given us another volume of nearly 300 pages which show the amount of thought and care he has bestowed on his favorite theme. It is hoped younger students of the subject will copy his laudable example.

The book contains many interesting points and the ingenious explanations tendered are worth considering. While we can safely accept some of them, we rather demur in case of others. For instance, we are not quite sure as to the correctness of Mr. Bilimoria's view as to the position of Master Zoroaster in the Occult World. Apart from Avestic books, a little *is* known about Him—His place in the Great Brotherhood and His work in the Adept Hierarchy. This leads us to accept Mr. Bilimoria's various statements about Zoroaster with certain reservations. Students of esotericism are aware that a Master's life could be interpreted in more than one way; mythical and mystical facts always come to be intertwined with actual happening in a Great One's life, and it is difficult for a distant generation to understand clearly the many curious scriptural statements regarding it. Our work is more difficult in this case as Zoroastrianism is one of the very early faiths, and we have but little hope of solving the problem of Zoroaster and Zoroasters by the help of the fragments of the religion extent. Gifted seers only can help us out of the difficulty, and we hope they some day will. Similarly also we cannot wholly agree with Mr. Bilimoria as to Homa being the Zoroastrian "Living Human Banyan." That Mighty Personage is but rarely referred to in our literature, and while certain descriptions of Avesta Homa prompt us to such a comparison, there are facts whispered about the "Banyan" that do not quite fit in with the life-functions of Homa. But into that great subject we must not pry.

But we cannot help saying that Mr. Bilimoria's book is worth a perusal. It is a pity that in Gujarāti it will not reach wider circles. But in this Mr. Bilimoria's old love for his community has come out; he has written in Gujarāti so that Pārsīs, especially ladies, not acquainted with English may derive benefit from his careful study, and we strongly recommend every intelligent Pārsī to read the book. Based on accepted philological translations, Mr. Bilimoria's explanations and

[1] By N. F. Bilimoria, The *Cherag* Printing Press, Bombay.

interpretations are luminous, and they place Zoroastrianism in a very good light. The book is of course the result of theosophical study, without which it could never have been written. It is one more example of how Theosophy makes the ancient scriptures glow with beauty and wisdom. It is a book that at least every Pārsī ought to possess.

B. P. W.

THE MYSTERY OF EXISTENCE IN THE LIGHT OF AN OPTIMISTIC PHILOSOPHY[1].

Mr. Charles Wicksteed Armstrong has produced this very readable little volume, wherein he gives expression to many ideas that will find sympathy among our readers. He offers a popular exposition of a system of thought which "though some of its features be ancient" he yet believes "to accord very well with the latest scientific knowledge." Now that is a claim which fits a philosophy very near home, and familiar to all students of modern Theosophy, yet Mr. Armstrong, though a student of Myers and familiar with the researches of the Psychic Society, does not appear to have read the literature of our own movement. It is, therefore, the more interesting to find that in several points his "optimistic philosophy" is uncommonly like that of *The Secret Doctrine*. Mr. Armstrong starts with eight metaphysical propositions, of the truth of which he endeavors in clear and concise terms to convince his readers. When we find that the first of these propositions reads: "There is but one Spirit in the known Universe. We and all conscious things form a part of that Spirit," and that a later one affirms: "The World-Spirit strives after Bliss. As Love is the supreme idea of Bliss, individualisation becomes a necessity, etc." we are prepared for the optimism no less than for the familiar flavor which exhales from Mr. Armstrong's pages. The World-Spirit; the Subliminal Self; Free Will; Mind and Matter; Worship; and the Seven World-enigmas of Bois-Raymond are some of the subjects covered in the thirteen chapters of this little book, which is published by Messrs. Longmans, and will be found advertised in our columns.

E. W.

THE VOICE OF THE ORIENT[2].

This book, well printed with beautiful illustrations and nicely bound, has an artistic atmosphere about it. The author possesses an eye for beauty which is balanced by some historic knowledge, so that her pen pictures are readable. It is not often that Theosophists write books like this, for they are generally absorbed in Theosophy proper to an extent that makes it well-nigh impossible for them to find time on their travels to make the definite notes necessary for a volume like the one now before us. So that the volume is in a certain sense unique, and is an answer to criticism such as: "Theosophists live up in the air." The decidedly

[1] By C. W. Armstrong, Longmans, Green and Co., London.

[2] By Mrs. Walter Tibbits, Theosophical Publishing Society, London; Thacker & Co., Ltd., Bombay; Thacker Spink & Co., Calcutta and Simla.

optimistic tone of the book is also a forceful though indirect answer to the charge laid at the door of Theosophy—"Your philosophy is pessimistic." Mrs. Tibbits has rendered service to the Divine Wisdom in writing this book, and we feel it will reach a circle where theosophical literature but seldom penetrates, for though Theosophy is not its prominent feature yet it is permeated with the spirit, and so will produce a favorable result.

For Theosophists the book has an additional charm. It is evident that the author is not devoid of clairvoyant vision, the touch whereof the reader will come across more than once. The chapter on "Holy Kashi" is interesting, for in it Mrs. Tibbits speaks of her first meeting with her Guru—"mother of my body in other births, my spiritual mother in this life." "As we sat side by side eating from the same dishes, yet outwardly distant as East from West, a woman of the alien conquering race, a purdahnashin of the Ganges, how close together the subtle kārmic ties drew us, how your bosom rose and fell beneath the violet and gold of your silken sari, how your dark radiant eyes drew mine, your warm brown hand rested on my white one, before you told me, mother, before I knew—!" To this person evidently the book is dedicated: "To my Guru with silence, To Maji with love."

The warm sympathy of the writer for India and Indian ideals is apparent, and her love for the mystic East has a genuine tone about it. "Strange, do you say, that a woman reared beneath an English Cathedral spire should set forth on such a quest? But the Secret Doctrine teaches that we are each the product of the experiences not of one but of many lives . . . . . And now farewell, dear reader, or, if you are so minded, *au revoir*. For at what more fitting place can I say good-bye to you who have accompanied me over so many thousand miles of my wanderings than at Shiva's feet?" And the fine touch referring to H. P. B. will be appreciated by all Theosophists:

"On the road to Leh. And the oriole's gilding is brighter and the kingfisher's flash more brilliant blue, and the white rose's perfumes are intenser than before, for all knowledge, all wisdom of our time, has passed along this foot-path which has led the Light of Asia to the outer world. For does it not lead in physical nearness to the ashramas of those two divine Mahāṭmās who sent her, that strange old Russian woman, that profoundest enigma of the nineteenth century, who *came down this path single-handed to fight the materialism of the West!* She must have travelled by this route."

And again:

"From afar, from beyond the hoary Himālaya, a messenger, the grand old woman of the last century, has brought to us fragments from the oldest book in the world, perhaps of other worlds, handed across the earth's mightiest walls, engraved on oblong discs preserved on the altars of temples far from the haunts of men, dim with the mists of prehistoric ages."

The perusal of this book affords a day's delight, taken as it is "straight from life". We hope one day to see in print "the most interesting portions that have remained unwritten". The book for 3/6 is exceedingly cheap.

B. P. W.

MONISM ?[1]

This is a valuable little book if treated from the point of view of the author, who throws out his thoughts in condensed words in order to set others thinking. For certainly he has treated of the greatest subjects in a short but suggestive way. His sub-title is "thoughts suggested by Prof. Haeckel's book *The Riddle of the Universe*," and he sums up *against* the great biologist. He cannot agree with the nebular theory, nor does he see any reason to believe in the life in inorganic substances. He postulates a "Life-ether" which manifests itself in the formation of organs, assimilation, growth, propagation and so forth. Sometimes he speaks of the life-ether as being the individual himself, as when he talks of Goethe rejoicing to become a mouse and then a tortoise. At other times he speaks of each life being the reward for former existences, and talks of the development of the soul. Once more he says "We may ourselves be those later generations". But he is evidently not clear as to the continuing individual life by which each wins his own experience and development. We have not space to touch on all the points he raises, but thoroughly concur with him in his condemnation of suicide and capital punishment, but not in his belief in vaccination. His aphorisms are often trite and suggestive, as when he says "In a world in which all is based upon order conformable to law, chance is the most impossible of all impossibilities;" and "Every creation, whether man or animal or plant, is its own aim in Nature; it exists for its own sake." This book confirms us in our opinion that no scheme of philosophy is adequate without the doctrines of reincarnation and karma, with all they involve.

K. B.

A CATALOGUE OF SAMSKṚṬ MANUSCRIPTS[2].

A Descriptive Catalogue of the Samskṛt Manuscripts in the Government Oriental Manuscripts Library, Madras.

The so-called Law-Books of India are very different from what a layman would expect to find under this title. Many of them do not treat at all of law proper, only a few of the more modern ones being confined (or almost confined) to what we call the science of law. Law, in India, means prescript, religious and worldly, and thus it comes that we find in the 'Law-Books' rules for the study of the Veḍas, for the life of Kings, Brahmaṇs, ascetics, for the sacrifice and the funeral, and even long expositions of the philosophy and religious ideas on which these rules are based. The oldest works of this kind are the *Ḍharma-Sūṭras* which are, of course, in prose. Then follow the so-called Ḍharma-Sāsṭras or Smṛtis nearly all of which are composed in Slokas, only a few, such as the *Budhasmṛti* and the *Saṅkasmṛti*, continuing partly the Sūṭra style. Finally there are the commentaries, and, from about the eleventh century, the enormous mass of what is called Nibandha (compendium, digest). In the present volume the Sūṭras are not included, they having been described in Vol. II under "Kalpa and the

[1] By S. Ph. Marcus, M. D., translated by R. W. Felkin, M. D. Rebman, Ld., London, W.C.

[2] By M. Rangacarya, M. A., Rao Bahadur. Vol. V: Dharma-Shastra, Madras, 1909. Government Press.

allied Sūtras," as an appendix to Vedic literature. As a matter of fact, the *Dharma-Sūtras*, though not considered as Sruti, belong to the Vedic period. Yet, since they are the recognised beginning of the Dharma literature, their absence here is somewhat inconvenient. Very convenient, on the other hand, is the division of the digests into 'general' (Smṛti-sangraha, etc.) and 'special,' and of the latter into Āhnika Ācāra, and Açanca, *i.e.*, daily observances (such as the Sandhyavandana), special precepts (*e.g.*, for marriage), and precepts for defilement. The book contains descriptions of 165 different works, some of which are very rare, and is a most welcome addition to our knowledge of Dharma literature.

F. O. S.

PHYSIOLOGY OF THE RED INDIANS.[1]

As its Bulletin 34 the Bureau of American Ethnology (Smithsonian Institution) has issued "Physiological and medical observations among the Indians of South-western United States and Northern Mexico" by Ales Hrdlicka. The work is uniform with the other volumes in the same series of 'Bulletins,' is well illustrated and of the usual perfection in execution, both externally and internally. A great number of statistical tables accompany the texts and the book is exactly what the title indicates: an exhaustive cyclopædia of data on the subjects of environment, population, tribal subdivisions, clothing, dwelling, occupation, food, alcoholic drinks, habits of life, character, social conditions, physiology, social abnormalities, medical observations, conceptions and treatments of disease of the Red Indians in the areas indicated.

J. v. M.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST[2].

The Power-Book Co., of Wimbledon, sends us what purports to be a volume "transcribed from the Book of God's Remembrances, known as the Ākāshic Records". Its title is *The Aquarian Gospel of Jesus the Christ*—which is further described as "The Philosophic and Practical Basis of the Religion of the Aquarian Age of the World and of The Church Universal". These are large claims, and Levi—the transcriber—is supported by his Publishers, in a Preface, and introduced by Hon. Henry A. Coffeen, a former U. S. Congressman from Wyoming. The publishers say that: "It matters not who Levi, the translator of these holy records, may be; his work stands unimpeachable," and the ex-Congressman from Wyoming writes: "Touching the personal character and ability of the compiler of these records, for whom I have great respect, I believe neither he nor any other living man could have produced this book without help from the higher planes of vision." After this it would be sheer impertinence for a humble reviewer, who never saw an Ākāshic Record in his life, to express the opinion that, with the aid of the canonical and uncanonical Gospels and a little pious imagination, he could have done it himself. The price of the work, which runs to 260 large octavo pages, is 9/- net.

X. Y. Z.

[1] Washington; Government Printing Office, 1908.

[2] By Levi, The Power-Book Co., Wimbledon, S. W.

THEOSOPHY FOR BEGINNERS [1].

This is a well got up, nicely bound theosophical book which can very safely be placed in the hands of beginners. The style is very simple, and the arrangement of its forty-nine small chapters with apt quotations from poets and other writers as head lines to each, is such as will interest the beginner. The great subjects of the Ancient Wisdom are well handled and marked by signposts of orderly division, so that a bird's-eye view of Theosophy can very easily be obtained therefrom. The similes given are very easy and appropriate, and will readily be assimilated by persons of ordinary capacity. The chapters on Karma, Reincarnation, Alchemy, Magic, the Constitution of Man, and the Planes of Nature are well treated and give a clear idea of the main teachings of Theosophy. We may fairly call this book Theosophy in a nut-shell. The author treats of the goal of humanity, and exhorts her readers to put these theoretical teachings into practice, by beginning to work and live for others so as to earn the right to be born in the foremost ranks of humanity in the future.

We highly recommend this book to all enquirers. Our older members will do well to keep it always in mind when talking to new friends, while for the children it will form an admirable present.

J. R. A.

PAMPHLETS.

Gravitation v. Light, by J. G. O. Tepper, is an interesting pamphlet the sub-title of which is: The Compensation or "Fire Bucket" theory, explained by simple apparatus and figures. The author's thesis is that "gravitation and light are intimately connected and compensatory to each other—the two halves of one fundamental force." The pamphlet will be welcome to scientific speculators.

A Fair Skin with the sub-title "Civilisation's Heritage, or the use of color among races" by William Sharpe, M. D., is a reprint from *Mind*. The thesis upheld is that the genesis of a white race from a colored one and *vice versa* is not directly due to the influence of climate, but to the degree of civilisation of these races.

The Vade Mecum of Vedānta by A. Govindāchārya is a brochure—*The Jnanin* Series No. 1—of about a hundred pages "a compendium of Vedic philosophy" at Re. 1. which is not a cheap price.

Freewill and Determinism, by Ernest Wood, is a lecture delivered to the Chapra Lodge and is at sale at the *Theosophist* Office for one anna.

TRANSLATIONS.

We have received translations of Dr. Steiner's *Christianity as a Mystic Fact* and Mrs Besant's *Reincarnation—A Christian Doctrine* and *Spiritual Life for the man of the World* in Norwegian. Also a Russian translation of Mr. Leadbeater's *Invisible Helpers* and *the Unseen World* bound as one volume.

---

[1] By Miss C. W. Christie, Theosophical Publishing Society, 161, New Bond Street London, W.

OUR CONTEMPORARIES.

The Indian Review—(June)[1]

Mr. George S. Arundale, Principal of the Benares Central Hindū College, contributes a very important "Plea for good Indian Books." The article, written in a simple but flowing and attractive style, is valuable and deserves special attention from all who are interested in Indian affairs. The writer complains that he has been looking in vain for some sign of the awakening of a desire to give to Indian children the literary advantages which are now open to the child of every European country, not excluding Russia. The excellent children's books which are produced in their thousands in Europe have done much good and Mr. Arundale even came across Russian story books and "it seemed to me a matter for shame that India cannot give her children that which even Russia has been able to give hers." In India we have practically nothing in this line. At present educational books are produced by English firms and they are written by English writers with little experience of the needs of Indian children. A greater difficulty is to be faced in India because of the scarcity of vernacular publications also. "The education of girls would progress much more rapidly than it does at present if Girls' Schools had plenty of attractive books to choose from." Mr. Arundale had a long conversation with the head of a well-known English firm of publishers who fully recognised that "practically all the thousands of books sent over annually from England by English publishers must from their very nature be ill-adapted to Indian requirements."

Mr. Arundale, therefore, suggests a plan: "Beginning with the vernacular side I should suggests that in the first place folk-tales, collections of which already exist, be rendered into very simple language and set up in all the principal vernaculars. Some well-known Indian artist or Schools of Art . . . might be employed to provide illustrations and the same illustrations would, of course, serve for all the vernaculars....The whole series of folk-tales should be under the general editorship of some well-known person as a guarantee of the suitability of the books for the purpose for which they are produced... Proceeding a little higher in the scale a graduated series in the vernacular of Indian golden deeds would have immense value... Some of the golden deeds might be selected especially for girls... Small histories in the vernacular, also with illustrations, are much wanted, and in this connexion may be mentioned the crying need for Indian historical wall-maps...Turning to the English side the present tendency in England seems to be in the production of Readers of various types...Why cannot Readers of this description be produced in India and contain passages and descriptions referring to Indian conditions? To take for example a series dealing with Indian industries, Reader No. 1 might contain simple descriptions, with illustrations, of Indian food-stuffs, detailing the mode of growth, etc., Reader No. 2 . . . would contain descriptions of, say, fruits and less well-known food-stuffs. In this way the series might proceed... Similar series of Indian History Readers would be invaluable. A most attractive Reader under the title of 'The Indian Village: histori-

[1] Esplanade, Madras.

cal and descriptive' could be written." Another item is prize books for Indian boys and girls and yet another is children's magazines like *The Boy's Own Paper* in different vernaculars. We commend Mr. Arundale's article to the attention of Indian publishers and those who want to engage themselves in some worthy Swadeshi enterprise.

Other Contents: "Mr. Vincent Smith's Early History of India" by Dr. Bhandārkar; "Education in Germany"; "The Lingua Franca of Future India" by Dr. F. Otto Schrāder; "Swadeshi and Boycott"; "The Balkan States"; "Rice"; "The Seven Pagodas"; Current Events, etc.

THE CEYLON NATIONAL REVIEW—(June)[1].

Mr. F. L. Woodward writes on "The Nation and the Mother Tongue" appealing to the patriotic sense of the Sinhalese people. He regards the idea of the mergence of the small Sinhalese community into a vaster nation and not preserving its own individuality as a great mistake. As a nation's soul is its language and as the Dutch proverb 'no language, no nation' is true he fears that there is a real danger of the individuality of the Sinhalese fading away. The knowledge of English, in Ceylon, *to the exclusion of that of the vernacular*, has become a sort of fetish. Herein lies the danger. "Neglect your sacred tongue and corruptions creep in; treat it with contempt and your children will never learn it, and if the tongue is no longer used as a storehouse of the thought, the people will decay, *for a people without a language of its own is only half a nation.*" Only a few have taken a lead in the matter. The writer does *not* advocate the abolition of English. "*Sinhalese (or Tamil) first and English second* is the text of my sermon. Let us have bilingual education by all means: if you can afford it, trilingual; if you have the faculty, multilingual: but vernacular for the masses; vernacular plus English for the middle classes; vernacular plus English plus other languages (and the more the better if not a smattering) for the few who have time and means for the study." As there is an individuality in the Sinhalese it may yet, by upholding its ancient ideals enshrined in the Sinhalese tongue, stand among the pioneering nations of the new cycle in the history of the world. The chance is offered, and note the penalty of refusing: "To be utterly wiped off the slate of the Great Arithmeticians who are working out the sum of our welfare, to be broken once more into shreds and trodden again in the claypit of the making of the nations, postponed to a future incalculably distant."

Other Contents: "Indian Thought and Western Science in the Nineteenth Centuty" a letter by Mrs. Boole to Prof. J. C. Bose "Medical Science among the Sinhalese"; "Buḍḍhism and Hinḍūism"; "A Woman's Work in the West"; Notes, Reviews, etc.

THE REVIEW OF REVIEWS—(June)[2].

The "Character Sketch" of Sir Robert Stout, the ex-premier of New Zealand, is highly interesting and as Mr. Stead puts it, "it will be long before we have a mirror so uncompromising in its fidelity as this interview, in which to see the unloveliness of our future." Sir Robert Stout left England for New Zealand in 1863 and he returns to his native

[1] The Sihala Samaya, Colombo.

[2] Bank Buildings, Kingsway, London, W. C.

land after an absence of forty-six years; he went an unknown youth not out of his teens, he returns an experienced man of mature judgment, famous and popular. In his opinion "New Zealand is the only colony which teaches its grand-mother how to suck eggs, because it is so Scotch." He finds modern England illogical in many things. In educational controversy can anything be more illogical than the position of the Nonconformists? "In New Zealand we are at least logical, and in State schools there is nothing but secular education" which includes Moral Instruction. "We need Moral Instruction in every school, and a hand-book with lessons drawn impartially from the best books in all literature." Next Sir Robert Stout finds the English "slack all round"—"everywhere slackness, inefficiency, lack of drive, lack of snap, lack of intelligence..... It is the fault of your education." He instanced the British manufacturer: "In New Zealand the British axe was practically supplanted by the American axe, because the Americans made the tool the New Zealanders asked for, and the Britishers would not." Then, Sir Robert "would have no parley or truce with the sale of poison even if it be labelled alcohol.....It is all nonsense saying that you cannot have social intercourse without wine. When I became Prime Minister in New Zealand, I was told that I would have to entertain my guests with spirits. I replied that no consideration on earth would induce me to supply my guests with intoxicants... We had all manner of social festivities and never a drop of strong drink. People did not stay away and not even the most atrabilious critic ever complained they were dull." He expects British leaders "to set an example by banishing all wines and spirits from their houses.....The House of Lords has never been reformed.....Why do they not place themselves at the head of the the greatest of all social reforms?" The whole interview round which the Character Sketch is woven provides very interesting reading. Sir Robert Stout has many theosophical ideals in his constitution.

Other Contents: "The Progress of the World"; "Current History in Caricature"; "Interviews on Topics of the Month"; "Leading Articles in the Reviews"; "The Reviews Reviewed"; "Books of the Month".

THE OCCULT REVIEW—(July)[1].

Mr. H. Stanley Redgrove, B. Sc., writing on "On Matter and Spirit" remarks that a great change has taken place "in the attitude of physical science towards matter". Now "atoms are regarded no longer as the absolute units, indivisible and eternal gods of nature"; also "the ether is being found to constitute matter" and so dense that Platinum is not dense compared to it. It is generally believed that the existence of spirit is rather a matter of inference, whereas absolute and direct evidence for the existence of matter is available. To the writer the reverse seems nearer the truth. The evidence for the existence of matter amounts to this: we are aware of sensations and for certain reasons we conclude that they are due to an external world, putting forward the hypothesis of matter—"permanent possibility of sensation"—in explanation. We do not know matter in itself; what we do know and experience are changes in states of consciousness. "I infer the existence of my material body, but I know I exist. Introspection at once reveals the fact that I am not my body; then what am I? Clearly therefore, a general term for the Ego is required; such a term is 'spirit.'" As to the reality of

1 164, Aldersgate Street, London, E. C.

the Spirit, "we have absolute evidence in our own consciousness as regards ourselves as individual spirits."

Other Contents: "Notes of the Month"; "The Land of the Dead II"; "Witchcraft: Its Facts and Follies"; "The Sacred Triad"; "Some Notes on Dreams"; "Correspondence"; Reviews, etc.

B. P. W.

ACADEMICAL MAGAZINES.

Vienna Journal for the Knowledge of the Orient, Vol. XXIII, *No.* 1.

"The Dance of the Gods and the Origin of the World," by Leopold von Schroeder, is a valuable supplement to the author's recent work *Mystery and Mimus in the Ṛgveda* (See *Journal of the Royal Asiatic Society* 1909, p. 200). The idea pronounced there as a hypothesis, that in *Ṛgveda* X, 72, 6 we have an allusion to the well-known creative dance of the Gods, is taken up again in this article and raised to a very high degree of probability. The writer translates as follows the two verses in question (6, 7): "When there, Ye Gods, you were standing in the ocean, holding each other by the hand, then from you, as[1] dancing ones, dense dust, indeed, was arising." "When, Ye Gods, like magicians, you made swell and wax the worlds, then you brought forth the sun which was hidden in the ocean." For the explanation of verse 6 we are referred to the second Viçvakarman hymn (*Ṛgveda* X, 82, 5 and 6) where the Gods are introduced as "finding themselves gathered" in the "waters" at the beginning of the creation. The waters (*āpaḥ*) and the ocean (*salilam*) above are, of course, identical with the "undifferentiated ocean" (*āpraketam salilam*) of the Nāsadāsīya hymn; they are not an element, but a kind of Chaos. We need, therefore, not wonder about the 'dust'. As to the magicians (Zauberer)—which is not a very fortunate rendering of *yatayaḥ*—L. v. S. argues from their being associated with the Bhṛgus or 'fire priests' (compare the Greek Phlegyai)[2] that they must have been a certain class of ancient Shamans. So the word *yati* is here derived from the root *yat* and not from *yam* ('to govern',) as was done by Grassmann and others, and it is thus brought into direct connexion with the later meaning of the word, 'ascetic.' The root *yat* designating a strong, energetic effort is, indeed, marvellously apt for the formation of a name for "those Shamans bringing about their magic through mighty effort physical and psychical." So the Gods, like the Shamans of a primitive time, "perform their *magical dance* in the mist of a still unformed primordial matter, its effect being the swelling, waxing and becoming of the beings or worlds respectively. And by means of such effort also the Sun hidden till then rises out of the ocean."

All this will be of great interest to those who have seen the picture of 'Sivan as Nataraja' and Mr. J. v. M.'s note on it in our last number. I am, however, not quite sure whether the dancing Siva of that picture has anything to do with creation. Yet the 'master of the dancers' can only be a Tāntric continuation of Siva as Kirāṭa, who is an

[1] Not 'like', as in former translations, the dance being imagined as really taking place.

[2] This is, of course, a bold hypothesis.

embodiment of sensual pleasure. As to the "rhythmic movement," it is, indeed, quite unmistakable in our picture, but in the frenzied 'dance' of the Shamans and Dervishes, driving the foam to the lips of the dancer, as well as in the excitement of sensual generation, the most conspicuous feature is not rhythm, but convulsive palpitation (*spanda*). So the 'dust' in our poem points to the immense effort of a wild dance. In this connexion we may also think of *tapas*, the ordinary means of creation in the *Brāhmaṇas*, which in its ancient sense is always associated with heat and perspiration. It is also noteworthy that Siva as 'Mahāyogin' is the *tapasvin par excellence*.

"The Mārasamyutta in the *Mahāvastu*" is an addition, by Jarl Charpentier, to Windisch's well-known book *Māra and Buḍḍha*. As the latter appeared before the third volume of the edition of the *Mahāvastu*,[1] W. could not know that the M. too contains fragments of the ancient Mārasamyutta. These are now given here side by side with Samyutta-Nikaya, the comparison showing that M. deserves more credit than it was given hitherto. It surely represents a much older stage of textual tradition than the Lalitavistara. Sénart's text is often rejected by Ch. in favor of the MSS. In concluding, Ch. makes use of L. v. Schroeder's recent theory by declaring the story of Buḍḍha's temptation a drama of two acts!

This theory of L. v. Schroeder's is made the object of searching criticism by M. Winternitz in an article entitled "Dialogue, Ākhyāna, and Drama in the Indian Literature." For certain hymns of the *Ṛgveda* the form of which is the dialogue, the commentators do not give a *viniyoga* (application in the sacrifice), but they explain them by a story (itihasa), in several cases they being not even sure as to whether the poem is a 'dialogue' (Samveḍa) or a 'story' or a hymn to some God. First Windisch (1878), then Oldenberg (1883, 1885) have declared these poems to be the fragments of a special kind of narrative poetry—a mixture of prose and verse of which the verses only were fixed, the prose being added by the reciter according to his faculty and disposition. This kind of poetry, it was said, was as much in favor with the ancient Indians as it was with the Scandinavian Scalds and the old-Irish Bards, and the comparative history of literature shows that it is the stepping-stone to the epic. In 1890 this theory was attacked by Sylvain Lévy; again by Hertel, in 1904; and now Leopold von Schroeder in his above-mentioned work (*Mysterium und Mimus im Ṛgveḍa*) comes forth with the theory that these poems are the last remains of a prehistoric[2] religious ('kultlich') drama which died out long before the beginnings of the classic drama. Such dramas closely connected with dance and music in which gods appear in the scene, we find with primitive peoples as well as with the Mexicans and even with the Greeks and Teutons. An early Veḍic or pre-Veḍic ritual becomes probable mainly by the following facts: That several Veḍic Gods (even Indra) are designated as 'dancers'; that the ordinary Veḍic metres (Ṭriṣṭubh, Amṣtubh, Jagaṭī, Gāyaṭrī) are best explained as modes of dancing; that, according to the tradition, the Gandharvas and Apsaras which are respectively of a phallic and erotic character, were the first actors and actresses. Winternitz approves of this new theory and even

[1] The *Mahavastu* is the scripture of an early Buddist Sect, the Sarvastivadinas

[2] Ancient Aryan.

strengthens it, but he shows that with some of the poems in question the Ākhyana theory is still to be preferred. Of the seventeen poems treated as dramas by L. v. Schroeder, nine only are accepted as such by Winternitz, whereas five, in his opinion, are Ākhyanas, and the rest not explainable in a satisfactory way by either theory. W. then proceeds to the Ākhyana theory in order to show that it is a well-founded hypothesis which we cannot miss. The mixture of prose and verse has always been much appreciated in India. There can also be no doubt that in very many cases the narration of an Ākhyana was accompanied by a dramatic or semi-dramatic action, so that these ancient Ākhyanas and Itihasas would be at the same time the cradle of the epic and of the drama. L. v. Schroeder's book is a telling proof of the great advantage afforded by the application of ethnology to the problems of philology.

"Critical Notes to Vedic Ritualistic Texts" by W. Caland contains a large number of excellent emendations and explanations of doubtful passages in the *Maitrayaṇī-Saṃhita*, *Kaṭhaka*, *Kauṣītakī-Brahmaṇa*, *Aitareya-Brahmaṇa*, *Çatapatha-Brahmaṇa*, and *Baudhayana-Çrautasūtra*.

Other Contents: "On Musil's Travels of Exploration" by R. Brünnow (concluded); "Contributions to the knowledge of old-Arabic Poets" by R. Geyer.

Dr. F. Otto Schrāder.

THEOSOPHICAL MAGAZINES.

Asiatic.

Adyar Bulletin, Adyar, July, 1909. 'The Headquarters' Notes' give various paragraphs of general interest and 'Theosophy the world over' brings the usual summary of news, though I cannot agree with the writer's calculation that there are only 118 days between November 1st and April 30th. C. W. Leadbeater writes about 'Asceticism'—not very appreciatingly. He also employs the word 'corpse-eating' for meat-diet. 'Daughters of Europe' are three rapid vivid pen-pictures full of movement and life, romantic snapshots that will be welcome to many readers, signed by Nina de Gernet. Chitra writes with feeling and insistently on 'Brown Babies' (as 'Adyar Sketch' II). It is an eloquent appeal for aid in the good work of the Olcott Pañchama Free Schools, and ought to be widely spread and read. Two typical illustrations go with it. 'On Metaphysical Study' by G. H. Rooke is an article the appreciation of which will be largely dependent on the temperament of the reader. 'Compensation' by Kate Browning, M. A., is a clever and simple little story. H. Knight-Eaton contributes a poem called 'Meditation,' in which there are some specially fine lines. Mr. Schwarz reports upon the Budapest Congress.

Theosophy in India, Benares, June, 1909. 'The Monthly Message' contains as usual a batch of epigrams, as: "In the West the activity of the human mind has reached its white heat; there, in the absence of the safety-valve of religion to lessen the ever-increasing mental pressure, things are going from bad to worse, and the chances are that this excessive energy may land her in a deep bog of despair." Also "India can no more be Christianised than Europe can be Hinduised." I. J. S.

contributes notes of Mrs. Besant's farewell lecture in Benares before leaving for Europe. The title is "On H. P. B. and the T. S." and the message it contains will by this time be widely known through Mrs. Besant's lectures. In this report, however, the Indian aspect of the question is dealt with in detail. Ekai Kawaguchi, the Japanese traveller in Tibet, has a small article on 'The Successive Stages of development according to Buḍḍhism.' The thesis is that the five Yānas are three, and the three are one only. B. contributes an address on the occasion of White Lotus Day, and Muhammad Hafiz Syed an article on 'What should be the work of an F. T. S.?' His opinion is that Branches should before all concern themselves with giving education, and specially to girls. We find to our surprise the following statement: "The ideal of womanhood in the East is decidedly far lower than that of the progressive West." Hedwig S. Albarus opens a series of articles on 'The Ethics of Buḍḍhism.' The remainder of the number is filled with miscellaneous matter and news. We single out from it a lengthy review by Sohrāb H. Suntook of a book on 'Kabir and the Kabir Panth' by the Rev. G. H. Westcott.

The Central Hindū College Magazine, Benares, June, 1909. The number opens with various jottings under the title of 'In the crow's nest'; then comes a Samskṛt poem in honor of Mrs. Besant by students in Molkalmuru; a report of the activities in the C. H. College, by Mr. Arundale its Principal, the picture of and Dr. Coomāraswāmy's letterpress concerning the statue of the Dhyāni Buḍḍha which we published in our June number. Mathava Prasad describes Janakpur in the 'Geographical series'; Tulsi Ram Misra continues his article on 'Kalidas as a dramatist'. A fragment from Plato is given concerning the death of Socrates and the disposal of his body. From Prakash Narayan Sapru a prize essay is published on 'A National Literature, its place in the regeneration of India'. Miss Willson contributes 'Science Jottings' as usual. B. begins a dialogue on 'Religion and Morality' attempting to solve the question whether they are interdependent. Mrs. Besant has a lengthy, but on the whole unfavorable, review of Babu Govinda Ḍāsa Sahab's *Hindūism and India*.

Sons of India, Benares, June, 1909. 'Sowing the Seed' is the name of the department containing the monthly notes. G. S. Arundale contributes 'The Study of History,' an interesting exposition; and Francesca Arundale begins an interesting article on 'Education.'

The Message of Theosophy, Rangoon, June, 1909. The number opens with the reprint of the first half of Johan van Manen's article 'On Esotericism in Buḍḍhism' from our own pages, after which Nasarvanji M. Desai continues his 'Universal Brotherhood'. Then comes the 'Potthapaḍa Suṭṭa' on 'the Soul Theory,' of which a first instalment is given. It is not stated whether this translation is a reprint, but its transliteration looks like, that of the *Sacred Books of the East*. Maung Lat concludes his paper on Madame Blavatsky, and P. Ramanathan has an article on 'Uranus,' both from the exoteric and the esoteric side.

Cherāg, (Gujerāti), Bombay, June 1909. The opening article on 'The Greatness of Zarathushtra' contends forcibly that Zoroaster was not an ordinary philosopher, or a thinker of the type of Huxley or Darwin, as some of the Avesta scholars imagine him to be, but that he possessed many marvellous superphysical powers, and was well-versed in many

of the secrets of nature, so much so that he held direct communion with Ahura Mazda himself by means of his higher clairvoyant faculties, and thus taught the Great Law of Ahura to his followers. The incidents related concerning his birth, and the miracles associated with his whole life, are quoted to prove that he belonged to a class of Adepts who were far above ordinary humanity. This article is followed by 'The Difficulties on the Spiritual Path,' wherein the writer gives the instance of holy Zarathushtra himself, who had to pass through many difficulties and troubles on his upward Path, and exhorts the Zoroastrians to face the difficulties boldly, and tread in the footsteps of their holy Prophet with patience, perseverance, and purity, which are the first steps on the Path proper. 'Mind and how to cultivate it' is written by a Pārsī lady; in it the early steps of mental development according to theosophical teachings are traced. Mr. Jussawala contributes an article on the 'Advantages of Devotion,' quoting some passages from the *S. D.* in support of his statements. The aspects of love in relation to superiors, equals, and inferiors, described by Shirin, are worth reading. This is followed by "All wishes dedicated to Ahura Mazda" from the pen of Manek. Then comes the first part of "What must be the nature of Spiritual Evolution?" from a Theosophist of Karachi. We find further "Quotations," "Current Topics," "Questions and Answers," 'Reviews,' and other miscellaneous matter.

Theosofisch Maandblad voor Nederlandsch Indië, (Dutch) Surabaya, June, 1909. The number is almost entirely one of translations. We find in it instalments and articles on 'Rama Chandra' by Mrs. Besant, on 'The Working out of Karma' by Ernest H. Hawthorne (from *Theosophy in Australasia*), on 'Occult Study' by Elisabeth Severs, on 'Nature Spirits' by C. W. Leadbeater and 'An Allegory' by A. K. Siṭārāma Shāstri (from *The Adyar Bulletin*). Some notes and news are given. P. W. v. d. Broek writes in support of Esperanto. He says: "Brothers, throw off Ṭamas and take up at once the study of this truly beautiful universal language."

Pewarta Théosophie, (Javanese and Malay), Buitenzorg, June, 1909. The number is this time entirely written in Javanese. The first article is the beginning of a report of the Congress of Semarang. Then follows what we take to be a translation of the first verses of 'Light on the Path,' after this follows a big article on 'The Way to the Great Peace.' Two smaller contributions complete the number.

European.

The Vâhan, London, June, 1909. The number opens with a kind recommendation of *The Theosophist* of which we approve very much. A. S. Banks comments upon 'The Great Lincoln' with reference to recent article in one of the Magazines. A. H. Ward continues his 'Seven Rays of Development' and treats this time of 'The Path of Knowledge.' His summary is: "The virtues of this Ray I believe to be faith in the uniformity of nature, and open-mindedness to truth: the vices frigidity and pride." We find small notes on 'Theosophical Ideas in Browning' and on 'Impressions from Hongkong,' the remainder of the number is devoted to news, notices and the like.

The Lotus Journal, London, June, 1909. Mr. Leadbeater's article on 'One-Pointedness' is reprinted (from *Theosophy in India*); the Round

Table directions for the month are given; 'Friendship' is a contribution by Elizabeth Severs giving a well-arranged series of short quotations on the subject. Then follow 'The Parable of the Rose Tree' by E. M. Cadmon and another instalment of 'Some Great Poets' this time treating of H. W. Longfellow and signed H. D. Mary Shaw contributes a story 'Fay the Child-Fairy' and on our Younger Brother's page we find an article on 'John feeding the Kangaroos' illustrated with a nice photograph.

Revue Théosophique Française (French), Paris, May, 1909. Commandant Courmes writes, as only an old friend of thirty years standing could do, about Dr. Pascal, describing at length his useful and brilliant career. A very good photograph heads the article. Mr. Leadbeater's 'Nature-Spirits' is continued (in translation). From Mr. Sutcliffe we find a note on 'The Mystery of Gravitation'. The 'Theosophical Glossary' is continued—not at great speed or length. The rest of the number is as usual filled by Commandant Courmes who writes his monthly 'Echoes from the Theosophical World' with ever-young enthusiasm. The supplement brings instalments of *The Secret Doctrine* and of *The Bhagavaḍ Gītā* in French.

Bulletin Théosophique (French), Paris, June, 1909. The number contains—apart from the ordinary matter—an extensive report of the celebration of White Lotus Day in France, and specially in Paris, as also in London. We see also a picture of the group of our Headquarters' buildings such as has been printed of late in several of our Magazines. The *Bulletin* is also kind enough to recommend the *Theosophist*, for which our thanks. Mr.Sutcliffe's 'Scientific Notes' on atoms and electrons are translated from our pages.

La Revue Théosophique Belge, (French), Brussels, June, 1909. We have, we are sorry to say, not received the May number. This June number, however, is again full of good matter. The 'Adept letters' from *The Occult World* are continued. Annie Besant's lecture on 'The Deadlock in Religion, Science and Art' is translated, J. D(elville) writes on 'Occultism and Science'.

Theosophia, (Dutch), Amsterdam, June, 1909. Dr. Boissevain, the editor, opens the number with an obituary notice of Mr. S. van West who for a long time was the sub-editor of *Theosophia*. Colonel Olcott's *Old Diary Leaves* are continued. We are now in the seventh chapter of the second series. W. G. Leembrugge begins an article on 'Ancient Wisdom corroborated by Recent Science: Man and his Genesis on earth'. This original study promises to be of interest. Other continuations are Annie Besant's *Introduction to Yoga* and the *Hitopadesha* translation. Dr. Boissevain has also an article on 'Dangers of Theosophical Study' in which he gives some sound advice. 'The Lotus-flower' is a poetic fragment by C. van Hoek-Schouten, and 'Occult Sociology' a more or less polemical article by Dr. A. J. Resink dealing with the relation between Socialism and Theosophy. It is an answer to Mr. Thierens' article in the last number and is undoubtedly interesting. The author's standpoint is: "In contradistinction to the political utopianism of Mrs. Besant, who seeks an aristocratic socialism that is 'made,' he holds fast to the democratic tradition of socialism that 'grows spontaneously.'" 'Fraternity' is a short article by Ch. J. S(chuvers). Miscellaneous matter fills another

16 pages and we note the reproduction of the Adyar Headquarters' picture as it appeared in last month's *Lotus Journal*.

De Theosofische Beweging, (Dutch), Amsterdam, June, 1909. The number contains details concerning the 13th Annual Convention of the Society in Holland to be held in Amsterdam, a letter on 'Theosophical Education' by Mr. J. D. van Ketwich Verschuur, and further official matter.

Sophia, (Spanish), Madrid, May, 1909. The number opens with an article of H. P. B., 'Progress and Culture' of which the first half is given. It deals (not kindly) with the influence of Christianity on the status of woman. It is always queer, as in the case here, to read the necessary translation of 'we people, etc., as 'Nosotros, hombres del siglo,' etc., when the writer is a woman. The next article is 'In Praise of Tolerance' translated from the French of Edouard Rod. George O'Baurke (?) contributes (from Cuba) an article on 'Atlantis' in the form of a dream or vision following the reading of *The Story of Atlantis* and dealing with the production of what in various places is called the plantain, banana or pisang. From Edouard Schuré another instalment is translated out of his *Great Initiates*, the sub-title being 'A Festival in the Temple of Dionysios.' José Granés contributes a lengthy article on 'The Masters and those that are called and elected by Them.' The author says: "Poor of spirit and stupid is he, who tries to put himself before his own conscience as someone whom precisely his conscience knows that he is not." A paragraph about 'The Exploration of Tibet' deals with Sven Hedin's latest travels in the Forbidden Land. We also find an obituary notice of Mrs. Amalia Domingo y Soler, a valued spiritualistic worker in Spain.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, May, 1909. Mr. Richard Eriksen continues 'The Evolution of Civilisation and Christianity' and another continuation is the translation of Mrs. Besant's *Spiritual and Temporal Authority*. The third and last article is 'The Golden Keys' by Dr. John McLean, translated from *The Theosophist*. A report of the fourteenth Annual Convention at Kristiania is also given.

Bollettino della Sezione Italiana, (Italian), Genoa, May, 1909. 'The Theosophic Life,' by Mrs. Besant, is translated from our pages. The interview with Mrs. Besant published in *The Daily Chronicle* on her recent arrival in England is also translated. From *The Vāhan* Miss Hardcastle's 'Joan of Arc' is taken. Edouardo Frosini has a short article on 'Healthy currents in modern Freemasonry.' He says that the contrast between Church (specially Catholicism) and Masonry is thus: "For you (the Church) everything is defined, limited, immediate and impregnated with I know not what immobility which reminds us of the characteristics of the materialistic conception: for us everything is life, movement, succession, continuity. Our dogma goes out in every direction towards the infinite. Your dogma makes God human, ours tends gradually and progressively to make man divine." Amongst the 'Bibliographical Notes' there is a lengthy and interesting review by T. F. of Charles Wagner's *L'ami. Dialogues Intérieurs*. She has much good to say of the book and translates several fragments of it. Amongst the remaining minor matter we find some questions with answers by C. W. Leadbeater.

Ultra (Italian), Rome, June, 1909. Luigi Merlini opens the number with a paper on 'Spinoza and Theosophical Thought' after which Augusto Agabiti begins an article on 'Chaldæan Occultism.' Minisculus contributes an essay on 'The Etheric and Astral Bodies in Mediumistic Manifestations' and his conclusion is "From what we have said before follows the great importance of the distinction between the *vital force* or *plastic mediator* or *etheric body* and the *astral body* or *peripneuma*, and only by keeping to such a distinction can we have a sufficiently intelligible conception of the '*Stereosi pneumatica.*'" We ourselves would, however, be inclined to distinguish again between *vital force* and *etheric matter*. Professor Giulio Buonamici concludes his very interesting 'Theosophy and Scholasticism' and Rina Ballatore concludes the paper on 'The Life and Psychic powers of Anna Kingsford'. Mr. Mead's 'Some Questions concerning Theosophy' are also brought to an end. V. R. contributes a short note on '*The Manual of the Exorciser* by Father Candido Brognolo' and Decio Calvari writes in detail about 'The International Independent Section of the Theosophical Society and the 'Rome Lodge', quoting the various official documents concerning it and explaining the Rome Lodge's standpoint in the matter. A question and answer are given under the general title of 'Points of View' while the remainder of the number (some thirty pages) is filled with the usual excellent review of reviews, books, facts and thoughts pertaining to things spiritual.

Tiejetäjä (Finnish), Helsingfors, May and June, 1909. The editor writes his usual 'Toimittajalta' after which we find translations from Mrs. Besant *H. P. B. and the Masters of the Wisdom* (continued) and from Mr. Leadbeater 'Animal Obsession'. Then we get some original contributions: 'What Theosophy teaches—V and VI' by Aate; 'The Ring of Promise' by—*e*; 'Thoughts on Marriage' by Poimia and 'What is Love' by—*e*. Whether these three latter articles have any causal relation we cannot, alas! make out. V. H. V. then contributes an article about 'Mr. A. V. Peters [the well-known medium] in Helsingfors' and Uraniel writes on 'Astrology for Agriculturists'. The translation of the *Dhammapada* is concluded. 'A Brotherly Greeting' by J. A. Lindén' is a fragment, half prose and half poetry. Then we find the children's department' by V. H. V. and other minor matter.

Westnik Teosofii (Russian), S. Petersburg, May and June, 1909. This big number opens with 'Easter greetings to the Readers,' after which an obituary notice of Dr. Pascal is given. Then follow three translations from Mrs. Besant. First 'The Meaning of the Theosophical Society' (from a London lecture), secondly *The Laws of the Higher Life* and lastly an instalment from *The Ancient Wisdom*. From Dr. Steiner we find an instalment from his *The Superphysical World and Its Gnosis*. Then follow 'From Eastern Scriptures', by O. O. Radetzky, a Religious verse, by W. Gardner, 'Trial' translated from A. Blain; 'Port Royal,' signed by the familiar initials N. G.; three contributions by Alba about 'Theosophy in Hungary,' 'The Theosophical Reviews' and 'Life's Chronicle'. These are followed by a 'Letter from Adyar,' by Chelā, which we should like to be able to read. The magazine concludes with 'Suffering,' translated from the Swedish, and book reviews, though a supplement is added giving the usual instalment of Schuré's *Great Initiates*. In homage to Dr. Pascal all the fill-ups in the number have been chosen from his writings.

AMERICAN.

The Theosophic Messenger, Chicago, May, 1909. A big number, an interesting number, a variegated number! First comes 'The Aum, III' by W. V.-H., then a poem 'To a Master' by Harriet T. Felix, both short. The next item is a lengthy, illustrated and very interesting paper by Claude Bragdon on 'The Art of Architecture from the standpoint of Theosophy.' This is followed by 'The first section of the T. S.' from the pen of C. Jīnarājadāsa, in which the writer explains the recent change of name from 'Section' into 'National Society,' as signifying that the Theosophical Society has reverted to its original position in which the Masters form the First Section, the Esoteric School being the Second Section and the Outer Theosophical Society the Third Section. W.V.-H. contributes also an article on 'The Theosophical Interest in Life' giving well chosen examples of how human interest ought to grow and expand in the Theosophist. S. E. P. contributes a 'Benares letter' and from Mrs. Besant some 'Headquarters' Notes' are reprinted from the *Adyar Bulletin*. Helen J. Swain writes a letter from Holland, having visited Amsterdam (theosophically). C. J. has a note on 'The newly-discovered Sayings of Jesus.' 'Funeral Ostentation', 'The devotional Phase of the work of Branches', 'Theosophy and Music' and 'The Future of China' are all short notes of interest. C. J. writes about 'The Grand Lama of Tibet' in a way that makes us once more hope that some day the curious legends and traditions concerning that fascinating subject may be scientifically investigated by some qualified observer amongst us. All that can be said is that certain traditions current amongst Theosophists *seem* very improbable; and yet—*quièn sabe?* Mr. Leadbeater answers his usual bag of questions. Reports from 'The Field' take up many a page, and prove great and widely spread activity. Mr. Leadbeater's 'Lost Souls' is reprinted from our own pages—at least the first half of it. 'Notes,' 'Current literature,' 'Book reviews' and the 'Children's Department' fill up in a useful and entertaining way the remaining seventeen pages.

The American Theosophist, Albany, N. Y., May, 1909. 'We learn the Law by Labor' by Francis M. Graham and 'The Mystic Value of Numbers' by Adelia H. Taffinder (first instalment) open the number. Then comes a series of 'Fragments' by F. Milton Willis. This is followed by 'The Evolution of Virtues, I, Introduction' (unsigned) and by the continuation of the list of 'Psychic Manifestations in Daily Affairs'. The editor, L. W. Rogers, contributes an editorial on 'Spreading the Light of Theosophy.' We also find 'Scientific Experiments with Meat,' a note on the Vivisection question, 'Among the Magazines' and minor matter.

Revista Teosófica, (Spanish), Havana, April, 1909. A view of our Headquarters at Adyar is reproduced together with some explanatory letterpress. G. P. G. writes on the 'Sons of Light' and Rhayra on 'Halley's Comet.' A. F. Gerling continues his 'Consciousness and Self-consciousness' and there is a third instalment on 'The Law of Cause and Effect.'

La Verdad, (Spanish), Buenos Aires, April, 1909. An excellent portrait and interesting biography of 'Sir S. Subrahmanya Iyer, K.C.I.E., Vice-President of the Theosophical Society' are given. M. Roso de Luna continues his learned and most interesting 'Commentaries on the *Pedigree of Man*,' giving a long instalment. Two smaller papers are

translations of Mrs. Besant's Watch-Tower notes of last year concerning her impressions of Australia and New Zealand, and of a note about 'The Mammoth Caves in Kentucky' derived from a German paper. The 'Review of Reviews' takes up the remaining twenty-two pages, being executed at great length and in minute detail as usual.

Alma (Portuguese), Porto Alegre, April, 1909. Vivaldo Coaracy gives a fourth instalment of his 'Elements of Esotericism'. An article on the 'The Medium Miller,' is translated from the French of Léon Denis. Curious to find this same subject treated this month in Finland and in Brazil. 'A touch of Miller makes all mankind akin'. F. Dias Falp contributes a very useful little article on 'First Notions of Theosophy' (translated from the Spanish). In a quotation Franz Hartmann explains Elementals as Nature-spirits, which is confusing; in another note he revives the well-buried term Elementaries. Leadbeater's 'Ancient Mysteries' is translated.

Dharmah (Portuguese), Rio Grande do Sul, March and April, 1909. From the pages of this useful little Magazine (which, we are sorry to say, does not arrive here with the regularity which we could wish) we quote the following titles of articles: 'Report of the Theosophical Dharma Lodge in Pelotas,' 'To Know and to Ask,' 'Yoga,' 'The Origin of the Carnival,' an obituary notice and portrait of José Sebastião de Oliveira Horta, 'The Cosmic or Astral Forces' and 'The Human Aura.'

Virya (Spanish), San José, May, 1909. This periodical too, comes, alas, with some irregularity to us, which is the more to be regretted on account of its excellent contents. This neatly printed review, which is distributed gratis to members and friends [in Costa Rica] contains this time three articles. First 'Theosophical Letters' by A. F. Gerling, second a learned article by energetic M. Roso de Luna, entitled 'Vermes, Aster, Arbor' and lastly 'The Pyramids' with an illustration, by Tomás Povedano.

AUSTRALIAN.

Theosophy in Australasia, Sydney, June, 1909. 'The Outlook,' 'White Lotus Day in Melbourne,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' etc., are the more general departments, filling half the number. 'The Signs of the Closing Age' is a report of a Benares lecture by Mrs. Besant,' Telepathy, or the liberated astral?' by H. G. O. follows it, after which we meet again with Mr. Leadbeater's 'Animal Obsession.' 'The Brighter Outlook' is signed M. B. H., and 'That Friendly Word' by L. H. Cunningham.

Theosophy in New Zealand, Auckland, May, 1909. The 'Far and Near' department is slowly extending. 'A Vision' is very interesting, being a vision of ancient fire-worshipping ceremonies. 'The Strangers' page' deals with mental healing. Gamma continues her 'Studies in Astrology'. Marion Judson contributes the first of a series of 'Sketches in Kashmīr,' this first instalment being called 'On the Road'. W. Melville-Newton begins a paper on 'Truth in practical Life' with the sub-title 'The claims of Faith, Reason and Authority: the Pragmatist Standpoint'. Chitra writes to her children and Kauru directs the Round Table.

J. v. M.

Head of Bodhisattva : *From Borobodur.*

HEAD OF A BODHISAṬṬVA.

This month again we reproduce a sculpture from the Boro Budur. It is a fragment, a head of remarkable beauty. At present it is in the Glyptothek at Copenhagen.

First a few words as to the meaning of the title Boḍhisaṭṭva. Literally this means one whose being, character or essence (saṭṭva) is enlightenment, knowledge, insight (boḍhi) but the term has been variously translated 'Zukunftsbuḍḍha' or 'Buḍḍha-to-Be(Pischel), Buḍḍha-Elect (Rhys Davids), Candidate-Buḍḍha (Graham Sandberg), Potential Buḍḍha (Waddell) or Future Buḍḍha (Warren). Now first of all a distinction must be made between two different classes of Boḍhisaṭṭvas. First we have the 'human' class and secondly we have the 'heavenly' class (dhyāniboḍhisaṭṭvas). With the latter we are not concerned here. How then are we to define a 'human' Boḍhisaṭṭva? It may be said that in the stricter sense a Boḍhisaṭṭva is a being whose *saṭṭva* is *boḍhi* and who while doing a pious action in the presence of a Buḍḍha expresses his desire to become a Buḍḍha himself in a later incarnation and who is thereupon proclaimed as a future Buḍḍha by the Buḍḍha present.

The Southern or Hīnayāna school of Buḍḍhism mentions only one Boḍhisaṭṭva for our period; the Mahāyāna school acknowledges many such beings. The one on whom both Hīnayāna and Mahāyāna are agreed is Maiṭreya (Pāli: Meṭṭeyya) whose name means 'the loving one, the benevolent' and who is to be Gauṭama Buḍḍha's successor in Buḍḍhahood on earth. Here Theosophists distinguish between a class and a title, both of the same name. Among all Boḍhisaṭṭvas only one is *the* Boḍhisaṭṭva at any given period, namely the tenant of the high occult office that he holds from the moment that his predecessor, after having attained Buḍḍhahood, enters Paranirvāṇa until the moment that he himself will do the same. So Gauṭama was a *Boḍḍhisaṭṭva* before his Nirvāṇa, that is until his 34th year on earth; from that moment he was a *Buḍḍha*. Besides, he was *a* Boḍhisaṭṭva up till his becoming a Buḍḍha during the long period of many lives since he made his vow to become a Buḍḍha to the Buḍḍha Ḍīpaṅkara; but he was *the* Boḍhisaṭṭva only since his predecessor, the Buḍḍha Kashyapa handed over to him this mighty office when leaving this earth, long, long ago. As a title the term Boḍhisaṭṭva is synonymous with the title 'Christ,' but not the man Gauṭama with the man Jesus.

In practical Buḍḍhist terminology the word Boḍhisaṭṭva is used in a somewhat wider sense. There it means often any being who has attained a certain degree of spiritual perfection which evidently is not always so elevated as that implied in the stricter sense used above. The fourth Council under Kanishka tried hard to define how one may become a Boḍhisaṭṭva, and the difference of Boḍhisaṭṭva-conception has much to do with the difference between the Mahāyāna and Hīnayāna schools. The former reproach the latter that their ideal is that of Pratyeka-Buḍḍhahood, that is [according to the sectarian, non-occult point of view] liberation for oneself alone, whilst they claim that their own ideal of attaining Boḍhisaṭṭva-ship in order to help the world is a higher one.

Later on Northern Buḍḍhism introduced several Boḍhisaṭṭvas into its pantheon which are mere personifications of natural phenomena or local deities.

But let us now return to our picture. Though of relatively late date [see my note on the Boro Budur on page 375] and far distant from the region of the early origins of Buḍḍhist art and artistic traditions, our head nevertheless very faithfully expresses these.

The early Boḍhisaṭṭva type originated under Hellenistic influence, which only later gave way to a more purely Indian type. The Boḍhisaṭṭvas were represented as well-built, stately youths, richly clad and crowned, often decorated with rich ornaments. No doubt this was derived from the royal prototype, Gauṭama. Usually various attributes are given by which the images may be identified, though such identification is often exceedingly difficult, especially with representations of Boḍhisaṭṭvas. The more so in our case where only the head remains and the body with all its indications is missing. There is, though, one attribute which is located on the head, and that is a small *ṡṭūpa*. This we seem to find here as far as our reproduction allows identification, for a sort of upstanding jewel also occurs often. It seems however that here we have really the *ṡṭūpa*, and in that case our picture would in all likelihood represent Maiṭreya. A most curious—and for us very significant—legend is probably connected with this small *ṡṭūpa*. It runs as follows:

The old Kashyapa, one of the principal disciples of Buḍḍha, but [what is more probable] according to another version the Buḍḍha Kashyapa, Gauṭama's predecessor, lies uncorrupted in the Mountain Kukkutapāḍa (or Gurupāḍa) near Gayā. When Maiṭreya, the future Buḍḍha, leaves his home, he will proceed to the mountain, open it in a miraculous manner, and receive from Kashyapa the garment of Buḍḍha. A wondrous fire will then consume Kashyapa's uncorrupted body in such a way that neither bones nor ashes will remain. On the spot there stands, on the top of the mountain, a *ṡṭūpa*.

And now a last word as to the beauty of the face. Its noble repose, its delicate and refined form are marvellous. See how the fineness of the outlines robs the stone of all its heaviness. And then that wonderful smile, indicated, suggested more than actually made manifest. It is like the mere breathing of a notion and no more. We read in that sad but quiet, that subtle but firm, that faintly melancholy yet dignified and aristocratic and strong smile—a mere flush, a mere shade, a well-nigh imperceptible *nuance*—we read in that smile, as from those wonderful lips, indeed the name Maiṭreya—the loving one.

J. v. M.

THEOSOPHY IN MANY LANDS.

CEYLON.

I must record the celebration of White Lotus Day by the Hope Lodge at the Musæus School. The members met at 5-30 P.M. on that day, and sent loving thoughts to H. P. B., associating her name with gratitude to those of Colonel Olcott and the pioneers who worked for the Society, and who have now passed away. The oldest members of the Lodge, who had the privilege of knowing H. P. B., gave some interesting personal reminiscences. While in Colombo she spent several happy days in a bangalow within a stone's throw distance from the Musæus School. Mr. C. W. Leadbeater was her Secretary at the time, and that was his first visit to Ceylon. There were also with her Mrs. Cooper-Oakley, Dr. Hartmann, and the Colonel. A very curious incident happened at the time. As everybody who knew her knows, H. P. B. was a most genial hostess, and she spared neither pains nor money in entertaining guests. What she had, she gave it all to others. Some officers of the steamer in which she had travelled called late in the evening after dinner. The servants had left for the day, excepting the butler, and it was found that the late visitors had had no dinner that day, having had a busy day on board. As the steamer was to sail soon, they came without their dinner, only to say "Good-bye" to H. P. B. She was determined to entertain them with a meal. The butler said that the only things to be had in the house at the time were some eggs, tea and bread (provisions were bought in the mornings for the day's consumption). There was neither sugar nor butter, so H. P. B. was—the writer thought—in a fix. She bustled about and ordered the butler to make an omelette, and called out "Olcott, you make tea." The Colonel was appealed to by the butler, who would not break an egg; (some Buddhists do not either break or eat eggs, and this butler was one of them). H. P. B. heard this, muttered something in an undertone, and said "Peter, come and help me to cook an omelette." In ten minutes a most savoury dish of omelettes was on the table. Peter made the fire and H.P.B. did the cooking. There was no occultism about it. The officers had plain tea, with lime *à la Russe*, bread and omelette, and they sailed away at 2 in the morning after a most interesting talk on Occultism. From the kitchen to metaphysical thought, that day was certainly an object-lesson to many!

To go back to White Lotus Day Celebration, passages from the *Light of Asia* and *Bhagavaḍ Gīṭā* were read and the members dispersed with hearts full of joy, being conscious of the fact that they are what they are because they have been students of Theosophy and members of that great organisation—the Theosophical Society.

We rejoice to say that the Hope Lodge is growing steadily. New members have joined, and great interest is evinced by them in the subject. Our indefatigable Secretary Mr. Hill is an old member of the London Blavatsky Lodge. He is now resident in Ceylon. Once a month Mr. Woodward, who is called the "Sage of Galle," appears at the Lodge meetings—he of course is a member—and joins in its proceedings. The "sage" is well up in Buddhist lore, and like H. P. B.'s butler will neither break nor eat an egg! He is to give us a lecture on a text from the *Abiḍhamma Piṭāka* when he comes down to Colombo on the first Sunday in July.

H.

South Africa.

Mr. W. B. Fricke arrived in Durban by steamer direct from India, early in March. A formal conversazione was held on the 10th at the residence of Mr. G. Williams, to welcome Mr. Fricke and afford him an opportunity of meeting the members of the Durban Lodge. Six public lectures were delivered, and were fairly well-attended. The various study-classes held were appreciated by the members. He arrived in Pietermaritzburg by train on Easter Monday. On Tuesday, he lectured on "Shall we live on earth again?" to a very fair audience gathered in the Natal Creamery. Mr. W. E. Marsh occupied the chair and intimated that it was the intention to use Mr. Fricke's presence and influence to form a Lodge in the city during his stay, if at all possible. On Wednesday Mr. Fricke and Mr. Tranmer went to Greytown, a village some four hours' train journey distant. There he delivered the above lecture again to a very appreciative and sympathetic audience. On Thursday a return was made to the city, having enrolled one additional member as the immediate result of his visit. On Saturday, Mr. Fricke being "at home" to all members and friends at 97, Victoria Road, a most enjoyable evening was spent. Svāmi Shankarānanda requested his presence at a gathering of Indians, where a lecture was delivered on "The Proper use of Thought-power" to some 300 to 400, seated under an awning spread in Mr. C. Nulliah's garden. Monday night saw him again lecturing to Europeans in the Natal Creamery at 8 o'clock upon "Exertion or Destiny." On Tuesday evening he attended a Question Class, and lectured on Wednesday on "Reincarnation." The Svāmi took the chair for him on Monday night. The endeavor to form a Lodge had been successful, twelve members having signed the application. The first meeting of the Lodge was held and the Rules were passed, officers elected and a resolution passed calling upon the committee to take the necessary steps to obtain a charter for South Africa. Mr. Fricke then read a short lecture and dwelt upon the necessity for preserving harmony in a Lodge. He also opened a new Hall for the Veda Dharma Sāla, and was invited for the evening together with a few other friends to the Misses Hill's House. On Sunday an informal Lodge meeting was held at 97, Victoria Road, at which Mr. Fricke read a lecture delivered by Mrs. Besant to the delegates of the last Indian Convention entitled "The Opening Cycle." Needless to say it was very interesting and helpful. That same evening he left for Pretoria. Many friends gathered at the station to bid him farewell and thanked him for the help given during his brief stay. The real result of his visit will not be apparent for some time. Besides the activities recorded he had many visitors, to whom he brought the light of Theosophy. To many others he introduced it and they are considering it more or less sympathetically. We all look back upon this visit with thankfulness and look forward from it with hope.

W. E. M.

From Our Polish Friends.

[*Extract from a letter of the President of a Polish Branch.*]

Who can describe my personal joy to have a letter from Adyar in our own dear mother-tongue? I read the letter over and over again and am carrying it with me always. Since the time of Towiansky, Mickiewicz and Slowacki general theosophical ideas have been alive in

the Polish nation, and form a good foundation for a magnificent growth of the teaching as given in full by the Theosophical Society. Our seemingly slow growth is due to our desire not to discredit the teaching by giving it out too hastily to the general public. A tendency has lately crept into Polish society to judge too readily of subjects very little known, so we resolved to work slowly in our immediate circles, until we can have a number of reliable theosophical books translated from English, so as to be able to show in black and white exactly what our teachings are. The teaching given too prematurely to the public would result in social gossip which would attempt to represent us as a group of Spiritualists subject to ridicule by the press and by society, or as dangerous black magicians—or at best, as a Pagan sect trying to overthrow the Roman Catholic Church, and that would immediately raise the whole clergy against us, thereby endangering our ability to spread our thought. Our present members are literary workers, professors, teachers and artists. We cannot express in words our thanks and deep gratitude to the President for giving us the possibility to communicate with her in our own language. Please convey to her our loyalty and assurance of our deep, ardent and sincere desire to be useful and to serve the great mission of Theosophy.

Great Britain.

The general effect upon our minds of the past few weeks is similar to that made by a bright fresh morning after a stormy night. We had nothing but our hopes and inward convictions to assure us that the day would dawn fairly and brightly, and the happiness and thankfulness and even wonder at the fulfilment of our hopes are still about us.

The President arrived on May 7th and was welcomed by the General Secretary and a group of members at Charing Cross. On the evening of White Lotus Day Mrs. Besant presided over a gathering which filled the Headquarters to overflowing; after the customary readings she spoke with her usual fire and eloquence of the work of the pioneers of the movement, especially of the "Brother whom you know as H. P. B., but we otherwise." The President explained how several of the ablest workers who had passed over were already on their way to take up work again amongst us and bade us lift our eyes towards the bright future when they should be in our midst, helping to prepare the way for the still Greater Ones who are to come. If we would know these workers when they come, then must we learn to distinguish and to appreciate true greatness; they do not live after the standards of the outer world, but after standards set up in the inner worlds, else were they not greater, but only men and women like ourselves. By intuition alone could we distinguish certainly the marks of the Spirit; the Christ, the Teacher of Gods and men, was rejected when last He came, but we should endeavor to prepare a little the way for His coming and to make it straight, by cultivating the habit of appreciation rather than that of criticism.

Thus began, with a note of triumphant certainty, the London work of 1909. Immediately after her arrival sympathetic paragraphs appeared in three of the leading London newspapers and this was followed by a column in the *Daily Chronicle*, reporting admirably and faithfully a conversation with Mrs. Besant regarding affairs in India and the

future work of the Theosophical Society. So much for the dire predictions of a newspaper campaign against Theosophy!

It remained to be seen whether any difficulties would arise in connexion with the public Lectures. The first symptoms were interesting. The friendliest co-operation had been shown by kindred societies in advertising the lectures, and *The Christian Commonwealth*, a popular weekly magazine (supported by some of the most progressive thinkers in England, men like the Rev. R. J. Campbell, Rev. Prof. T. K. Cheyne, Rev. Stopford A. Brooke, Prof. L. P. Jaeks, Editor of *The Hibbert Journal*, Sir Oliver Lodge, Father Tyrrell and others) came forward with the offer to report verbatim the series of seven lectures. This in itself ensured Mrs. Besant an audience of about forty thousand weekly. As for the actual attendance at the lectures, although the S. James's Hall holds over one thousand persons, every seat has been occupied and dozens have been turned away on each evening when the President has spoken. Theosophical literature—books, pamphlets and magazines—has been freely sold and unbounded satisfaction with the lectures has been expressed on all sides.

S. James's Hall has become the meeting place of audiences larger than any which have gathered in previous years to listen to Mrs. Besant. It is felt on all sides that her message has caught the attention of many different sets of thinkers and workers, many of whom were looking for new doors and new possibilities, and have found fruitful suggestions in what she has had to say. Her remarks have not always been in conformity with the expectations of her audience; thus her remarks on the suffrage question, addressed to hearers amongst whom were some of the leading workers in the Women's Suffrage Movement, have provided new food for thought, and must have broadened the question in the minds of many. Mrs. Besant admitted the justice of the demand for equal enfranchisement of the sexes, but pointed out, with convincing logic, that no true Government of the state could ever be built upon the unstable foundtion of a multitude of ignorant votes.

The voting on questions of Politics—in the wide sense of the term—should be in the hands of the educated and the experienced. Mrs. Besant pointed to the case of Australia, using most effectively the knowledge of other lands with which her wanderings over the face of the globe have endued her. There Universal Suffrage is in full working order, yet many of the burning questions affecting capital and labor are as far from solution as ever.

Her criticisms on the methods of modern medical science have found instant appreciation from an audience which included some of the foremost workers for anti-vivisection. She has declared that the elaborate system of trying to counteract the influence of one poison in the human system by the introduction of another, is fundamentally mistaken and dangerous, lowering the whole vitality of the Race; and has pleaded, with all the force of her eloquence, for a return to simpler and purer forms of living, and in cases of sickness a recognition of the finer healing powers present in Nature, and the possibility of response to them from the patient himself.

She spoke of the day when the Doctor shall diagnose clairvoyantly and therefore surely, and shall apply with confidence to his patient those healing currents which he is now tentatively touching under the names

of X Rays, Röntgen Rays, etc., and when he shall utterly cast aside the abominable practice of seeking to wrest from nature her secrets by the torture of helpless living creatures.

All this keen analysis of existing conditions did but pave the way, and open the minds of her hearers—who fill the Lecture Hall to overflowing week after week—for the prophecy of the splendid future to which our President did not fear to point their gaze. In masterly fashion she has told how Sub-Races and Races succeed one another, each having its critical point, at which the birthpangs of the succeeding Race are experienced; and she has said that we stand at such a critical point to-day.

On all sides there is felt the need for new openings in Religion, in Science and in Art, and there are to be seen signs that new doors *are* opening. In many quarters the news is stirring that the beginning of the New Age calls for a Great One to come amongst us to give a fresh inspiration to the world.

In the provinces Mrs. Besant has already spoken at Blackpool, (where a Lodge was formed quite recently) Manchester, Newcastle, Sunderland, Leeds and Derby, from each of which centres come reports of crowded and attentive audiences.

On May 25th Mrs. Besant lectured to the Christo-Theosophical Society at the invitation of Sir Richard Stapley, on the Nature of the Christ. A most luminous and inspiring explanation was given of the Great World-Teacher, the Christ, the Jagat-Guru, the Bodhisattva, by whichever name He may be called in the different World-Religions, and of His Work through the ages; Mrs. Besant pointed to Him as the great Unifier of Religions, for from Him they all derive their inspiration, through His chosen channels. This lecture also is reported in *The Christian Commonwealth*. We wonder what the forty thousand readers of this journal are making of their weekly instalment of Theosophy, frankly put, but the fact that the paper has found the lectures extremely good copy speaks for itself.

Beside all this far-reaching work lesser activities appear to retire into the background; nevertheless they have been going steadily on. The London League for the abolition of Vivisection, Vaccination and Inoculation, working under the Order of Service, is busy with its preparations to help in the Animal Protection Congresses to be held in London in July; and at one of these Mrs. Besant will speak. The Bureau of Theosophical Activities, recently reconstructed, is preparing itself to follow up the openings made by the President's activities all over England. Plans for raising more money are being discussed. We are looking forward to a profitable and harmonious Convention as the crown of the work now so favorably under way.

Speaking to the members the other day the President said that she had found in her journeyings to and fro that her lectures were more largely attended, and by a better class of audience than ever before, and that Ministers of Religion were more willing than formerly to preside at her meetings. From Edinburgh we learn that several clergymen attended her lecture, and one who went (very reluctantly, and only to please a friend) to hear her speak, afterwards wrote expressing his gratitude to that friend, and after touching upon different points in the lecture with which he more or less agreed, he finished in language of unstinted admiration, and said that as long as he lived he would hold Mrs. Besant in rever-

ence and gratitude. In Edinburgh, where the Medical Schools are so prominent, the President strongly denounced vivisection.

It is not possible to chronicle all the activities that fill our President's more than busy days; nor, whilst she is amongst us, does it seem worth while to write much of other events in theosophical circles here. London is of course her chief field of operations, and here, in addition to the course of seven Sunday evening lectures to the public, and four Wednesday evening lectures to members, she is holding private meetings, giving interviews, instructing Co-Masonic Lodges in every spare moment of her time. Besides her London work she has also spent nearly a week in Scotland; has presided at the South Western Federation, and has lectured amongst other places in Leeds, Manchester, Newcastle, Sunderland, Derby, Birmingham, Liverpool, Sheffield, and at Letchworth Garden City, where she inaugurated the new Lodge.

Difficulties must lie ahead of us by the score, but nothing can alter the fact that the morning of this new cycle of work which the President has inaugurated is full of hope and promise, and all must be well if we can summon up the strength to work on, and the pliability to adapt ourselves to the new conditions as they make themselves clearly felt.

Difficult is it even to follow the itinerary of her days, but what is evident, and is becoming daily more clear to those who have eyes to see, is that she has brought to us here in the West a wave of splendid strength and inspiration whose effects are showing themselves in every direction as she goes from place to place, taking with her the illumination that lights up the truth, and blots out the darkness and suspicion and stagnation of past months, and leaving behind her in her wake ever a fund of quiet strength and peace, and fresh impetus to be up and doing for the Great Cause and for the Masters Whose servant she is.

H. W.

America.

Word has just been received of the arrangements for Mrs. Besant's tour in this country during August, September, and October. The route involves a trip from New York to San Francisco through the northern states and a return by a southern railroad to Chicago for the convention in the last week of September, with a visit afterwards to New England. The most important cities will be allotted one or more days in all of the States where the Society is represented by many Branches, and most of our members can, therefore, hear the President without considerable expenditure of time and money. What is even more important is that the general public, at least in our great centres of population, will be able to take advantage of an opportunity which we cannot hope will be very soon repeated. The Section greatly appreciates the privilege of this visit, and regrets only that Mrs. Besant's stay cannot be very much longer.

From the Office of the General Secretary comes this week a new primer which has been compiled for the benefit of general readers and for beginners. Dr. Van Hook has secured much original material from various writers and has, in addition, made a most judicious selection from the literature familiar to the members of the Society. The resulting volume, despite its handy form, is much more valuable than the modest title suggests. The use of an excellent bond paper and of very clear and fine type has made possible the publication of very much important matter, so that the book is rather a compendium

than an outline or introduction. Ten thousand copies have been printed in the first edition, to be circulated at the price of fifteen cents each, postage included. Translations into German, French, and Italian have been already authorised and others will doubtless be soon arranged.

Mr. C. Jīnarājadāsa has just completed a second series of lectures before large audiences in Chicago. He conducted during the same weeks several classes for members in the Chicago and the Englewood Branches. Mr. Thomas Prime lectured also in Chicago at the Auditorium Recital Hall on Sunday afternoons in January, February, and March. Mr. L. W. Rogers lectured in Kansas City during February and March and has since continued his work on the Pacific Coast. A number of other men have done no less effective propaganda work over a more limited area in the various parts of the country. New Branches have been established recently in Chicago, Pittsburg, Rochester, and Cleveland, and smaller groups, which will presently apply for charters, have been organised in some western cities. In California, Branches at Los Angeles, San Diego, and San Francisco have prosecuted many varied activities during this year, including Sunday classes, private meetings, and public lectures. Mr. Irving S. Cooper, the President of the San Francisco Branch, made an extensive lecture tour in the East in the early part of the winter, and has since then conducted many courses on the Pacific Coast.

The Alaska-Yukon Exposition opens to-morrow in Seattle, and will attract thousands of visitors to that city before its close on October 15th. The local Lodge is rising to its opportunity and has opened a reception room for members and visitors, where a large supply of literature sent out from Headquarters will be available.

J.

CORRESPONDENCE.

Indian Art.

In M. G. Ferdinando's interesting article on Art in *The Theosophist* for March, he lays stress on the different modes of eastern and western painting, the disciples of one school seeking their models interiorly on their mental plane, the students of the other copying from living men and women or from lay figures, objects of the outer world. I found an exception to this rule a couple of days ago in turning over the pages of Mrs. Bell's *Nineteenth Century Painters.*

Writing of 'Millet le rustique' she says: "The foundation of all his work was observation, but observation idealised by a fine imagination. It is remarkable that even now (during his best period when producing that series of pictures that have been called 'the poems of the earth,' the Gleaners, the Angelus, etc.) he did not attempt painting in the open air, or even from the living model in the studio. He worked in the fields about the house as a sower and a reaper, entering again as he had done in boyhood and early youth into the hopes and fears of the tillers of the soil, noting every characteristic detail of their lives; *and then in the silence and solitude of his scantily-furnished work-room, he reproduced from memory what he had seen.*"

An unusual feature in European art, suggesting the influence of Eastern heredity in Millet's character. I speak of a "descent invisible." Perhaps other readers can remember like cases; but the average Westerner certainly draws from externals, as M. G. F. has written.

M. Charles.

PERSEPHONE.

She eats the fruit, she hears the call.
The influence that on each must fall
Bids her go forth and she obeys,
Forgets her home, her maiden days.

Ah! strange that voice, which when we hear
Straight forth we go devoid of fear;
Though rough the path and strange the way,
Onward we go nor can we stay.

Forgetting all that once was hers,
Forgetting even her mother's tears,
She hears him call and she must come,
Looks not behind nor thinks of home.

Her mother cries :—"Return to me,
Oh come, my love, Persephone;"
A stronger master holds her though
She cannot and she would not go.

The sorrowing earth may weep in vain,
May sigh for sun, for seeds, for rain.
Relentless is Demeter's wrath,
As she is, so shall be the earth.

One chord can strike the awful king,
Pity for others' suffering.
He sends his dearest joy away,
Again she sees the light of day.

But soon she must return, for all
Who eat the fruit and hear the call,
Are bound by an unbreaking chain,
Can never be their own again.

CAROLINE CUST.