



THE THEOSOPHIST.

FROM THE EDITOR.

The fag-end of my tour last month shut out the more important fact that with October, 1908, *The Theosophist* entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1500, reprinting these two issues. 1000 of these go to regular subscribers; 200 go to press, exchanges, and some T.S. workers who cannot afford to pay for them; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1300, without affecting the 200 free copies. The yearly volume has grown to most uncomfortable proportions, and if readers would prefer it, and will signify their wish, we will follow the example of the *Theosophical Review*, and issue a half-yearly Index instead of a yearly one. I have been so alarmed by the portentous size of the volume for 1906-07, that I am going to bind the 1907-08 in two respectable volumes. Hence these remarks, for others may feel the same.



There will be quite an important function here on November 17th, the thirty-third anniversary of the Foundation of the Theosophical Society. On that day, I hope to hand over to the Treasurer the title-deeds of Blavatsky Gardens, and a tablet inserted in the wall of the bangalow will be unveiled, bearing the inscription: "Presented to the Theosophical Society, in loving memory of H.P. Blavatsky, by some of her grateful pupils, to whom she brought the Light." The gate-tablets for Blavatsky Gardens and Olcott Gardens will also be in their places by that day, and the names of the two Founders will thus be woven into the Headquarters of the T.S.



Students should turn to the interesting article on "Zenna and Dhyāna," by Dr. Otto Schrāder in this issue. Everything which throws light on the teachings of the Lord Buḍḍha from sources other than the well-known Southern canon is of profound interest to Theosophists. As H.P.B. told us, the great Teacher known as the Master "K. H." is a Buḍḍhist, but of the Northern School for Buḍḍhism in Tibet and China, which, carried thither in early days, has preserved, according to her, the profound esotericism of the original teaching. If Arhaṭs are no longer found in the South, it is because the training which alone leads to that lofty level has been lost. The Zen Sect, however, as described by D. Schrāder, hardly looks likely to give us esotericism.

In the article the word 'ko-an' occurs. The learned Zen priest, alluded to on p. 136, explains that the word literally means 'passport'; hence, if the student cannot find by meditation the hidden meaning of one of these, his progress is stopped on the frontier, as it were, and he cannot pass on into the realms of knowledge beyond.

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It is sometimes said by western mystics that eastern Occultism is less perfect than western because it does not recognise the supreme position of 'the Christ.' This is an error. Eastern Occultists do not use the name 'Christ,' which is merely a Greek epithet denoting a stage in super-human evolution, but they know, and bow with profoundest reverence to, the mighty Personage who, during the three years' ministry, used the body of the holy Jesus, the "Spirit of God" who "came down and abode upon him," at the 'Baptism.' There is no reason why they should surrender the ancient names by which they know Him for the comparatively modern Greek term. When the missionary speaks of "winning India for Christ," he knows not that the BEING whom he calls Christ is revered all over the East under other names, as the "Supreme Teacher of Gods and Men," and that the Indian is not so enamored of western names that he should change the title by which he adores Him. To the western world He is the Christ; to us, otherwise. Buḍḍhists call Him the Bodhisattva, the Pure Wisdom; the Hinḍūs the Jagaṭ-Guru, the World-Teacher. What matter names? it is always HE.

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Now and again a western child will talk of his past, and as parents grow wiser the instances of such talk will grow more numerous. A friend lately wrote me of her little son : " He is beginning to talk of what he did *long ago* ! He says he lived in Kōnigstein Castle long ago, and used to shoot through the holes there, and once he shot a dog. He hadn't a daddy, and there were no stairs. He didn't die ; 'I just comed back a boy.' " To one castle he gave a name different from the one it now bears.

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It is pleasant to hear from Hobart, Tasmania, that a room has been taken by the Hobart Lodge for its work, and that increased activity is seen among the members. That is the real value of presidential tours : not the excitement of public lectures, but the quickening of local life. South Africa is very busy in organising its scattered members, and will probably form a Section early in the new year. Our " non-sectionalsised areas " threaten to disappear.

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It is a great joy to chronicle, on the threshold of the thirty-fifth year of our life, the formation of the fourteenth autonomous Society within our ranks. There is now duly constituted a Russian Theosophical Society, or, more gracefully, the Theosophical Society in Russia. The seven constituting Lodges are : three in Petersburg, two in Warsaw, one in Kief, one in Kaluga. One or two Lodges were not represented in the Convention, as they apparently preferred dependence upon Germany to independence, but they now seem inclined to fall, as is proper, into their own national organisation. Some members have received much help from our good colleague, Dr. Steiner, and naturally cling to his guidance. But they will probably soon recognise, under that very guidance, that their bodies should discharge their duties to the nation that bore them, wherever their inner life may strike its roots. External foreign dependence, especially in an autocracy like Russia, is apt to rouse political jealousy, and the Theosophist should everywhere be a good citizen.

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The Convention was held at Kief, with Melle. Nina de Gernet — who did such heroic service under the Red Cross in the Russo-Japanese war — as President, and Mr. Nicolas Pissareff as Vice-Presi-

dent. Mme. Anna Kamensky is the first General Secretary. I have ratified the Rules, and the Charter will be issued immediately. Let all our members the world over, for love of H. P. Blavatsky our Russian Light-Bringer, give cordial welcome to this youngest child of the Theosophical Society.

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The feeling in England against the methods of dealing with disease connected with the names of Jenner and Pasteur is steadily growing, as is shown in the increased public interest in discussions thereupon. A long controversy has been going on among the Hebrews on the value and danger of vaccination, and the use of this 'preventive' is being largely challenged. Mr. Arnold Lupton, M. P. has a letter in the *Anrita Bazar Patrika*, on the "failure of vaccination and the serum treatment generally." Mr. Lupton condemns the anti-toxin treatment of diphtheria, and says that in Hull, where the anti-toxin serum was distributed free of charge, the number of deaths attributed to diphtheria increased fourfold. I should be glad if some English reader could send me the figures on this, with the authority on which the statement is based. The main objection to all these artificial methods of meeting disease is that they turn people away from the only sound methods, cleanliness, sanitation, a pure life, and well-chosen diet. In addition to this, even in the cases in which people may be rendered temporarily immune from one form of disease, they are rendered more liable to others, so that the safety is entirely illusory. Let us hope that the League in the T. S. Order of Service for the abolition of Vivisection, Vaccination and Inoculation—three closely intertwined evils—may be useful in England. Dr. Louise Appel, M.B., B.Sc., B.S. (Lond.) is doing great service in this.

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Miss Appel is known to our readers by her articles in these columns. She took a useful part in the great Abolitionist Congress lately held at Geneva; the Congress Programme gives Dr. Helen Wilson, Dr. Louise Appel, Miss Emily Ford, Lady Bunting and Miss Whitehead as the official representatives of the Ladies National Association for the Abolition of State Regulation of Vice. The *Journal de Genève* characterises her paper as "un remarquable travail," and it seems to have made a marked impression. In the *Jewish Chronicle*,

also, she has contributed some valuable arguments against the worship of the fetish vaccination. Dr. Appel's wide knowledge and varied medical experience make her aid invaluable in the war waged by occult science against the unnatural and dangerous poisons with which modern medicine is now afflicting humanity. Dr. Appel is the more useful in that she never hides her theosophical colors. She writes and speaks always as a Theosophist.



Another interesting Congress was that for The History of Religions, meeting at Oxford. Sir A. Lyall, in his presidential address, made some points that have often been urged on theosophical platforms: religious wars were "unknown on any great scale to the ancient civilisations;" under Hindūism and Buđđhism "governments have been absolute and personal; the religions have been popular and democratic;" the tenets of Hindūism "have never been circumscribed by a creed; its free play has never been checked or regulated by State authority." Dr. G. A. Grierson slew once more the false idea that Hindūs do not recognise the unity of God; he pointed out that "the cult of the millions of minor 'Gods'..... corresponds to the *dulia*, or secondary veneration paid to saints and angels as the servants of God. Even the unlearned Hindū keeps this polytheistic mask to the worship of the one God on a different plane of thought." Every one who knows anything of Hindū life is well aware of this, but, in view of the presentation by some missionaries of the "poor heathen," it is well that it should be stated authoritatively.



The Rev. Gibson Smith is being persecuted in New Zealand for his theory of the atonement, as set forth in his book, *The Christ of the Cross*. In a sermon lately preached at Wellington, he gave an account of the genesis of the book. The most interesting part was as follows (he was in great mental distress at the time, and was thinking of giving up the ministry):

I was sitting at my desk writing to a friend, when suddenly it seemed as though the little room were filled with light inexpressibly soft and beautiful. I knew perfectly well that there was no real light there, yet I found myself looking up to the roof as if to trace its source. It seemed as though a beam of this spiritual light pierced straight into my heart, and struck upon something

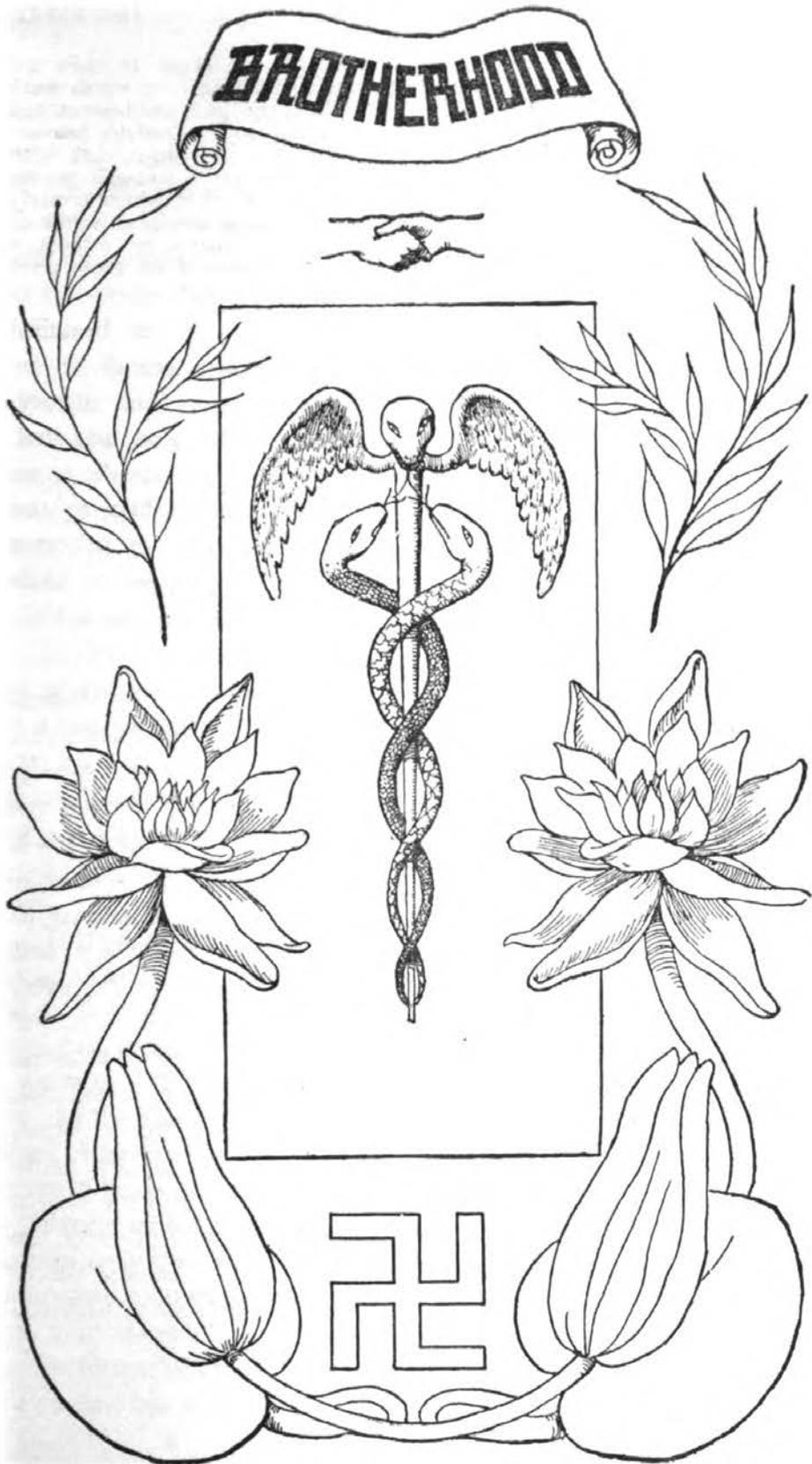
there which immediately glowed into a similar light and began to show full beams of shining, dazzling radiance. At the same time, though no words were spoken, this meaning was revealed to my soul just as though it had been attired in actual words, "God loves you for the Christ within you." Ineffable heavenly love flowed in upon my soul, and more than satisfied its hunger, and with the love itself came also the truth. Above love there was a message to my understanding as well as my heart. That the spiritual world, which formerly had seemed almost a chaos of perplexities, was revealed to me as a world of holy and beautiful law, in which nothing happened by chance or without a reason, and with a quiet, inexpressible joy I saw all the dark things grow plain and clear, and testify to the reasonableness of the truth of God.

Theosophists will joyfully recognise the reality of this beautiful experience, and will be glad that Mr Gibson has the courage to be faithful to the light he has received. He says, with quiet dignity, that he has given in his book the very best he had to give, and that, if the Presbyterian pulpit is closed to him, he must go elsewhere, so that he may be able to say : "I have not been disobedient to the Heavenly Vision." May his church be wise enough not to drive him out. It is a joyous thing to notice how the avenues of communication between the worlds are being opened once more.

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It may interest friends to know the financial side of the Australian and New Zealand tour. The receipts at the lectures for which a charge was made at Perth, Fremantle, Adelaide, Brisbane, Sydney, Melbourne, and Launceston amounted to £1,501-19-3. Out of this were paid all local expenses, leaving a total profit of £1,064-8-0. Travelling expenses to and from India for myself, and rail and other expenses within Australia for Mrs. John and myself, amounted to £156-18-5, leaving £907-9-7 to be divided between the Section and myself, representing Indian work, in the proportion of one to two ; so the Section has £302-9-10 and myself £604-19-9. I have not yet received the New Zealand details, but the General Secretary writes me that my share is £140, raising the total in my hands to £744-19-9.

When I know how much I am liable for for building at Adyar, for oil-engines for pumping water, and other expenses already incurred, and not chargeable under the T.S. budget, I shall be able to allocate the money. The Sections and India have all profited by the admirable business arrangements carried out by the General Secretaries and their bands of voluntary workers. Without this, no financial success could have been secured.



MUSIC AND THEOSOPHY.

A FEW THOUGHTS.

IT has occurred to me as a student of the one and the other to jot down a few of many useful analogies which may be drawn between the study and application of Music, the Art of Divine Sound, and the study and application of Theosophy, the Art of Divine Wisdom.

The Divine Sound and the Divine Wisdom are both eternal verities beyond our capacities of comprehension ; but in our efforts to unfold ourselves, in our puny attempts to realise things in their essence, we examine the fringe of each of these subjects, according to our capacities, and bring them down into the intellectual world, where the one is studied as Music and the other as Theosophy—both labels meaning widely different things, according to the relative capacities and the development of each student.

At the root of Theosophy is the Logos ; at the root of Music is His uttered Word. Certainly the former comprehends the latter, but it is by means of the latter, the art of sounds as we know them down here, that I want to draw a few analogies, which may broaden our conceptions as regards the former, namely Theosophy, when it also is brought down to the limitations of our every-day life.

So let us leave the high latitudes of abstractions and come to earth.

There is a very real bond of brotherhood among artists—it is true of all arts, but I am confining myself to music. Strangers meet and on this subject fraternise at once. They sink all differences of caste, race, creed, etc., and become fellow-worshippers at the shrine of the muse. The bond of sympathy is strong in the love for the Art. In the Theosophical Society it is the same—very nearly ; but we are children as yet in the present incarnation of Theosophy, and are apt to behave differently when views clash.

Except where professional interests are concerned, and where material ends are the source of contention, two musicians meeting by chance will soon exchange views, and the greater of the two will at once understand the point to which the other has attained, and, unless the former is a mere fool trying to show off his superiority, he will confine his conversation to those subjects that the other is

capable of understanding ; he will take in at once the category to which the other belongs ; he will stimulate the other's interest just a little beyond the limit his friend has reached, while encouraging him as regards the ground already covered.

Supposing one conversant with the bigger classical works, and the intricacies and beauties of the greater masters, comes across one who, unable to comprehend the greater masters, rejects them as dull and ponderous and untrue to his aspects of life, extolling on the other hand the vivid coloring and the living interest of the lesser opera writers who deal with facts that he can understand, and that are more real and more immediate to him ; would his friend, the greater musician, continue to cram down his throat the intrinsic value of Bach's Fugal and Choral Works, or the mighty conceptions of Beethoven's Symphonies ? Would he even feel annoyed or despise him because these masters meant nothing to him ? Because he was incapable of understanding or of feeling them ? Assuredly not ; he would probably talk to him only of those works that the other admired ; he would explain those very works in a fuller manner than the other had as yet been able of himself to grasp ; he would point out to the other the virtues and deficiencies of those works, and would lead him gradually to feel that they only represented a certain stage, showing at the same time that it was possible to go further. Implicitly the other would in turn feel that his friend knew all he did, and more, of that aspect of the music and that his greater grasp came from his more extended view-point. He would later on, when his own views began to shift, come to that friend for advice and help.

Suppose again he were less tractable than in the instance I have just taken ; suppose he was a bigot about a certain class of music—say dance-music or operettas, as being those that attracted most people and gave best return, besides offering pleasure and amusement to far greater numbers.

Even in such a case no true musician, who was an artist and a lover of music, could possibly feel any impatience with the man. In the first place he would understand all and much more than the other could, and in the next place he would know that when that man had had his full of the lighter music, his inner sense of harmony would push him into another and higher stage. No discussion

would be necessary ; he would listen to the man's views and let him go his way, perhaps pointing out to him the best works of the class the other preferred.

The difference of method, frequently, in the Theosophical Society is too painfully obvious to most of us in our own experiences, and all over the world, to permit of my dwelling on the analogy. The lesson, I take it, holds good.

Let us pass to another analogy : How does the musician develop his talents ? In a not dissimilar manner to that suggested by Kṛṣṇa to Arjuna, *viz.*, " by attention and constant practice," which being interpreted in this case means, by an attitude of interior listening by which the periphery of your awareness is extended, and by the constant practice of bringing down into actuality the nascent ideas of which you increasingly become aware.

A man may be a really great musician, in the sense that his degree of awareness of the intricacies and beauties of even great masters' works is very extensive ; in the sense even that he may have a thorough knowledge of how and when all the greatest works were written and by whom ; he may be even gifted with an exceptional ear and an interior aristocracy of feeling. But—and there are many such—he can neither play, nor sing, nor compose ; of what use is his talent to the world at large, except perhaps as a force on the planes of feeling and of mind ? He may, at the most, be a useful critic, a guide of those who, unlike him, are articulate and can externalise their art. One need not be hard on him, for he too has his use. It may not be his fault, but his karma, that he is born dumb and unable to voice among men his inner capacities. The very fact of the existence of those faculties in his innermost composition denotes the possession of one aspect of spiritual light ; he hears God's Voice in creation ; he is unable, possibly for his sins, to make others hear some of it through his means. If he is a writer or a critic, he can vicariously get others to understand what he hears, and so pass it on to the exterior world.

We also have such as these in our Society, and we should bear with them. The bitterest and most captious criticisms may often be but the inarticulate utterance of the dumb, unable fully to express themselves, or the heart's outcry for the power of speech.

On the other hand, take the musician who possesses some gift

of utterance. Deep inside him, as in the case of the musician who is dumb, he hears the uttered Word manifest in creation. As the wind of the Breath of Life goes through the world's Æolian Harp, ever changing in its correlations and harmonies, yet never ceasing in its eternal flux and reflux, so the musician tries to register that small fraction of its passing moods and modulations that he is capable of withholding and bringing down into actuality.

He finds the Eternal Voice in Nature, he finds it in men ; everywhere in everything, in its myriads of varieties, in its countless rhythms, in its endless tonalities, everywhere and at all times God's word is being uttered. Any wonder then that his attitude should be one of listening, should be that of attention ?

And as he listens and feels the growing wonder of hearing, and realises that there are some, who, being participants in the harmonious whole, are yet unable themselves to actualise their hearing, must it not become impellent to him to try to become a channel that through him others may increase their powers of awareness ? And so he begins life after life the development of the faculties whereby in course of time he may become a channel. This, the long period of constant practice.

It is important to remember that the works of great Masters, the whole curriculum of training, the wide range of study of other people's work, all serve only as lesson books, as helps, but are nothing as compared to direct knowledge, to the value of direct hearing and direct creation—by creation I mean direct bringing down into actuality of one's own conceptions. That is the beginning of personal utterance ; in itself, as all beginnings, it may be of paltry value to others, but it is the certain promise of articulate speech in the future.

Though we be as grains of sand on the sea shore, no two are alike, yet each can reflect the light of creation in a new way. Each has in him that individual distinctive touch which is the inheritance of the Monad as it reveals its Self in itself.

So in Theosophy, all the teachings, all the books, all the material we gather round us to enrich our experience, to awaken the Self in us, have their chief value for us as means whereby we may begin to know for ourselves. And the first direct perceptions, the first direct utter-

ances, are of far greater value to us, individually, than the reflected conception of others.

But too often both in the realms of the Eternal Voice, as in the worlds of Eternal Wisdom, we forget to listen and therefore we do not hear ; and not hearing we impotently fall back on what others have heard ; and so, as our experiences and our opinions in this are all different, our natures clash, and in the din of confusion we forget the harmony of origin, we lose the master-tone.

It is in these summer months that everyone, who has the chance, goes to Bayreuth to hear the great symbolic Dramas of one of the world's greatest sons of music. Forty years ago the stereotyped musicians execrated his innovations ; they did so because Wagner spoke as he heard, and they indeed could not understand for they were accustomed to set phrases, the form of which had to a great extent become crystallised by habit and incapable of further elasticity, unless traditional barriers of convention and usage were broken down. Wagner was sent to show that the Life-force could fashion its own form anew, when the old form had become too rigid for the fuller expression. His work proved that "Conventions are not realities," and the reality of the genius grows to be in time the convention of the masses. And when this happens, and the form has served its purpose, a new messenger is sent, who, working at first almost alone, by sheer inherent force of direct perceptions, slowly and eventually gathers round him an ever increasing number of those whose awakening perceptions can take the new revelation.

In the interpretation of Music, as in the interpretation of Theosophy, to really hear either, man must rise above his normal pigmy self. The brain is stilled, the attention is held in suspense, yet reaching out to the utmost, the emotions are firmly reined in, the mind is made to lift itself into its highest powers of grasping the whole, the intuition is given full play, and as far as he is able the man becomes, is, lives and has his being, his soul, in the image with which for the time being he is identifying himself.

His three lower vehicles are harnessed as steeds to the chariot, and the Ego is the driver, handling the reins, controlling or giving full play now to this horse, now to that, as they gallop in the beyond. And as the excursions into these regions increase, as his experience extends, so will the seeker ever roam further and further into space

until he hears the ' Music of the Spheres ' and links it on to the Music of his Soul. And when that happens, I take it, no further discord is possible for him, who is cognisant of the all-harmony. Everything, everybody, is understood in its relation to the whole. Every apparent discord has its place, for he not only can hear how and why it occurs, but he has by attention and by practice rendered it possible to convey to others, in the measure of their understanding, the answer which to each will be satisfactory as a glimpse of truth. And this is what we call Wisdom—Theosophy, the Divine Wisdom that we are to acquire each for himself by Harmony, by the comprehension of Union, that is by Yoga, that is by " attention and practice."

WILLIAM H. KIRBY.

EVANESCENT PLEASURES.

But pleasures are like poppies spread,
 You seize the flower, its bloom is shed ;
 Or like the snowfall in the river,
 A moment white—then melts for ever ;
 Or like the borealis race,
 That flit ere you can point their place ;
 Or like the rainbow's lovely form,
 Evanishing amid the storm.

ROBERT BURNS.

I claim you still, for my own love's sake !
 Delayed it may be for more lives yet,
 Through worlds I shall traverse, not a few ;
 Much is to learn, much to forget,
 Ere the time be come for taking you,

ROBERT BROWNING.

THE EDUCATION OF CHILDREN FROM THE
STANDPOINT OF THEOSOPHY.

(Continued from p. 28.)

AS the muscles of the hand grow strong and powerful when they do work conformable to them, so the brain and the other organs of the physical human body will be directed towards the right path, if they receive the right impressions from their environment. An example will best illustrate the point in question. A doll can be constructed out of an old piece of cloth, by making two corners serve for arms, two for legs and a knot for the head, with the eyes, nose and mouth painted in ink—or a would-be beautiful doll can be bought for the child with real hair and painted cheeks. The latter, it is hardly necessary to say, is really horrible, and is calculated to ruin the child's sound æsthetic taste for life. Here the question of education is quite a different one. If the child has the rag-doll to look at, it has to complete out of its own imagination the impression of a human being which the doll is intended to convey. This work of the imagination helps to build up the forms of the brain, so that it opens as the muscles of the hand expand by doing their natural work. When the child possesses the so-called 'beautiful doll,' there is nothing further for the brain to do. It becomes, as it were, stunted and dried up, instead of expanding itself. If people could look into the brain after the manner of the occultist and see it building itself up into forms, they would certainly only give their children that kind of plaything which is really able to stimulate the creative powers of the brain. All toys that are only composed of dead mathematical forms have a desolating and deadening effect on the child's formative powers, whilst on the other hand everything that stimulates the perception of something living tends to influence in the right direction. Our materialistic age produces but few good toys—such for instance as that in which two movable pieces of wood are made to represent two smiths facing one another and hammering at some object. Such things may still be bought in the country. Very good also are those picture books in which the figures are made to be pulled by strings, thus enabling the child to transform the dead picture into a representation of action. All this produces an inner activity of the organs, and out of this activity the right form of the organs builds itself up,

Of course these things can only just be indicated here, but in the future occult science will be called upon to point out that which in each particular case is necessary, and this it is able to do. For it is not an empty abstraction, but a body of vital facts quite able to furnish the guiding-lines for practical matters.

One or two further examples will serve as illustrations. According to occult science a so-called nervous excitable child should be treated differently from a lethargic and inactive one, with regard to its surroundings. Everything must be taken into consideration, from the color of the room and the various objects by which the child is generally surrounded, to the color of the clothes in which it is dressed. One will often do the wrong thing, unless one is willing to be guided by occult science, for a materialistic tendency will in many cases hit on just the opposite of what is right. An excitable child should be clothed and surrounded with red or reddish-yellow colors, whilst for the opposite type of child, blue or bluish-green should be selected. For in accordance with the color used outwardly is the complementary color produced inwardly. Thus, for instance, green is produced by red ; orange-yellow by blue, and of this one may easily be convinced by looking for a time on a spot of a particular color and then quickly directing the eyes to a white surface. This complementary color is produced by the physical organs of the child, and in turn reacts upon the corresponding organic structures necessary to the child. Red in the environment of an excitable child produces inwardly the green complementary picture. The activity thus produced by the sensation of green has a calming effect and the organs take upon themselves the tendency to composure.

One rule must invariably be taken into consideration at this period of life—that the physical body has to create for itself the standard of what is suitable to it. It does this through the corresponding development of desire. Generally speaking it may be said that the healthy physical body desires only what is good for it. And as long as it is a question only of the physical body of the growing child, one ought to notice carefully what it is that is sought by the healthy desires, cravings and pleasures. Joy and pleasure are the powers which draw out the physical forms of the organs, in the best way.

A very great error may be committed in this direction by not placing the child in the suitable physical conditions with regard to its environment. This can especially be the case with regard to the instinct of nourishment. The child can be overfed with things that make him completely lose healthy instincts of nourishment whilst through correct feeding they can be preserved for him so fully, that he will ask (even to a glass of water) for that which under given circumstances is good for him, and will refuse anything that may be harmful. When occult science is called upon to construct an art of education, it will be able to specify, even to the particular articles of nourishment and table luxuries, all that has here to be considered. For it is a practical teaching, applicable to life, and no mere colorless theory—as indeed one might suppose it, from the mistaken manner of many Theosophists of to-day.

Among the forces therefore which affect the physical organs by moulding them, must be included an element of joy with and amid the surroundings. Let the guardian be cheerful of countenance, and above all things let there be true and not artificial love—a love that flowing warmly through the physical environment, as it were, incubates, in the true sense of the word, the forms of the physical organs.

When, within such an atmosphere of love, the imitation of healthy models is possible, the child is in his right element. Special attention should therefore be given that nothing may happen in the child's environment that he should not imitate. Nothing should be done, that would oblige one to say to the child : "you must not do that." Of the way in which the child seeks to imitate, one may be convinced when one observes how it can copy written letters long before it can understand them. It is indeed an advisable thing for the child to copy the written characters first, and then later to learn their meaning. For imitation belongs to the developing stage of the physical body, whilst the mind responds to the etheric body, and this latter ought only to be influenced after the time of the second teeth, when its outer etheric covering is gone. Especially should the learning of speech by means of imitation take place in these years. For *by hearing* the child best learns to speak. All rules and artificial teaching can do no good at all.

In the early years of childhood it is especially important that such means of education as, for instance, songs for children should

make as beautiful a rhythmic impression on the senses as possible. The importance lies particularly in the beautiful sound rather than in the sense. The more invigorating the effect which anything can have upon the eye and ear, the better it is. The power of building up the organs which lies in dancing movements when put to a musical rhythm, for example, must not be under-estimated.

With the change of teeth, the etheric body throws off its outer etheric covering, and then the time begins in which the training of the etheric body may be carried on from without. One must be clear as to what it is that can influence the etheric body in this way. The transformation and growth of the etheric body signify, respectively, the transformation and development of the affections, the habits, conscience, character, memory and temperament. One is able to influence the etheric body by pictures, by example, by regulated guidance of the imagination. Just as one ought to give the child, until it has reached the age of seven, a physical model which it can imitate, so too, in the environment of the developing child, between the period of the second teeth and that of puberty, everything should be brought into play that possesses an inner sense and value upon which the child may direct his attention. All that conduces to thought, all that works through image and parable, has now its rightful place. The etheric body develops its power when a well regulated imagination is directed upon that which it can unravel or extract for its guidance from living images and parables, or from such as are addressed to the spirit. It is concrete and not abstract ideas that can rightly influence the growing etheric body—ideas that are spiritually rather than materially concrete. A spiritual standpoint is the right means of education during these years. It is therefore of paramount importance that the young person at this period has around him in his guardians themselves personalities through whose points of view the desirable intellectual and moral powers may be awakened in him. As imitation and example are the magic words for the training of children in their early years, so for the years now in question the corresponding words are hero-worship and authority. Natural and not forced authority must supply the immediate spiritual standpoint, with the help of which the young person forms for himself, conscience, habits and inclinations, brings his temperament into regulated paths and wins his own outlook on this world.

The beautiful words of the poet : " everyone must choose his own hero, in whose steps he may find the way to Olympus," are of special value with regard to this epoch of life. Veneration and reverence are powers that assist the etheric body to grow in the right way. And he to whom it is impossible, during this period, to look up to anyone with unlimited reverence, will have to suffer on that account for the rest of his life. When this veneration is missing, the vital forces of the etheric body become stunted. Picture to yourself the following in its effect on the youthful disposition : a boy of eight years of age is told of a person highly-esteemed. All that he hears about him fills him with holy awe. The day draws near on which he is to see this honored person for the first time. A profound reverence overcomes him when he hears the bell-ring at the door, behind which the object of his veneration is to become visible. The beautiful feelings which are produced by such an experience, belong to the lasting acquisitions of life. And *that* man is fortunate, who not only during the happy moments of life, but continuously, is able to look up to his teachers and instructors as to his natural authorities. To these living authorities, to these embodiments of moral and intellectual power, must be added, the authorities perceived of the spirit. The grand examples of history, the tales of model men and women, must fix the conscience and the intellectual tendency—and not abstract moral truths, which can only do their right work, when, at the age of puberty, the astral body is freed from its astral covering. One ought especially to guide the teaching of history into courses determined by such points of view. Before the time of the second teeth, the stories, fairy tales, etc. which are told to the child, can only have for their aim, joy, recreation, and cheerfulness. After this time it will be necessary to use forethought concerning the matter that is to be related, so that pictures of life, such as he can beneficially emulate, may be set before the soul of the young person. It must not be overlooked that bad habits can be ousted by pictures correspondingly repulsive. *Warnings* against such bad habits and tendencies are at best of little avail, but if one were to let the living picture of a bad man effect the youthful imagination, explaining the result to which the tendency in question leads, one would do much toward its extermination. One thing to bear always in mind is, that it is not abstract representations that influence the developing ethe-

ric body, but living pictures in their spiritual clearness, and, of course, these latter must be applied with the utmost tact, for otherwise the opposite to what is desired will be the result. In the matter of stories it is always a question of the way in which they are told. The verbal narration of a tale can therefore not be successfully replaced by a reading of it.

During the time between the second teeth and puberty, the spiritually pictorial, or, as one might also call it, the symbolical representation ought to be considered, in yet another way. It is necessary that the young person should learn to know the secrets of nature, the laws of life, as far as possible through symbols and not by the means of dry and intellectual ideas. Allegories about the spiritual relation of things ought so to reach the soul that the lawfulness of existence underlying the allegories is rather perceived and divined, than grasped by the means of intellectual ideas. The saying that "all things transient are only symbols" ought to form an all-important motto for the education during this period. It is very important for a person to receive the secrets of nature in allegories, before they appear to his soul in the form of natural laws, etc. An example will make this clear. Supposing one wished to speak to a young person of the immortality of the soul, of its going forth from the body, one might as an instance make the comparison of the butterfly emerging from the chrysalis. As the butterfly comes forth from the chrysalis, so the soul comes forth from the shell of the body after death. No one who has not previously received them by means of some such image, will adequately grasp the right facts in the abstract ideas. For by such a simile, one speaks not only to the intellect, but also to the sensations and feelings, to the whole soul. The young person having gone through all this, approaches the affair in quite a different mood when it is given to him later in intellectual conceptions. Indeed the man who cannot first approach the riddle of existence with this feeling is much to be pitied. It is necessary that the teacher should have similes at his disposal for all natural laws and secrets of the world.

In this matter it is quite clear what an enriching effect occult science must have upon practical life. Any one constructing from a materialistic and intellectual mode of representation, similes for himself and then propounding them to young people, will usually

make but little impression upon them. For such a person ought first to puzzle out the similes himself with all his mental capacities. Those similes which one has not first applied for oneself, do not have a convincing effect on those to whom they are imparted. When one talks to somebody in parables, then he is not only influenced by what one says or shows, but there runs a fine spiritual stream from the speaker to the hearer. Unless the speaker himself has an ardent feeling of belief about his similes, he will make no impression on the one to whom he gives them. In order to create a right influence, one must believe in one's similes oneself as if in realities ; and that can only be done when one possesses the mystical tendency, and when the similes themselves are born of occult science. The real occultist does not need to worry about the above-mentioned simile of the soul going forth from the body, because for him it is a truth. To him the butterfly evolving from the chrysalis represents the same experience on a lower stage of nature's existence, as the going forth of the soul from the body at a higher stage of development. He believes in it with all his might, and this belief flows forth as if in invisible streams from the speaker to the listener, and produces conviction. Direct life-streams then flow forth from teacher to pupil. But for this end it is necessary for the teacher to draw from the full source of occult science ; it is necessary that his word and all that goes forth from him, should be clothed with feeling, warmth and glowing emotion from the true occult view of life. For this reveals a magnificent perspective on the whole subject of education. Once the latter allows itself to be enriched from the life source of occult science, it will itself become permeated with a profound vitality. It will give up groping in the dark, so common in this particular domain of thought. All arts of education, all educational sciences, that do not continuously receive a supply of fresh sap from such roots, are dried up and dead. For all world-secrets, occult science has fitting similes ; similes not rising from the mind of man but drawn from the essence of things, having been laid down as a basis by the forces of the world at their creation. Occult science must therefore be the basis for any art of education.

A power of the soul to which particular attention ought to be given at this period of development, is that of memory. For the cultivation of the memory is connected with the transformation of

the etheric body. This has its effect in the fact that precisely during the time between the coming of the second teeth and that of puberty it becomes free, so that this is also the period in which the further development of the memory should be looked after from outside. The memory will be permanently of less value to the person in question, than it might have been, if at this period what is necessary to it is neglected. That which has thus been neglected cannot afterwards be retrieved.

An intellectual and materialistic way of thinking is liable to bring about many mistakes in this direction. An art of education arising from this way of thinking is easily prejudiced against that which is acquired merely by the memory. It will not tire at times of directing itself with the greatest ardor against the mere training of the memory, and rather makes use of the most ingenious methods that the young person may not mechanically absorb what he does not really understand. An opinion merely intellectual and materialistic is so easily persuaded that there is no means of penetrating into things except by abstract ideas; it is only with difficulty that thinkers of this kind come to the conclusion that the other subjective powers are at least just as necessary to the comprehension of things, as the intellect itself. It is not merely a figure of speech to say that one can understand just as well with the feelings, the emotions, the mind, as with the intellect. Ideas are only one of the means by which to understand the things of this world, and only to materialists do they appear the only means. There are of course many people who do not imagine that they are materialists, but who nevertheless consider an intellectual conception to be the only means of comprehension. Such men profess perhaps to hold an idealistic, perhaps even a spiritual conception of the world and of life. But the attitude of their souls toward both is materialistic. For the intellect is, as a matter of fact, the soul's instrument for the comprehension of material things.

DR. RUDOLF STEINER.

(To be concluded.)

CONCERNING PRACTICAL POLITICS.

Two are better far than one
For council or for fight.

SO the rhyme runs, and in its advice is the germ of all true policy or politics. That "it takes two to make a fight" has been generally accepted as a self-evident fact, but history has been written as a consequence of the evolution of the idea that two are better for council than one. In early times, one, the Chief or King, constituted the whole council ; he was autocrat ; he decided for all ; no second voice was needed ; no second voice was at the time demanded. But with the growth of self-consciousness, of individuality, in the units of the ruled masses, there arose in the most advanced a strong and urgent desire to take a part in coming to conclusions and issuing commands, the result being the co-operation in council, first of the nobility, and later, as the power of the middle class grew, of the 'common people'. The struggle for a share in the management of the State by both these 'Lords and Commons' was accompanied by a rapidly diminishing power in the person of the King, consequent on the increasing understanding which each unit had of its own legitimate status. This naturally caused each to think less highly of a power which stood on no greater right than heredity. Hence in these days we find the newest and most advanced countries have abolished the office of Kingship entirely.

Further, men's minds are beginning to grow more conscious of the unity and brotherhood of all men. Since science has begun to preach the evolution of man, of each and every man, from the same lowest form of life, and through the same media, a levelling down on one side, and an ennobling on the other side, of class distinctions, is rapidly taking place in all thinking men's minds, and this at a time when the advantages of compulsory education are making it possible for a continually increasing number of people to formulate their thoughts, and to give them adequate expression. Not for much longer can mankind allow itself to be divided merely into the two classes of the rich and the poor, the nobility and the commons, the exploiters and the exploited. The time is fast coming when no man shall be called common, for each equally possesses the divine right of Kingship in his own person. This phase of self-consciousness is bringing in its train true reconstructive schemes of government ; it is

making possible socialistic propaganda, the teachings of which could not take root and grow as they are doing, were the soil not ready. Many signs now indicate the diminishing power of such an arbitrary 'two in council' as is produced by separating those who have a 'handle' to their name from those who have not ; or, in the newer countries, those who have made great piles of money at the expense of their brothers and sisters, from those who are only the workers—plutocracy *versus* democracy.

This is the rationale of the present movement in England towards the abolition of the House of Lords, and it is significant that it is at the same time that a new voice is being raised as claimant to that place as second in council which will eventually be vacated by the aristocracy as such. Movements like these always overlap one another in point of time, and it will be only *pari passu* with the diminution of power in the older force that the increase in the new will take place.

In modern history, till these days, the western world has been under the dominion of the power of *force*. Kingdoms have been annexed by *force of arms*, victories have been gained by sheer physical force of numbers, by strength in the art of butchery. But now there are signs in the times that diplomacy not physical force, the pen not the sword, the mind not the body, is to be the weapon of offence and defence in the campaigns of the nations.

This is really indicative of the *change of plane* of the whole field of practical politics, and it is another proof that an Age is coming to an end, and that a New Age is beginning, though the transition period must necessarily be an extended one in the protracted yugas through which the world is now passing. When force reigned, it could be wielded only by those who were physically strong enough to do so, and as Nature has made one sex—the masculine—more powerful bodily than the other—the feminine—all council, all law-making, all the art of government, was administered by men, to the entire exclusion of women.

But while force pertains specially to the male, mind is a common property of both men and women ; and in this new government by mind, both can demand an equal share. Now this is just what is happening ; the time is ripe, the world's thought is softening, the minds of men are uniting so as to band their one sex into a unity of

brotherhood without class distinctions ; there is being left only 'one in council' ; there is again being formed an autocracy, this time of sex. But Nature works as a duality in this world of manifestation ; only through the union of masculine and feminine can the manifestation continue ; and it is at this crisis that the Unseen Helpers of the Race-evolution have inspired a certain band of women to sound with no uncertain note their demand for enfranchisement, their claim to the right of a full and equal share in the government under which they, as well as men, live, and work, and think.

The creation of masculine and feminine did not start with the creation of Adam and Eve, the human species. The duality of sex is a concomitant of all organic creation, of all evolution ; but this duality is an equality of two distinct qualities, not one a superior, and the other an inferior division. Such complementary qualities can, however, only be shown under an equality of condition, and this latter is what has been lacking so far.

The growing sense of responsibility that has been arising in women as self-conscious individuals is causing such a demand for equality of opportunity with men as has not been heard before, and such a burning question has this enfranchisement of women become that till it gets some satisfactory answer it will never be silenced.

The need for the feminine element in all departments of life is continually becoming more pronounced. In religion, this is shown by the increasing honors which are being bestowed on the Virgin Mary by the Roman Catholic Church ; while in Protestant sections of Christianity this need for the feminine presentation of the Godhead has been felt and expressed by Christian-Scientists, who always use the dual appellation, Father-Mother ; and there is a growing tendency in all Protestant communities to draw more and more attention to the feminine qualities of the Holy Spirit, the feminine Person in the Trinity. In Philosophy, in Art, in Music, there is a reaching out to the mystical, the beautiful, the imaginative, the emotional, the intuitive, rather than the pessimistic, the realistic, the cold, the intellectual ; in short, the World-Mind seems to be seeking to manifest itself specially in a feminine vehicle, instead of in the masculine form which it has honored so long. This is the swing of the pendulum of evolution which may not be interfered with, and

the will of Cyclic Change cannot be frustrated. Accordingly, in the world of politics, one will find that as the divisions between the various classes of the masculine portion of the electorate disappear, a new division of the council will arise composed of women and their representatives ; the government of the nation will then be controlled by men and women, the fundamental duality of the world, and it will only be when the perfect equilibrium of these two shall be accomplished that the true Marriage Feast shall be made ready, that the beginning of miracles shall take place, that the transformation of the water which purifies into the wine which nourishes and stimulates shall be effected.

That one sex can possibly know equally and cater for the requirements of two is an illogical position that must strike an impartial judge. It is anything but practical politics which allows men to legislate on all questions which affect women and the conditions under which they live and work, while at the same time women are available to act in conjunction with them. It might be different if women were ignorant, uneducated slaves ; even then, men's laws should be aimed at freeing such a class of society, for no body of individuals can remain in a degraded condition without having a bad effect on the whole community. Imagine the present conditions reversed, the feminine sex alone laying down the law for *all men* as well as for themselves. The very thought seems absurd, yet this is the position which men arrogate to themselves without the faintest blush for their temerity. Even when they are reminded of their autocratic position, they cling all the more tenaciously to it, urging that they are entirely dominated by feelings of chivalry when they maintain that women must not be allowed to enter politics, by this excuse inferring a different law for men and women, an idea which brings untold evil in its train. This law takes it for granted, either that man is so superior to woman that he can touch pitch and not be defiled by it, as—being the weaker vessel—she would undoubtedly be ; or that man is an inferior race, to whom alone the dirty work should be given, and instead of aspiring for the companionship and co-operation of those who might elevate them, they presume to dictate conditions, oftentimes lowering and degrading to those whom they think more refined than themselves ; thus showing how unreal is this so-called chivalry, this regard for the 'better half' of the race.

True regard for women should show itself in opening the doors of political freedom and sex equality through which so many women are desirous to pass, rather than in compelling these same women to force these doors back against their so-called protectors, who with all their power are holding them closed against them.

Never will peace and human nature meet
Till free and equal man and woman greet
Domestic peace.

For many centuries women have been content to fill an unacknowledged place as capable, thinking citizens. They have acquiesced in man's admiration of them as play-toys, as things of beauty, but not of State value. But the time has come, as was inevitable, for woman to awaken to her true importance as an individual, who possesses power and knowledge sufficient to justify her demanding an individual's share in the nation's housekeeping. The essence of all politics is that they be practical means to a practical end.

In this sphere of practicality, who gains a greater training in economy, in forethought, in ways and means, in details, than a housewife? She has faithfully served a long apprenticeship in 'little things', and now that she is seeking to extend her sphere of influence, she may still be trusted. He who best knew human nature said truly: "He that is faithful in that which is least is faithful also in much." The experience of women would be invaluable in dealing with such practical schemes as education, pensioning, or housing, for their daily lives touch all these problems in a practical and constructive way. Those men who are most imbued with earnest desire for practical and fully representative government are welcoming the proffered co-operation of women in their councils; they have recognised and appreciated their services in the homes, and they know their help and advice will be well worth having.

The enfranchisement of women is the most important political movement of modern times; and it is, on the physical plane, only a symbol of the entry, on the mental plane, of the intuition to share in the operations of the intellect; and through the intuition the soul will be able to function and eventually spiritualise the materialistic tendencies of the age. Though it is, in truth, one of the gravest crises in this age, it has been passed through in other countries without martyrdom or bloodshed, and its results have already proved advan-

tageous to the peoples of those countries. But in England and America, strongholds of force, materialism, and selfishness, the legalised freedom of woman to serve her country must be expected to be wrung from those in power only after years of great tribulation.

This world is the school of life wherein the individual soul learns to unfold its divine knowledge. That soul, like its spiritual essence, is sexless; and whatever form it animates, its greatest necessity is opportunity. Opportunity alone makes it possible for the individual to develop. No one is ever really able to rise to all the responsibility that is his or hers; yet the soul is ever seeking fresh responsibilities, and opportunity is its greatest educator.

Men are doing women a much deeper wrong than is apparent on the surface, in debarring those who have the same qualifications as themselves from the opportunity for which so many of them are clamoring, and denying them the responsibilities which so many women are eager to shoulder. They are retarding the growth of souls; they are battling against the Evolution-Spirit in the individual and in the race, and this can only result in harm to themselves.

Would that the philosophy of the duality of sex, working together under exactly the same opportunities, each free to choose that which is best suited to its quality and temperament, were generally recognised by both men and women! Then would men no longer arrogate to themselves supremacy—nay, rather, autocracy—in council; then would women awake to their responsibilities as souls, individuals, citizens; and, opportunity being open to them, knowledge and power would soon follow, and, with such a union of the fundamental forces in life, politics would become truly practical all round.

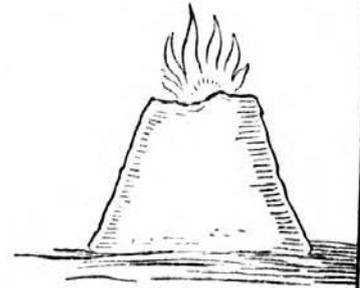
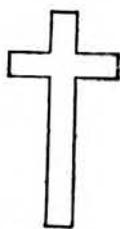
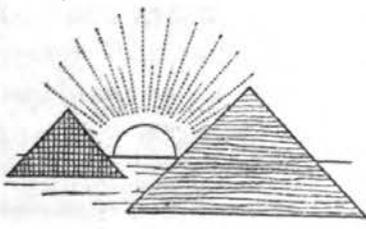
Such is the intensity and breadth of the force in Great Britain at present demanding the enfranchisement of women, and the abolition of sex-disqualification, that mere human masculine opposition can no longer withstand it. Another Independence Day must soon be celebrated, and all the world will be the gainer by it.

M. E. COUSINS.



COMPARATIVE
.. RELIGION ..

PHILOSOPHY & SCIENCE



ZENNA AND DHYĀNA.

NOW that there has at last appeared a fairly detailed paper on the history and principles of the Zen Sect of Buddhism (see my review on p. 83.), the time seems to have come to answer a question of considerable interest.

It is well known that in the countries of the so-called Southern Buddhism, the practice of Jhāna (Dhyāna) has been neglected to such a degree that probably not a single monk can be found nowadays who could teach it in a fairly satisfactory manner. Only one book on it, a small tract in Sinhalese, has been discovered, and so little could the discoverer (the Rev. Dharmapāla) and the members of the Order make out of it, that the former applied for an explanation, to Professor Rhys Davids, who, consequently, published the text (*Yogāvacara's Manual*, the first book in Sinhalese printed in European characters) with an introduction which, though as interesting as everything which comes from the pen of this eminent scholar, is not much more than another confession of our sad helplessness in the field of Buddhist mysticism. Perhaps we would not mind it so much, if the references to Dhyāna were only few. But the sacred literature is full of them. So we cannot possibly give up our search, but must try to continue it somewhere else. And where else could we expect to meet with a fuller answer to our questions than in that unique sect of Mahāyāna Buddhism, the very name of which shows that it must have preserved the practice of Dhyāna ?

In the Zen Sect, Dhyāna (Pāli *jhāna*, Japanese *zenna*) is the one important thing. What, then, does it teach about the four Jhānas, the eight Vimokhas, the ten Kasiṇas ? I am sorry to answer : nothing at all ; and I write this little essay merely in order to show how a great hope, which many others are likely to have shared with me, has broken down.*

The Dhyāna practised by the followers of Zen consists in nothing more than quietly sitting down for a certain time with the greatest possible emancipation from outer influences, and meditating on some ' ko-an ' or magistral case. A regular training of this kind is said to

* Of course, I do not mean to say that this is the last hope ; for Mahāyāna has other sources little known as yet ; nor do I think that we could, even in the best case, expect to find anything more than an outside view, so to speak, of the mystical phenomena.

lead at last to spiritual enlightenment and the comprehension of the inner spirit of Buddhism. A few ko-ans may be repeated here :

When Shên Kuang came to Bodhi-Dharma, (the first Zen patriarch in China) he asked him to have his soul pacified. "Dharma then answered : 'Where is your soul ? Bring it out before me, and I shall have it pacified.' Shên Kuang said : 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed : 'I have pacified your soul.'"*

"A monk asked Dozan (A.D. 806-869) : 'Who is the Buddha ?' And the master replied : 'Three pounds of flax'."

"Rinzai (who first brought Zen to Japan) once delivered a sermon before a gathering of his disciples, in which he said : 'Upon this mass of red-colored flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates. Those who have not yet realised this, behold, behold !' A monk came out of the rank, and asked : 'Who is this untitled true man ?' The master then descended from the chair and took hold of this monk, saying : 'Speak, speak.' The monk faltered ; whereupon, releasing him, remarked Rinzai : 'What a worthless stuff is this untitled true man !' And he returned to his room."

In a little book by B. Furuya† the twenty Ko-ans recommended are of a somewhat different kind, *e.g.* :

- (3) Do you hear the voice of your single hand ?
- (6) Put out the light which is a thousand miles off.
- (8) The dead man carries the coffin having the living man inside.
- (9) The wood man goes out at mid-night putting on shoes, and a stone woman comes back in the morning putting on her bonnet.
- (12) Stop the boat sailing far over yonder.
- (14) On the branches of a plum-tree which does not bloom, sings sweetly the nightingale without making any noise.
- (17) See without seeing, hear without hearing, walk without walking.

But there are also some among them which remind one of those given by Suzuki, *e.g.* :

* This refers to the doctrine of the Not-Self (*anattā*).

† *The Path of the Adept*. Printed by the Yokohama Bunsha, 1901.

(19) What is Buddhism ? Nothing but a fist !

“The solution of these problems must be entirely by means of the heart, not by word, nor by theory, nor by reason.”

In the same book the posture to be adopted for Zenna is described as follows :

“Put your right leg on the thigh of the left leg, and place the left leg on the thigh of the right leg. Then put the right hand with its back on the left leg, and place the left hand in the same way over the right hand. Then allow the tips of your thumbs to come into contact.* You must keep perfectly straight. Firmly close your lips, and place your tongue in the upper jaw, as if about to pronounce the letter “ I ”. Half shut the eyes, and keep the tip of the nose in sight. Breathe as slowly as possible, as if scarcely breathing at all.”

This sounds exactly as if a trance or hypnotic state is to be brought about (note especially ‘keep the tip of the nose in sight’) and is originally, no doubt, a borrowing from Indian Yoga. But Zenna, though it is Yoga in a certain sense, is entirely different from the *Buddhist* Yoga recorded in both the Pāli and older Samskr̥t literature of Buddhism. This becomes evident by the following reflexion.

In Buddhism each of the innumerable Cakravālas, or universes, is thought to consist of three large spheres called Avacaras, Lokas or Dhātus which rise one over the other †, and each of which again consists of several storeys, viz. :

(1) *Kāma-loka*, or ‘lust-world,’ comprising the inhabitants of hell, beasts, ghosts, elementals, men, and, finally, six kinds of deities or angels (among them, as the lowest class but one, the thirty-three Vedic deities.)

(2) *Rūpa-brahma-loka*, i.e., ‘Body-ideal-world,’ with sixteen kinds of deities which, though free from sensuality, are still bound to the category of *rūpa*.

(3) *Arūpa-brahma-loka*, i.e., ‘Bodiless-ideal-world,’ with four kinds of purely spiritual higher beings.

Now the Buddhist conception of Yoga is that by the Jhānas (Dhyānas) and Vimokhas (Vimokṣas) one can gradually transfer one’s mind to each of the higher Lokas [until by Saññā-vedayita-

* This is, I believe, in order to close the *prāṇic* stream which is constantly coming forth from the tips of the fingers.

† In *Milindapañha* (III, 7. 4) this order of rank is also a spatial order, but no such allusion is known to me from the older literature.

nirodha one passes beyond all of them] and that there is, as a rule, a chance of being reborn in just that plane up to which one was able to raise one's mind in Yoga.

By the way I must observe here that the word Yoga in its technical sense is not known in the Piṭakas.* The various kinds of spiritual exercises are, as a rule, named separately. Only the four Jhānas and four Arūpa-vimokhas (see below) are sometimes collectively called the eight Samāpattis.†

The planes and states of trance correspond with each other in the following way : ‡

II. Rūpa-brahmaloka.

[1. Brahmakāyikas.]§					
2. Brahmāpārisadyas,	attainable through the first degree of				} the first Dhyāna.
3. Brahmāpurohitas,	"	"	second	"	
4. Mahābrahmas,	"	"	third	"	
5. Parīttābhas,	"	"	first	"	} the second Dhyāna.
6. Apramāṇābhas,	"	"	second	"	
7. Ābhāsvaras,	"	"	third	"	} the third Dhyāna.
8. Parīttas'ubhas,	"	"	first	"	
9. Apramāṇas'ubhas,	"	"	second	"	
10. S'ubhakṛtsnas,	"	"	third	"	
[11. Anābhṛakas.]					
[12. Puṇya-prasavas.]					
13. Vṛhatphalas,	"	"	first	"	} the fourth Dhyāna.
14. Asaṃjñisattvas ||	"	"	second	"	

* In the passage alleged by Professor Rhys Davids as an exception to this statement (loc. cit. p. XVI) viz., *Majjh. Nik.* 69 (*Gulissāni-suttanta*), *yogo karaṇīyo* means simply *udyamah kartavyah*, as is evident from both the preceding and the following section. Similarly in *S'vet. Up.* I (which is no doubt older than the following *Adhyāyas*) *dhyānayogānugāh* may simply mean : 'having followed the practice of Dhyāna.'

† This is of some importance to the historian of philosophy. For it shows a state previous to that of the Yoga-Sūtras. We may be quite sure that, if any such Sūtras or any philosophy with this name existed, they would have been somehow alluded to in the Piṭakas.

‡ I cannot exactly say how the three lower Vimokhas correspond with the planes of the second Loka, but, of course, there must be another way through it, or its higher storeys, beside and after the Jhānas. Just so the Cetovimuttis (except the lower ones, which go with the fourth Jhāna, etc., and the highest, Animitta-cetovimutti, which, like the eighth Vimokha, leads beyond time and space) and certain Samādhis are another way, beside Vimokhas 4—7, to the planes of the highest Loka. The so-called Appamāna-cetovimutti extends from No. 15 of the second to No. 2 of the third Loka. It is, however, a question open to doubt (and likely to be negated after a comprehensive examination of the whole material) whether each of these items has been taught by the Buddha himself. In the following list I give throughout the Samskr̥t form of the names, as found in the Northern texts, because it is likely to be better understood by my readers than the Pāli names. The names in brackets are missing in the South. The term Cetovimukti seems not to occur in the Northern texts, but a Citta-vimukti is well known in the philosophy of Rājayoga.

§ This is perhaps only a collective name for the following three classes.

|| This class is often omitted in the northern texts in order to make also the fourth Dhyāna threefold (Anābhṛakas, etc.).

15. Avṛhas,	} pañca-s'uddhā- vāsa-bhūmi of the Anāgāmins.	"	"	"	} lower Cetovimuktis, Vimokṣas, and Samādhis [or, the fourth Dhyāna.]
16. Atapas		"	"	"	
17. Sudṛś'as		"	"	"	
18. Sudars'anas		"	"	"	
19. Akaniṣṭhas		"	"	"	

III. Arūpa-brahmaloka.

1. Ākāś'ānanty'āyatana, attainable through the fourth Vimokṣa.
2. Vijñānānanty'āyatana " " " fifth "
3. Ākiñcany'āyatana " " " sixth "
4. Naivasamjñānāsamjñ'āyatana " " " seventh "

Only the Jīvan-mukta can go beyond even the last of these planes, but it is a mystical jump rather than a step, for it leads out of everything imaginable even by the highest consciousness. It is performed through Animitta-cetovimukti.

Now, what do Zen Masters think of this stupendous system ?

Says the Lord Abbot of Kamakura, one of the most revered Zen teachers of this time :

"Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyāna practice. Their conception of the eightfold dhyāna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyāna, they enter into different stages of samādhi. They (1) come to think that they are lifted up in the air like a cloud ; (2) they feel the presence of some indescribable luminosity ; (3) they experience a supernatural joy ; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror ; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space ; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves ; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs ; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samādhi. But, according to Buddhism, all these visionary phenomena as the outcome of dhyāna are rejected, for they have nothing to do with the realization of the religious life. In the 'S'urāngama Sūtra' fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyāna has to guard himself, and among them we find those psychical aberrations mentioned above."

The *Sūramgamasamādhi-Sūtra* * is not available in either Samskr̥t or Pāli, but only in Chinese and Tibetan.† Supposing, however, the above statements to be correct, one may declare without hesitation that it is a fabrication of some Mahāyānist sect.‡ The fifty abnormal conditions may be an enlarged list of the forty *Kammaṭṭhānas* recommended in Pāli books, and the eight stages of *Samādhi* distinctly refer to the *Jhānas* and *Vimokhas*.

A more sweeping condemnation of nearly the whole system of ancient Buddhist Mysticism is hardly imaginable, and, this being the view not only of the Abbot of the oldest Zen monastery in Japan, but likewise of Mr. Suzuki who quotes the whole passage, we cannot help thinking that it is the general opinion of the Zen sect.

This is certainly such an amazing result that we cannot at once acquiesce in it. There are at least two more questions connected with it which demand an answer :

(1) May not the practice of the *Dhyānas*, etc., have *died out* in the Zen Sect, just as it died out in the South, or may it even have been *rejected* from the beginning ?

There seems to be this possibility. For we have to remember (1) that with the death of Hui Nēng (713 A.D.) the ancient patriarchal system was destroyed in favor of a principle of individualism which was able to abolish almost everything it did not like ; (2) that during the T'ang dynasty the Zen Sect "developed along its own peculiar line, and became thoroughly Chinese" (Suzuki, loc. cit. p. 17. That means something, if we compare a little the Hindu with the Chinese mind) ; and (3) that the part which Mysticism played in the *doctrine* of the Buddha was, after all, only a subordinate one. Professor Rhys Davids, after having discussed the question of the importance attributed in Buddhism to these spiritual exercises, says (loc. cit. p. xxviii) :

"The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the order. But that it was a small, and that not

* This, of course, is meant here, and not the famous *Sūramgama-Sūtra* which professes the very opposite standpoint ; see Beal, *Catena*, p. 817, sect. 27.

† There is also a fragment of it among the East-Turkestanian materials now being deciphered by Professor Leumann. The *Sūtra* was "translated" into Chinese by Kumārajīva in A.D. 384—417 (Nanjio's List, No. 399).

‡ There was a tendency in Mahāyānism to condemn the *Dhyānas* as selfish.

the highest and most important part ; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsuvihārā). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty-seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirvāna in the mere practice of the four Jhānas is considered a deadly heresy.* So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them."

This is quite correct. But the fact remains (and it is not so unimportant as to be omitted in a serious discussion) that the Buddha, according to the Nikāyas themselves, was throughout his life a diligent practiser of the Dhyānas. There may be some doubt as to whether he practised *all* the kinds of Yoga mentioned in the Piṭakas as parts of his system, but the four Dhyānas he did practise without any doubt. They stand at the beginning as well as at the end of his holy career.

In the *Mahā-Saccaka-Sutta* of the *Majjhima-Nikāya* the Buddha himself tells us (in almost literal agreement with the corresponding passages of the Saṃskṛt work *Lalita-Vistara*—a sign of antiqueness) that, after having at last understood the futility of mortification, he remembered having once entered the first Jhāna.

"I remember that once, while my father Sakka was busy, I was sitting in the cool shade of a Jambu tree, and there, aloof from sensuous appetites, aloof from evil ideas, I entered into and dwelt in the first Jhāna wherein conception works and thought discursive, which is born of solitude, and full of joy and ease.† Might not *that* be the way to enlightenment? And, Aggivessana, the well-founded knowledge arose in me : ' This is the way to enlightenment '. So he decides to take food again and practise the Jhānas. Sitting under the Bodhi tree he masters them one by one, and, *having passed through the fourth Dhyāna obtains enlightenment.*"‡

* See the last four of the 62 great heresies in the *Brahmajāla Sutta*. (The above-mentioned *S'urāngama Sutta* is very likely due to a misunderstanding of this text. O.S.)

† Comp. C. Rhys Davids, *Dhammasaṅgani*. This seems to be the most exact translation of these terms hitherto given.

‡ Similarly *Buddhacarita* (IV 1, 2) :

Tato Māra-balam jivā dhairyeya ca s'amena ca |
Paramārtham vijjñāsuḥ sa dadhyau dhyāna-kovidāḥ ||
Sarveṣu dhyāna-vidhiṣu prāpya cais'varyam uttamam |
Sasmāra prathame yāme pūrvajanma-paramparām ||

And in the famous *Mahā-Parinibbāna-Sutta*, on the other hand, the Master's passing away is described thus :

" Then the Blessed one entered into the first Jhāna. And leaving the first Jhāna he entered into the second Jhāna. And leaving the second Jhāna he entered into the third Jhāna. And leaving the third Jhāna he entered into the fourth Jhāna. And leaving the fourth Jhāna he entered into the sphere of Unbounded Space. And leaving . . . he entered into the sphere of Infinite Intellection. And leaving. . . he entered into the sphere of Nothingness. And leaving . . . he entered into the sphere where there is neither Perception nor Non-Perception.* And leaving . . . he attained at the Cessation of Perception and Feeling.

Then the venerable Ananda said to the venerable Anuruddha : ' Completely-extinguished (parinibbuto), O Lord Anuruddha, is the Blessed One.' [To which the latter answered :] ' Not yet, Brother Ananda, is the Blessed One completely-extinguished. He has attained at the Cessation of Perception and Feeling.' Then the Blessed One left the state of Cessation of Perception and Feeling and entered into the Sphere where there is neither Perception nor Non-Perception. And leaving.....he entered into the Sphere of Nothingness. And leaving.....he entered into the Sphere of Infinite Intellection. And leaving.....he entered into the Sphere of Unbounded Space.

And leaving.....he entered into the Fourth Jhāna.
 And leaving.....he entered into the Third Jhāna.
 And leaving.....he entered into the Second Jhāna.
 And leaving.....he entered into the First Jhāna.
 And leaving.....he entered into the Second Jhāna.
 And leaving.....he entered into the Third Jhāna.
 And leaving.....he entered into the Fourth Jhāna.

And in the moment he left the Fourth Jhāna The Blessed One was completely extinguished (parinibbāyi.)"

In the Burmese Life of the Buddha † Parinibbāna follows the eighth step, ‡ and the account opens in the following remarkable way :

" As a man who is about to undertake a long journey takes an affectionate farewell of every one of his relatives and friends, and fondly embraces successively all of them, *Buddha likewise wished to*

* Here I have again adopted Mrs. Rhys Davids' translation, loc. cit. p. 71. fl.

† " *The Life or Legend of Gaudama the Buddha of the Burmese,*" by the Rev. P. Bigandet.

‡ This is rather an abbreviation of the original account no longer understood in its fullness. It seems to be in keeping with the view of some followers of the Uttarā-pathaka Sect and others (refuted in *Kathāvatthu* XXII, 3), viz., that the dying Arhat is *ānañje phito* i.e., in the fourth Arūpa-vimokha?. The Samskr̥t biographies (*Lalitavistara*, *Buddhacarita*) unfortunately only comprise the youth of the Buddha up to his enlightenment and first sermons.

visit for the last time the abodes wherein his soul had so amorously dwelt during his long and lofty mental peregrinations. He entered into the first state of dhan, then the second," etc.

I believe that this is enough to show that, if the practice of the four Dhyānas and related exercises has been abandoned by the followers of Zen, their justification for doing so is at least doubtful.

(2) Zen pretends to be "a special transmission outside the canonical teaching of the Buddha," to have transmitted the *spirit* of the Buddha—"that is, his enlightened subjectivity, through which he was able to produce so many sacred books" (Suzuki, *loc. cit.*, p. 19, 20). How to account for this tradition?

A transmission outside the canon. Does not this suggest the idea of a man who tried but could not find the doctrines of Zen in the sacred books? One needs only read a few pages, *e. g.*, in Tāranātha's *History of Buddhism*, to see how tradition was managed among the Mahāyānists, and how easily it was possible that a man who was disgusted with the dialectic tendency of so many Buddhist Ācāryas, felt inspired one day by the spirit of the Buddha and founded a new sect with a secret doctrine, or rather practice, altogether opposed to intellectualism, a teaching unknown hitherto, but *bonā fide* believed to be a direct after-vibration of the Buddha's spirit.

And this supposition is strengthened, if we consider that the only innovation in this sect was its method of Dhyāna, its philosophy being in keeping with general Mahāyāna ideas (see my review, p. 85); that other Mahāyānists developed other kinds of Dhyāna absolutely unheard of in the Zen Sect (provided Mr. Suzuki's account is complete) as well as in the ancient Piṭakas, but quite as much believed, by their practisers, to be genuine teachings of the Buddha; that other sects too begin their *paramparā* with Mahākāśyapa,* etc.

If, however, we hold the other view, *viz.*, that Zen practice was started by the Buddha himself, we are in a very difficult position. How, can we explain that the practice by means of Ko-ans, but not that of the four Dhyānas, the Vimokṣas, etc., was kept secret? For, those who *knew* how to use the Ko-ans, became enlightened,

* Who gives, in the *Mahā-Gosīṅgasaḍḍa-Sutta*, a detailed description of his ideal, which is that of an *āraṇṇaka*, i.e., a (Buddhist) hermit living in the forest.

and those who knew *not*, could make absolutely nothing of them. But the Dhyānas, etc., were open to many misunderstandings, and the little said about them, but constantly said, could very well lead to a *false* practice of Yoga. There are, in the Buddha's doctrine—such as we know it through the Piṭakas—a few very hard points (*e.g.*, the Pratīya-Samutpāda) of which no proper explanation is given, though it doubtlessly existed, and which consequently gave rise to a great variety of sectarian opinions, but of all such teachings at least the *names* are mentioned over and again. Why is there no trace of a Ko-an in the Nikāyas nor any allusion to the Sect in the Abhidhamma lists ?

A little more light on such questions may perhaps be expected of other Zen teachers who have not yet spoken to the world. We are told that of the two sects, Rinzai is "more speculative and intellectual," while Sodo "tends towards quietism." Surely Mr. Suzuki belongs only to one of these sects, and it would be but human if he had neglected the other standpoint. May I hope that a friend of mine—a learned Zen priest, whom the Central Hindu College at Benares has the good luck of keeping in its shelter—will be induced by these lines to give us the explanations we want ?

In concluding my essay, I should like to call attention to an interesting parallelism : Hinduism has two kinds of Yogins (corresponding with two kinds of Dars'anas), *viz.*, (1) those who aim at a direct 'union' with the Absolute, and (2) those who believe in a gradual ascension to higher planes. Buddhism is of opinion that some people can reach the goal without the Dhyānas, whereas to others these are a valuable, if not necessary, help. The Zen Sect, finally, (provided we are rightly informed) has kept the mystical jump only, *i.e.*, the sudden enlightenment following a series of unsuccessful runs.

DR. F. OTTO SCHRÄDER.

THE IMPERISHABLE LAND—AIRYĀNA VAĒJO
ACCORDING TO ZOROASTRIANISM.

(Concluded from p. 40.)

“ THEN, when that man becomes thirty years old, he confers with the archangels, the good rulers and good providers ; on the morrow, in the daylight of the day, it is moreover manifest, when the embodied existence is thus undistressed—without a Kai and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made his own self apart from the affairs of the sacred beings) and is produced full of life—that it has become extending and remains again great in various places in Irān-vēj, where the good Daiṭi is.”*

This refers to the condition of man when he conferred, or was in direct communication with, the yazatas or angels, *ḍevas*, when man was neither deaf nor blind to the celestial existence, and could either see or hear, so to speak, the divine beings ; or, as H.P.B. says, “ whose life and food they [men] had once shared.”

“ The first of the good lands and countries which I, Ahura Mazḍa, created, was the Airyāna Vaējo, by the good river Daiṭya. Thereupon came Aṅgra Mainyu, who is all death, and he counter-created by his witchcraft the *serpent* in the river and *winter*, a work of the *Ḍevas*. There are ten winter months there, two summer months ; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, with the worst of its plagues. The second of the good lands and countries which I, Ahura-Mazḍa, created, was the plains in Sughḍha. Thereupon came Aṅgra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaiṭya which brings death to the cattle.”†

Writing on the sidereal and cosmic glyphs, our revered Teacher H. P. Blavatsky gives us a very satisfactory explanation of the “ Serpent ” referred to above. It also explains the antiquity of this most ancient religion and its records :

“ But, one ought to discriminate between the characters of this symbol. For instance : Zoroastrian Esotericism is identical with that of the Secret Doctrine ; and when, as an example, we read, in the

* *Dinkard*, vii, 60. This Daiṭi is the Avesta Daiṭya, also considered to be “ a mythic river in Irān-vēj ” (*Bund.*, xx, 13) ; “ a favorite place for religious rites,” see Yt. v, 17, 104, 112 ; ix, 25, 29 ; xvii, 45, 49, 61. Or it may be merely *maya-i-shed*, “ brilliant water. ”

† *Vendīdād*, i, 3-4.

Vendīdād complaints uttered against the 'Serpent,' whose bites have transformed the beautiful, eternal spring of Airyāna Vaējo, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the North Pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*, hence the eternal spring of Airyāna Vaējo by the good river Daitya had disappeared, and 'the Airayān Magi had to emigrate to Sagḍiani'—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the 'land of bliss' of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Āryans of the post-diluvian age could, of course, hardly recognise the mountains on the summits of which their forefathers had met *before the Flood*, and conversed with the pure 'Yazaṭas' (celestial Spirits of the Elements), whose life and *food* they had once shared. As shown by Eckstein (*Revue Archæologique*, 8th year, 1885), the *Vendīdād* seems to point out a great change in the atmosphere of Central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighborhood of the Kara-Korum chain.†

Ages thus pass away and a cataclysm is fore-ordained, when those who were in charge of the great scheme of evolution were warned, and arrangement was made to transfer the Jīvas to a safe ground. We read in the *Vendīdād* :

"The Maker Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good river Daitya, called together a meeting of the celestial Gods. The fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daitya, called together a meeting of the excellent mortals." "To that meeting came Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good Driver aiṭya; He came together with the celestial Gods. To that meeting came the fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daitya; he came together with the excellent mortals." "And Ahura Mazḍa spake unto Yima, saying: 'O fair Yima, son of Vivanghaṭ! Upon the material world, the fatal winters are going to

* Symbolised by the Egyptians under the form of a serpent with a hawk's head.

† *The Secret Doctrine*, vol. ii, p. 356.

fall that shall bring the fierce, foul frost; upon the material world, the fatal winters are going to fall, that shall make snow flakes fall thick, even Aredvi, deep on the highest tops of mountains.'"^{*}

Here we see a meeting of Ahura Mazḍa, Yima, the celestial beings, and the 'excellent mortals.' A place where the 'excellent mortals' could join the celestial beings could not be gross or earthly. There is a clear reference in one of the quotations of the *Bundahiṣh* above that in those days men could confer with angels and arch-angels, as the bodies of the former were not as gross as they are to-day and it is possible that the finer matter of the human forms could easily respond to the glorious and shining matter of the angels during that period of the 'golden age.' In the personification of 'fair Yima, son of Vivanghaṭ,' we see Yama, the son of the Hindū Vai-vasvaṭa. Does not this account carry us to a period far beyond profane history?

The *Bundahiṣh* gives some clue about "innumerable waters and rivers, springs and channels, (that) are one in origin with those (are from those as a source); so in various districts and various places they call them by various names."† It may be remarked in passing that the "brilliant waters," called by the names of oceans, seas, lakes, and rivers, in Avesta and Pāhlavi works, can be taken as divisions and subdivisions of astral regions. Read in this wise we get better light from the Zoroastrian scriptures than that we had hitherto. If we place different Ṭaṭṭvas in juxtaposition with their respective super-physical counterparts, the oft repeated astral stands with water as below:

Earth	...	...	Ether.
Water	...	...	Astral.
Air	...	...	Manas.
Fire	...	...	Buḍḍhi.
Akasha	...	...	Aṭmā.

Here is a list of some of the Immortal Men, who have been watching humanity, and are privileged to have communication with the Immortal Land, which is humanity as it was in its pristine stage; where did then all these 'immortal' men come from? Immortality could never be achieved unless perfection were attained; and how could these men, who, having attained perfection, had

^{*} *Vendīdād*, Farg. 2.

† *The Bundahiṣh*, ch. xx, 33.

become immortal during the time, as some of our learned men make us believe, that humanity was in a savage condition and its ideas about God and nature were crude and primitive.

We have learnt from *The Secret Doctrine* that Manus and others had to appear upon this earth, who had completed their evolution in past manvantaras, to help mankind in their early stage. Either they may be Manus, or they were the "Sons of Yoga." Looking at the period at which these Adepts appear on the scene, we may not be wrong in estimating that some of these souls may belong to other evolutionary periods.

"The Dāraja river is in Irān-Vēj, on the bank of which was the dwelling of Porūshaspa, the father of Zarathusht."* We find "Zarathusht when he brought the Religion, first celebrated worship and expounded in Irān-Vēj, and Medyōkmāh received the religion from him. The Mōbads of Pārs are all traced back to this race of Mānūschihar."† If we grant a higher interpretation to the phrase herein mentioned, we will come to a better understanding of the above phrases. Zarathusht brought, or rather established, the Religion, the Universal Law, in this land, from whom came the Mobeds of Pārs, who must not be understood as their modern fallen descendants, but must be real Mobeds, Persian Initiates, who had received their inspiration from the original Zarathusht.

"And as to giving to the world," says H.P.B., "more information about the locality known as Airyāna Vaējo we need point but to the sentence in Fargard I, in which we find Ahura Mazda saying to Spiṭama, 'the most benevolent,' that He had made every land—even though it had no charms whatever in it—dear to its dwellers, since otherwise the 'whole living world would have invaded the Airyāna Vaējo.'" (v. 2). In a footnote she adds :

"Why do we find Zoroaster in the *Būndahiṣh* offering a sacrifice in 'Irān-Vēj'—distorted name for Airyānām Vaējo, and where or what was this country? Though some Orientalists call it 'no real country,' and others identify it with the basin of the Aras, the latter has nothing to do with Airyānām Vaējo. The last Zarathust may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyānām Vaējo (the true 'seed of the

* *The Bundahiṣh*, ch. xx. 32. † *Ibid.* xxxi, 3-4.

Āryas,' who were then all that was noble and true), which place is identical with the Shamballah of the Hinḍūs and the Arhaṭs, a place now regarded also as mythical. In Fargard II, Ahura Mazḍa calls together 'a meeting of the celestial gods,' and Yima, the first man 'of the excellent mortals,' in the Airyānām Vaējo—'in the far off lands of rising sun,' says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsis who have ears, let them hear, and—draw their inferences ; and perchance it may be also found that the Brāhmaṇas who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar."*

It is very curious, says H.P.B., in *The Secret Doctrine*, "that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born and dwelt at first in a country *beyond the ocean*, a proof of which had been given him in India by a learned Chaldean." He says : "The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky ; and it is in this land that man was created in and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits."

The twelve-legged horse of Huschenk was found on that continent, named the *dry* island.

The 'Christian topography' of Cosmas Indicopleustes and its merits are well known, but here the good father repeats a universal tradition now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a 'dry island' beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries in the *Secret Book of Wisdom* may become clearer.

"In the first beginnings of (human) life the only dry land was on the right end of the sphere where it (the globe) is motionless. The whole earth was one vast watery desert, and the waters were tepid . . . There man was born on the seven Zones of the immortal, the indestructible of the Manvanṭara."

In a footnote it is stated that :

"It is averred in Occultism that the land or island, which crowns the North Pole like a skull cap, is the only one which prevailed during

* *The Theosophist*, vol. iv., p. 242.

the whole Manvanṭara of our 'Round.' All the central continents and lands will emerge from the sea-bottom many times in turn, but that land will never change."

The commentary goes on to say :

"There was eternal spirit in darkness. (But) that which is darkness to the man of to-day, was light to the man of his dawn. There the Gods rested, and Fohat reigns ever since.

Thus the wise Fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon. Between the First and Second (Races) the eternal central (land) was divided by the water of life." This 'water' it is stated, is the blood or fluid of life which animates the earth, compared here to a living body. Man is microcosm and the universe is macrocosm.

It flows around and animates her (mother earth's) body. Its one end issues from her head ; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shamballah, which then (in the beginnings) was not yet born. For it is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes."

"Occult teaching corroborates, the popular tradition which asserts the existence of a foundation of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries ; and which is said to be found stored in the 'navel' of the earth."*

This fact is corroborated by *The Bundahiṣh* :

"Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean, with a mighty high wind therefrom, the Gulf of Saṭavēs drives away whatever is stench and whatever is pure and clean goes into the wide-formed ocean and the source Aredvisur ; and that flows back a second time to Puṭik." †

This is supported by Pāhlavi *Vendīdād* (V. 57) and *Zāḍ-Sparam*, (vi, 18). Now Puṭik and Saṭaves have some relation with Aredvisur, which has direct connexion with the sacred Mount Alburz, the Meru of the Pārsis, a 'mountain' so called belonging to Airyāna Vaējo and the North Pole. Of Puṭik it is stated that it is one of the three 'lakes,' the largest of them, "and the control of its flow and

* *The Secret Doctrine*, vol. ii. p. 399.

† *The Bundahiṣh*, ch. xiii, 10.

ebb is connected with the moon, and by its continual rotation, in coming up and going down, that of the moon is manifested. The wide-formed ocean stands forth on the south side as to Alburz, and the Puṭik stands contiguous to it and amidst it is the gulf (*var*) of Saṭaves, whose connexion is with Saṭaves [star] which is the southern quarter." *

How can we reach this land before we can attain Perfection ?

" . . . the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings* ; or by those who have the patience to wait for the good pleasure of *Simorghanke*, who promised that before she dies, she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devas will build between that portion of the 'dry island' and its severed parts.† This relates, of course, to the seventh race, Simorgh, being the Manvanṭaric cycle."‡

It is hinted above that this sacred land is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve wings. The crocodile and the hippopotamus were, it is stated, held sacred and represented divine symbols with the Egyptians. *The Book of the Dead* is the book of Egyptian Initiates, as an Initiate is a living dead, a physically dead man, so to speak, a 'mummy.' In chapter xxxii we see the 'deceased' advancing against four crocodiles and spearing one of them. Writing on the Great Pyramid, H. J. Van Ginkel says, in *The Theosophist* (June 1907) : "In some parts of the ritual much is spoken of the crocodile and much about the 'heart.' Of course, these words are always used symbolically. The 'crocodile' generally designates Manas, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the 'five-pointed' man. The five-pointed star—the symbol of the man ready

* Selection *Zād-Sparam* S. B. E. vol. v., part i, ch. vi, 15-16.

† The several parts must be Norway and other lands in the neighborhood of the Arctic Circle.

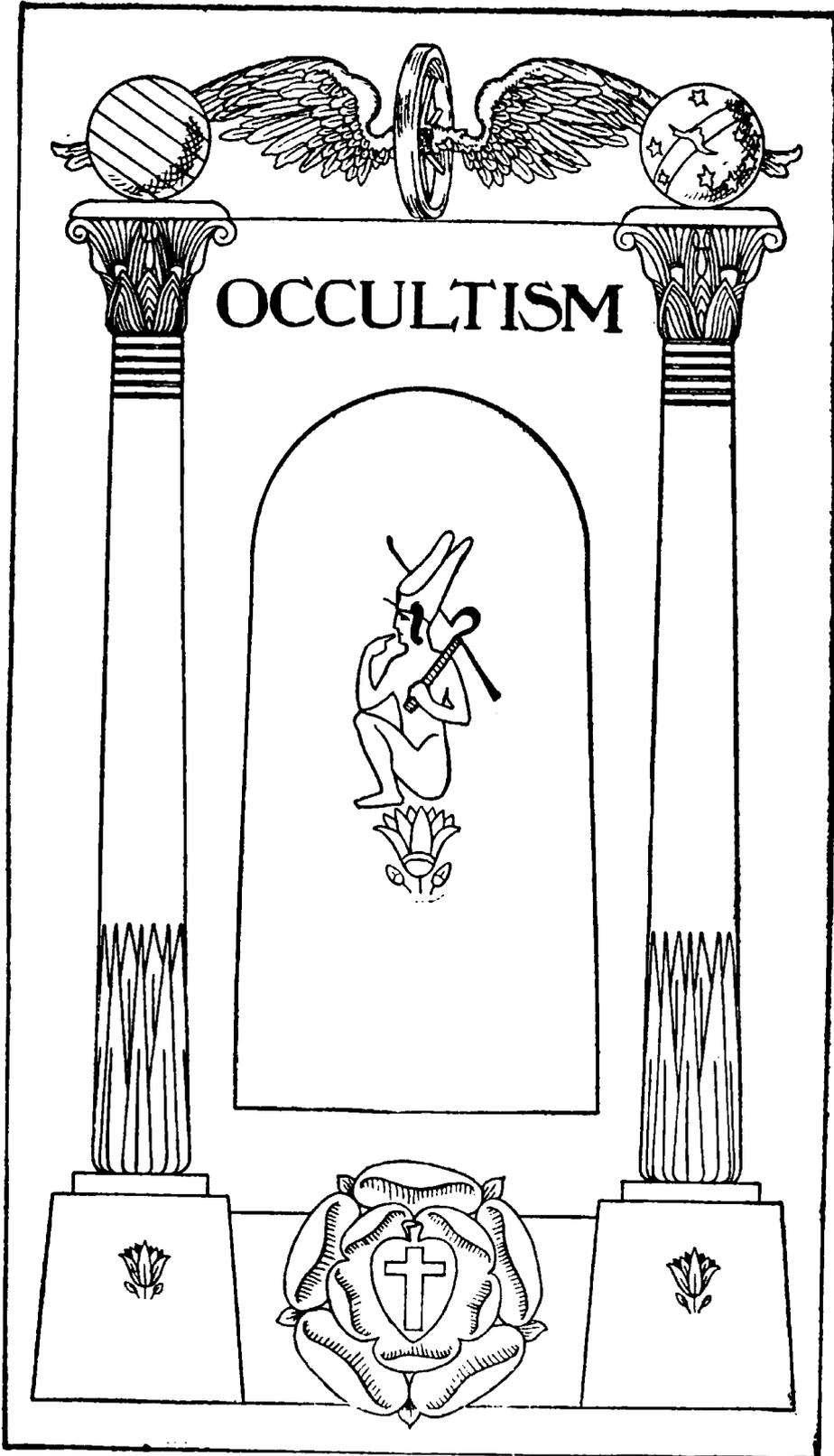
‡ *The Secret Doctrine*, vol. ii, p. 899.

for initiation—gave rise to the use of the crocodile-symbol, by its having five extremities, namely, four legs and tail. . . The ‘ heart ’ is the re-incarnating principle or the true Ego, the so-called ‘ ancestral heart ’ .”

And, now, what is the female-hippopotamus ? From chapter CXXVII B of *The Book of the Dead* we see in this profound symbol the Goddess Api, the lady who giveth protection. In this chapter there is nothing directly about this Goddess, but it is devoted to the Eye of Horus. He is called ‘ Horus of the blue eyes.’ Horus is the son of Osiris and Isis ; as a child he is seated on a lotus-flower with his finger on his lips ; as an adult, he is represented as hawk-headed. As he is born of Osiris and Isis, Aṭmā-Buddhi, we shall call him Higher Manas. It is by the absorption of the ray into its parent, by the union of the crocodile and the female hippopotamus, that an Initiate is born into the Sacred Land, Aryānavaējo. It is only an Initiate who can enter into the Imperishable Land, Airyanā-vaējo—none other.

N. F. BILIMORIA.

There is no Christian Gnosis and Trismegistic Gnosis. If that Gnosis was for certain purposes either associated with the name and mystic person of the Great Teacher known as Jesus of Nazareth, or handed on under the typical personality of Great Hermes, it is not for us to keep the two streams apart in heart and head in water-tight compartments. The two traditions mutually interpret and complete one another. They are contemporaneous ; thy are both part and parcel of the same Economy. Read the fragments of these two forgotten faiths, or rather the fragments of the two manifestations of this forgotten faith, and you will see for yourselves. *The Gnosis of the Mind*, by G. R. S. MEAD.



SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 1131.)

[INTRODUCTION TO 4TH SŪTRA.]

THOUGH this manṭra-vīrya is the means of meditation on the Mahāhraḍa (already) described, yet, in the case of those, whose hearts are not by the will of Parameshvara, reached by it (the Manṭra-vīrya), the mind (chitta) attains ordinary acquisitions (miṭasiddhi) when there is an incidental (development) of binḍu, nāḍa, etc.

गर्भे चित्तविकासोऽविशिष्टविद्या स्वप्नः ॥ ४ ॥

IV. In the womb there is an expansion of chitta, ordinary knowledge, dream. *Womb*, Akhyāṭi (ignorance), Mahāmāyā. In it (the womb), in the sphere of manṭra siddhi not transcending (ignorance). *The expansion of chitta*, satisfaction in that (limited) sphere alone. This is *ordinary* (knowledge), that common to all men, limited wisdom, impure wisdom. This is *dream*, hallucination, based on (knowledge of) difference, (of) manifoldness, of the nature of illusion. It is said in *Pāṭañjala (Yoga Sūtras)*, "They are obstacles in samādhi, acquisitions during vyūṭṭhāna" (III. 38). This is explained in (*Sp. Kār.* 42). "From hence the binḍu, from hence the nāḍa, from hence form, from hence enjoyment, flow fast, causing agitation to the (man) in the body."

[INTRODUCTION TO 5TH SŪTRA.]

When having suppressed the ordinary acquisitions developed, he sticks to the supreme state, the Yogī, thence, (obtains).

विद्या समुत्थाने स्वभाविकी खेचरी शिवावस्था ॥ ५ ॥

V. On the rising of knowledge, natural, Khecharī, the state of Shiva.

On the natural rising of knowledge of the kind already described, (which rise is) caused by the will of Parameshvara, and (which) suppresses the ordinary Siddhis, is produced Khecharī Muḍrā. *Khe*, in the Ākāsha of consciousness, *charaṭi*, (what) moves, (is Khecharī). What kind of Khecharī? *Shivāvastha*. The state (Avasthā of, *i.e.*, connected with Shiva, the Lord of consciousness. *Avasthā*, the Manifestation (sphuraṭṭā), the uprising (uchchhalatā) of self-bliss; not

that due to association with a body ; as described in “ The Yogī, bound in paḍmāsana,* must place the Lord of the senses † in the navel. It must be led in the form of a staff upto the three Ākāshas ‡ in the head. Having confined it (the mind) then soon, he must fill it with the three Ākāshas. Having fixed it, the great Yogī moves in the Ākāsha.

But (the true Khecharī) is of the nature of Supreme Knowledge (Parāsamviṭ), as described in *Srītanṭrasaḍbhāva*, § “ He reaches the supreme path by meditating on objects, moves always in the Kula road || of all being. This is known as Khecharī. Thus have been taught Manṭravīrya and Muḍrāvīrya, (to be) but the absorption into the nature of chitṭ by the ending of all agitation due to the Māyā of difference. It is said in the *Kulachūdāmaṇi*, “ One is the seed (bīja) of creation, another is muḍrā, Khecharī. When these two are developed in a man, he attains the place of Supreme Peace.”

In the *Spaṇḍa*, (9), too, Muḍrāvīrya is contained in the description of the nature of Manṭravīrya. “ When the agitation is quelled, then the supreme state is reached.” Though this (quotation) refers to other subjects, it indirectly refers to the Khecharī described in the *chudāmaṇi*.

[INTRODUCTION TO 6TH SŪTRA.]

In the acquisition of Muḍrā and Manṭrā Vīrya,

गुरुभायः ॥ ६ ॥

VI. The Guru is the means. *Guru*, the teacher of the objects connected with ultimate principles. He is *the means*, as he shows the extent of these. It is said in the *Mālinīvijaya* “ The Guru who shows the Manṭravīrya is said to be equal to me.” In the *Spaṇḍa*, this is not referred to as this and things like this are admitted by all. It can yet be obtained from the last (Kār. 52), “ I salute the words of the Guru, the boat with which we cross the deep ocean of doubt, full of manifold meanings and wonderful, wonderful.”

* A posture, in which the right foot is placed on the left thigh and the left foot on the right thigh, imitating the arrangement of the petals on the lotus.

† Chitṭa, mind.

‡ Those moving in the three nādis.

§ Perhaps a mistake for *Sri Manṭrasaḍbhāva*.

|| The Kula road ordinarily means the Sushumnā ; but here is used for knowledge, the pure manifestation of consciousness, outside of bodies, gross or subtle.

[ANOTHER INTERPRETATION.]

Or, the *Guru* (treated as of feminine gender, *Guruvī*) is the *Shakṭi* of *Parameshvara*, the cause of *Anugraha* (Grace). It is said in the *Mālinīvijaya*, "That is said to be the *Shakṭichakra*, which is the mouth of the *Guru*." In the *Trishirobhairava*, "The *Guru* is the great *Shakṭi*, residing in the mouth of the *Guru*." It grants admittance (to the disciple); hence it is the means.

[INTRODUCTION TO 7TH SŪTRA.]

Hence from the *Guru*, full of grace,

मातृकाचक्रसंबोधः ॥ ७ ॥

VII. The knowledge of *Matṛikā chakra*.

(The sentence has) to be completed by, is secured to the disciple. It is indicated in the *Parātrimśhaka*, etc.

[The passage that follows is an exposition of the evolution of the alphabet, ingeniously constructing the sentence in such a way that a word describing the *Shakṭi* corresponding to a letter begins with that very letter : as this feat is possible only in *Samskr̥t*, I do not translate the long sentence that follows but exhibit its meaning in the form of a table.]

1. अ, a ; *Ahaṃvimarsha*, consciousness of *Ego* ; this is the first ray, *anuṣṭarā*, supreme takes the form of all letters.

2. आ, ā ; (she) becomes of the form of bliss, *ānandarūpā*.

3, 4. इ, i, ई, ī, (she) first lights up the two states of desire and lordship, *ichchhā* and *īshanā*.

5, 6. उ, u, ऊ, ū, (she) then exhibits the states of rise of knowledge and of contraction on account of being lost in the development of the known (universe), *unmeṣha*, and *ūnalā*.

7, 8. ऋ, ṛ, ॠ, ṛi, ॡ, ṛi, (she) manifests the desirable (*rañjiṭa*) forms of desire, (*ichchhā*), viz., flashing like lightning and steady light. *ra* in *rañjiṭa + i* in *ichchhā = ṛi*, and as *r* and *l* are interchangeable, *ṛi* and *ḷi* are the forms of desire like flashes ; their longer forms, the 9th and 10th, vowels symbolise the desire which is a steady light. Thence from illuminating the known universe with the light of the self, she begets the other seed-letters—the four called *shanda*, (the forms that follow).

11. ए, e, comes from the union of a, ā, and i, anuttarā, ānanda, and ichchhā ; this is three-angled seed-letter.

12. ओ, O, from a, ā, u, anuttarā, ānanda, and unmasha. This embraces the Kriyāshakti.

13. ऐ, ai, from the union of the two seed-letters above described. This is the six-angled (seed-letter).

14. औ, au, the trident-seed-letter ; as this letter is dominated by the full Kriyāshakti pervaded by Ichchhā and jñāna shaktis, it is due to the union of the three shaktis.

15. ँ, ṁ, bindu, the form of the knowledge of the oneness of the universe down to this (physical world).

16. ः, ḥ, visarga ; a double bindu, to indicate the inner and outer, sending forth (of the world).

Thus by considering the inner creation, we see that the universe comes out of anuttarā. The 'inner creation' is that of vowels ; the 'outer,' that of consonants. The vowels and the consonants are regarded to be related to each other as the ('inner') life and the 'outer' body of objects. In the outer creation, (she) evolves the whole universe ending with Purusha, (i. e., the 25 taṭṭvas of the sāṅkhya) corresponding to the 25 letters from *ka* to *ma*. Thus :

17-21.	5 letters of <i>Ka.</i>	series from the Shakti of <i>a.</i>			
22-26.	Do.	<i>Cha.</i>	do	do.	<i>i.</i>
27-31.	Do.	<i>Pa.</i>	do	do.	<i>u.</i>
32-36.	Do.	<i>Ta.</i>	do	do.	<i>ṛi.</i>
37-41.	Do.	<i>Ṭa.</i>	do	do.	<i>ḷi.</i>

Each shakti of the fundamental vowels becomes five-fold and produces five (lower) shaktis.

42-45. The next four letters *ya*, *ra*, *la*, and *va* are called *anḥas-ṭhu* in shikṣhā ; because they stand on Purusha and are enveloped by Niyati, etc. [Purusha is the 25th taṭṭva and Niyati, Kalā, Rāga, and Viḍyā, the 26th, the 27th, the 28th and 29th. These four are represented by *ya*, *ra*, *la* and *va*.] They are called *Ḍhāraṇā* in the Vedas, because they support the universe, standing on Purusha the knower.

46-49. *Sha*, *ṣha*, *sa*, and *ha* are called *ūṣhma*, because they rise (unmishaṭa) when difference is destroyed and identity is felt. She

then manifests these letters, with *ha*, the letter of immortality (amṛitavarāṇa,) as the last of the series and of creation.

50. *Kṣha*. After this she manifests the letter that is the life-seed (prāṇabīja). It is filled with the shakṭi of *a* (anuṭṭarā) and *ha* (called here, *anāhaṭa*). The union of *a* + *ha*, i.e., *aham* is the name and meaning of all this (world), filled with the light of the six paths (adhva). * Thus, by taking the first and last letters, *a* and *ha*, the world is formed by the shakṭis of shiva, called *anuttarā* and *anāhaṭa*. This is the secret of the *Ahamvimarsha*, which is *manṭravīrya*. As said by *Paṣṭhī Sri Uṭpaladeva*, the venerable, "when *Prakāsha* (pure consciousness) is tranquilised in self, it is called *Ahambhāva*, consciousness of self ; it is called tranquility, because (then) all desires are known (and conquered). Its characteristics are self-dependence, activity, and lordship."

The secret of the *Māṭrika* explained so far has been shown to be *kṣha*, (here called *Kūta-bija*,) formed by the union of the first and last (consonants) *ka* and *ṣha*, which are formed by the shakṭis proceeding from *anuṭṭarā*. Thus has been expounded a very secret teaching. †

[Now is resumed the commentary on the *Sūtra*.] The *Knowledge* of *Maṭrikāchakra*, is the entering one's own nature which is a mass of the bliss of consciousness. *Chakra* is the totality of the shakṭis, (above) described, *anuṭṭarā*, *ānandā*, *ichchhā*, etc., *Maṭrikā*, is that which is referred to in the *Veda*, in, "there is no knowledge superior to that of the *Māṭrikā*." This knowledge has been but hinted at here. It is extensively described in *Parāṭṭriṃ shikā-vivarṇa*, *Tantrāloka*, etc., by my *Guru* [*Abhinava Gupta*]. It is said in *Shri Siddhān rite*, "The *Kundalini*, who is of the nature of consciousness, is the life of all seed-letters. From her, is born the three called, *Dhruva* (the shakṭi, called *anuṭṭarā*), *Ichchhā*, *Unmeṣha* ; then are (born) the letters from *a*, *i*, *u*, *ṛi*, *li* up to *visarga*. From *visarga*

* *Kṛishṇaḍāsa* explains these six to be *Māyā*, *Kāla*, *Viḍyā*, *Rāga*, *Kālā*, *Niyāṭi*.

† The *Parāṭṭrimshikā*, quoted by *Kṛishṇaḍāsa*, very clearly explains the *matrikā chakra* thus :

The 15 vowels are the 15 *ṭiṭhis*. The *visarga* are the sun and the moon. *Ka* to *Ma* are the 25 *ṭaṭṭvas*, beginning with the earth and ending with *Purusha*. *Ya* to *Va* are *Vāyu*, *Agni*, *Varuṇa* and *Indra*. *Sha* to *Ha* are the five *Brahmās*. *Kṛishṇaḍāsa* quotes another series of shlokas from an unknown source, where *Ya* to *Va* are referred to the universe as acted on by the six *ṭaṭṭvas* from *Māyā* to *Niyāṭi*, and the five letters from *Sha*, to the five faces of *Shiva*, *Sadyojāta*, *Vāmadeva*, *Aghora*, *ṭaṭṭpuruṣha* and *Ishāna*, corresponding to *Shuḍḍavidyā*, *Ishvara*, *Sādākhya*, *Shakṭi*, and *Shiva* the five highest *ṭaṭṭvas*.

(are born) *ka* to *ma*, fivefold, outer and inner, in the heart, in sound, and in the Cosmos. The *binḍu* works from the heart to the head. Mantras without (any letters from) *a* to *ma* are (as useless) as the autumn cloud. The characteristics of *a* to *ma* are to be learnt from the Guru, who is learned, who is *bhairava*, who is Godlike, and is to be revered like myself (Shiva). Then, knowing it, one sees everything as mantra." In the *Spanda*, this is indirectly shown in the passage which begins with "This Shakti of Shiva is chance, tinged by *Kriyā*, works in *Pashu* (*jīvas*) and causes bondage" and ends with "He who knows (her) in (her) own path, she causes success."

INTRODUCTION TO 8TH SŪTRA.

To the man who has acquired a knowledge of *matṛikāchakra*,

शरीरं हविः ॥ ८ ॥

VIII. The body is the sacrificial food ; what is constituted as the means of knowledge of the world, *i.e.*, the body, of gross, subtle, etc., forms, is the sacrificial food thrown by great yogis in the supreme fire of consciousness, for when this function of the body is over, (he is) always absorbed in pure consciousness. It is said in *Vijñāna Bhairava*, "when, in the fire in the temple of the Great Void, elements, organs and objects with the *manas* are sacrificed, that is *homa* (sacrifice); *chetanā* (consciousness) is the ladle (*ṣṛik.*)". In the *Timirodghāta*, "who is dear, who is a friend, a relative, a giver, who is most dear, by the eating of their limbs, O *Devi*, one flies in the hall of the sky." The meaning of this is that the function of the body in subserving cognition should be ended. In the *Gītā*, too, "All the actions of the organs, etc." In the *Spanda* (9), it is referred to in "when the agitation is quelled, that is the final stage." Here, 'agitation' is the identification of 'I' with the body, etc., as explained by *Bhatta Kallata* in the *Vritti* on it (the *Spanda*).

of him,

ज्ञानमन्नम् ॥ ९ ॥

IX. Knowledge is food.

That 'knowledge' which is described as 'bondage' is the food of yogis, because it is eaten, swallowed, as discussed already (*Vide I. 6*), "He then swallows all (these), Death, Time, the totality of *Kalās*, the sum of all changes, cognitions, the totality of differences of one *Ātmā* and many *Ātmās*.

[ANOTHER INTERPRETATION.]

Or, the knowledge which consists in the meditation on one's own nature, is his food, being the cause of the peace of the self, because it produces full satisfaction. In the *Vijñāna shairava*, it is said, " what rises day after day, when seated in one stage (*Yukṭi*), is the consciousness of fullness, the bliss due to that fullness."

Yukṭi is, here, the knowledge of 112 stages.* In the *spanda*, too, it is explained in the *Kārikā* (44) " Let him stand everywhere, enlightened."

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

Mr. Geo. R. Sims, the well-known writer who for so many years has contributed weekly articles to the *Referee* under the pseudonym of " Dagonet " included the following lines in his contribution of September 13th :

WHEN I COME BACK.

A SONG OF REINCARNATION.

When I come back another man
 To have another time on earth,
 I'll go upon another plan
 Of making Life the living worth.
 I'll ne'er to keep the pot a boil
 Rely on work I do myself,
 But just look on while others toil,
 That I may laugh and take the pelf.
 I'll roam the earth with one intent,
 To find its pleasant places out,
 And there my days shall all be spent
 With but myself to think about.
 When I come back to play a part,
 And face again the footlight flare,
 The only ills to touch my heart
 Shall be the ones I have to bear.
 Ah, no ! these thoughts come only when
 The Devil whispers in my ear ;
 God grant if I come back again
 The hearts of others I may cheer ;
 That I may walk where Life is grey,
 To see and know and understand,
 And help the weary on their way,
 And take the lost ones by the hand.

* Perhaps the seven of *Yog. Sūf.* II., 27, each sub-divided into 16 sub-divisions,

" I AM THE WAY "

SOME THOUGHTS UPON THE " ELIXIER OF LIFE."

(Concluded from p. 61.)

THEN the great importance of deep breathing and pure air must not be overlooked. The lungs should be developed to their fullest capacity, and pure air breathed throughout their entire tract night and day, abdominally. The chest walls should be kept raised, and, as stated, the breathing begin in the lower part of the lungs, which has the advantage of causing a constant, rhythmic motion of the digestive organs. Oxygen in the greatest quantities in which it can be assimilated is needed to recuperate the vitality, and burn up the waste products. In fact, a very careful watch must be kept over the body and all the laws of health must be conformed to. But it is a foregone conclusion that with utmost care and forethought, times will come, as suggested by our authority first quoted, when the neophyte is altogether exhausted, and if he would save himself alive and sane must rest, absolutely rest. There is scarcely another department of human endeavor wherein such judgment and care are so essential, so imperative, as in occult religious practices. Time is needed to effect a change of state, and such a radical one as that. The race is not to the swift, but to the enduring and strong ; to those who are in no hurry, but calmly and steadily pursue the proper course to freedom, courageously bearing the burdens imposed upon them by the condition of their lower vehicles meantime.

So far the aspirant appears to be depending entirely upon himself, or rather upon his natural relationship to the invisible, active forces of nature, and his ability to effect such changes in his complex constitution as will bring it into a condition of oneness with the various etheric zones. But is it not a fact that the goal for which he strives is a condition of being which is outside of, beyond and independent of these zones, above life—a state of *inaction*, in short? Such being surely the case, is not the " unswerving resolve" " to live—to live" destructive of the very purpose for which he literally crucifies himself? In other words self-destructive? It may be objected that the contradiction here referred to is in terms only ; but as will be seen presently, this is by no means the case. First, however, let it

be fully borne in mind that "action and reaction are equal and opposite," and that therefore, as long as an individual performs action, as long as he associates himself with instead of "presiding" over it, he is absolutely bound to manifested life, to the unending, changeful worlds, and can no more escape them and final extinction than the jelly-fish can physically survive its element. "The inner men" writes our first authority "are still composed of actual particles and subject to the law that an action has a tendency to repeat itself;" but later on he says: "the consciousness of power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onward." In the first place, however, have we not seen, that the neophyte and the adept have absolutely *no* power of themselves, but that they simply transmit the power of the Supreme according to the condition of their organisms? The highest Adept, even the Christ or the Buddha, are similarly situated in this regard—whence arises the humility of the Great Master, who exclaims: "It is not I who doeth the works; but the Father in Me." As the Christ represents the crown and glory of human endeavor, and He thus, in denying the authorship of His works, renounces action, what must we think of an adept who obtains exquisite pleasure from the exercise or the consciousness of *derived power*?

But (as may now be surmised) this is not all some seekers after power overlook, in their strange if not *wilful* blindness to the fact that they can never, at any time, rightly claim to have any power to exult over at all. Do we not know that there is a reaction to every sensation, to all "motion within limits"? That pleasure causes pain, and that above all things we must be freed from "the pairs of opposites" to attain to the absolute calm and peace of Eternal Life? And moreover, is it not the common experience of humanity that *all* pleasures, even the most exquisite, *fall in time*? and that satiety, that wretched state, awaits every pleasure-seeker? Further comment is almost needless. But here it may be queried by the uninitiated: If we are debarred from enjoying the pleasure of acting, if in exercising power beneficently we must be indifferent to the natural feelings of delight, be dead to the gratitude of the recipient, and thus perform righteous deeds as spontaneously and indifferently as the eternal round of daily physical motions, wherein lies our happiness and what joy is there in living? We do not doubt that this question has puzzled

many a student of the philosophy of inaction. But there is joy in inaction, permanent joy, as well as lasting peace. This is directly due to the presence of the Spirit of God, of the Great Lord Himself, within the Soul. Nothing more, nothing less. Still it is the process of becoming perfected in inaction which is the primary cause of our fitness to receive the Spirit in its fulness. For inaction, in its highest aspect, is Love, and both constitute attraction, whereby the Soul is indrawn to its Source—a doctrine and a fact of which a little more will be said later.

It is an irrefutable fact, because attested by experience, that the fortitude of the most stoical adept (we do not mean a Master of Compassion) will absolutely fail before that terrible condition of satiety which is engendered of action, of so-called endless life. To live on and on, not Master but *subject*—subject to the binding, blighting fruits of his own actions, *to his own will to live!*—preserve us from that state! At the last he must recognise that if he would save himself he must bow with the complete humility of a little child to the Great Lord of All, beseeching His Fatherly compassion, and renouncing all works of power in Him. None can live without Love, and none can enter that Kingdom of God which is outside of Life unless they approach it as a child. The consciousness of His presence in the Soul, moreover, is the only sufficing solace for the pains of existence—for existence itself. And the pity of it all is that the aspirant does not, as many suppose, have to wait myriads of years ere he can come into *sensible* contact with his Lord. From the beginning He is accessible to His *children*, who may experience His sweetness at the very commencement of their journey to Him. So far, yet so near. Strange, is it not, that one can touch the Goal one strives for? This, however, any traveller on the physical plane can do, however remote his destination. It should ever be borne in mind that the Father is Himself Eternal Life, Life beyond life, and by attaining to Him the former is gained; and that His Son and Manifestor is Himself the Way. “I am the Way, the Truth and the Life, and no man cometh unto the Father except by Me.” “I am the Path.” “They who tread the Path of the Unmanifested, these also come to Me.” Far from needing to wait until some special condition of being is reached, till a certain amount of transmutation on the lines set forth in the foregoing is accomplished, it is absolutely essential to the devotee’s

ultimate success, and to his consolation and comfort meantime, that he seek *first* of all the Kingdom of God (and His righteousness) which is within him, and the feet of the Great Ruler thereof. He is the Great Elixir of Life, Initiator and Savior of all who will unreservedly submit to His guidance. Why question the Himālayas for Masters—compassionate and wise though some of Them are—when the Great High Chief is so close at hand ?

The seeker after power and immortality, merely, undertakes his task blindly, and runs terrible risks. How can he know what miseries his past acts have stored up for him—miseries which may take all the force he can muster to endure—or that the task is not far beyond his strength under any circumstances ? The step once taken, it is by no means a simple matter to withdraw when the need is seen. The powers that be may hurry him on in the course chosen, for he has invoked the visitations of the Trier of all things. The Supreme knows what is best for His devotee, his past, his present, and his actual capacities ; and He leads with sure and certain steps, now through the desert, and now beside still waters ; now through the valley of the shadow of death to rest in the heaven worlds—not always chiding, for the weak one's sake. In His wisdom He has willed that all creative and other activities shall be cyclic, and none can advance in the face of this great Law. Night and Day or their correspondences alternate in the visible and invisible worlds at the bidding of *Necessity*, the cause of existence ; and not for nought do the worlds of rest and bliss divide the incarnations of Gods and men. No, the race is to the patient, enduring and *obedient*.

It may seem scarcely possible that we may have as a dear personal Teacher and Savior One who is Supreme in Majesty and Power, the Upholder of all these stupendous worlds ; yet assuredly such is the case. In His marvellous condescension and tenderness He has said : " Draw nigh to me and I will draw nigh to you." " Those who verily renouncing all actions in Me, and intent upon Me, worship meditating upon Me.....these I speedily lift up from the ocean of death and existence." (Here meditation is enjoined, of course. This so attunes the Soul that it can be 'quickened' by the Universal Spirit, the ' Holy Ghost ' or the ' Word '.) The deluded seekers after power have overlooked the relation between love and attraction, and of these to inaction, and thus have been practically

deprived of the tremendous uplifting, indrawing, and *transmuting* power of God's Love, through intense love for God. Love is a fire which, burning in the crucible of the soul, transmutes the dross of the lower nature into the pure gold of Spirit—an actual, literal fact, not mere metaphor ; and no process known to occultism approaches this in effecting those changes of condition or state which are necessary ere the Spirit can in very truth permanently take up Its abode within us. Its influence is not confined merely to the higher vehicles, for it cannot act upon them without similarly affecting the lower ones which they inform ; it cannot transmute into pure flame the more spiritual particles without drawing the grosser elements within which the former reside a step 'upward' in condition. The elements in question are thereby polarised strongly toward the Divine Centre, towards which they move—and the result is Flame. Let this great truth be realised, and it will be seen what aspirants forego when they fail to give precedence to the cultivation of the devotional spirit, or at least do not develop all powers and principles harmoniously.

Speaking through the Nazarene, God has enjoined us to develop love within the Soul *at the very beginning* of the journey, as well as an unflinching will. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples." Yet our occultist tells us that what is required is "*a purely negative attitude*" towards others. "Until the turning point is reached he must not 'lay out' his energy in lavish or fiery devotion to any cause, however good ;" that the "leaders of reforms never became members of the long-lived Brotherhood of Adepts." Let us consider these statements. Is it not obvious that the very thing warned against, namely, a vigorous battle with widespread militant evil, is as well calculated to develop that upon which so much stress is laid as the first condition of continued existence—WILL—as any other 'course' ? One far wiser than we often so ordains it, partly for that very end, or else subjects the devotee in due season to trials consisting of mere battling with the world or struggling against the ordinary obstacles of life. What else will the neophyte, who is supposed to have freedom of choice, do ? He would scarcely choose a course of gymnastics when he can accomplish lasting benefits for his fellows and his own purpose at the same

time. The labors wherewith the Will of the true devotee is perfected are labors of love ; he endures all things for Love's sake, for Love is God. Real progress upon the Path—that path being Love—is, clearly, to be gauged by the regard felt and shown for all beings. This is the only standard by which one can properly be judged. Though a man reach the summit of development as regards Will, and thus of the direction of the Forces of Nature, he is not, necessarily, by any means near or nearer the summit of Being. The least in the Kingdom is greater.

To conclude, there are many Elixirs of Life. Each of the higher etheric zones, is an elixir, capable of adding to our days. But all of these are supported and quickened by 'The Great Elixir,' Adonai, the Lord ; who, giving Himself from the beginning, bestows Eternal Life and Youth Eternal.

CECIL. W. WATSON.

Who is a true disciple of the Buddha ?—" When reviled he revileth not again ; when smitten, he bears the blow without resentment ; when treated with anger and passion, he returns love and goodwill ; when threatened with death, he bears no malice." Says the Buddha : " Let all the sins which have been committed fall upon me, in order that the world may be delivered." *From a scrap-book of H.P.B.'s.*

" But now God has, thus ordered it, that we may learn to bear one another's burden ; for no man is without fault ; no man but hath his burdens ; no man is sufficient to himself ; no man is wise enough of himself ; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another."

THOMAS A' KEMPIS.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 54.)

AND again ; since the centennial differences of mean longitude may present slight differences from those now in use, and in directions which the above considerations will not account for, they may arise in this manner: If the Mahāyuga is a close approach to the common synodic time of all the planets, it is not improbable that there will be equations which will differ for each planet, of the nature of the great inequalities of Jupiter and Saturn, or the similar perturbations of Uranus and Neptune, and of the moon by Venus. From such causes the mean motions per century at epochs very long separated will be alternately in excess or defect, as compared with the average. Just such an instance may be the time when the Mahāyuga was formed, as compared with the present time. But as such equations would only become apparent after the lapse of thousands of years, they would not be noticed in any period over which modern astronomical discovery extends.

In the quotation of 4,320,000 years it does not appear that there is any definite statement as to whether tropical, sidereal, or Julian years are intended ; but since the period is of so vast a length, it can only have been intended to return the sun and all the planets to the same fixed star. If this were otherwise, a very much shorter period might have been found which would give, perhaps, an equal degree of accuracy. On this last point we may be guided by the fact that it is easy to find periods of a few thousand years which will return the planets to positions where they are all included within some twenty or thirty degrees of the ecliptic ; and to render it necessary to resort to so long a period as the Mahāyuga, a very much nearer approach to complete commensurability must have been intended. If it was not an exact multiple of their sidereal periods, at least we may assume that they were all included in a space of about three degrees more or less ; and we may allot their positions within that space as may best accord with our present elements.

And further ; as in reducing tropical to sidereal mean longitudes we have to deal with the precession of the equinoxes, and present astronomers have to make use of such values of this as have been derived under circumstances as they have been during the past two

thousand years or so, it must be evident that their results are of a temporary nature. But when we come to deal with millions of years during which the orbits of the earth and moon, etc. will undergo considerable changes, the precessional values will differ accordingly, and a mean period must be adopted which may be free from these variations. In fact we find that in all calculations where the Mahāyuga is involved, the equinoctial period of 25,920 years appears the most probable. This corresponds to the precession as it was some twelve centuries back, and also at some remote previous time, as it will again be in the distant future. European astronomers of about a century and a half since were still quoting this value among others; but whereas they thought it to be composed of Julian or calendar years, we must assume it to be composed, like the Mahāyuga itself, of sidereal years. This will give the mean annual precession for a hundred Julian years as 1 degree 23 minutes 19·913569 seconds; whereas Professor Newcomb quotes it at 50·2453 seconds per annum at present, which gives 1 degree 23 minutes 44·53 seconds per century. The difference we shall have to apply to the modern elements before we can compare them with any derived from the Mahāyuga.

And because we have no definite statement that the ancients knew of the existence of any other planets except Saturn, Jupiter, Mars, Venus and Mercury, together with the sun and moon, it has been assumed that only these bodies were to be included in the great cycle.* But we must omit the moon, as her period is too short and her secular equations too large for the purposes of the present enquiry. Also it will not be necessary to consider the eccentricity of the planetary orbits, though we may make use of the annual parallax or equation which expresses the difference between the planetary longitudes as seen from the sun and the earth respectively.

We have then to be guided by the following conditions of our enquiry :

(a) We are not justified in assuming that the number 4,320,000 has been quoted otherwise than exactly, unless it shall be found impossible to accommodate the mean motions of the planets to it without alterations which amount to more than five or six seconds in

* *What is Theosophy?* 28.

a century ; which are the limits of accuracy assumed for our present astronomical elements.

(b) Since all the planets must return to the same place amongst the stars, it follows that the period must be an exact number of sidereal solar years without any remainder.

(c) Because the precessional motion of the equinoxes to be used with the Mahāyuga has been definitely adopted, therefore the difference between the sidereal and Julian years in the great cycle is also known, and cannot be altered without changing all the conditions.

(d) Whatever may be the number of Julian years which we have to add to the 4,320,000 sidereal years according to the given precession, the same should be the amount necessary to bring the planets into their nearest approach to a general congress according to such tabular results as we may find it best to adopt.

(e) As the period known as the Mahāyuga appears to have been derived by means with which we are not acquainted, it may include planets which were unknown to us until the last century and a quarter, such as Uranus and Neptune ; and may also have dealt with others yet to be discovered. We must therefore expect that Uranus and Neptune are to be included ; and that we have here another reason for the extreme length of the period ; since the more planets it include the longer it must be.

(f) We must also decide, if possible, to what age of the world the great period more particularly belonged ; because according to what has been said in the foregoing, the mean motions of the planets may have been different at a remote epoch in the past from what we find them to-day. As we have seen, the period in one of its varieties was quoted by Berosus about the third century B.C. ; but according to Madame Blavatsky the Mahāyuga and other great periods have come down to us from Atlantean times.* This could not have been less than four or five million years ago.†

These things premised, and taking the mean motion of the sun corresponding to the tropical year as we have found it from a

* *The Secret Doctrine*, ii, 51, 52, cf. *Isis Unveiled*, i, 239, as to late discoveries.

† See the author's article "The Great Year of the Ancients" in *The Theosophist* Jan. 1901, 223, and Feb., 297.

comparison of Delambre and Leverrier in the foregoing, with precession for 25,920 years, we find that 4,320,000 sidereal years are equal to 4,320,074 Julian years and 252 days ; which is a difference of 27,280 days, or 74·6900 years, due to the excess of the one kind of years over the other. The number of tropical years would be 4320166·7500 ; since the sidereal period includes 166·75 periods of the equinox.

We then find upon trial by our best modern tables, that whereas the period of 4,320,000 years, if considered to consist of Julian or tropical years, would not be a planetary period, yet when it is dealt with as sidereal years and the above difference of 74·6900 added, the motions of all the planets including Uranus and Neptune are so nearly equal as to bring them into positions which only differ from the point of conjunction by an extreme difference which is about one-fifth of the ecliptic. After making all due allowance for the variations discussed in the preceding notes, it therefore appears that the claim as to the Mahāyuga being a cycle of planetary conjunctions is substantially true. And this not only for the planets which we know were discovered by the ancients, but also including Uranus and Neptune, supposed to be quite unknown to them.

But the quantities by which the planetary positions differ from the mean places they ought to occupy show that the negative quantities are a little in excess of the positive ; indicating that their mean motions were somewhat slower than at the present time. If the foregoing reasoning has been correct, this means that the sun was, in the Atlantean period, rather nearer to the body about which it revolves than at present ; and consequently the planetary periods were longer and their orbits dilated. And in order to compare the result with modern data, we may (seeing they differ but little) take an average of the precession in 100 Julian years according to Leverrier and Newcombe ; and after reducing the planetary tropical motions per century given by these and Dr. Hill to sidereal places according to the precession for 25,920 years, we find the differences of the Mahāyuga data are in 100 years :

Neptune (per Newcombe)	—	5"481
Uranus „ „	+	2·520
Saturn „ Leverrier	+	5·589

Jupiter per Dr. Hill	+ 3·019
Mars (per Newcombe)	+ 4·519
Venus " "	- 1·788
Sun " "	- 5·334
Mercury " "	+ 4·559

This is after adding the small quantity $2''\cdot641$ to the Mahāyuga results, which appears to be the amount by which the planetary centennial mean motions were slower some four and a half million years ago than they are at present. We then find that, allowing all the planets to be exactly upon the place of any given fixed star or immovable point in the heavens at any given epoch, modern tables show that after a lapse of 4,320,000 sidereal years, or 4,320,074 Julian years 252 days, the planets would differ from such a point by :

Neptune (Newcombe)	+ 65°·8	} (Heliocentric Longitudes only).
Uranus " "	- 30·2	
Saturn (Leverrier)	- 67·1	
Jupiter (Dr. Hill)	- 36·2	
Mars (Newcombe)	- 54·2	
Sun " "	+ 64·0	
Venus " "	+ 21·5	
Mercury " "	- 54·7	

As none of the outstanding quantities differ from the average place required by so much as a fifth part of the ecliptic, and the outstanding errors of the tables, or unknown secular equations, may be responsible for nearly the whole of these differences, it becomes practically certain that the Mahāyuga is at least as correct as any of our means of computing, and therefore that it is a veritable cycle of the planetary motions—nay, that it is so much superior to anything which we could produce, that it is only within the last ten years we could completely verify it, and demonstrate that its exact length has been truly given.

Allowing for the difference of the centennial precession by the Mahāyuga and an average of that used by Leverrier and Newcombe

24".152), we then have the following centennial mean sidereal motions :

Neptune	218° 28' 16".450,	and Newcombe	plus 24".152	gives it as	218° 28' 24".572
Uranus	68 30 33.311,	"	"	"	68 30 33.432
Saturn	142 7 13.821	"	Leverrier	"	142 7 10.878
Jupiter	154 54 48.480	"	Dr. Hill	"	154 54 48.102
Mars	60 18 38.650	"	Newcombe	"	60 18 36.772
Sun	359 22 39.877	"	"	"	359 22 47.852
Venus	197 49 18.043	"	"	"	197 49 22.472
Mercury	72 40 57.000	"	"	"	72 40 55.082

To the Mahāyuga results we have to add 2".641 as per foregoing, when the outstanding differences will be found as above given. The average precession per century by a mean of Leverrier and Newcombe is 1 deg. 23 min. 44.065 sec. If we calculate by the Mahāyuga results we shall find that the following would be the heliocentric longitudes on the completion of the cycle :

Neptune	1° 37' }	} These according to sidereal places.
Uranus	1 47	
Saturn	359 38	
Jupiter	359 15	
Mars	359 26	
Sun	0	
Venus	2 3	
Mercury	359 56	

S. STUART.

(To be concluded).



“What a good thing it is that a man dies, if only to wipe out all his impressions, and to return bathed.” GOETHE, *Letter of July 2nd, 1781.*

OCCULT CHEMISTRY.

XI.

VI. THE STAR GROUPS.

WE have now reached the last of the groups, as arranged on Sir William Crookes' lemniscates, that forming the 'neutral' column; it is headed by helium, which is *sui generis*. The remainder are in the form of a flat star (see Plate IV., 4), with a centre formed of five intersecting and 'cigar'-bearing tetrahedra, and six radiating arms. Ten of these have been observed, five pairs in which the second member differs but slightly from the first; they are: Neon, Meta-neon; Argon, Metargon; Krypton, Meta-krypton; Xenon, Meta-xenon; Kalon, Meta-kalon; the last pair and the meta forms are not yet discovered by chemists. These all show the presence of a periodic law; taking an arm of the star in each of the five pairs, we find the number of atoms to be as follows:

40	99	224	363	489
47	106	231	370	496

It will be observed that the meta form, in each case shows seven more atoms than its fellow.

HELIUM (Plate III., 5, and Plate XX., 1), shows two 'cigar'-bearing tetrahedra, and two hydrogen triangles, the tetrahedra revolving round an egg-shaped central body, and the triangles spinning on their own axes while performing a similar revolution. The whole has an attractively airy appearance, as of a fairy element.

HELIUM : Two tetrahedra of 24 atoms	...	48
Two triangles of 9 atoms	...	18
Central egg	...	6
	Total ...	<u>72</u>
Atomic Weight	...	3.94
Number Weight $\frac{72}{18}$	...	4.00

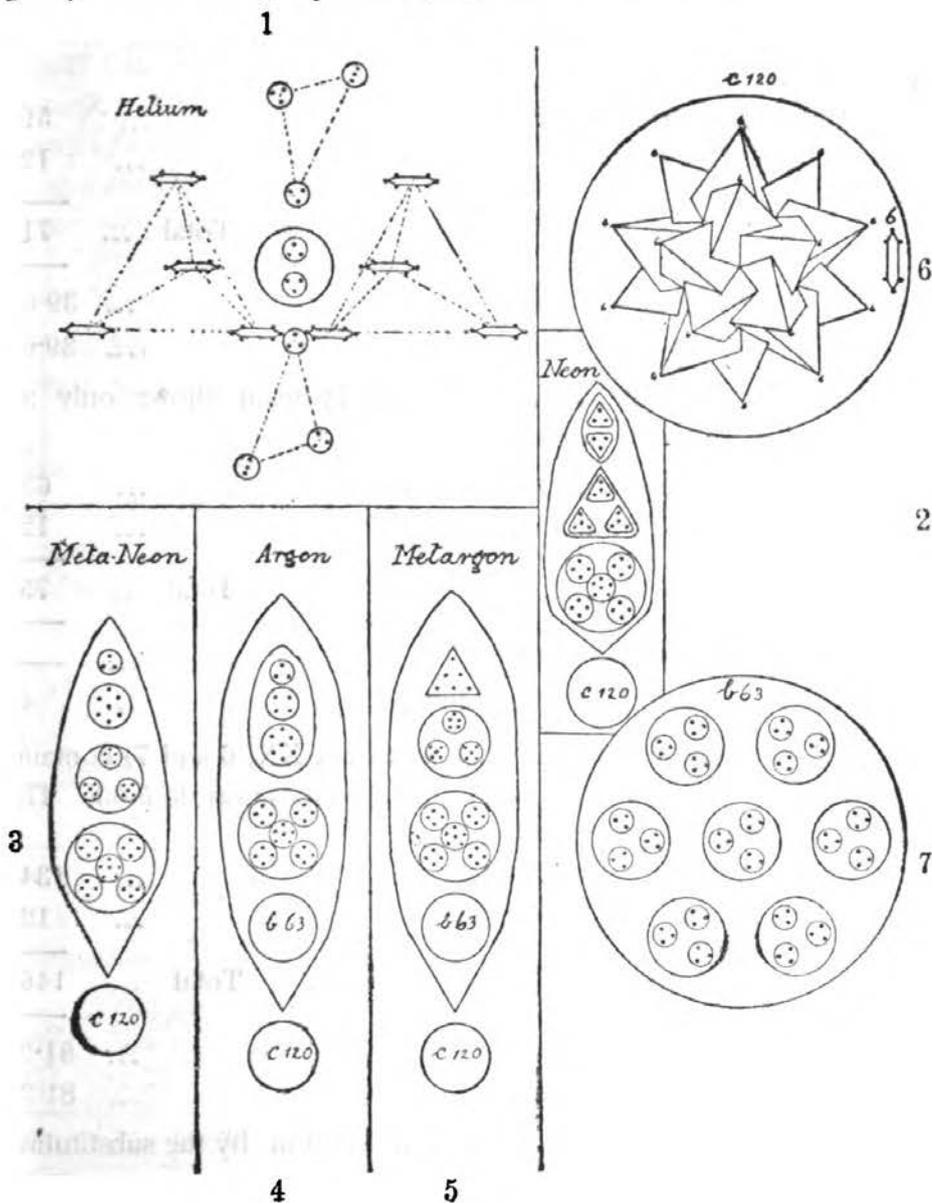
NEON (Plate XX., 2 and 6) has six arms of the pattern shown in 2, radiating from the central globe.

NEON : Six arms of 40 atoms	...	240
Central tetrahedra	...	120
	Total ...	<u>360</u>

Atomic Weight	...	19.90
Number Weight	$\frac{360}{18}$	... 20.00

PLATE XX.

META-NEON (Plate XX., 3 and 6) differs from its comrade by the insertion of an additional atom in each of the groups included in the second body within its arm, and substituting a seven-atomed group for one of the triplets in neon.



META-NEON : Six arms of 47 atoms	...	282
Central tetrahedra	...	120
	Total ...	<u>402</u>

Atomic Weight	...	—
Number Weight $\frac{402}{18}$	...	22.33

ARGON (Plate XX., 4, 6 and 7) shows within its arms the *b* 63 which we met in nitrogen, yttrium, vanadium and niobium, but not the 'balloon,' which we shall find with it in krypton and its congeners.

ARGON : Six arms of 99 atoms	...	594
Central tetrahedra	...	120
	Total ...	<u>714</u>

Atomic Weight	...	39.60
Number Weight $\frac{714}{18}$	...	39.66

METARGON (Plate XX., 5, 6 and 7) again shows only an additional seven atoms in each arm.

METARGON : Six arms of 106 atoms	...	636
Central tetrahedra	...	120
	Total ...	<u>756</u>

Atomic Weight	...	—
Number Weight $\frac{756}{18}$	...	42

KRYPTON (Plate XXI., 1 and 4, and Plate XX, 6 and 7) contains the nitrogen 'balloon,' elongated by its juxtaposition to *b* 63. The central tetrahedra appear as usual.

KRYPTON : Six arms of 224 atoms	...	1344
Central tetrahedra	...	120
	Total ...	<u>1464</u>

Atomic Weight	...	81.20
Number Weight $\frac{1464}{18}$	...	81.33

META-KRYPTON differs only from krypton by the substitution of *z* for *y* in each arm of the star.

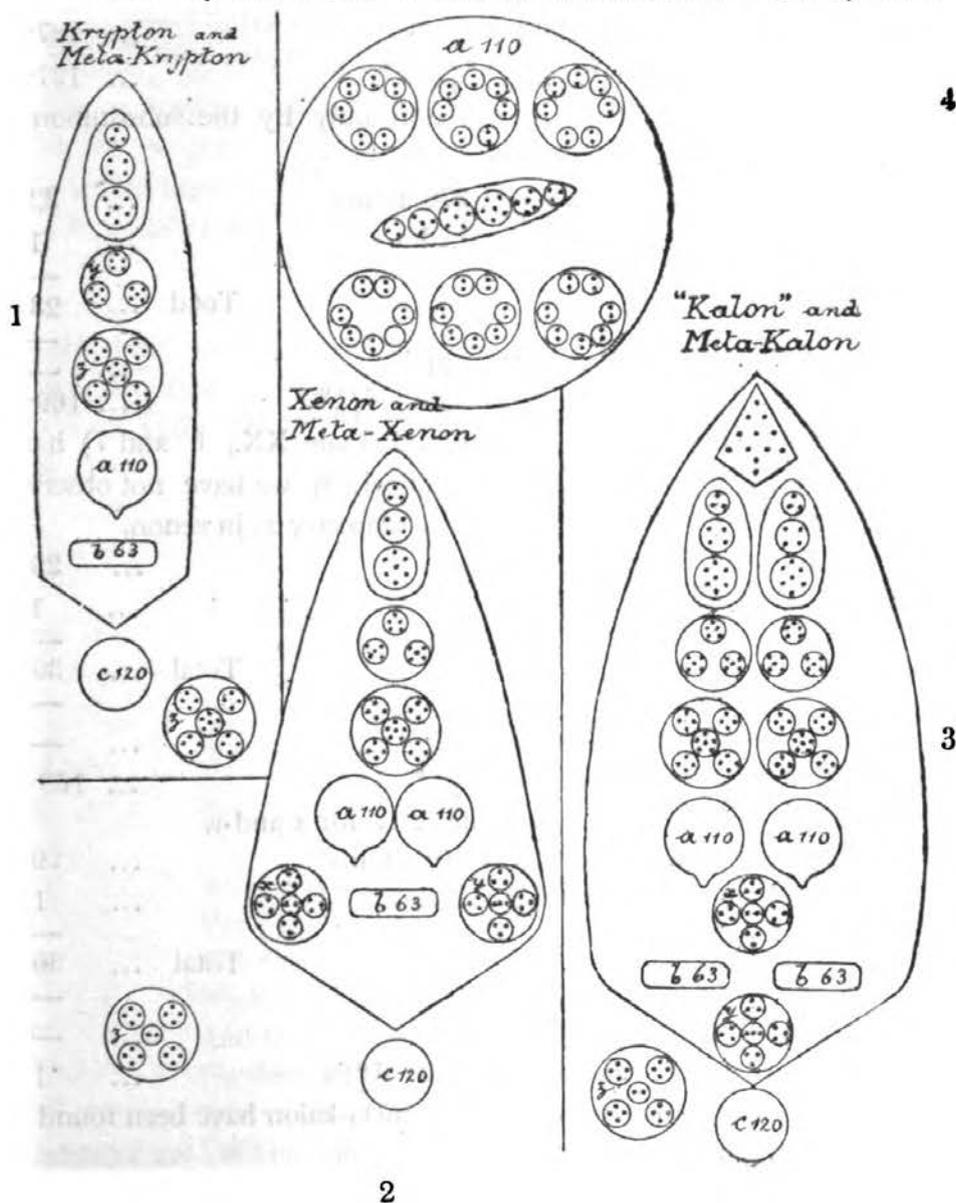
META-KRYPTON : Six arms of 231 atoms ... 1386
 Central tetrahedra ... 120

Total ... 1506

Atomic Weight ...
 Number Weight $\frac{1506}{18}$... 83.66

PLATE XXI.

ZENON (Plate XXI., 2 and 4, and Plate XX 6 and 7) has a



peculiarity shared only by kalon, that x and y are asymmetrical, the centre of one having three atoms and the centre of the other two. Is this done in order to preserve the difference of seven from its comrade ?

ZENON : Six arms of 363 atoms	...	2178
Central tetrahedra	...	120
	Total ...	<u>2298</u>

Atomic Weight	...	127·10
Number Weight $\frac{2298}{18}$	...	127·66

META-ZENON differs from zenon only by the substitution of two zs for x and y .

META-ZENON : Six arms of 370 atoms	...	2220
Central tetrahedra	...	120
	Total ...	<u>2340</u>

Atomic Weight	...	—
Number Weight $\frac{2340}{18}$	...	169·66

KALON (Plate XXI., 3 and 4, and Plate XX., 6 and 7) has a curious cone, possessing a kind of tail which we have not observed elsewhere ; x and y show the same asymmetry as in zenon.

KALON : Six arms of 489 atoms	...	2934
Central tetrahedra	...	120
	Total ...	<u>3054</u>

Atomic Weight	...	—
Number Weight $\frac{3054}{18}$	...	169·66

META-KALON again substitutes 2 zs for x and y .

META-KALON : Six arms of 496 atoms	...	2976
Central tetrahedra	...	120
	Total ...	<u>3096</u>

Atomic Weight	...	—
Number Weight $\frac{3096}{18}$	...	172

Only a few atoms of kalon and meta-kalon have been found in the air of a fair-sized room.

—

There remains now only Radium, of the elements which we have, so far, examined, and that will be described next month, and will bring to an end a series of articles which must have taxed the patience of our readers. Yet a piece of close and detailed work of this kind will have its value in the future, when science along its own lines shall have confirmed these researches.

It will have been observed that our weights, obtained by counting, are almost invariably slightly in excess of the orthodox ones : it is interesting that in the latest report of the International Commission (November 13, 1907), printed in the *Proceedings of the Chemical Society of London*, Vol. XXIV, No. 33, and issued on January 25, 1908, the weight of hydrogen is now taken at 1·008 instead of at 1. This would slightly raise all the orthodox weights ; thus aluminium rises from 26·91 to 27·1, antimony from 119·34 to 120·2, and so on.

It does not seem worth while to break up these elements, for their component parts are so familiar. The complicated groups—*a* 110, *b* 63 and *c* 120—have all been fully dealt with in preceding pages.

ANNIE BESANT.

(*To be concluded.*)

THE QUIET ROOM.

And so I find it best to come
For deeper rest to this still room,
For here the habit of the mind
Feels less the outer world's control.
And from the silence multiplied
By these still forms on every side,
The world which time and space have known
Falls off, and leaves me God alone.

WHITTIER.

ECHOES FROM THE PAST.

[The following vigorous letter was among the President-Founder's papers, without heading or signature—Editor.]

For, it is not a sufficient excuse for the authors of that pamphlet to say that the Theosophical Society is—as of course it is—an independent body of searchers after truth committed to no blind faith in any specific leader. We have to bear in mind the circumstances under which the Theosophical Society has come into existence, in order to see the action that has been taken by the President of this Lodge and the Vice-President in its proper light. Let us credit them, for the purposes of this argument, not merely with the wish not to pose before the world as leaders of spiritual thought, but with an honest desire to awaken as many of their fellowmen as possible to a sense of the importance of spiritual progress. Many people in isolated positions have tried to do this with very little success. Nowhere has any success been achieved in the remotest degree comparable with that which has attended the efforts of the Founders of the Theosophical Society. Most emphatic have the Founders always been in declaring that they wish, much more than to teach definite doctrine, to stimulate the thirst for knowledge and the spirit of enquiry. Utter and absolute intellectual liberty is an inalienable attribute of all who become Theosophists at their invitation, unless indeed they force themselves on the current of occult progress and compel the Adepts to accept them as regular Chelās, in which case new conditions arise with which we here have nothing to do. But the growth and vigor of this Society was the work of the Mahāṭmās acting through Madame Blavatsky and Colonel Olcott, and if the trustworthiness of the Mahāṭmās' teaching, now that They have begun to teach, in compliance with urgent requests that They would do so, can be successfully impugned—then it must be glaringly obvious to the simplest intelligence that this organisation of Theirs, this beneficent organisation, which has been so far successful in stimulating spirituality in the world, must be shattered and destroyed. Will any sane man contend that such a result is likely to give rise to a more vigorous search for spiritual truth in some other good direction, or to any different Society more likely to grow and do in the world ?

If any member of this Society exercising his own liberty of thought should come to a conclusion that the teachings of the Mahātmās are insufficient or erroneous, what is his natural course of action? To argue the matter out within the limits of the Society at its meetings and listen to other views? Good. To leave the Society, if he felt uncongenial with its majority, and do whatever good he might feel competent to do in the world along other lines?—Good again. But to proclaim to persons outside the Society that in his opinion the highest authorities of the Society were either misleading Their followers or blundering through ignorance Themselves—to remain as a disintegrating and disturbing element within the Society, to cling to office in that Society and make exertions to secure the continuance of that office, such a course of action is one which astonishes me, and which I prefer not to characterise by any direct epithet.

RECEIVED 5 A.M., 27th February 1884.

Do not feel so dejected, my poor boy, no need for that. As Mr. Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion and unselfish labor, you are receiving help, silent though it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favorable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost, and that for an occultist there is no past, present or future, but ever an *Eternal Now*.

BLESSINGS,

K. H.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

As the month draws to a close the activities proper to autumn are being resumed in the various lodges of the Section. The H. P. B. Lodge has been holding meetings during the month. The West London Lodge enters upon its autumn session in a fine new room which it rents, not far from its old quarters, in common with several other theosophical organisations. A new branch has been formed at Hale in Cheshire, due to the removal thither of several active workers from Manchester and London. For the rest there is nothing of sectional activity which calls for immediate notice in these columns.

In the world of science there are two somewhat notable items to chronicle, which both bear with interest upon the teachings of *The Secret Doctrine*. One is the meeting of the British Association, which was held this year in Dublin under the presidency of Mr. Francis Darwin (one of the three scientific sons of the great evolutionist). His presidential address, which was reported at length in *The Times*, treated of movement and memory in plants and their bearing on evolution. His theory, stated with great moderation and caution, is a distinct step in the direction of the theosophical concept as to the *modus operandi* of organic development. In brief, it affirms a *kind* of consciousness and memory in plants. Here are one or two of Mr. Darwin's statements : " It is impossible to know whether or not plants are conscious ; but it is consistent with the doctrine of continuity that in all living things there is something psychic, and if we accept this point of view we must believe that in plants there exists a faint copy of what we know as consciousness in ourselves. . . ." " What I claim is that, as regards reaction to environment, a plant and a man must be placed in the same great class, in spite of the obvious fact that, as regards complexity of behaviors, the difference between them is enormous." And the conclusion : " If evolution is a process of drilling organisms into habits, the elimination of those that cannot learn is an integral part of the process. . . . It is surely a positive

gain to the harmony of the universe that the discordant strings should break. But natural selection does more than this : and just as a trainer insists on his performing dogs accommodating themselves to conditions of increasing complexity, so does natural selection pass on its pupils from one set of conditions to other and more elaborate tests, insisting that they shall endlessly repeat what they have learned and forcing them to learn something new." Commenting on Mr. Darwin's address the leader writer in *The Times* concludes that "underneath the technicalities of botany and biology are issues which touch the deepest, though unseen, interests of men ; and we get glimpses of a unity and order comprehending all, and of one process of modification, seen alike in the temporary and the permanent changes of organisms." Quite true—we see the *One Life* of the Universe moving irresistably onward "to the one far off, divine event towards which the whole creation moves."

The other item was the publication, by many of the daily papers, of an interview which a reporter of the *Matin* had with Sir Wm. Ramsay, when he went to receive the medal of the French Association for the advancement of science, at Clermont-Ferrand. "A modern Alchemist," "Modern Alchemy," "Metals Transmuted,"—were the headlines which heralded the accounts of Sir Wm. Ramsay's statements as to the nature of his recent experiments with radium. To the action of this remarkable substance a modern scientific revival of belief in the transmutability of metals is due. In its presence a solution of copper is degraded and yields another metal of the same family (or series) but of lower atomic weight. Sir William remarked on this : "We have thus realised the transmutation of several soft metals or alkalies." Then the reporter asked him about the possibility of raising a metal in the atomic scale instead of degrading it. Here is the reply : "I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reason for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction." "It would not be a lucrative or remunerative way of making gold," Sir William smilingly added, "but it would be a great victory for science." May we not add, from our point of view, that it is a great victory for *The Secret Doctrine* ? Let us take off our hats to H.P.B. !

E.

FRANCE.

Theosophists, as we know, are opposed to capital punishment on principle. We must however recognise that every quality has its opposite and every law of mercy its darker aspect. The total abolition of the death penalty in France during the last five years (dating from the Presidency of M. Fallières) has inaugurated an alarming recrudescence of criminality, manifesting month after month in the increase of crimes, specially those of a sensational nature, which fill the papers with matter calculated to propagate and spread contamination. This has brought about a reaction in public opinion. Citizens and politicians, alike alarmed at this state of things, are now considering the desirability of the application of the much dreaded penal law to *apache* outrages. This reaction is apparent also in a portion of the public press. An article bearing on the subject from the pen of Mdme. Daniel Lesueur, the celebrated novelist, has aroused much attention. This article, frankly Nietzschean in character, is entitled "La cure d'énergie." Impregnated with the doctrines of the "Super-man", doctrines which M. Emil Faguet, a distinguished lecturer of the Sorbonne has termed "stoicisme actif", Mdme. Lesueur exhorts her countrymen to obedience, to discipline, to the cultivation of effort, and (it must also be admitted) to a kind of hardness verging on harshness. Taking exception to our treatment of the mentally afflicted or deranged, as sentimentality, she holds that this attitude on our part tends towards the increase of these morbid states; and ends by saying: "Let us discard this unwholesome pity, and also get rid of the tendency of an even more dangerous character which is gaining ground amongst us, pity for the worker, the attitude of regarding labor as an evil which is marked by the endeavor to minimise work everywhere and for all. Let us rather glorify labor, and discourage the habit of regarding with apprehension as an enemy the surest ally of human happiness."

While admiring unreservedly the strength and nobility of these words, we cannot ignore the fact that much of the philosophy of Nietzsche does not attain this height, and that the German thinker has exercised a pernicious influence over many a mind and will.

A.

NEW ZEALAND.

After the excitement caused by Mrs. Besant's short stay among us, there seems little to report. It is difficult for those Branches, which can have frequent visits from our leaders, to understand how great an

event the visit of our President has been to us. On all sides I hear good accounts of the work. The increase in membership is not great, for those who were interested before she came joined then, so as to be able to attend members' meetings, but the attendance at lectures and meetings is larger. For years to come we shall probably enrol many who first heard of Theosophy from Mrs. Besant on this tour. It would be astonishing, if we did not know how slow true growth is, to find how very long it takes for some to grasp the teachings, and still longer for them to wish to throw in their lot with us.

I mentioned last time the excitement caused by the Rev. Gibson Smith's book, *The Christ of the Cross*. His case is still before the Wellington Presbytery, so I am unable to tell you what the result will be for him. On all sides I hear: "How nave he is to risk his living by giving out unorthodox opinions." It never seems to strike people that, as he believes in only one life on earth, he was risking eternal condemnation by preaching what he did not believe for the sake of his living, his wife, and his family. So few really believe that it is worth while to sacrifice everything on this physical plane for the sake of Truth. I have read the book, but was rather disappointed in it. It must be a step in advance, or it would not have shocked so many earnest Churchgoers, but the views about God seem to me to be very limited. He repeats frequently 'sin.....would destroy God, and wreck His universe.' Mr. Smith does not apparently find it difficult to believe in a destructible God. Again in speaking of the 'crime of the Cross,' he is apparently unable to realise that good and evil men may alike be used to carry out the will of God. Further he limits God's powers of forgiveness to those who show perfect repentance, perfect wish to reform, and perfect faith. This seems quite an unnecessary limitation of the powers of any highly evolved Being, even of one far below his conception of a God. Still the book has caused many to think, and in that way, it will be useful. The Presbyterian Church is quite within its rights in refusing to allow a man to remain a minister and draw a salary who does not preach the doctrines he has vowed to preach; but what if these unorthodox teachings can be supported from the Bible? This is a difficulty which will have to be faced by many of the Christian Churches before long, and we may hope that the teachings given out by our lecturers Sunday by Sunday may make easier the necessary adjustment of mediæval dogma to modern tolerance and breadth of view. In the meantime the work goes on steadily and I trust effectively; the number of those who believe in Theosophy cannot be judged by the num-

ber of members. In all classes of society the teachings are exciting wide-spread interest, and it is a good sign that since Mrs. Besant left, many sermons have been preached to demolish us—but we still work on.

K. B.

CEYLON.

Last month our dear President Mrs. Besant passed through Colombo returning from Australia to Adyar. As usual she was besieged on arrival by Press representatives, who were as glad to see her as her own followers at Colombo, and to learn from her of the growing work of the T.S. in the Australasian Section. She only spent a few hours at Colombo and sailed to Tuticorin *en route* for Adyar.

Early in September Bro. P. D. Khan proceeded to Bombay, after a holiday of three months spent at Mauritius. We expect him back to resume his T.S. work in Ceylon before long, and hope to see him restored to health.

Mrs. Russak and Miss Renda were here for two or three days *en route* for Europe. At a meeting of the Hope Lodge we were glad to hear Mrs. Russak speak of the work at Adyar and the facilities it affords to students, etc. At the latter end of the month, we have had the pleasure of a visit from the Countess Schiack, Mrs. Lubke and Miss Fuller, who were proceeding to Adyar.

On the 25th of this month we expect Mrs. Higgins back at Colombo after a holiday in Germany, to resume her work among Sinhalese Buddhist girls at the Musæus School. While in Germany, she has been giving several lectures on Ceylon, illustrated with lantern slides. She will, on her way to Genoa to take the steamer sailing from there to Colombo on the 8th October, break her journey at Berlin, where she had been asked to speak at the Lyceum of the German Capital on the 25th September. She also accepted an invitation to speak at Weimar, her ancestral city, where exists a "*Musæus Strasse*." On the 6th instant she was to speak at Genoa, where a meeting for her was being arranged by Dr. Penzig and Mr. Kirby.

The forthcoming Convention at Adyar is already "on the brains of our members," and plans are being made by some to be present at this 'annual family gathering' where every body enjoys the 'feast of reason and flow of soul' in the true sense of that expression. We hope Ceylon will be well represented. But ah! the cry is: "We will miss Mrs. Besant's usual Convention lectures."!

The Branches of the Society in Ceylon are as usual quietly working, and are doing what little they can to help humanity.

H.

INDIAN SECTION. BENARES.

Last month saw the Headquarters of the Section very lively and very busy, the presence of the President attracting workers and visitors from all parts, many also taking advantage of the *Ḍurgā Pūjā* holidays to visit Benares. Lectures and conversation meetings, are largely attended, and groups of members may be seen daily, discussing matters of interest. The President arrived on September 25th, and received as ever a hearty welcome from all ; her birthday, was made the occasion of festive greetings and rejoicings. Mrs. Besant's Sunday lectures have been mainly devoted to subjects connected specially with the Indian nation, and the unrestful state of public feeling at the present time, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th, she took for her subject *The Sons of India*, giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country. At the close of the address a short meeting was held, at which a large number enrolled themselves as members of the Order, taking the pledge which its members are expected to subscribe to. On Wednesday, October 14th, Miss Maud McCarthy is to deliver a lecture on "The Place of Art in Evolution," a subject on which she is well qualified to speak.

College and Schools are now re-opening after the holidays ; amongst the new-comers is Miss Albarus, a Canadian lady who has recently arrived to take part in the work here ; she has been giving her services at the Musæus school during Mrs. Higgins' absence, and is now enrolled on the staff of the C. H. C. Boys' School. A shadow has just fallen upon us all in the serious illness of Dr. Richardson, Principal of the C. H. College, who has so endeared himself to all who have had the good fortune to come into close relationship with him ; daily prayers go up from many hearts for his well-being, and we trust he may speedily be restored to health and become able to resume his work and take his place as the friend and helper of all, young and old, who need his help.

M. J.

ACADEMICAL MAGAZINES.

(Concluded from p. 90.)

3. *Journal of the German Oriental Society*, 1908, Numbers I and II.

The Sabbath, its etymological and chronological-historical meaning, by Edward Mahler. The result of this long, learned, stimulating article is that *s'aballu* is a Babylonian institution which was introduced first to Egypt, and then, from either Babylonia or Egypt, to Israel; that the *īmu s'aballu*, i.e., 'the day of being full' (or 'completed') was originally nothing but the festival of the full moon; and that to the latter a festival of the new-moon and, finally, those of the half-moon were added. So the number seven is in this case not the starting-point, but the latest result of the development.

On the aboriginal languages of Eastern Turkestan in the early Middle-Ages, by Ernst Leumann; Second Part. This is another proof of the infinite labor connected with the decipherment of those fragments of an unknown literature. Unknown, indeed, only in as far as the language is concerned. For it becomes clear now that all the texts in question are translations of Mahāyāna treatises which are likewise available in their Chinese or Tibetan garb, or in both, seldom in Samskr̥t. The material has much increased by sendings from St. Petersburg and England. About the language so much is certain now that "it places itself on the Aryan ground as an independent apparition by the side of the Irānian and Indian idioms, widening, as it were, their twofold chorus by a third voice of independent character." So the lion's share of the new discovery will belong to comparative philology, as it seems.

The annual reports for the year 1907 on the progress of Semitology and Egyptology, by several authors, contain much interesting news than can be repeated here. There are 30 new books and treatises referring to Assyriology, and not less than 188—covering, however, the period from autumn 1904 to the end of 1906—on Egyptology. The following works would be of great use in the Adyar Library and might perhaps be presented by some liberal friends:

I. G. Frazer, *The Golden Bough. A study in Magic and Religion*. 3rd edition (revised and enlarged). Part 4. (10sh.)

E. G. Perry, *Hymns and Prayers to Sin* (German). Leipzig Heinrichs, 1907. (2 sh.)

P. Dhorme, *Choice of Assyro-Babylonian religious texts: transcription, translation, commentary* (French). Paris, Lecoffre, 1907. (12 fr.)

F. Thureau-Dandín, *The Inscriptions of the Sumerian and Accadian Kings* (German). Leipzig, Hinrichs. (9 sh.)

The last of these books (as we gather from a special review of it by St. Langdon) offers "much important information for the study of religion. From this point of view we have here truly a *lifting of the veil into the secrets of the beginnings of Babylonian and Hebrew religious traditions.*" "Devout worshippers of everything that had been handed down from ancient Sumer and Akkad, the Babylonians revealed to the last those profound influences which distinguished Babylonian art, literature and religion from those of all other oriental peoples. The real nature of this contemplative and deeply religious people whose language was propagated as the conveyance of everything holy in ritual and beautiful in prayer, the author of this book has understood as no one else." "Sumerian must have been spoken in the days of Hammurabi and probably did not die out in Sumer until long after that ancient race had renounced all pretension of ruling 'the dark-headed people'." "This collection of the inscriptions of the classical period of Sumerian marks an epoch in the science of Assyriology."

James H. Breasted, *Ancient Records of Egypt*. Chicago, University Press, 1906 (\$ 17.). This gigantic work offers a translation of all the historical inscriptions of some interest from the oldest time to the Persian invasion. On this work is mainly based James H. Breasted's, *History of Egypt*, London, 1906. (£1), with 200 excellent photos.

Ed. Meyer's *Egyptian Chronology* (German), Berlin, 1904. (sh. 11, 6); the introduction of the calendar now recoils to 4241 B.C., and the appearing of the first monuments with inscription (King Menes) to 3315 B.C.; Erman's *The Egyptian Religion* (German). Berlin, 1905, with 165 pictures. (4 sh.), which has been prepared with great care during a series of years; E. A. Wallis Budge's, *The Egyptian Heaven and Hell*, London 1906. 3 vol. illustrated; Wiedemann's, *Magic and Sorcery in Ancient Egypt* (German) (Mk. 0,60.)

Of the latest excavations the most important one seems to be that of Legrain who, while engaged in the restoration and preservation of the temple of Karnak, discovered a second magasin, so that now 751 statues and steles and nearly 17,000 bronzes are secured—the extraordinary importance of which for all the branches of Egyptology cannot yet be calculated.

Ruyyaka's Alamkārasarvasva, translated by Hermann Jacobi. First instalment. This is a work on rhetoric, somewhat on the lines of *Ānandavardhans Dhvanyāloka* which was like-wise translated by Prof. Jacobi. It is mainly engaged with the doctrine of the poetical figures. An eminent teacher of the S'aiva philosophy (the Pratyabhijñādarśana), viz., Jayaratha, has written a brilliant commentary on it which has been published in the Kāvya-mālā No. 35.

Purāṇic Strips, by A. Blau. 1. *The Itihāsa of Saranyū in its development through the Purāṇas*. Blau is of opinion that there was but one original Purāṇa which might be partly reconstructed by comparing the various forms under which the same legends appear in the present Purāṇas. This would also enable us to get a more precise idea as to the earlier and later of the several Purāṇas. The present inquiry is meant as an example of the method proposed. The story chosen is pursued from the enigmatic verses of *R̥gveda* X, 17 (1, 2) through Nirukta, Bṛhaddevatā, Harivams'a, and nine Purāṇas, but the author wisely refrains from drawing any general conclusions, but is satisfied with certain statements, e.g., the interesting feature that Chāyā living as a horse in the jungle "eats grass" (tṛṇāni cacāra) according to the older accounts, but "cultivates tapas" (tapas' cacāra) according to the younger ones, because there must be an excuse of her running away from her husband whose ugliness (so the older accounts) is for the same reason turned into an excessiveness of radiance!

Contributions to the Samskr̥t Dictionary from Hemacandra's Parisiṣṭaparvan, by Johannes Hertel, is a useful list of rare Samskr̥t words which were so far only known through the lexicographs, or entirely unknown, or only known in other meanings than the one in question.

Influence of the Ancient Buddhist Art on the Buddha Legend, by Dr. T. Bloch. Instances of this influence are, according to the author, Māyā's seizing the branch of a Sāl tree, 'when her time had come'; the Nagarādhidevatā who opens the fugitive prince the gate of the town; and the divine beings who, according to *Lalilavistara*, accompany the prince "with half bodies" (ardha-kāyaiḥ)—a curious reflection of the Gāndhāra reliefs which must have been a source of wonderment to many Indians of that time who were still ignorant of the laws of perspective.

4. *Vienna Journal for the knowledge of the Orient*, 1908, No. 1.

There is very little herein this time which might call for the interest of the non-specialist. D. H. Müller furnishes an article on the

metre in Ezekiel and the Psalms, with some very fine translations ; Chr. Bartholomae, the well-known investigator of the ancient Irānian languages, gives some new contributions to the explanation of the inscriptions of Behistun ; and Alois Musil explains two Arabian inscriptions from Arabia Petraea (*i.e.*, the wide field of ruins to the east of the Dead Sea). Finally, there is a paper on "Hanscrit," by Theodor Zachariae, being an inquiry after the origin of this name which was frequently used for Samskr̥t in Europe during the eighteenth century. The solution, is, of course, that in several parts of India the sibilant is substituted or has a tendency of being substituted by the aspirate.

5. *Indian Antiquary*, March and April 1908.

The Scythian Period of Indian History, by R. D. Banerji, is concluded with the translation of some old and new inscriptions, a list of dated Kharoṣṭhi inscriptions, and a most useful synchronistic table of the Scythian period from B.C. 231 (death of A'soka) to A.D. 414 (Mathurā inscription of the Gupta year 114). There can be little doubt about the service done to the science of history by this admirable paper, which will have to be thoroughly studied by all future writers on this darkest period of Indian History.

Persian Affinities of the Licchavis, by professor Satis Chandra Vidyābhūṣaṇa. The *Licchavis* (*i.e.*, the members of a small republic often mentioned in the ancient Buddhist books) are believed, by Mr. Vincent A. Smith, to be a Tibetan tribe, which settled in the plains during pre-historic times. Against this, Professor S. C. V. endeavors to prove that the *Licchavis*, though connected by kinship with the early Tibetan kings, "were a Persian tribe, whose original home was Nisibis (to the south-east of the Caspian Sea), which they left for India and Tibet in the 6th and 5th century B.C., respectively."

The Buddhist Councils, by Professor L. De La Vallée Poussin (continued). A lively description of the Second Council and a detailed examination of the questions connected with it.

6. *Research and Review* (Journal of the Indian Research Society), vol. 1, part 2. There are two articles calling for special attention, *viz.*,

Nyāyāvatāra: the earliest Jaina work on Pure Logic, by Professor Satis Chandra Vidyābhūṣaṇa. Besides the Samskr̥t text and English translation of the thirty-two S'lokas of which the work consists, the author gives copious extracts from the commentary called *Nyāyāvatāra-vivṛi* and a little introduction in which it is asserted that Siddha Sena Divākara, the famous author of the *Nyāyāvatāra*, lived at Ujjaini about

550 A.D. and was identical with the well-known Kṣapaṇaka of Vikramāditya's court—which view is corroborated by a note by Sarat Chandra Das appended to the article.

The Shu'biyyah Movement in Islam : its Origin, its Growth, and its Results, by S. Khuda Buksh. An intensely interesting, scholarly paper on the Shu'ubiyyites, *i.e.*, "those foreign converts to Islam who, while advocating the excellence of their own respective nationality, refused to acknowledge the superiority of the Arabs." There is much in this article which deserves the attention of our modern statesmen, for, as the author says, "history repeats itself."

7. *Mind*, a Quarterly Review of Psychology and Philosophy ; January and April 1908.

If we ask what Western philosophers are mainly occupied with at present, the answer to be given with the help of *Mind* (which in no number fails to give a valuable account of all the principal philosophical journals, English and foreign, and therefore is particularly fit to keep one up to date in the progress of philosophy as a science) seems to be that they are slowly recovering from Kant. Kant has ceased to be the supreme authority. After the collapse of his most famous successors, the master too is looked at with critical eyes at present, though with due reverence. But the problems he raised are far from being solved, and even the most curious conclusions drawn by his successors are still earnestly discussed from time to time. Solipsism, so often declared dead, constantly raises its head again. On the whole, now, as a century ago, the question whether and how our ideas correspond with "things-in-themselves" out-side the mind (theory of knowledge) is the central problem all over the world of philosophy. Of this nature are the most important contributions of the Review, *viz.*, "Non-Phenomenality and Otherness," by Hubert Foston ; "Immediacy, Mediacy and Coherence," by Professor Stout ; "Radical Empirism and Agnosticism," by A. H. Lloyd. The former, among other interesting suggestions, calls attention to the fatal slight with which feeling has been treated as yet in the theory of knowledge, in spite of the peculiar power with which it "forces upon us the belief in existence beyond ourselves and outside our own experience." Mr. Lloyd speaks about five kinds of agnosticism the fifth of which is radical empiricism or pragmatism—the new gospel about which there is so much noise now in England and America though nobody exactly knows what it is. Some call it a "new name for some old ways of thinking," and many confess that they cannot manage to find out whether they are themselves pragmatists or not. Pragma

means work, and pragmatism as an "attitude of orientation" is, according to William James, "the attitude of looking away from first things, principles, 'categories', supposed necessities; and of looking towards last things, fruits, consequences, facts." In pragmatism, we are told (by Mr. Lloyd) Kant's *a priori* "has only been completing its work of destruction,* making the knowable and the formally unknowable vitally and inseparably one, with a result to philosophy, that, though inconventionally Kantian is nevertheless a Kantian product." From a review of the German "Kant-Studien" we learn that Kuno Fischer (the most renowned of modern Kantianists, Professor of Philosophy at Heidelberg) has died. Further that "the general movement of modern German Philosophy is an attempt to repeat on a new basis the development of the idealistic world-view from Kant to Hegel. 'The year 1906 is specially distinguished by the re-birth of Hegel'. Other interesting points are the waxing influence of Nietzsche; the popularity of Novalis; the fresh interest in mysticism." Professor Wundt (Leipzig) has formulated a law of three stages in the development of metaphysics, "the poetic or mythopœic, the dialectic with its bifurcation into speculative idealism and realism severally, and the critical." Haeckel and others belong to the first, Ostwald, etc., to the second, Mach, etc., to the third stage, and Ed. von Hartmann is regarded 'as having relapsed to the first stage.'† Mary Hay Wood contributes a very clever article on "Plato's Psychology in its Bearing on the Development of Will." Among other things we learn from it that in Plato's scale of psychological types the philosopher and true artist occupy the first place, whereas on the last (ninth) stands the tyrant, and on the fifth—the seer and initiated, a fact explained by Plato's curious and well-marked view of this character: "a kind of humorous mixture of reverence and contempt—reverence for the utterances of truth, and contempt for the witlessness of those who give them voice. Such persons, he says, are reckoned to have something divine about them; whereas his own contention is always that it is the opposite character, *viz.*, absolute intelligibility, that may be rightly conceived to constitute the 'divine', since it also constitutes reality." There is a short and cool review of Professor Deussen's "Outlines

* The thing-in-itself, though unknowable to 'pure reason', was declared to be an object of the 'practical reason.'

† To me it seems to be just the other way, *viz.*, that he rose from the first stage ("Philosophie des Unbewussten") to the second and third stages respectively ("Kategorienlehre," etc.).

of Indian Philosophy " (Berlin, 1907) which, says the reviewer (David Morrison), show that the professor ' though he has necessarily improved as an exponent of Indian philosophy, has not really progressed in his appreciation of European." This statement is truly pathetic for one who would try to find out how far *Mind* and the other philosophical journals have progressed in their appreciation of Indian philosophy (the very mentioning of which is in them something almost unheard of). There is, in fine, a notice on an article of the German journal "Archiv für Systematische Philosophie" which cannot fail evoking interest. The leading idea of Oscar Ljungströms "Plan of a new Philosophy" is that "the glimmering consciousness of new creative impulses and the beginnings of a higher faculty of knowledge point to the creation of a kingdom higher than the human."

DR. F. OTTO SCHRÄDER.

[The paper on Anattā and Re-incarnation referred to last month (p. 85) will appear *not* in the *Buddhist* but in the *Ceylon National Review*.—F.O.S.]

As for us who are hearers of the Gnosis, of Theosophy, wherever it is to be found, it would be unwise to reject any experience of those who have gone before upon the way. Whether we call it the Gnosis of the Mind with the followers of Thrice-greatest Hermes, or the Gnosis of the Truth as Marcus does, or by many another name given it by the Gnostics of that day, it matters little; the great fact *is* that there is Gnosis, and that men have touched her sacred robe and been healed of the vices of their souls; and the mother-vice of the soul is ignorance, as Hermes says. But this ignorance is not ignorance of the arts and sciences and the rest, but ignorance of God; it is a true a-theism, the root-superstition of the human mind and heart—the illusion that prevents a man realising the oneness of his true self with the Divine.—*The Gnosis of the Mind*, by G. R. S. Mead.

REVIEWS.

TRISTAN AND ISOLDE.*

AN INTERPRETATION.

To read theosophically the grand works of art, whether in print or color, in prose or poetry, is a beneficial study, and therefore we welcome this pamphlet interpreting one of great Wagner's masterpieces. To the materialist Wagner, Goethe and others of this stamp are only poets of high imagination; to the theosophist they speak in no uncertain terms of deep truths about man and nature. The pamphlet under review clearly shows how with theosophical knowledge one can appreciate Wagner better. The interpretation is not far-fetched. The symbols for which the different characters are made to stand fall in smoothly, without clashing with the whole. In this drama Wagner "treats in great detail of the Ego and its history." "In his previous dramas, which all deal with various soul-stages, he operates rather 'on the whole,' telling us by events and scenes rather than by so many words of these soul-stages and the experiences therein." Tristan and Isolde represent Manas and Buddhi in man and the different phases of their individual and collective growth are of practical utility. The pamphlet helps in this study and we recommend it to all theosophical students.

B. P. W.

MYSTICISM. †

This little booklet contains an excellent treatise on "Mysticism" and the "Quest" illuminating a difficult subject in masterly fashion. The Mystic is defined as "one who claims the right to live by the light God has given him." "A full mystical life has no room for impractical dreaming, nor would it be possible for the man, who had lighted the mystic candle of the Lord, to leave every earthly love and every earthly duty for the sake of his own soul." Due place is given to the importance of reason, "the balancing faculty, the power of judgment betwixt essentials and non-essentials," for until "reason and faith have kissed each other," God cannot be "known of the heart."

* By Carl Reinheimer, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Mary Pope, Theosophical Publishing Society, 161, New Bond Street, London, W.

Illustrations from the lives of various mystics, the question of authority, the difference between the mystic and the saint, between meditation and contemplation, the three stages of ascent: 1st, the Purgative Stage, 2nd, the Illuminative, 3rd, the Unitive, etc., make up a most instructive pamphlet, fascinating from beginning to end.

A. SCH.

Very nicely printed and got out is the souvenir of the twenty-second Annual Convention of our American Section held during the month of September last. It is in honor of our late President-Founder and consists of Mrs. Besant's address at the cremation of his body and a very admirable article from the able pen of Mr. C. W. Leadbeater entitled "Faithful unto Death" which gives a glimpse of Colonel Olcott's past. Mr. Leadbeater also says: "He was unconscious for a while after death, but is now fully awake and active. As I was always deeply attached to him, his Master told me to act as a kind of guide to him when necessary, and explain to him whatever he wished. He had always been keenly interested in the powers and possibilities of the astral plane, and as soon as he could see it clearly he was full of eager and insatiable desire to know how everything is done, to understand the rationale of it, and to learn to do it all himself. He has an unusually strong will in certain directions, and that made many of the experiments easy to him even when they were quite new. He is most at home in work which involves the use of power in some way—to fight, to cure, to defend. He is full of big schemes for the future, and is just as enthusiastic as ever about the Society which he loves." Mr. Unger deserves the thanks of the American Section for his fine gift.

The Bihar Theosophical Federation has published a *Theosophical Catechism*, part first, by Ramasray Prasad to be sold for one anna, postage extra. It treats of "Theosophy and the Theosophical Society."

Mme. Helena Pissareva has translated into Russian H.P.B.'s *Voice of the Silence*. The book is well-printed and beautifully got out with an English note from the Translator which speaks in praise of our revered H.P.B. At length in her fatherland is H.P.B. getting faithful followers and servants of her Society.

MAGAZINES.

The Theosophic Messenger, September, concludes the "Scientific Basis of Vegetarianism," by Dr. Hall. A short contribution discusses "Is there an orthodox Theosophy?" and from it we extract: "Brotherhood is the one and only amarynthine bond of union in this life. Brotherhood does not know personal gratification; it does not indulge in vituperation; it is not ambitious; it is a stranger to self-aggrandisement. Its watchword is simplicity. It teaches self-abnegation and disinterested service, especially toward those who oppose, or who, we think, oppose us." A number of short interesting articles are contributed, all nice and useful. The query department contains some excellent answers by Mr. C. W. Leadbeater, especially one in which a clear exposition on Karma in relation to death by accidents is given. The answer is too lengthy to be reproduced here. The *Messenger* is growing in the power of service and those who look after it deserve thanks and encouragement.

Theosophy in India, September, reprints the first part of a very fine lecture of the late Colonel Olcott on the "T.S. and its aims" given in Bombay in 1879. Gangānāth Jha writes on "Universal Brotherhood justified at the bar of philosophy," Seeker on "The Rationale of the Āsrams." Correspondence and business notes make up the number.

In October number Colonel Olcott's lecture is continued; Seeker's article is concluded; and among other things there is a short contribution entitled "Necessity for Morality."

The Vāhan, September, has business notes and a couple of interesting questions and answers.

Theosophy in Australasia, September, as usual commences with interesting "Outlook" and is followed by "The Besant Lectures," "The Voices of Joan of Arc," "The Earth as an Entity," "Christianity in India," by Mr. John, and "Jesus, the Man." Questions and answers and business notes bring a readable number to a close.

Theosophy in New Zealand, September, contains various notes of interest besides "Mrs. Besants Visit," "The Law of Karma in operation as revealed by Astrology," etc.

The South African Bulletin, September, contains usual editorial notes which speak of new Lodges formed and Mr. Nelson's article on the "Unmanifest made Manifest" is continued, followed by notes and news.

The C. H. C. Magazine, October, has interesting paragraphs from our President's pen in the opening pages. The number also contains

"The Pushkaram Festival at Rajahmundry," concluding portion of "Kumar Jagat Sinha," "Dewan Bahadur S. Shrinivasa Raghava Aiyengar, C.I.E.," "The Great Car of Jagannath," by Psy. Cle., "Happiness," the fifth instalment of Indian Geographical Series speaking of Trinomali, "Agriculture in South Travancore," "Krishna Kumari," by Josephine Ransom—a fine piece—"Shri Balaji," "Stray Thoughts on Svadeshism," and "Advice of a noble father to his illustrious son"—Shahji to the great Shivaji. Correspondence and notes make up an excellent number full of readable matter. Their Excellencies the Viceroy and Lady Minto will visit the College in the first week of December.

Sons of India. This is a new monthly to be issued on the 17th every time. Mr. G. S. Arundale, the indefatigable worker in the cause of Indian education, who is the Vice-Principal of the C.H.C. at Benares, takes charge of the editor's work. It is the organ of the newly formed Order of the Sons and Daughters of India. Our President explains the reason of this new movement under "Ourselves." The constitution of the "Sons of India" is treated by the editor which says that the head of the order is a chief supported by a Supreme Council which is assisted by Consistories, Chapters and Lodges with Wardens as head. The Order consists of pledged and unpledged members. The motto of the order is "I serve" and its color golden-yellow. The monthly will cost only annas 8 for nonmembers and annas 4 for those belonging to the Order. We wish the new Order all success. May it do the noble work expected of it and fulfill its great mission.

The American Theosophist, September, contains "The Hidden Side of Life," by Mr. C. W. Leadbeater, "The Moral Aspect of Vegetarianism," "Consciousness," and "The Occultism of the Shakespeare Plays," by the editor. "Hints to young students" is continued.

The Message of Theosophy, September, has contributions on "Perseverance," "Theosophy and its teachings," "Jupiter," Claims of Christianity" and "Gnosis of the Buddha."

The Lotus Journal, September, has a very nice piece from the able pen of Bro. C. W. Leadbeater entitled "Follow the King" in which he discourses on the value of patriotism and gives a fine description of the celebration of the Diamond Jubilee of the late Queen Victoria as observed by the gifted seer with a higher sight and it forms an instructive study. Mrs. Besant's "Religion and Psychology" is concluded and Miss Mallet continues her "Outlines of Theosophy."

The Adyar Bulletin, October, has as usual Headquarters Notes by the President. She also contributes the first instalment of "The Search

for Happiness." Then there are "Notes on Materialism," by A. Schwarz, concluding portion of "Devotion and Service," "Tāntra-Worship or Pseudo-Occultism in America," by Mr. N. F. Billimoria. The Round Table scheme of the *Lotus Journal* is reprinted, also "Theosophy in Many Lands" from this magazine.

Annales Théosophiques, contains matter worth pondering over. Jean Monier contributes an interesting article on "S. Paul as a mystic" while L. Le Leu brings another on "Christian Mysticism" and E. Marcould winds up with a paper on "The Masters and Theosophical Teaching."

The *Bulletin* for September of the Italian Section contains the translation of a lecture on "The Necessity of Religious Education" which our President delivered last February in Adyar. The article on "Ethics and Æsthetics in Theosophy" is continued and last not least Dr. J. R. Spensley of Genoa brings some fascinating notes on "Names" in which he says that: "A name when pronounced is a musical note the vibrations of which are modified by the vowels and consonants. Therefore the true name of a thing is the vibratory condition which produces its form. A name is the expression of a vibratory mood. A step forward in evolution entails a change of name."

Sophia for September brings the continuation of previous articles and the usual sectional news.

Revista Teosófica for August announces a special Convention in order to appoint a successor to Señor Tosé M. Masso, the late General Secretary of the Cuban Section. May our Cuban Brethren be enlightened and choose aright.

Virya for August, another Spanish Magazine, contains original articles and the beginning of a story which promises well.

The (Russian) *Theosophical Messenger* brings amongst other matters two articles by our President and two other ones by Alba, which is the *nom de plume* of the General Secretary of this our youngest Section.

The *Bulletin Théosophiques* for October gives notice of a special convention to be held in Paris in order to discuss the advisability of the French Section becoming incorporated. As, according to the French Law, no Society can be incorporated whose Headquarter is in a foreign country it would be a condition *sine qua non* for our French Brethren to drop their name of the "French Section of the T.S." and call themselves instead: "La Société Théosophique Française" (The French Theosophical Society). A mere form! what does the

name matter ? some say. But to others it sounds like the breaking of a link.

Isis is a German Theosophical monthly started since the beginning of this year by a student of the University of Leipzig. It is neatly got up and contains original matter well worth reading ; but its principal claim is that it acquaints its readers with our President's latest lectures and keeps them in touch with what is going on in other Sections all over the world.

Theosophia (Dutch), September, contains part translations of Colonel Olcott's *Old Diary Leaves*, "Occult Chemistry" instalment from this magazine, and Hitopadeça ; Mrs Windust writes on "What is our Work" and there is a contribution entitled "Theosophy and Biology."

De Gulden Keten, (Dutch), September from East Indies contains "Animal Sacrifice," "The history of the sunflower," "The Ocean of Love" and "Something about Mrs. Besant."

De Theosfische Beweging, September, contains a letter from Mr. W. B. Fricke, a report of the first Dutch Indian Theosophical Congress, etc.

Theosophisch Maandblad, September, contains the report of a lecture on "Purity," "The Work of Theosophy," "Forbearance" and translation of the article from this magazine entitled "The Æther of Space."

We acknowledge with thanks Scandinavian *Teosofisk Tidsskrift* for September, *The Herald of the Cross* and *The Health Record* for August, also the *Metaphysical Magazine* containing "Why Men do not follow God," "Shall Man and Woman Marry?" "Our National Conscience" etc., *Notes and News* for September, and *Modern Astrology* for October in which Isabelle M. Pagan discusses the sign Libra ; Mr. Sutcliffe concludes his "Crystal sphere and the functions of Fohat" to be followed next month by "Practical Astrology ; the exact measurement of Planetary influences."

Among Indian Magazines we have received *The Theist*, *The Olcott Kindergarten Review*, *The Oriental Mystic Myna*, *Prabuddha Bharata*, *The Burman Buddhist*, *The Mysore Review*, *The Vedic Magazine*, *The Indian Review* with "The Indian Problem" Mr C. W. Wish, "Lines of Industrial Development," by Dr. Travers, "Robert Browning and Oriental Fables," "The Mystery of Newman," "The Failure of Vaccination," by Mr. Lupton, M. P., etc., all for September ; for October the *Cherag* (Gujarāti) and the *Modern Review* as usual interesting in articles and illustrations.