



THE THEOSOPHIST.

FROM THE EDITOR.

The 33rd Anniversary of the Theosophical Society and the Convention of the Indian Section are over, and surely never before have such meetings gathered in the Headquarters at Adyar. No less than 650 delegates were present, and the smoothness and joyousness of all the proceedings bore eloquent testimony to the strength of the influence which brooded over the place, and blended all into a many-toned chord of peace and happiness. There had been rumors of disharmony, menaces of disturbance; but if any came with unfriendly intent the strength and calm of the great assemblage, and the manifested blessing of the Guardians of the Society, soothed all into serenity. From first to last all was content and satisfaction, and there is nothing to look back upon with regret.

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Miss Edger's lectures, "Gleanings from *The Light on the Path*," were very well received, and her clarity and well-chosen language made her difficult subject easy and instructive. The lectures will be published in book form by the Theosophical Publishing Society, Benares City.

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The records of the year's work—as will be seen in the Report bound up with the present issue—are surprisingly satisfactory, when we remember that the year was one of turmoil and controversy. But the fact is that the turmoil is local, while the progress is universal, and the number of those who have stirred up trouble is insignificant compared with the number of those who have been steadily carrying on the work. For the future, no official action need be taken, for the General Council of the T.S. has spoken, and the

matter is closed. No one can complain that the voice of the minority has been silenced, for they have talked unremittingly for two-and-a-half years. In the Indian Section, with its 650 delegates, only 7 hands were held up against the resolution inviting Mr. Leadbeater to return, and very few abstained from voting. The votes of other nations will be found in the Report. For any minority in England or elsewhere a place has been made in the Society outside the national organisations, if it chooses to accept it ; it is thus free to maintain its own views and to carry on what activities it pleases ; but to its attempt to coerce others into submission to its views we cannot yield. When it becomes a majority it can reverse the policy of toleration and freedom, if it will, and, cancelling the rule we have passed to make a place for a minority, it can expel us. But meanwhile we also must work on in our own way. So we say to it : " Remain in the Society and be welcome, and work as you will ; or depart from it, if you feel you must ; but, in either case, we will not quarrel with you, nor discuss this matter further. Peace be with you, within or without."

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An important decision was come to by the Council as regards the dues paid by the local organisations to the centre. For the coming year the one-fourth entrance fees is given up, and the contribution is fixed at 8d. a head instead of at one-fourth of the annual dues. This reduces the sum paid to the Headquarters by Rs. 3,000 a year, and part of this year's surplus is set aside to meet a possible deficit. My own view is that the increase of membership will make up the deficiency, and that the reduced claim of Headquarters will next year be made permanent. It is our National Societies that most need funds, and my hope is that good administration may enable us to reduce our claim yet further.

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Another matter of interest is a reversion to old names ; the word 'Section' henceforth disappears, and 'National' or 'Theosophical Society' takes its place ; the 'British Section' is now the 'British T.S.' Collectively, 'the Sections' become 'National Societies.' This change was forced on three of our Sections—France, Hungary and Russia—by the law of their countries, and the Council

has accepted it for all. It has left to Holland and to India the use of the word 'Section' locally, because they have been incorporated under that title, and inconvenience might arise from the change. Further, in order to bring all official documents into uniformity, the word 'Lodge' has been revived in place of 'Branch,' 'Fellow' for 'Member,' 'Diploma' for 'Certificate.' These are little things, but the tone and dignity of a Society are largely affected by them.

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Among the 'Subsidiary Activities' of the T.S. the Order of the 'Sons of India' loomed large. No less than five meetings were held for the initiation of new members, and an address was given to them on the 31st, gathered in the large hall. The following letter, conveying the approval of H. E. the Viceroy was received during the Convention, and welcomed with much enthusiasm.

PRIVATE SECRETARY'S OFFICE.

22nd December 1908.
GOVERNMENT HOUSE,
CALCUTTA.

DEAR MRS. BESANT,

The Viceroy has carefully considered the papers relating to the 'Sons of India' which you left with me, and I am directed to inform you that H. E. thinks the idea sound. Lord Minto is in full accord with you when you say that the history of the coming years must depend to some extent on the direction in which the rising generation can be steered.

You have the best wishes of the Viceroy for the success of the Society on the lines at present laid down. But what is urgently wanted is to secure some measure of permanency for the principles upon which the Association is based, and to prevent either any modification of these principles or their being twisted to meet other and unworthy ends.

I am to ask you to kindly consider this problem and be good enough to favor me with any suggestions which may occur to you.

I am sincerely yours,
(Sd.) F. R. DUNLOP SMITH.

I have since seen H.E. the Governor of Madras, and he permits me to say that he thoroughly approves of the movement, and will help it so far as lies in his power. The Council is now considering

the means of securing permanency for the principles of the Association, as it is clear that it is likely to assume very large proportions, and, in the hands of the disloyal, would prove a danger to the State.

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Dr. Edal Behrām's wonderfully successful work for temperance and non-flesh-eating goes to the credit of the T.S. Order of Service, and we trust that many other such Leagues as his may spring up and work equally well.

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The open-air lecture by the President on "The Work and Hopes of the T.S. "; the public meeting, addressed by various speakers, Hindū, Buddhist, Pārsī, Christian, held in Blavatsky Gardens, under one side of the great banyan-tree, which roofed with its level branches a great hall of 100 feet by 60 ; and the closing lecture of the President on "The Opening Cycle," were all attended by huge audiences, and were well reported in the press. The President's closing speech at the public meeting will appear in the February *Adyar Bulletin*. A Bombay brother most kindly reported this and other speeches. The lectures on "The work and Hopes of the T.S. " and on "The opening Cycle " will be published as Nos. 8 and 9 of the Adyar Popular Lectures.

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A very striking ceremony took place during the Convention—the laying of the foundation-stone of a Masonic Temple on the land given for the purpose by Bro. V. C. Seshāchārri, by Masons assembled from different parts of India. The long procession of Masons of all ranks and of both sexes was a very picturesque and brilliant sight, as it slowly wound its way across the Society's lands and along the road to the place where, guarded by the C. H. C. Cadet Corps in their handsome uniforms, the granite cube hung poised in air over the bed on which it was to repose. It was laid with due Masonic ceremony, in the presence of a large number of interested spectators. The new Masonic Lodge at Adyar has taken the name of the 'Rising Sun of India,' No. 107. No. 106 is a new Lodge formed in Ceylon, which will be known as the 'Tri-raṭna' (the Triple Gem).

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The Pañchama Schools held a Show of work, and gave a little entertainment on the last day of the Convention. It was pretty to see the C. H. C. Cadets working away to collect money for their less-favored brothers and sisters. These same Cadets were a feature in the Convention ; they conducted guests to their rooms, guarded the way for the speakers, marshalled the big crowds to their places, and proved themselves invaluable assistants in every possible way. The bright young faces and pleasant ways, joined to soldierly discipline and prompt obedience, made them a very attractive sight. Mr. and Miss Arundale, who came with them to the Convention, seemed very proud of their " boys."

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Such are some of the 'impressions' left by the great gathering. And now the fateful Convention is over, and the delegates have carried to their homes new life, new energy, new hopes. Let us all go forward, " unhasting, unresting," into the opening cycle, serving the sacred cause to which our lives are pledged.

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There are many useful works which may be taken up and pushed forward. We have decided to put a second storey on the Press building immediately, instead of waiting for a year, for printing orders are flowing in faster than we can meet them, and we save Rs. 500 by going on now instead of beginning again later. I have therefore issued a second set of debentures of Rs. 100 each, bearing $4\frac{1}{2}$ per cent. interest, and these can be had on application. Some theosophical publications in the vernaculars are much needed, and I propose to print approved pamphlets from the Propagandist Fund, recouping the outlay from the sales, and then issuing more. An arrangement has been made with some scholarly Bombay friends for the translation of the famous *Dhyāneshvari* into English, and this will be one of our forthcoming publications.

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We are now prepared to welcome some serious Indian students to our Eastern Quadrangle in Blavatsky Gardens. The monthly rentals are Rs. 2, Rs. 3 and Rs. 5 according to the size of the room ; the food is from the Dharmashālā, and costs As. 3 per meal. We can take thirty students in the quadrangle. So far, in our western quar-

ters we are accommodating, from February onwards, seven students, 3 men and 4 women, and in addition there are the residents, 19 in number, 12 men and 7 women (not including our Mrs. Russak, who is travelling, but who will be home in the autumn), and then there are folk who "come and go impermanent"—a large household, but a contented and busy one. Two more students and another resident join us shortly, taking up the three cottages near the press.

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Dr. Buck of Cincinnati, U.S.A., sends a memento, *Three-score-and-ten*, printed for his seventieth birthday, with two admirable likenesses of himself and his wife, who passed over just a year ago. The doctor looks as young and strong as he did fifteen years ago, so we may well wish him many years more of useful life.

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The Midnapur Lodge of the Indian T.S. has been supporting a school for the last 8 years, at which religious and moral instruction is given in addition to secular training. The school has never had a building of its own, but has paid its way by donations made to it. A school building will cost Rs. 10,000, and this the Lodge is quite unable to raise, so it asks for help. I know the good work which has been done and recommend the appeal. Remittances may be made to Bābū Srinibash Dey, F.T.S., Secretary, Hindū School, Midnapur, Bengal.

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The Depressed Classes Mission, Mangalore, led by Mr. K. Ranga Rao, is doing excellent work. The depressed classes number over 53 millions, a fourth of the total Hindū population of India, and but little is at present being done for their uplifting. The mission has a day school, a boarding house, and an industrial institute, to teach domestic weaving. A colony of Pañchamas is shortly to be opened, in which sixty Pañchama families are to be settled on 21 acres of land. Mr. Ranga Rao is making a vigorous effort to improve the morals and habits of the people he is championing, telling them, with truth, that they are their own worst enemies. If they would cultivate cleanliness and sobriety their social rise would be secured. Everything is now in their favor except—themselves.



A GIRL-APOSTLE.

S. NINA.

My word was "wonderful" I said not "fair."
Her eyes... the vast wonder of her faith,—Joan of Arc.

A legend, told by S. Stephen, relates that when the Christ had visibly left this Earth, the disciples, assembled at Jerusalem, cast lots, as to the country in which each one was to preach the Glad Tidings. The Mother of Jesus insisted on being one of them. In fear and trembling the chelās obeyed and cast Her lot also—it fell on Iveria, the Georgia of our time, in the Caucasus. But an Angel came from on high to stop the Virgin's departure from the Holy City, and She remained there till She found a woman pure and high enough to be Her apostle. For centuries the soul, marked for the work, did not incarnate. In A.D. 250 a girl, an only child, was born at Kolastra in Cappadocia, of a great family related to S. George. Her father was a high officer in the Roman army, Yuvenal or Zavunoley; her mother of priestly lineage, sister to the Patriarch of Jerusalem and called Suzan. The little girl, born into the happiest and purest surroundings, was remarkably clever and attractive. When she was twelve, the whole family came to Jerusalem, and there her father left service and—"leaving his wife and child

to God" —went into the desert to live as a hermit. He was never heard of any more. Her mother was received into the service of the poor and sick by the Patriarch, her brother. The little girl, who was to be S. Nina, was given into the charge of an old lady of Armenian origin, Surra Nianfora. She was an accomplished tutor and a loving Christian foster-mother to Nina. In two years the child learnt all the wisdom of her teachers in faith, and her devotion turned to the land whereto, as Nianfora related to her, the Christ's Robe of martyrdom had been taken by a believer present at the Lord's crucifixion. There, in the far mountains, far to the North from Jerusalem, was a town, Mzheth by name, capital of Iveria, where a warrior race lived, wild and pagan. Little Nina prayed every night to the Virgin to be sent to that Iveria of her dreams, to touch the hem of the Holy Robe. The prayer was to be granted far beyond her dreams.

Then, on a night of deep stillness, the Lady of the World appeared Herself to Nina waiting in prayer. She bade the young maiden to dare all and go forth, and as her sign of victory she gave her a cross made of a vine's branches. When the dawn came the cross was still there, visible and tangible, and Nina took it up, tying it with a lock of her black hair. She went at once to her uncle the Patriarch's house and told him of the vision, of the heavenly order to go. And the old man did not try to hold back that frail girl, ignorant of life, but armed with a will that proved strong enough to conquer a new world for her Master. So she was fitted out for the long and dangerous voyage, and proceeded to Ephesus with some noble lady who was going home from a pilgrimage to Jerusalem. At Ephesus she found still higher company. An Armenian princess, Ripsimia, famous for her beauty—that had brought on her first the Emperor Diocletian's love, then his persecution—was flying from the Roman realms to her native mountains. She was going with 53 of her Christian girl friends and their teacher, the lady Gayane. Nina joined these virgins, and their sweet company brought her almost insensibly well nigh to her Iveria. Yet she had first to stop at the Armenian city of Vogarshabad. But Nina did not accept the princess's hospitality. She lived "from the work of her hands, under the vine." But a short respite was theirs at Armenia. Diocletian found out his victim, and Tiridate, King of Armenia, lent

a willing hand to slay the virgin, who braved his and the Emperor's offers of love ; Ripsimia and her girls, with the noble Gayane, were put to death on September 30th, the day now sacred to their memory as saints of the Church.

S. Nina had hidden herself " in a rose-bush " crying and praying for her martyred friends. In the midst of her prayer she saw a host of angels shining out in heaven and one, of a glorious appearance, coming down to meet the young martyrs. Then Nina cried at being left behind, but sternly the angel said : " Go thou to the North ; the harvest is ripening and yet no laborer to gather it." She went at once away, through unknown passes, over grand, lonely mountains. One sunset she stopped at a river where some shepherds were preparing their evening meal. They spoke Armenian, which Nina had learnt from Ninafora, and they told her the river was called Koura and was the frontier of Iveria. After partaking of their simple meal, S. Nina went towards the city of Mzhet that was now near, but the night coming on, the girl lay down to sleep on a big stone in the silent fields. The purple night sky and the big stars of the East alone protected her, and there, in that last sleep before entering the land to which she was to be the Apostle of Christ, S. Nina saw a Man of divine appearance, with long shining hair—the eyes of sorrow and love whose light none forgets who has seen. In His hand was a papyrus with verses in Greek ; this He gave to her ; she awoke to find it still in her fingers, trembling with awe and exstasy—and these were the verses :

Matth. xxvi. 13, xxviii. 10, x. 40, x. 28, xxviii. 19-20. *Galat* iii. 28. *Luke* xxi. 15.

And there she sat and studied the order, and the promise of sanctuary, and the words of S. Paul ; there was indeed not a woman in question ; a weak girl, she was only a voice to utter the Word of Life.

And her strange childhood and girlhood came to her amidst the riches and sensuous beauty of the great Roman world, the image of her holy and chivalrous cousin S. George, the Knight of heaven ; then the strict closure in the dark, yellowish streets of Jerusalem with the wise old woman who had left country and rank to live in the city where the Master had lived ; and the Patriarch laden with the heavy burden of the young Church in Sion ; and

her dainty mother become a humble servant of all the grief and misery in the lowest depths of Jerusalem—the outcast and the lepers—women and children, the unprotected ; and her father's image fading out of her life in the glare of the desert's death-bringing sun beyond the hills of Moab and there she stood, on the threshold of that country of an alien faith, of an unknown tongue, with enormous heights around, snow-capped, with a scorching sun by day and beasts of prey around her at night—the spotted jaguar and the wild bear—and alone she was, unprotected, lowly, and yet not for a moment seems a doubt, a hesitation, to have stopped her foot. She set that foot on Georgia's soil with the absolute certitude of the conqueror—and she conquered.

That was the great difference of that wonderful life of apostolate with the story of most martyrs. As a Russian writer—a woman—truly says : Martyrdom is a passive, though ennobling, attitude of the soul, an act of submission to suffering (for a holy aim). But what the Slavs call by the untranslatable word ' *podvigh* ' (lit : a great action that makes advance), the great creative force, brings *renovation* to the suffering earth ; it creates anew into form its highest dream, it is the uplifting of all our spiritual forces to their own Path above*—that world of strength where effort is exstasy and which a great one of our time, Beha Ullah, has rightly called the world of command——*that* made S. Paul so great, not his physical death ; and the Church, which canonised the Armenian martyrs as *saints*, recognised S. Nina as "*equal to the apostles*" though her end was peace and glory on earth.

Before entering the capital of Iveria, Nina stayed a month in the house of a Jewish family at the city of Urbnissi, learning Georgian. She soon entered into the spirit of the language and of the race which she was to make hers to such extent that few ever remember now that S. Nina was not born a Georgian—so entirely are Iveria's heart and mind wrapped in her memory—aye, those of the whole Christian Caucasus also.

The great annual feast of the local ' Gods ' (as the legend has it) was at hand. Now these ' Gods ' were only images of Ormuzd, the great One of Light. Nina, a pupil of the Eastern Wisdom, having

* Mme L. Gourevitch.

been in contact with Greek philosophy and with Arabian and Persian traditions, could not have been opposed to the cult of Ormuzd in itself. But the Iverians, then very uncultured, had made of the Deity of ancient Irān an idol clad in gold, to whom even bloody sacrifices were offered. With such wrong a pupil of the Wisdom could not put up. The way had to be cleared first of all—and so the girl-apostle choose the day of that feast to strike the first blow at the forces of darkness hovering over Iveria, the chosen land of Mary.

It was a wonderfully fine day, and on the heights above Mzhet the images of Ormuzd and his 'attendants' (clad in silver these) were ablaze with gold, emeralds and many jewels. The city was deserted for the shrine; Queen Nonna—a haughty and cruel young Queen—and King Marsan of Iveria proceed thither with their courtiers. Little they dreamed that up there, behind the lowest peasants, stood a slender, dark-eyed girl, clad in white, who was to be the Guru of them and of all their land. The 'office' began when the royal cortège arrived.

Then S. Nina retreated into a small recess in the rocks and prayed for the idol's fall. . . . Clouds began to gather, the Koura to swell, an intense storm came down from the summits of the Caucasus. All began to run for their life, amidst the growing violence of thunder and lightning. The idols swayed, fell on the slope of the rocks and rolled down into the Koura, smashed into a thousand pieces. Only one stood on the hill, calm and joyous — S. Nina. The storm abated and she came down. As she was entering Mzhet and passing the King's palace she was met by the wife of the King's gardener, Anastasia, who asked the stranger to come and stay with them. S. Nina accepted and went to dwell in the royal garden, planting there the cross given by our Lady and living in a tent. (On the spot stands now the convent of Samtavra). Then miracles began to blossom forth in the royal garden. The childless Anastasia got many children, who became later the best members of the new church. A little child was saved from death by Nina's putting him on her couch with the cross laid on his body. The converts came to Nina, and of the first and best were Sidonie, sister of the Jewish high-priest of Mzhet (there was an ancient colony of Jews) Abbiathar, and he himself. The venerable

high-priest it was who related to his girlish teacher the news to her the most important. That Jewish colony had been in close relations with Sion through centuries and, at Easter-time, it sent always one of its members with offerings to the temple. The great-grandfather of Abbiathar, Elias, was chosen to go when an invitation arrived from the high-priest Anne "to come and view the condemnation of the Man calling Himself the Messiah" of whose wonder-birth they had heard years before. The mother then said: "Go, child, but do not take part in any crime against Him who *is* the Word and the Mystery of the World." He departed, assisted at the 'death' of the Master, and brought away the vestment discarded by Him on the spot of martyrdom and bought from one of the Roman guard. Far away in the mountains the old mother of the young priest and his sister, also called Sidonie, were waiting, waiting for the pilgrim. On Easter Eve the mother said: "Woe to me! I feel as if somebody was striking great blows at my heart . . . They are killing the Savior . . . I shall not see the glory of Israel," and she died. Elias, all the while, was travelling home as fast as he could. On the borders of his city he was met by Sidonie, his sister, who apprised him of his mother's death and then, beholding the Robe on his arms, clasped it to her heart. But as soon as she touched it, she fell down dead. She was thus buried, with the Robe at her heart, and put into earth somewhere in the King's garden, none knew where. But he, Abbiathar, thought the place must be where a marvellous cedar was growing, it was of such exceptional height and beauty. S. Nina listened with deep emotion. So she was touching the very spot where His relic lay, the glorious Robe dreamt of from childhood's days. On that night she went to the sacred tree and watched; night by night she watched, and one night she had a vision: multitudes of black birds came flying from all points of the horizon, dropped into the Aragva river * and, alighting from its floods white like the new snow, came to sing on the cedar's branches a chorus of joy. S. Nina's pupil, Sidonie, was the reader of the dream; she prophesied to her teacher that "she, of Jerusalem, was to convert all the nations around to her Master's Law." In the meantime King Marsan was very perplexed. He, as well as his city, saw

* Affluent of the Koura.

in the destruction of the idols on the hill, a sign. "There must be some God more powerful than ours," he used to say, "may it not be this one of whom these " Christians "talk." But he took no definite steps towards either favoring or persecuting "these Christians," till Queen Nonna, who was much more dangerous as an opponent, fell ill and, all remedies failing, bent at last her pride so far as to send for the 'girl-healer' she heard so much of, to her annoyance so far. But S. Nina, so tender to the poorest child of the streets, was haughty to this woman of her own world, but not with the haughtiness of earth. She had to teach that fine head to bow to a greater Majesty, to teach the *future chelā* and saint to follow the Master's Will. "If the Queen wants me, she must come to me," was the answer that brought consternation to the palace. But—the unexpected happened. Queen Nonna came to S. Nina, lay down on her couch like the dead child of yore, and—stood up healed by the touch of the Cross. From then on the saint had a sister-worker of no mean power and ardor. But when a sick Persian Prince, visitor to King Marsan, was healed also and turned Christian, King Marsan was so frightened by the possible wrath of the Persian Court, that he threatened to kill S. Nina. He went to hunt in the mountains to think it over, was struck by lightning and blinded. It was a dark 'coming home' and in agony the King vowed that if "S. Nina's God healed his eyes, he would henceforth serve only Him." The blinded eyes opened, and straight rode the King to S. Nina's tent, where he found his wife. When the head of the land stood before her to ask for baptism, S. Nina, the Queen, Sidonie, all went down on their knees and prayed. So did the King, and they all began to cry. Sidonie, whose MS. in Georgian is one of the sources of this tale, says: "When I think of that holy moment, I still cry in my soul's joy."

The King despatched to Constantinople, to the Emperor Constantine, an imposing embassy with the entreaty to send him instructors in the faith, as the number of converts justified the establishment of a regular church. The clergy came, a bishop (of Antischia) bringing some relics as presents to the new-born church of Georgia. Marsan erected first a chapel on Mt. Bhoti, where he recovered his sight. The second temple was built at Manglis. Of this we shall speak later on.

S. Nina wished the chief temple of Georgia to be on the spot where the Christ's Robe was buried. But when the cedar was felled and cut into 6 pillars for the temple, it was not possible to move the trunk itself. Nina, praying there at night with her pupils, at dawn saw a beautiful youth surrounded by fire, and he came up to her and said 'three words' into her ear, after which she desisted from her plan to unearth Sidonie's coffin or to touch the trunk. The cedar began to fill with perfumed myrrh, and all the sick who were anointed with it recovered. Hence even the pagans held the spot in veneration. All believed in Christ, and to this day a place where the Court was baptised is called 'Mtavarta Sanatlavi' (the baptismal fount of the nobility). "Presbyter John" was consecrated bishop of Iveria. The Virgin's land was converted.

After the consecration of the new bishop the Greeks left, and S. Nina retired to the heights where, over the cave she dwelt in, every night a cross of stars was seen in the skies. At sunrise the stars separated, one withdrawing to the East, another to the West, one remaining fixed over the bishopry, the fourth over Nina's cave, high up the Mount, where a tree stood. Of that tree, later on, S. Nina made four crosses for the churches of Iveria, the fourth being sent to Buđhi or Buđhi, the residence of Queen Sodjia of Kahetia, the sister-country of Georgia.

One day S. Nina left Iveria to preach the gospel to the mountaineers on the heights. With two of her deacons she went up the range of Prometheus, summit by summit, vale by vale—in the glorious stillness of the violet Caucasian nights, in the eternal snows, and the tropical glare of Kahetia.

When she descended to Buđhi, to Queen Sodjia—Sophia in Christianity—she received an intimation from the higher worlds: her end was drawing near. She wrote to King Marsan asking for the bishop to come for her last communion. At once the King, Queen Nonna, the bishop, the court, hastened to obey the summons of which Queen Sodjia herself had been the bearer. Surrounded by her pupils, S. Nina related to them all her life and one of them, Princess Salome of Udjarm, the King's daughter-in-law, wrote it down from her lips. An image in metal was made of her and preserved to this day. On January 14th, 342, at Buđhi, she passed away from the land she had brought to her Master's feet, after 33 years of apostlate. The King

erected over her grave the temple of S. George the Conqueror. To this day every school for girls in Georgia has a chapel in her name, and most women of the Caucasus bear her name or that of Queen Tamara, who made the Caucasus great in war. On her tomb the divine service has never been interrupted, though the first temple built in 499 was thrown down by an earthquake and erected again only in 1040. But the aisle where her body slept was spared, and it is there still with a fine marble monument, the gift of a Russian. The whole country rivalised in gifts to Buđhi : Kings of Georgia, of Imeretia, of Kahetia, their brides, Princesses of royal blood, sent presents, often their own work. Many Princes of this earth held it a honor to be bishops of her church, and their rank was held the 3rd amidst all the 47 of Georgia.

That bishopry had the supreme right of deciding on war or peace in Georgia, and the bishops went to war with the Georgian army preceded by a silver cross called 'Drochi.' Several bishops were killed at the head of the troops ; thus bishop Cyril, in 1792, the last before the Kings of the land by their own free will laid their crown in Russia's hand, taking refuge under the wings of the double-headed Eagle, the image of which, by a strange coincidence they bore in their seal.*

The higher object of the Buđhi convent was education of soul and body. It had a school where philosophy was taught, also geometry and physics as well as the sacred sciences. Now it is a convent of nuns, very old and simple in appearance amidst its great, wild scenery. But the highest result of S. Nina's work in our mountains was the training of that small, but noble Georgian nation which is probably the most beautiful race on earth, physically, and one of the bravest, morally. But its chivalrous, mediæval spirit has made it unable to cope with its more cunning Caucasian neighbors and, for long, its courage served only to lead it to die heroically in the unequal fight against the brilliant Persian armies. One of the crowning episodes of that struggle was the war of the young King of Georgia, Louarsab II (son of Georges V) against the Turks, whom he had beaten as a vassal of Persia. That war was a poem worthy of the great Kṣhaṭṭriya Kings. Marvellous things happened : the

* Not so strange if we remember that in these very parts thousands of years ago was reigning the double Eagle of Hettea.

little church at Manglis, founded by S. Nina, disappeared in a dense cloud so that the Turks passed without seeing it ; at Gori an Armenian priest burned the bridge on the Koura, braving death a hundred times, and cutting the way further into the Caucasus ; a Georgian priest, Tedor, to save the King, offered himself as a guide to the enemy and brought them further away into the heart of the wilderness. He was put to a terrible death, of course. When a hard victory was thus won, the ' Suzerain ' of King Louarsab, Shāh Abbas of Persia, asked for the hand of Princess Helen, his sister, * threatening otherwise to turn the land into ruins. The noble girl sacrificed herself and—for his country's sake—the young hero-King gave his consent. But when he came to visit his brother-in-law, he was asked for more : to renounce his Master. " Death then," said the King, and he was secretly hanged in his cell. When the watchers came to take the body an unearthly light shone around it (1622).

The church at Manglis still stands. Over its entrance a vine is worked in marble of such exquisite workmanship that none can nowadays execute the necessary repairs. On its roof a tree has grown, like the tree at S. Nina's cave, over which the Star of the East stood. And in the cathedral of Sion, at Tiflis, a thousand years old, shines in its humble shrine the metallic image of the Girl-Adept, above a tress of her black hair. But, following the indications of the old image, yet with all the charm of modern art, a Russian painter has reproduced the picture of the saint at the Altar, side by side with Queen Tamara. There, in the twilight of the ancient cathedral, on a May afternoon, we saw S. Nina standing like a living vision. The beautiful Arab profile and the great dark eyes were strikingly different from the traditional attitude and type of the saint. But there was in the pose of the head and in those eyes that which made us understand how that woman could achieve the Incredible—the absolute Faith, the Faith which says not " I believe " but " *I know* " ; the Faith that is certainty, because it is the Will supreme, the power of creation, that goes against all odds, that heeds no ' circumstances,' the work of one who was of the " World of Command." In Goethe's words : " A great soul gives greatness to life ; it seeks none."

NINA DE GERNET.

* It was by no means a rare occurrence for Christian princesses to marry the Moslem sovereigns at that epoch.

SEPARATENESS AND UNITY IN DAILY LIFE.

IN the consideration of a great spiritual ideal, such as Theosophy offers us in the teaching of the unity of all, we are early met by the question : "How far can we realise this ideal in daily life—how far must we subordinate it to the practical needs of the moment ?"

On first sight it would seem as if there could be no compromise ; as if either the ideal must be given up as impracticable, or, clinging to it, the practical life of affairs exchanged for the life of the recluse and the thinker. For a special set of duties adhere to the man of the world. It is his to command, to correct, to sharply separate, and respectively deal with, the good and evil in life. And though philosophically he may recognise evil as ignorance only, and as evolving good, practically, for the moment, he has to treat it as something quite different. And if the man in question be both a philosopher and a lover of humanity, such moments of conflict must mean doubt and inevitable pain. He will act according to his nature—according as the dreamy or practical side in him be the stronger. But either way there will be self-questioning and pain. For either he will seem to himself to have been false to his ideal, or else to have neglected some need of the moment, which his practical self will tell him was a duty.

To the dreamy nature there is probably no duty more painful than this of correction. And in that strange manner in which life sometimes deals with us, it is one which we often find laid more and more upon us, as increasing perception and sensitiveness have made its performance more difficult. It is no use crying out against it, saying : "I do not wish to rule—I do not wish to guide!" Circumstance—karma—places certain power, and with it certain responsibility, in our hands, and we must either use it, or know ourselves unfaithful.

How then combine ? How keep the peace and sense of oneness which come from living in harmony with all, and at the same time discharge duties which may involve frequent correction of others ? It is not a moral question we are considering, nor yet an intellectual one. If it were only that, there could be no difficulty. Not the most sensitive conscience could see wrong, or feel wrong, in the bestowal of needed reproof. But what satisfies the conscience, may not satisfy the Spirit, and whilst our heart may be at peace in the conviction that

we have done right, our Spirit may yet be suffering from the pain of separateness. It is a pain which rises every time that we have to correct a fellow-creature, and we come to perceive that rightness and wrongness in no way affect the feeling. For the suffering does not spring from wrong, but from separateness. We have been obliged for some reason to push away a fellow-creature, and it is in alienation that the pain consists.

And if we pursue this analysis further, the second fact which meets us in connexion with this pain of Spirit is that it is not dependent upon personal affection. We may suffer more if the alienation be between ourselves and one we love, but we can still feel it, and still suffer from it, though the person in question be a stranger, and of no importance to us. It has nothing to do with the affection then, this pain, any more than with the moral nature. It is something caused solely by discord. It is a jar, which has made our oneness with all seem unreal, and our Spirit is suffering until we can get this sense of oneness back again.

How then regain it? Is it only to be done by giving up the acts that bring the pain—by relegating to others all duties of correction, and adopting some life in which study and compassion shall be the only claims? Many have seen such a path as right—the Sannyāsī of the East, the Monk of the West. And in the East, by the sharp division of the duties of householder and yogī into different periods, it would seem that the performance of both together has been regarded as impossible. And perhaps if life in the world meant always married life, it would be so; no soul can belong quite so fully to humanity as a whole, who belongs especially to any one human being. But with this concession made, is further retirement right? Probably only within those souls most attracted by retirement, will this question rise in fullest force. If the world still looks the least attractive—if there is any smallest sense of sacrifice in withdrawal from it—then the path of isolation will look the highest. But if this be not so—if a soul knows that its greatest happiness, and greatest temptation to selfishness lie in solitude, then even though solitude be the only path to harmony, well may it ask itself if for it this path be highest. And by that inner sense of truth which often precedes comprehension, such a soul in all sadness will say: “It is not my way.” And with the pain of believing itself to be choosing a lower

thing, it will yet go back to the active life which brings discord and pain and constant failure, and yet which it feels is for it the highest.

But this choice made by intuition is in time justified by reason. The day comes when the soul understands that no peace can be real which depends upon any conditions for its maintenance, and that no conditions can destroy the true peace, when once attained. And the battles and the contests from which once it shrank, seeing in them the destroyers of its peace, have become now a sort of holy crucible, in which it gladly sees all that is false in the inner life detected—all that is true, justified and strengthened.

It understands now that it does not push a soul away when it corrects an evil, but rather beckons to it to come closer, by pushing away that evil which would have prevented the union in the Spirit. And it pushes more and more fiercely at the evil—fearlessly—knowing the blows are the blows of love, as its faith in the dignity and omnipotence of the indwelling Spirit grows stronger. *This* it has learned must be the meeting-ground, and knowing this, and working for the perfect union, it no longer troubles if there cannot be momentary union on the lower ground, the temporary ground of human personality. Never for one instant now does it feel tempted to sacrifice the higher to the lower—the ultimate perfect union to the temporary imperfect one. *That* it knows would be the supreme sin—the real denial of the law of love and brotherhood. And so it fights, this soul that has gained wisdom, but fights without pain. For it knows that there is reverence and faith in every blow it strikes—and in abstinence alone would lie disloyalty and lovelessness.

The gaze has been shifted from the outer to the inner man ; it is in this way that peace together with the power of battle has been gained. For herein is the secret—the power of blending separateness with unity in daily life. We stand separate from the sin—or try to. And since sin is tied up with personalities, we clash with these personalities—not apologetically, but fearlessly. But always we know that that which gives us power to do so is our love and reverence for the One Spirit in which they share, and herein we touch unity. It is not always possible for us to feel this Spirit in all the personalities we contact in life ; we cannot always feel at once that we assist the inner man, when we do the painful thing that seems necessary to the outer ; the inner man is often momentarily beyond

our reach. But what we do in such cases is to trust our brothers to the sum total of spiritual force in the world, to the workings of the law. *We* cannot operate upon them directly, but the law will, and we have done our share by just throwing our fragment of weight upon the right side. And we show our deep faith not only in the law, but in them, when we act in this way. We have asserted in action our conviction that they must ultimately respond to the highest influence.

It is in proportion as our love and honor grow for the inner man, that we shall be able peacefully and painlessly to be exacting with the outer. We ask high things of people in proportion as we believe in their ability to achieve them. At the commencement of life we ask these high things only of a few noble souls who have won our trust. As life goes on, it becomes our settled attitude to humanity at large. And whether our fellow-creatures respond, or fail, we know that our demands are right—that such demands convey stimulus and honor, the best gift that man can ever give to brother man.

Charity has perhaps been the most misunderstood of all the virtues, and by Theosophists as much as by people of the outer world, and with less excuse. There is some excuse for people blundering who see man only in his outer aspect, or for whom 'the soul' is a somewhat hazy thing, even when they credit its existence. But we have such clear ideas about the inner Self—why can we not concentrate our attention upon this Self more easily, rendering unquestioningly our love and service to that, rather than to the outer man? For us there should be no temptation to confound charity with weakness—no danger of confusing love with leniency. With our gaze fixed on the inner man it will be love itself—the highest—which will often make us stern. But we should not suffer from any sense of harshness in so acting, as the unseeing do, for we should know that what we are taking from the human self, we are giving to the divine—we are being loyal and loving in the deepest sense.

Do we ever think in how many applications those words are true: "No man may serve two masters"? If we cling too much to the human self, we may rarely serve the divine Self with perfect faithfulness. An undue tenderness will veil our sight in some critical hour, and we shall become a millstone round the neck of those we

love, instead of the spur which should spur them onwards. It is not that the human self may not be loved, but it must be loved *second* always. Our gaze must be fixed on the inner man, and there must be no division of empire, if we would attain true service. "I the Lord thy God am a jealous God," mystically considered, voices not only a truth, but a profound warning. If we would serve the God in man—help the divine Self to evolve—we must serve that Self supremely : the Spirit, and the Spirit's needs, must come first always.

But in doing this we attain unity. In the midst of the battle, in the thickest of the strife, with the service of the One Self in our hearts, we know the joy and peace of brotherhood. There comes a time when we recognise in strife, in separateness, not the foe, but the servant of spiritual unity. We have learnt the difference between the false peace and the true. In a world of error and imperfection we no longer desire a repose which would mean stagnation. The cry of battle rings to us as the cry of progress—man's demand for that perfection which he feels the power to evolve. And as we see this in large issues, so do we see it also in small. In every blow that we ourselves are called to strike, we know that we attest our trust in the *real* man, rather than our distrust in his human form—that we offer honor, more than dishonor. And as we so strike, we find often that our hardest blows bring healing more than hurt. We do not need to wait for the working of the law—the effect is shown us even here and now. And this is the triumph of the Spirit, and the test of unity. Unity through difference—not devoid of difference ; the Spirit conquering—not evading. We have solved our problem when we reach this point—we have found how painful duty may be combined with peace. We have learnt that the secret lies in attitude, and that with the right attitude all actions may be peacefully performed. But the lesson has not come to us from books, but from life alone ; only by living has this peace with power been evolved. And knowing this, and looking back over all the stages that have carried us from self-tuition to the power of service, we recognise how deep was the wisdom of our greatest poet when he wrote :

To thine own self be true !

And it must follow as the night the day

Thou canst not then be false to any man.

LUCY C. BARTLETT.

THE LABOR ARMY.

THIS organisation was founded, 1st January, 1906, in the Dutch East Indies, by the present Commander of the Labor Army, H. R. Th. Nijland, who, after several years of hard work, succeeded in acquiring a small capital which he put at the disposal of this organisation, besides 200 hectares of land. Experience and practice, however, showed shortly afterwards that the Labor Army would have no vitality in a country, where little or no attention is paid to the spiritual currents, which, during the last ten years, are felt to a rather great extent in the western worlds. Consequently no success could be expected in our Dutch colonies, where the striving for selfish desires is assuming such an important proportion, that any kind of work showing signs of unselfish activities for the benefit of humanity, morally as well as mentally and spiritually, is met by the majority with insulting contempt and sarcastic shrugs.

Although met with disappointments, the Commander did not lose courage and decided to establish Headquarters at Amsterdam, Holland ; from that date, 17th September, 1907, the said organisation and its work have been met with great sympathy from different sides to such a large extent, that at present the Labor Army, through the co-operation of its officers and soldiers, has been able to centralise all the different departments in one building (Prinsengracht 701), where even a restaurant on vegetarian lines and a printing business are in course of construction.

The purpose of the Labor Army is to promote the prosperity, happiness and spiritual development of its members through social co-operation, and to form a nucleus of Universal Brotherhood, without representing a particular creed, being wholly unsectarian, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

A better Society requires in the first place better individuals. Therefore the Labor Army starts with the improving of the individual, bodily as well as morally, mentally as well as spiritually. In order to reach this, knowledge must be acquired of the higher laws of progress and solidarity, of the destination of humanity, of our presence here on earth and in connexion therewith, what our duties towards humanity are, besides the enlarging of our consciousness of the one

great Principle, the one great Life, the great chain that ties us together, rich or poor, developed or narrow-minded, which is even the foundation of our existence, of which spiritual power we are all manifestations in our different personalities.

The term *Labor Army* is used because, in the first place, prosperity and development can only be acquired through *labor*; in the second place on account of the great importance of labor in this organisation; and thirdly, because the laborers are joined closely together and consequently form an *army*, nearly on the same footing as the regular army; also in the Labor Army discipline prevails. Order and discipline ought to prevail everywhere. Discipline is indispensable, where, in an organisation of whatsoever nature, the members differ so largely in capacities, dispositions, designs, abilities, etc. Consequently, ranks in the Labor Army necessarily follow. The regular Army derives its great power from its discipline, expressing itself in works of destruction, whereas in the Labor Army it leads to deeds of service to humanity.

Perfection to its fullest extent does not exist. This organisation must therefore be considered as a means, a bridge, in order to obtain more perfect and more ideal conditions.

Regular meetings are held, lectures are given on all subjects which tend towards development in every direction; a monthly paper, *De Baanbreher* (The Pathway) is also published—all in order to encourage humanity to study, to know and to progress, thus forcing ignorance, the root of all evil, to disappear.

As the immediate plans of the Labor Army, the establishing of commercial departments and industrial workshops, orphan-houses, institutions for neglected children, colonies and a labor bureau, are considered and their possibility investigated. The activity of the Labor Army is principally directed towards the destruction of the root of evil, although attention is paid to the results and outcome of this cause, appearing in our world in the form of poverty, distress, misery, wretchedness and adversity.

The great spiritual principles of Love and Brotherhood, and consequently tolerance and co-operation, are the firm foundations on which the Labor Army is building, and even if the reaping of what is sown at present will take scores of years, this organisation and its officers are quite certain of the fact that the ideas which are

fought for are not only noble, pure and beautiful, but in the first place *true*, and consequently must conquer in the end for this or the next generation.

Our friends the Theosophists no doubt will greet this young organisation with great sympathy, as it tries to work in the same direction and on the same planes as they do. Although acknowledging the great importance of the fact, that thoughts contribute much towards the future enlightenment of this world, the opinion of the Labor Army is, that often deeds are more fruitful than thoughts, and that as long as we are incarnated beings on this plane, we ought to co-operate, trying to diminish as much as possible the results of the cause we are attacking.

An illness or disease can only be cured by medicines and not by lectures, and as we have around us thousands and thousands of these poor creatures, we ought to show that we are willing to administer remedies for the sake of our more unfortunate brothers, who are *one* with us.

This is what the Labor Army tries to perform. That thousands of sympathetic thoughts may be directed to the success of its workers, is the hearty desire of

CAPTAIN BRAAMS,

Labor Army, Headquarters, Amsterdam, Holland.

Ah ! Surely, to have known and to behold
 The beauty that within the soul abides,
 For this Earth blossoms and the skies unfold,
 For this the moon makes music in the tides ;
 For this Man rises from his mound of dust,
 Ranges his life and looks upon the sun,
 For this he turns and with adventurous trust
 Forsakes this world and seeks a fairer one.

EDWARD CARPENTER.

THE ETHICS OF COMPETITION.

MY chief reason for entering on an analysis of the workings of Competition lies in the fact that, almost invariably, allusions to the subject in theosophical writings and conversation are couched in terms of condemnation, and at the same time betray rather hazy notions as to its functions and influence on the social body.

And for the same reason, before plunging into my subject, I wish to sound a note of warning against the prevalent habit of placing absolute reliance on untrained ideas of right and wrong. It is the greatest mistake to imagine that the moral sense is capable of solving at sight every ethical problem no matter how intricate, and such belief is a prolific cause of the multitude of varying opinions on difficult questions such as the one we are about to discuss.

Granting this it will be conceded that, in dealing with such a problem as the ethics of competition, it is highly improbable that an off-hand judgment based merely on the unguided instinct of morality will be correct, and consequently that a close study of the question is indispensable to its solution.

Now it is useless to argue about a verbal symbol which possibly represents a different image in every single mind brought to bear on its consideration, so the first thing to do is to agree on an exact definition of 'Competition.'

What is the most prominent factor in Competition? Clearly, desire. Without this primary impulse, competition would be impossible. The next idea that emerges is plurality; next, convergence; for we find the desires of a number of units directed to one object. Then we see that such object is insufficient to satisfy all these convergent desires. Hence, conflict.

Now we have the materials for our definition: *Competition is the struggle of a number of units for the attainment of an object insufficient in itself to satisfy the desires of all.*

The propositions I shall endeavor to establish are: That competition under natural conditions is a beneficent force; that its functions are, primarily, to aid the process of evolution on all planes of being, and ultimately, to secure the *conscious co-operation* of God's children in the attainment of His purpose—perfection.

I propose to follow the action of the competitive impulse through

all stages of life of which we have any exact knowledge, and determine the results of such action, first, under normal conditions, and secondly, under abnormal conditions ; and throughout the long journey we shall find it manifesting under various forms and bearing various names.

In the Mineral stage of existence so little conflict or evolution is noticeable (save perhaps in crystal life, concerning which, interesting discoveries have been made of late years) that it may safely be neglected. We may begin then at the Vegetable stage.

In the lower kingdoms of Nature the fact has been so clearly demonstrated by Darwin and others that Evolution proceeds by the struggle for existence (in other words, competition) and the survival of the fittest, that we need touch but lightly on this section. It is well-known that in the vegetable world the multiplication of living organisms is inconceivably rapid, and that, as the total number remains fairly constant, the destruction of life (or forms ?) must consequently be enormous.

But as the offspring always vary slightly from the parents, it follows that those in whom the variation is of a favorable nature—that is, those that are more adapted to their surroundings, will live on at the expense of their fellows. Variations from the original type thus become more and more marked, and more and more numerous — each fresh type being specially adapted, by some peculiarity of structure or faculty of resistance, to continued existence and perpetuation of the species.

By this process we can conceive of the infinite variety of vegetable forms covering the earth, being evolved from a single simple germ-cell.

In the Animal stage, though the multiplication is not so rapid, still the struggle induced by the instincts of preservation of life and propagation of the species is severe enough, and in conjunction with the principle of variation of offspring noted in the lower kingdom, produces the results of immense variety of species and steady evolution from lower to higher forms of life.

I do not wish to ignore the other essential factors in the evolutionary process—the upward-pressing divine life expanding and moulding the myriad forms it ensouls, nor the hosts of beings working out the divine plan, building those forms and designing

their countless variations. But it is necessary for our present purpose to fix our attention on the one factor of strife, that competition for a share of the ever-insufficient food-supply, or the favors of the opposite sex, by which the failures are eliminated and the fit retained.

With the advent of man a profound change takes place, albeit slowly, in the conditions of life.

Whether we conceive primitive man as the ape-like savage of western science, or the divinely-guarded and civilised child of Theosophy, is immaterial. The pregnant fact remains that with the birth and growth of mind and the differentiation and refinement of desire, two new factors arise, whose tendency is to gradually eliminate the struggle for mere physical subsistence. First, by the help of intelligence man is enabled to indefinitely increase his food-supply; indirectly by destroying his animal competitors; directly by moulding to his will the processes of Nature and compelling her to produce an abundance of suitable food, and again by co-operation effecting results far in excess of an equal amount of isolated labor. Secondly, through the development and refinement of his perceptions, the sense of beauty in color, form and sound unfolds, giving birth to a host of new desires pertaining to a higher part of his being; these compete with and greatly reduce in force the purely animal appetites, hunger, thirst and the sexual instinct; the result is that the rate of propagation steadily declines. The combined effect of these two forces is to make man unique among all the living things on earth, in that he is the only one whose means of livelihood increase with his own increase, and *at a greater rate*, instead of diminishing as is the case with his inferiors. As Henry George graphically sums it up: "Both the jay-hawk and the man eat chickens, but the more jay-hawks the fewer chickens, while the more men the more chickens."

Here then we have reached a stage where the object of desire being more than sufficient for all, competition cannot exist, and we must seek it in a higher form.

The obvious objection that instantly arises in the mind, that as a matter of fact at this very moment competition of the keenest and cruellest description for the necessities of life exists among highly intelligent peoples, will be dealt with presently.*

* Readers inclined to reject the above deduction, but willing to look more deeply into the question than is here possible, are referred to the exhaustive analysis of the Malthusian law of population in Henry George's *Progress and Poverty*.

Conceding for the moment that competition on the physical plane for sheer necessities ceases, or at least should cease, we find it operating chiefly in the domain of the mind. True that material things form still a very large proportion of the objects of competition, but having now to deal with the enormously varied powers of the Thinker, the scope of the competitive instinct becomes correspondingly widened. The mental faculties are pressed into the service of the satisfaction of the whole range of desires—from the lowest of the animal to the highest of the Ego—and the strife is now more for comfort and luxury, for success in business and politics, for the satisfaction of æsthetic tastes, the thirst for knowledge and the aspiration to create.

Throughout the whole mental development of man we find the competitive instinct exercising a controlling influence, its presence ever stimulating to progress, its absence auguring decay.

These facts are plainly manifest, whether in the rise, stagnation and fall of nations, or in the life-history of the individual. In the high latitudes where life is hard and competition keen, the constant stimulus to physical and mental effort sharpens the wits and toughens the moral fibre ; it is to the tropics, where as a rule life is easy, we must look for the stagnant peoples ; and how often have prosperity and luxury, relaxing the impetus to mental and moral effort, coming to a nation unable to bear the test, been but the prelude to its downfall.

In the individual, see how the child, dull under the unstimulating home-tuition, brightens up and develops the desire to learn when the spirit of emulation is awakened in him. The same impulse through boyhood to manhood lends support in the discomforts and sometimes dangers of the physical discipline needful for eminence in sport, nerves the man for the battle of life, supplies the incentive to strenuous mental labor for the sake of triumphs in the intellectual world. Acting freely, its functioning is felt no more oppressively than the pressure of the blood in the veins of a healthy system ; to men free from the haunting fear of poverty it serves as a constant stimulus to greater and greater excellence of design and workmanship in all the arts and crafts ; the blighting craze for cheapness is unknown, and the love of work for the work's sake replaces the desire for work for its mere money value.

And thus is man aided to conquer the fāmasic, the slothful, element in his undeveloped nature, and to rise to a higher stage in his long climb Godwards. Through it all we mark the primal motive-force, desire for an object unattainable save by mutual struggle.

Hitherto we have imagined the competitive impulse working under ideal conditions.

But now there is a singular fact to be noted. Paradoxical as it may seem, it is only with the advent of man—the reasoning beings, the divine animal—that the purpose of nature as exhibited in the action of competition seems sometimes to be thwarted, and evil springs from that which was designed to bear good. It is because man is as a God, knowing good and evil, and free to choose one or the other, either to help or hinder Nature (which choice is not possessed on the lower planes), free to convert into a curse what might be, and has been a blessing.

From this cause spring all the evils ensuing on the misdirection of the competitive force. In itself quite neutral—neither mischievous nor beneficent, resembling other forces, such as heat, electricity, thought—it may be used to promote either harmony or discord with the purpose of Nature. It is like the atmosphere: “The air we breathe exerts upon every square inch of our bodies a pressure of 15 pounds. Were this pressure exerted only on one side, it would pin us to the ground and crush us to a jelly. But being exerted on all sides, we move under it with perfect freedom.” * We have watched the force in a state of freedom, let us see its effects under pressure. Every one has heard of the fearful tragedy enacted in the Black Hole of Calcutta: 146 miserable beings of both sexes were confined within an ill-ventilated space 20 feet square for a whole night in the season when the fierce Indian sun was at its fiercest; they cried for mercy, battered the door, attempted to bribe their captors—all to no effect. “Then,” to use Macaulay’s graphic words, “the prisoners went mad with despair. They trampled each other down, fought for the places at the windows, fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies, raved, prayed, blasphemed, implored the guards to fire among them.....At length the tumult died away in low gaspings and moanings. The day broke. The Nabob had slept off his

* *Progress and Poverty.*

debauch and permitted the door to be opened," and "twenty-three ghastly figures, such as their own mothers would not have known, staggered one by one out of the charnel-house."

That was competition, pure and simple. Not a nice picture. But will any one have the hardihood to assert competition to have been the *cause* of those awful sufferings? What was it that turned brave men and gentle women into wild beasts, murdering one another in their fierce struggle? What was it but the lack of a few feet of air, and the excess of a few degrees of heat? A very little cause surely. Yet it signified much. It meant *an insufficiency of the means to maintain physical existence*. This imperious need it was that was responsible both for the competition and for the suffering.

Now this is an exact parallel—*exact*, I repeat—in every particular, with the struggle going on around us every day.

Man, in the exercise of his freedom to thwart nature, creates abnormal conditions of life, such as the grasping by a few of the essential elements of physical existence required by all, whether sun, air, water or soil; under these conditions competition is confined, warped, distorted; the old struggle for existence, from which the animal-man had ages ago been emancipated by the Thinker, and which should still be confined to the brutes, is once more thrust upon him with vastly enhanced intensity, with his extended knowledge and powers concentrated on the struggle, it becomes a diabolical strife as far surpassing in fierceness and cruelty the battle of the brutes as his capacity for complex forms of enjoyment transcends their simple pleasures.

Men and women are not angels—far from it; yet neither are they devils. Give them but the opportunity to live as human beings instead of as beasts, abolish the premium on selfishness that exists now, and the brute will soon give place to the man, the instincts of avarice fostered by the fear of poverty will sink into insignificance, and the good in men now smothered will shine out and will outweigh the evil.

As to the cause of this blot on our civilisation, poverty in the midst of abundance, it does not come within the scope of this paper to enquire; but it behoves every earnest thinker to seek and remove it to the extent of his power, for not till it is removed can our message reach the lowest members of our race. Small thanks can the child-

soul give for spiritual food, when his body craves sustenance and the cry of starving little ones pierces his ear and his heart.

Now, as man rises out of the plane of Intellect with its rajāsic elements of separateness, striving towards the spiritual plane, competition becomes weaker and less manifest ; its work becomes lighter as the object of its existence draws near. The only forms under which we here find it are emulation and generous rivalry, begotten by the growing feelings of self-respect and desire for first place in the esteem and love of fellow-men. When even these higher promptings are transmuted into the all-compelling forces of self-ruling duty and self-forgetting love, then Competition ceases to be; its work is accomplished.

Now there are two striking facts disclosed by our enquiry ; first : The object of struggle in the unit is quite different from the object aimed at by the race ; or, in other words, Nature achieves her object indirectly through the ignorant efforts of the unit to satisfy some purely personal desire.

Thus, in the Vegetable Kingdom, the object sought by the unit is life—simply ; the object attained by Nature is the continuous evolution of the type. In the Animal Kingdom the object of strife is again life, and also satisfaction of the physical appetites ; the object attained by Nature is the physical development of the race and preparation for mental growth. In man the same conditions obtain, only modified by the workings of the Thinker. On the mental plane, the ambition for success in the many fields of intellectual battle fulfils again the purpose of Nature in arousing a love of knowledge for its own sake. Similarly on the moral plane, the desire for eminence in the opinion of one's fellows is one of God's means for awakening in the human soul the love of virtue, duty and self-sacrifice.

The other principle that emerges is : That on arrival at certain points in evolution the force of competition becomes latent, or attains equilibrium. Such a point is reached when, under normal conditions, the developed reason in man, brought to bear on the pursuit of animal needs, so increases his means of subsistence as to obviate all need for struggle ; that is, *when man's efforts are no longer indirectly but directly in line with Nature's*. On the mental plane such a point is attained when God's plan of mental development is directly assisted by man in *the voluntary cultivation of the intellect*. Even under

abnormal conditions the fruits of Competition are the divine qualities of Power and Will.

On the highest plane this point is achieved when desire exists for nothing lower than the well-being and progress of the race ; here at last we find growing the *conscious desire* to work with God towards the goal of the Universe. But here we see the competitive force steadily waning as if with the near approach to the completion of its task. What conclusion then must be drawn? That the force of Competition sustains the impulse towards perfection up to that point where emerges *the conscious co-operation of man with God*.

Having established our main proposition, one or two corollaries only remain to be deduced.

Of these the most obvious is that competition, like other natural forces, is a good servant but a bad master ; that its distortion on the one hand, or ignorant attempts to stifle it on the other, can only end in disaster.

Further, it is clear that a state of existence in which competition is one of the factors is not unnatural, and therefore not necessarily immoral. But where the force, instead of being free and unfelt as the air, exists in a terribly aggravated form, a grave departure from the normal is indicated, calling for earnest study and labor to set things right—*not* for vague denunciations of the apparent cause.

Finally we may learn that Freedom—not additional restrictions nor Governmental spoon-feeding, but Freedom—for each unit, limited only by the equal freedom of all others, is the first and greatest remedy for our social ills. In this fifth great Race, whose characteristic is independence, whose chief lesson is self-reliance, we shall all make mistakes, but the less restriction and protection we have, the sooner the results of our mistakes will come home to us, and the sooner shall we learn our final lesson to *willingly* co-operate with one another and with God.

F. G. C. HYNES.



THE SEARCH FOR GOD.

A LECTURE BY ANNIE BESANT.

(Concluded from p. 327.)

AND side by side with all those lower Gods, or Angels, at the head of whom was the great Deity, the Sun, side by side with that teaching for the masses of the people we find a loftier teaching for the more thoughtful, for the more developed, for those who were capable of a higher range of thought, a wider sweep of devotion. Side by side with all the hymns chanted to these lower deities in nature, you will find conceptions given of One God, threefold ever in His manifestation, but for the most part presented as the object of worship in His Unity—threefold as regards the evolution of a universe ; single when regarded as the object of worship for the Soul. And if we study either those Chinese books to which I alluded, or the Upaniṣaṭs, or the Vedas, we find ourselves transported into a conception of God which ~~transcends~~ off the lower limitations, which

has risen above all these more concrete forms, which presents itself to the intellect as an object of contemplation, as well as to the heart as an object of worship. And then we find it taught that God is one, and that the Spirit of man is one with God.

I said at the beginning that the human soul is always searching for God : here we find the reason for that continual search. The Spirit in man is himself God ; the Spirit in man is a germ of the divine Life, poured out from the highest God, from the first LOGOS as we say, in our theosophical phrase, from the one from whom the second and third proceed. That first manifestation of Deity pours Himself out into man as the human Spirit, which is to unfold through countless reincarnations. Here is the secret of the search for God ; man is seeking his innermost Self, is seeking the very centre of his own being.

While it was necessary, and is necessary, in all the earlier stages of religious instruction, to give God as outside the worshipper, as outside the man ; while this is necessary, in order that the germs of love and adoration and worship may develop in the Soul, without which development no true knowledge of God may be ; yet every great religion has put before the worshipper as the goal of his search union with the object of his worship. It matters not how limited, how concrete the God ; it matters not how imperfect the lower conceptions of God which that religion may present ; always we find, as we study it, that the pupil is led step by step, by hint thrown out after hint, even in the most exoteric of its Scriptures, which declare that the ending of the worship is union with the object of the worship, a union entire and perfect, a union which recognises identity of nature.

Let us take, for instance, the religion which is the religion of this land,* a religion which, in some of its presentments, gives very crude ideas of God. We know and can trace why those ideas are crude. We see when we are taking, say, the old Jewish Scriptures, that we are there face to face, in the published Scriptures, with a teaching of the Divine nature only fitted for a pupil in the lowest stage of religious growth. How is it possible to read such a book as Genesis, and not recognise that in that book we have been given the idea of God which

* The lecture was given in England, where Christianity is dominant.

is fitted for the most uninstructed, the most untrained, the most undeveloped men ? We cannot take the conceptions which are given in the early chapters, of the Deity walking in the garden in the cool of the day ; of the Deity who comes down to see the tower which men have builded, and who confuses their language lest their tower should reach heaven, and He Himself should not be able to restrain them ; we cannot read those chapters without recognising that we are in the midst of a people of the most limited and crude notions of the Divine. And when we recognise that, we cannot accept such ideas to-day as being anything but grotesque to ourselves, even blasphemous if we try to believe them. We cannot see that without also understanding that still, amongst the most uneducated, there are those who are in that undeveloped condition of mind, unevolved souls which find such conceptions helpful and satisfying. When we find them in the Christianity of our own day, we know that they can only appeal to those who are in the lower stages of evolution, and we see at once how much those conceptions have led up to scepticism in the educated classes, and have made them throw aside entirely a religion which seemed to enforce those as part of its teaching to men.

Now, the throwing aside entirely of the lower conceptions is hasty and unwise, where you are dealing with people in that lower stage of evolution. Christianity does not amiss in leaving those conceptions for the teaching of the least educated, of the least developed. If they were not there, some souls would not be able to get at any ideas of God at all ; for the very thing which outrages the educated intellect, the narrowness of conception, is that which makes the idea graspable by the utterly unevolved intelligence. That being so, we should not be impatient with them, should not desire to throw them aside ; above all, we should never cast on them contempt or scorn, for to do so is to strike away for other souls the ladder up which our own souls in the past have climbed. There were times when those conceptions were necessary for our own growth ; there were times when those anthropomorphic ideas of God were necessary to stir in us the earliest movings of an intelligence that began to recognise a Divine Being. Why should we grudge to others that which in the past was useful to ourselves ? Why should we wish to take away from that which makes any conception possible, which enables them to begin their real searching after God ?

But, bound up in the same volume as those early and crude conceptions, given by the authority of the same church, and put on one level as Canonical Scriptures, we find conceptions of God and of man's union with God which give all that is necessary for the higher spiritual idea. Let us take, for instance, that verse written by S. Paul, when he is tracing the end of evolution, where he is leading the thought of his converts onward step by step to the end, the final goal of man. He speaks of the time when death, the last enemy of man, shall be destroyed ; he speaks of the time when all shall have become subject to the Son, to the second manifested Deity, the second LOGOS, as we say, the Christ Spirit, as the Christian would phrase it ; when all are subject to the Son, then he goes on to say : " Then shall the Son Himself become subject unto Him that put all things under Him, and God shall be all in all ; " an identity of nature, a unity of existence, all summed up in the One, the human Spirit recognising its identity with the divine. And you may remember that in the fourth Gospel, in the prayer put into the mouth of Jesus just ere the crucifixion scene ; you may remember how His prayer for His disciples took exactly those two stages : first that they might become one in Him ; that is, that the Christ in them might be developed, the Son-ship in them made perfect ; then that they might become one with the Father, one in the perfect unity of the Son merged in the Father's life.

So we can see in the Christian religion, as it is around us to-day, these two extremes that we find all through history ; the child-conception suitable for the childish mind ; the highest conception of the mystic and philosopher, the identity of God and man. All the stages between these two are filled up in the different religions, and are traced one by one in the evolution of the human soul ; a revelation of God in some man who has attained to Divinity.

The form in which Divinity is expressed, which has more power perchance than any other over the minds and hearts of men, is that of the Divine Man. In every religion, one perfect Man stands as the representative of God, towards whom the human soul aspires, towards whom the human life evolves. You find it in the Hindū faith, you find it in the Buddhist, you find it in the Zoroastrian, you find it in the Christian. Round some perfect human life the heart-strings cling, and that perfect human life is seen as God manifest in

man ; it is the most fruitful of all the conceptions of the Divine, the one which, in the history of the human race, has exerted the greatest power in stimulating the growth of the human soul ; because the aspiring human heart and intelligence sees in the humanity of the object of its worship a link with itself which makes it recognise its own Divinity. Manhood in the God-man becomes so fair that it is a worthy object of worship. At the same time the humanity links the object to the worshipper, and makes him not utterly out of reach as an object to imitate, to reproduce, in the life. When we remember the law of our nature that our thought is creative ; that as we think, we become ; as we think, we grow ; that the character is built by thought, and that the object of contemplation is that to which gradually we are assimilated as we meditate upon it with concentrated attention ; when we remember that law of our life and our growth, we shall realise the priceless value of all these God-men in history, who have served as symbols and presentations of Divinity to man. Dwelling on Them in thought, man becomes Divine ; contemplating Them in imagination, Their image transforms the worshipper into Their own likeness ; and inasmuch as all conceptions of God are valuable only as they help to make swifter the evolution of the Divinity within us, the higher the conception that is given us for our worship, the more rapid will be our evolution into the likeness of that which we adore.

When we have reached in this a certain stage ; when our worship of our conception of the Divine has grown and has expanded ; then we begin to take that step that I spoke of before, where Divinity is seen as immanent within us, not only around us, everywhere and in everything. We begin to realise that the God we are seeking is hidden within our own heart ; that His life is the life that is surging within us, the root of every lofty inspiration, the source of every effort upward, that we make. We recognise, at once with reverence and with joy, that the life that is within us is the life that is in the universe ; that in our smaller universe of individualised existence is the very same centre of all life and growth, as we see outside us in the mighty manifestation of the Logos, the source of all life in His universe. We see what is meant by that old maxim "as above, so below," and we recognise that what the Logos is to the universe, the life in us is to our own individual evolution ; we

know that man can only see God as he becomes God himself, and that all the limitations which in the past we have placed upon Deity are limitations within ourselves that made our vision imperfect. We begin imperfectly to realise that not only is He above us and through us, and in us ; the source of our life, the centre of our being ; but that there is also in everything in the world around us the One Life, the One Beauty, the One Self.

As that dawns slowly on us all the world changes and becomes fair and good. Then, for the first time, we begin to realise what evolution means ; how the Self in all is manifesting something of himself ; and how that very diversity around us, which troubled us in the past because of the imperfections of the separate objects, is really only due to the immensity that is striving to express itself ; the greater the diversity around us the more of God is revealed.

In the exoteric and limited religions, every man desires that other men should accept *his* idea of God. To him his idea is the only true idea, and every other idea is mistaken ; his attempt is always to make other people agree with him, to make other people worship his God, to carry his God with him everywhere and present it as an object of universal adoration. That is the tendency of the limited religion ; that is the thought of the man who is still thinking of God as some limited Being, in some particular place, who reveals Himself in some special form to men. Out of that have grown all the evils of religion ; out of that all persecutions and all wars that have made the name of religion hateful in the hearts and in the minds of many ; out of that every persecution ; every rack and every stake has had its root in that narrow idea of God in the attempt to impose upon others the limited conception of our own intellect and our own heart. Hence all missionary efforts to convert other people to our particular view of God ; hence all attempts to proselytise, in order that others may worship where we worship and bow down where we bow down.

The truth of God is the reverse of that, and the Divine Life, all through the growth of the world, has been whispering the contrary story into the deaf ears of man, by all the diversity that we see around us in nature, by the infinite variety that we recognise in the physical world, by the fact that even in the leaves on the trees we cannot find two that are identical, by the endless variation of color

and of form, beautiful each one of them but each with a beauty of its own. In this way, in the world which is the materialised garment of God, God has been whispering to man the secret of His infinite variety. What we need in religion is not one conception of God, but that every man should have his own conception of God and strive to widen it as his own life grows more divine ; that each one of us, seeing the conception of our brother, may learn from that something that we had not in our own, and so may work out the very purpose of evolution, the unity in infinite diversity. Each should form for himself his own conception of the Divine. It will be according to his own divinity, according to his stage in evolution. Let him think his highest, his best, his noblest ; let him think the very grandest thought that his intellect can image ; having made that image, let him realise that only one ray of the Divine Light shines through it, and that perfect as it is to him, it is but one facet of the everlasting Beauty. As his soul aspires towards it and becomes like it, image after image will rise before him, higher and higher, and with every growth in himself his idea of God will become more beautiful. And as each ideal is clearly and definitely realised it fades away, and a mightier and grander is seen unveiled beyond. Veil after veil we throw aside, as in our search we mount higher and more inwards, and ever the veils become more translucent, and a Beauty more ravishing reveals itself to the soul. But those who have risen highest, those who know the most, those who in themselves are showing through most of the Divine Light, they are the first to say that the veil that hides Him is thick before their eyes, and that while they have left behind them a million ideas of God, there yet shines out a light before them that ever grows brighter as veil after veil falls away, and that there ever remains a veil alike to the heart and to the intellect, a light that never can truly be known till the Spirit is one with the life whence he came. Thus, in the searching, many and many an image will be seen. Let us fear not and faint not because we cannot yet know the ultimate, nor yet reach the end. We grow by our seeking, rather than by our finding ; we grow by our aspiring, rather than by our realising ; and it is true that He whom we seek being infinite, the search can never have an end, although as we ourselves become diviner, the horizon of the Divine will stretch vaster and vaster before the eyes of the Spirit—until at last we find ourselves at home in Him, and are Himself.

CHINESE BUDDHISM.

[The following extracts are from the *Fa Pao T'an Ching*, a book which Dr. Schröder alluded to on p. 83 of the present volume. Mr. Medhurst writes :

“ I have just seen the October number of *The Theosophist*, and notice on page 83 a reference to the *Fa Pao T'an Ching*. Some five years ago I translated some portions of this most interesting work, and they have been lying, with other Chinese translations, in my trunk. Perhaps you would like to publish the enclosed, as a supplement to the articles in the October *Theosophist*. I have not seen any translation of them, and I do not know that the book has been translated. These notes of mine have not been published before. If ever I am permitted to return to China, the *Fa Pao T'an Ching* is one of the many books I would like to translate in their entirety. My copy was given me by an abbot to whom I applied, as a sympathetic investigator, for the most correct interpretation of Buddhist teaching.”

THE FA PAO T'AN CHING.

Sayings of Hui-neng :

There is no difference between the Buddha-heart, the wise and the stupid.

Buddha is the root-heart ; leave this, there is no Buddha.

The powers of the mind are commensurate with space, without bounds, shape, color, position, size or motion ; free from limitations, of being and not-being, of right and of wrong, of beginning and of end.

Even the vulgar are Buddhas ; what is vexatious is the personality.

Formerly I was deceived, then I was among the vulgar ; subsequently I became enlightened, then I was a Buddha.

Formerly I was concerned with the visible, then I was full of distress ; afterwards I abandoned the visible, then I attained Myself.

Wisdom consists in ever observing one's Self.

When the heart neither rests in the interior nor the exterior, and has put away seeking for fruit, it can go where it will without hindrance.

To the unenlightened Buddha is one with all that lives ; to those who know, everything that lives is Buddha.

Who genuinely realises the truth will not see the faults of his generation ; one who perceives the errors of others, has errors which are errors indeed.

Buddha's Law is in the world. He who forsakes the world to seek reality is like one who should look for horns on a hare.

During a Council a disciple enquired as to the efficacy of repeating 'O-mit'o-fo,' as a help towards reaching the western paradise (Sukhāvaṭī). Hui-Neng replied : The unenlightened repeat the manṭram with the hope of being born there ; the enlightened tranquillise their hearts according to the teaching of the Buddha, for Sukhāvaṭī (literally "The Abode of Buddha") follows the heart that is still. The majority of mankind are foolish, and not understanding their own natures rush to the East or to the West (in search of peace) ignorant that the seat of calm is within themselves. To the enlightened all places are alike. Therefore Buddha said : "Peace and happiness follow me wherever I go." If, honorable Sir, your heart is perfect, Sukhāvaṭī is near by ; if however you cherish evil thoughts, it will be a difficult place for you to reach, though you repeat manṭrams continually.

Unswerving and perfect recognition of Reality is the root of all religion.

The practice of religion by the enlightened does not consist of discussions.

He who practises samādhi, his heart is fixed, wherever he is, whether he is walking, resting, sitting or lying.

Where the heart is pure there is the worshipping congregation, there is The Pure Land (Nirvāṇa).

When the mind no longer rests in Scriptures or ceremonies, TAO is unobstructed.

This is my teaching, which is part of the esoteric doctrines : the first step, and that which is the beginning (lit. ancestor) is *no thought* ; *no inclination* is the essence (Buddha) ; *no locality* is all-important (the foot). What is meant by 'no inclinations' ? Although coming across predilections being without bias towards them. What is meant by 'no thought' ? Obligated to think and yet as though not thinking at all. What is meant by 'no locality' ? The natural disposition of mankind is to have regard to goodness and wickedness, beauty and ugliness, and from these arise enmities and friendships,

sharp words and quarrels. Now regard all this (these various distinctions) as non-existent ; think nothing of grudges and injuries ; in the midst of the activities of thought do not stop to think of previous happenings. If you begin to think of what is past, of what is present, and of what may come, your thoughts will become inextricably entangled ; this is called being fastened and bound. According to all the teachings, when the thoughts rest nowhere there is no bondage. This is the meaning of the saying that to know no locality is all-important.

Regard all forms as formless. To be able to separate one's Self from all affections is the pith of tranquillity. This is the explanation of what is said as ' no inclination ' being the essence.

Let the heart rest in no circumstances, nor the mouth * make mention of them, and keep your thoughts ever apart. Yet if you only withdraw thought from what is external, expecting thus to bring all thought to an end, although your thoughts with regard to this or that may die, they will be born again in regard to something else. This is a great error. Mere hearers of doctrine may fail to understand, and may be deceived ; that perhaps would not much matter, but when they attempt to instruct others, while themselves deluded, they rival the teaching of the Buddha. Hence ' no thought ' is placed at the beginning of all instruction.

Let us again consider why ' no thought ' is placed at the beginning. It is because when men say ' We perceive the Higher Self,' the deluded allow their thoughts to rest in some phase, and from this arise false discernments, all sorts of physical and vain hopes. Now from the first the Higher Self has been free from qualities, and if one imagines they can impart such to it, that indeed will bring physical troubles and disappointments. Therefore this is the Buddhist doctrine : No thought is the beginning.

Truth springs from the Higher Self, it cannot be found in the eyes, ears, nose or tongue.

There is a soul in Truth and therefore Truth thinks right, but Truth has neither ears, eyes, nor form nor sound.

There is a soul in Truth, and therefore Truth thinks right,

* I have corrected the text here, substituting mouth for speaking evidently a misprint.

but though the senses perform their functions material conditions do not affect Truth—the True Soul is ever self-existent.

What is meant by sitting in meditation ? It is to perceive this Law without screen or obstruction, and to have the heart free from the exterior distinctions of goodness and vice ; fixed, immovable upon the Self within.

Ḍhyāna is to be separated from all form, the inner Self firmly fixed.

To perceive the tranquility of the Root-Self in the midst of all, that is to regulate one's self, and put everything into practice...This is to establish the doctrine of the Buddha.

This is the gate to Ḍhyāna. It cannot be attained through the mind, nor by purity, neither is it inaction. You would rely on the mind, but the mind is māyā ; you would rely on purity, but the Self of man has always been pure. The truth has only been covered by delusive thought ; when these are absent the Self is seen to be spontaneously tranquil. You think 'I will be tranquil,' and a delusive tranquillity is born. Now an illusion is not an entity in a certain place, but the moment attention is drawn to it there is the illusion. Tranquillity is formless, but it is evident you give it form when you conceive it. Speak of it as a labor, or a calculation, and you veil the root of the Self ; moreover you put tranquillity into bondage.

If you would cultivate inaction when you see men you will not perceive their failings or their errors. This is the spontaneous immobility of the Self.

Some who are deluded sit in meditation, but when they open their mouth they talk of the perfections and the imperfections, the virtues and the shortcomings, the excellencies and the vices, of others, such act contrary to The Teaching.*

There is nothing (no thing) to enjoy anything, and therefore there is nothing (no thing) that is not enjoyed.†

The following passage bears a striking correspondence to *The Classic of Purity* :

Not only must your mind be as a vacuum, but you must lose

* A chapter follows here which I have not translated, but which may be summarised thus : Form may be recognised, but it should not be allowed to influence ; abstraction also is a means not an end.

† He further warns his disciples that Nirvāna cannot be enjoyed so long as there is any anticipation of nirvānic bliss, as such anticipation is a form, and transcendence of all form constitutes the essence of Nirvāna.

consciousness of its vacuity, responding to every demand, performing every duty, without any disturbance of the inner void ; whether active or passive, without emotion ; forgetting such distinctions as ' vulgar,' ' holy,' ' passionate ' ; extinguishing consciousness of ability, and regarding spirit and form as one, then you will indeed have samādhi.

☞ If one sees the Self it does not matter what one thinks of the Bodhi-tree (*i.e.*, the tree beneath which Buddha obtained His freedom), Nirvāṇa, the method of liberation, or perceptions. There are indeed no necessary dogmas, though all dogmas are included in the Truth. To him who understands, all names are the same ; to him who sees the Self, faith and unbelief are the same ; he finds every situation alike free from obstacles, performs his duty in each without embarrassment, speaks the right word at the right time, and completely adapts himself to his environments. As he never forgets the Self he never loses his Self-existing intuitions, but rejoices in samādhi. This is what we understand by seeing the Self.

The following are selected from the eighth chapter, which records a conversation between Hui-Neng and a messenger from the Emperor Li Hsien (A.D. 1408-1466), sent to invite the Patriarch to the Imperial Court. Hui-Neng excused himself on the plea of being sick, and was subsequently distinguished with some honorary titles conferred on him by the Emperor, who also repaired his monastery :

Truth is to be found in the enlightenment of the heart, not in sitting to meditate.

Ordinary people see a distinction between that which is light and that which is not light ; the wise comprehend the whole, their Self is single. The Self which is single is the True Self. The True Self dwells among the humble and the foolish and is not lessened ; it is among the worthies and the just and is not increased ; it abides among troubles and vexations and is not disturbed ; it resides among abstractions and quietisms and is not motionless. It is neither short nor long ; it neither comes nor goes ; it is not in the centre, nor is it either within or without ; it is not born, neither does it die. Such is the appearance of The Self ! It abides eternally without removing. *If it must be named, then call it The Tao.*

The following extracts are from the tenth chapter dealing with

the Patriarch's death and burial. These are some of his farewell instructions :

The Law has no second, neither has The Self selves.

Tranquillity is the rule.

There are not a number of teachers.

I warn you all against mere repose and vacuity of heart.

As regards The Self it is naturally pure, neither taking nor giving. Each must rely on his own efforts, acting according to opportunity.

Bend all your energies to understand what I am about to say as to how you shall hereafter instruct those who are deceived... Know then that the Buddha-nature is in all that lives. If you do not know this you will not find the Buddha, though you search for Him through ten thousand kalpas. I will instruct you concerning The Self and all that lives, concerning The Self and the Buddha-nature. To see the Buddha you have only to recognise all that lives. Living creatures are deceived regarding the Buddha, but the Buddha is not deceived regarding living creatures. To the enlightened Self Buddha is all that lives. To the self that is still deceived the Buddha is one of those that live. To the self that is defective (lit. average), all that lives is Buddha. To the self that is deflected, the Buddha is as the rest of living creatures. When your mind is evil and crooked the Buddha will appear to you as scattered among all the living, but when your thoughts are balanced, you will know that whatever lives is Buddha. I myself am a Buddha, and this Buddha is the TRUE BUDDHA. If I myself have no Buddha-heart, then where shall the TRUE BUDDHA be found? Know then, all of you, that you yourselves are Buddhas. On no account distrust this! Outside of yourselves there is nought that can be established. All teachings and doctrines are born from within yourselves.

Continue to live here in peace. After I am gone do not follow the customs of the world. You will not be my true disciples and will act contrary to the law if you lament, receive condolences, or wear mourning. Your only duty is to turn your hearts towards the recognition of the Self, which neither moves nor rests, which is not born and which does not die, which neither goes nor comes, which is neither right nor wrong, and which does not reside here nor yet depart. I fear lest deceived you should fail to grasp my meaning, and therefore

once again, I exhort you to perceive The Self. After I am gone continue to follow these instructions as though I were still among you. Were I to remain in the world and my instructions were to be set aside, of what use would my presence be ?

C. S. MEDHURST.

COMPENSATION.

Climb higher, friend ;
 Fear not the distance that before you lies ;
 Others than you have striven for the prize ;
 Work toward the end.

Then, if you gain it not, do not despair ;
 Another yet may breathe the purer air
 To you denied.

Be help for him. Wherein your failure lay
 Show him, that he, aspiring likewise, may
 Be glad you tried.

Cease murmuring, ye sowers in life's field !
 What though the harvest to you little yield ?
 Work faithfully.

This your reward ; a privilege indeed
 Is it to help one's fellow. Sow the seed
 Most carefully.

For, though the fruit to you may be unknown,
 Some pilgrim, yet to come, shall find it grown
 Full perfectly.

MARIE BAUMANN.

THE SECRET OF THE SILENCE.

(Continued from p. 344).

NOW it is affirmed by those who have realised the facts, that 'we' are not ultimately bound, and that 'we' may transcend, if not destroy, these illusory dualistic limitations, and therefore their unitary negation : *i.e.*, the domain of the one and the many, 'that' and 'this.'

That this expansion of consciousness should have been chiefly envisaged and described in terms which imply—as in the Vedānta system—this absorption or dissipation or negation of the illusory many in the ultimate one, here seen as that Ātman which is Brahman, is quite natural but begs the question it is intended to solve, for Ātman is not alone to be taken as expressive of 'this' or 'that' but as including the transcension of all duality. Their 'transcension' implies and is here viewed, as a transcending of any conceivable form of duality whatsoever, even that of the many and the one.

Obviously the term 'transcension' implies the existence of an opposite 'contraction' like all other relative terms, and we have no others ; but it is defined here, as further, implying a *paradox*, *i.e.* a proceeding simultaneously in opposite directions, without any motion at all. Of course all and every problem ever stated could be *solved by a paradox*, understood as simply a restatement of the original difficulty in other terms. But something far more profound than its ordinary superficial definition is here indicated. There is a recognition of the mystery of life ; of the duality of manifestation ; of view-points altering values, and of 'transcension' dissipating all these relativities in gnosis ; also that the marvellous and hidden powers of the mind of man are expressed in forms in which it is often impossible at present for our dim eyes to discern the life ; and that although "as above so below" still from below it remains of necessity a paradox.

On the one hand we conceive the consciousness to expand and overleap all bounds, from within OUT ; on the other hand it contracts idealistically inward, from without IN ; culminating

* A catholic critic remarks on the above, that "from our viewpoint dualism cannot be destroyed, but the realisation of the union within the infinite Divine Consciousness is the postulate of the mystic, and the basis of Religion."

simultaneously in a cessation of all 'motion,' thus resulting in what is here termed 'transcension' ; poetically figured as liberation from the wheel of routine or the stateless transcendental calm, Nirvāṇa.

Thus it may be said at this point that although the term is defined as far as possible, still the problem is resolved for the moment by a paradox. That is true. Further, our normal limitations necessitate it. For instance, the statements of Copernicus were, and still appear to be, quite obviously wrong, yet they are now accepted as the most accurate description of the facts ; evidently both views are 'right' from their various levels of ignorance or knowledge, but it is equally certain that neither is final, and that all kindred problems are purely relative, to the level of intellectual insight, comprehension and dispassion from which they are viewed.

If the foregoing summary, analysis, and synthesis be in the main correct then the nexus between our postulates 'this' illusion and 'that' reality, is the 'individual's' thinking principle, apparitionally termed a personality or nāmarūpa. The term consciousness, or awareness, is used as the cosmic aspect of the nexus, expressing all vital manifestations not actually self-conscious, and so on with the still vaguer term mind, and other expressions denoting manifestation in general.

This thinking principle is looked upon as a relation or interplay between its inseparable postulates, because "all thinking is relationing" and because of its well-defined limitations in the domain of cosmic possibility. Yet at the same time it is recognised to be the vehicle of power, for active manifestation, with a passive or rest, or reality side in counter-balance ; which it appears quite futile to attempt to measure or apprise (*i.e.*, 'that' reality side) in other than terms of negation, until realisation supervenes, when negation may be seen to apply solely to the Eternal !

Thus the thinking principle, however we idealistically define it turns out, in the words of Herbert Spencer, to be a "moving equilibrium" in manifestation. A dynamic-relation, which if it be endowed with immeasurable possibilities on the one side, is so strictly limited to its conceptual actualities on the other, as to be regarded by some as incapable of much further 'unfolding,' without the postulate of an ego-entity, or persistent personality, as the substratum of these relationings. But the postulating of an ego-entity, or

persistent personality, as the reservoir or substratum of these happenings would appear quite gratuitous, if all things, including the phantasmal egos ideating them, are nothing but mentation or cosmic-ideation. On the opposite view "if the personality be concerned as a substratum or substance," we have a reason for its limitation, but if not there appears to be no such reason. Then one would postulate the finite self within the infinite Self, and it would follow that there would be finite and infinite knowledge, the finite constantly approaching but never being merged or destroyed in the infinite. Here however the personalities or ego-entities are viewed as no more than vehicles, illusive and transitory, in and through which the universal power is manifested as mentation. A full discussion of the particular, being no more than an illusory moment in cosmic-ideation, is not possible with the fragment of knowledge available; but certainly it may be said that, viewed on these lines, the nexus being the transitory self-conscious relation, or interplay, gives no basis for the hypothetical assumption of the persistence of personality. If it were replied that the very concept of the thinking-principle is but that of a whole made up of particulars (*i.e.*, personalities) and that they are after all the points at issue, their merely relative importance and utter cosmic insignificance, may be shown in the meaning underlying the saying of Michael Angelo, that although "trifles make perfection, perfection is no trifle," and indeed it is perhaps impossible to dispose of these points or trifles without the use of paradox; but then as Lao-Tze observes, "the truest sayings are paradoxical"—and also our dualistic and anthropomorphic language adds to the difficulty. Hence perhaps personalities both are and are not—it again depends how you look at them—view-points altering values. So that without confusion, it is even possible that one might *see* through them—and then?

[My friendly critic comments :

"We have the beatific vision, but WE have it. The finite self knows and is transfigured by the infinite." Or 'we' think 'we have it' but perhaps not; 'we' seem to remember it, and the afterglow of the vision is with us, because the vehicles reflect the light of the illumination. Therefore all 'we' ever speak of is a *vision*, not a *gnosis*; a representation, not the actual realisation of the fact of transcendence! One may note that clear thoughts

no matter when and by whomsoever uttered, are in their substance similar, if not identical, often even in expression—so much so, that another often says what we have thought or *vice versā*. We think alike ; which looks very much as if the realm of ideation were common to us all. But if mentality is bound, what is it that appears to undergo this paradoxical transcension ? For although any particular aspect of mentality might be supposed to transcend its present limitations, even up to its utmost bounds, it could not be supposed to transcend itself, *i.e.*, if its very being as such, is these limitations. But then whence comes this concept overleaping bounds, this insight of the truth of paradox, is not that from a faculty that is not bound as mentation within the realm of its limitations ? Surely the answer might seem even, in the most philosophic eye, to be suggested to us in the Upaniṣaṭ verse :

“ In the infinite illusion of the universe
The soul sleeps. When it awakes
Then there wakes in it the Eternal,
Free from time, and sleep, and dreams.”]

So that this ‘soul,’ this Self, this Ātman, is the eternal ‘I’ that is ‘IT’ : whence to us, there seems to spring this paradox conceptual—the concept of ‘transcension.’ Overmarking and intuiting ‘this’ and ‘that’—our dualistic plane of limitation to the many and the one—until expansion and contraction merge, and if ‘we’ disappear, the ‘I’ awakes !

But to return : in any case, if the notion of liberation or transcension be a dream, it is as real as the rest of the play in the opinion of those who have attained it. And what shall be said of the ‘power’ certainly possessed by man at a certain stage of his ‘unfolding,’ of transcending and annulling the so-called ‘iron-laws’ of an everlasting, illusory, routine, necessity ! Must we not say : “ well, if this ‘power’ be it an hallucination, it is a victorious one and good for man ? ”

What does it matter to us, if we learn the power of transcending this illusion, this purely relative reality, that some should label this supreme faculty, ‘delusion,’ ‘self-hyptonism’ or what-not ? It does not alter the *fact*. For in this case, what seemed to be delusions turn out to be facts, or acts, or karmas, or whatever you like to call

them, and from any outlook their value is at least equal to our ubiquitous conventional delusions about things—that is, if it be made a mere question of valuation or utility. One may say “All that is, is illusory : yet real.” Another may reply : “ very well ; therefore if a Sage imagines himself free, he is free ; ” indeed it would be little use anyone telling him it is all an illusion, or mental hallucination. He knows. And nothing in the realm of emotions can alter his actual knowledge, if “ all that is, is illusory : yet real.” He is liberated, or rather he has ceased to exist, as heretofore. He is, and he is not, and so again nothing but a paradox will describe this consummation.

In attempting to be strictly impartial and to select the correct interpretation wherever it appears, in eastern or western sources of information, and to present a synthetic view of the question at issue, we must take the result in any case in its purely philosophic aspect, and not as belonging to any particular school of thought. It may of course be labelled theosophic-idealism, which indeed in these brief and imperfect outlines it strives towards, being the product of an effort to blend the surface knowledge, or illusory philosophic view-points, with the archaic teachings of the hidden wisdom. If the surface or objective view of life is more correct in the West to-day, and it be adversely contrasted with the subjectivism of the immemorial East, then, one may remark that the world is a sphere, and that ignorance and wisdom are ubiquitous.

For both surface and depth are necessary to a comprehensive angle of vision. So to say, the length and breadth of the surface views of life are useless, unless balanced by a knowledge of the real depths of existence and that which interpenetrates them. It is said that this necessity is especially marked on setting sail upon the metapsychical ocean of mentality in the night for the Great Quest !

The steering of a surface course by the stars above, without a compass or a charting of the ocean currents, shoals and deeps, will surely lead to shipwreck, with perhaps no land in sight !

The ocean of mentality may be taken as real and substantially the same, when *compared* to the myriad illusory waves that ruffle its surface, but some knowledge of both illusory surface and restful deeps is necessary to the successful sailor. Similarly a thinker who aims at becoming a practical occultist must qualify his surface

preconceptions by real knowledge of the ethereal ocean of subjectivity through which he means to steer.

But leaving the perilous region of poetic analogies, it is said that the path by which this inevitable dualistic contrast is transcended hangs invisibly balanced between these pairs of opposites, "illusion and reality." So that the immortal Spirit of man, appearing manifest as a reflexion of the universal Spirit of Life and Death has in one sense a destiny illimitably exceeding cosmically any conceivable forms of duality—this although the illusory personality dwindles to naught.

Returning to the question of the 'nexus' as mentation, a wider view may now be taken of the relationship it holds to its inseparable postulates. We may view it as the ideating link in the manifestation of life, the "moving equilibrium" or interplay of thought, in which, as its condition, the manifesting power appears to us. At this point the strange thing seems to be that 'we' should ever come to know anything about it at all! But however it be, 'thought-power' is thus the ideative or creative potency in and through which the problem of existence comes before us.

But the moment we determine the nexus to be 'thought' inseparable from its dualistic postulates whatever they be, the problem assumes another aspect. The importance of the thinking nexus overshadows the postulates, and illusion and reality seem to be but cosmic modes of its manifestation owing to the mind for ever seeking a source or cause in which to rest. [Of course 'Reality' viewed as Parabrahman or 'IT' cannot be a mode, for it is beyond all contrast or conception.] Here however it cannot be found in 'thought' alone, for, at the most, thought or mentation can only be regarded as the *condition* through which the power of being manifests. So that if we look upon it as a life-wave, the thought is the wave, and the power the life of manifestation, or that aspect of the mystery of existence which appears objectified to us in manifestation, as the inferential cosmic motion appearing and disappearing spontaneously in the illimitable void!

In any case we appear driven along a hundred lines of enquiry to accept some aspect of the idealistic position as the only working hypothesis of a plausible nature that at least admits the possibility of

progress in our knowledge of the manifested aspect of the mystery of life.

The difficulty here as elsewhere of coming to any sane conclusions is due to our extreme limitations, which inhibit our view to pre-conceptions, so that 'we' seem to 'see *motion*' in place of *rest* or *vice versā*. But the very idea of vibration or motion is admittedly due to our conceptual limitations, viewed as resistances. Remove the notion of resistance, and the paradoxical idea of expansion without motion fills the void. Doubtless the faculty of expanding or contracting simultaneously, without apparent motion or dissolution of consciousness, has been and will be again unfolded. But apart here from these speculations; what we speak of as the power of thought, however unusual, is taken as the symbol of the vital fact of existence. Thus 'power' and 'life' are here used in their idealistic sense—as terms to express the potency of the spiritual fact which manifests as thought. Also because it avoids the implication which may solely relate to the plane of mentality, that ideation is the mode of manifestation in more exalted spheres.

Sages in describing to us other phases of existence may do so in terms of thought with which perhaps we are alone acquainted, but it does not seem necessary to suppose that our sequential imaging of delusions, is likely to extend beyond or pass within or without the narrow circle of our limitations. Indeed the descriptions given us of these abnormal states clearly show us that 'ideating' as we understand it, is transcended.

The term 'transcending' implies here not only the breaking down of limitations from within *out*, but the simultaneous dissipating of illusions from without *in*. Is it not for this reason, that what is described to us in terms of thought often appears so much impossible nonsense, which from the normal view-point it often undoubtedly is? Of course the criterion must be *our* experience and reason, but this would not lead us to assume that our present level is final.

However 'thought,' if we examine it as closely as we may, is no more than a conceptual imaging or ideating, conceiving or constructing of our ephemeral mental experiences, from past prepossessions, present hallucinations, and future anticipations, to some point in a synthetic imagination picture of what we feel and think;

but the descriptive résumé does not really seem to deal with, or in any way come in touch with, the vital fact of life.

We are at most but skating on the surface. Well have the poets described it all as a dream within a dream, and the realm of mind as a *Māyā* or sport of the Gods.

As John Locke observes, "idea is the object of thinking" and this and similar observations lead us to enquire its '*reason*' the discriminative faculty which so often discerns the futility of thought is not the cosmic power—as it appears to us—by means of which we may escape from the labyrinth. All terms denoting generalities may be used in various meanings. It is purely a question of definition, and it is just here that the chief difficulty comes in, in dealing with the vague obscurity that surrounds all terms denoting philosophic premisses. For in any case they are but concepts, and we desire them to be reasonable. But so sure as we define too closely we limit a notion, which thus in some way escapes us. However '*reason*' is here defined as the 'discriminative faculty' simply [not of the mind or any other known subject] whatsoever otherwise it may be? Hence reason is here looked upon as a power which manifests in ideation, or the act of thinking, when strenuously maintained; and as a power by means of which we can liberate ourselves from the thralldom of ideas.

Doubtless many have used it rightly, without the least concern as to its origin or procedure; by others it has been looked upon as the overshadowing faculty at the summit of ideation, or it has been viewed as the inherent power of expansion latent in the thinking principle which enables 'us' to finally transcend ourselves. In theory perhaps, in any case, it matters little, if this 'expansion of consciousness' this transcension of limitations, is the method by which we come, *viā* intellectual-insight and tranquillity or meditation, to transcend the domain of dialectics and pass into the region of pure reason or understanding, on our way to *Nirvāṇa*! At any rate until some acquaintance has been made with dispassionate reason, as distinguished from emotional ideation, we are quite unable to comprehend any significance in these problems or the phenomenal world.

It is true that in dealing with this question of the possibility of transcension, we are largely confined to the testimony of those Sages

or Yogīs who have realised what this really means, and have realised it by a faculty greater than the mind. If it were realised by mind, it would have to be compared with some other experience, whereas the mystic state is that of the 'breaking of barriers'—vast expansion and clearness. To analogically express it in terms of the senses, I would call it like a bright soft light and the soft sound of the incoming tide. But words are quite useless. All attempts to merely describe illumination must of course fail ; to be known it must be realised ; but these accounts may assist and stimulate us to emulate those Great Ones who have achieved this supreme consummation, and often expressed it for our instruction in terms of ideation.

On this point—as to its possibility—of course agnostics will remain the honest thinkers so many of them have proved themselves to be. But there are a class of individuals who hold that : because " I do not know : ergo, nobody knows " —which class of ignorance must be dealt with dispassionately. Also many of the superficially educated majority seem either fanatics or fatalists at heart. So that there are perhaps some who do not seem to wish to climb or evolve at all ; and the only course for them is to be slowly borne along upon the kārmic stream of evolution, which they look upon as fate or necessity. Even so, they are gradually uplifted by the disinterested sacrifice of those few pioneers who " think and feel in the service of the multitudes, who stand and work " as Maeterlinck somewhere observes. Perhaps even the majority of those who aim at ideals seek separation, although unconsciously driven in the direction of unity.

However to return to another aspect of this awareness of ours, before we proceed to discuss transcension further. We may note that the thinking principle is active, or motor, in its very nature as envisaged by us, and hence appears as the ideative or creative principle illusorily projecting its conceptual contents into ' externality.' Looking closer we soon perceive that if on the one circle it is bound down to its normal manifestations, (*i.e.*, to its uniform conceiving, constructing and projecting of the phenomenal world) on the other it also possesses abnormal possibilities. It is true that these normal phenomenal conditions once set-up persist until disturbed or otherwise dissipated ; but these phenomenal conditions do not mark the limit of even mentality, but only its temporary condition as manifested individually, perhaps merely inhibiting the showing

forth of the latent abnormal possibilities until the evolution of the vehicle is more fully prepared for this unfolding.

Thus these normal illusions of ours persist until we see through them, just because they are (at least in part) the result of the mentality which ideated them; and nothing naturally is potent enough to either evolve or dissipate them except a further influx of the same mentality or thought-power. When as normally we limit ourselves to the notion that we are shut up in a particular skull-box gazing upon an 'external world,' the multitude of things apparently surrounding us are not then viewed as nothing but concepts apparitionally constructed and projected by the action of mentality, but are looked upon as things in truth 'external' to us.

They are of course outside the head, although within the region of ideation. Naturally other centres of mentality acting in similar fashion would set-up resistances further limiting our power over contents, while confined to the level of the mental sphere. Our power would thus be strictly limited in proportion to our knowledge concerning their ideation and construction. But the moment we commence to transcend the level of ideation and construction to which these illusory limitations are alone related, we at once perceive them to be 'relativities' that have no meaning apart from their particular conditions. So that the 'personality' looked upon as an aspect of cosmic ideation would here form the nexus between 'this' illusion and 'that' reality.

Ideation as known to us, viewed as a triplicity, has been illustrated in many ways. It may be looked upon as corresponding to the Indian notion of the guṇas. Ideation in eclipse might thus correspond with the notion of ṭamas, the dark or restful reality side; ideation in particular with the rājasic, twilight, active personal aspect; and ideation in general with the sāttvic or universal light. But however these correspondences might be equated by those skilled in such subtleties, their utility solely relates to the triple domain of conceptual manifestation. What we here seek is the state of equilibrium, which permits the breaking up of the personality and its delusions, which may be figured to take place in the magical fire that burns in the balance of transformation.

H. KNIGHT EATON.

(To be continued.)



THE RESURRECTION OF THE GOLDEN AGE.

(Continued from p. 353.)

SUCH a society of Adepts were the true *Brothers of the Golden and Rosy Cross*. They taught the same essential truths that had been held by the *Essenes*, the *Therapeutæ*, the *Neo-platonists*, and other spiritually enlightened people, for all these societies were not merely bodies of speculative philosophers, such as believe in certain accepted opinions or change them according to fashion or method of thinking ; but they practically recognised the truth, and as the truth is one and universal, only changing its aspect according to the place whence it is seen, therefore the truths taught by all these societies were essentially the same, although they may have been represented in various forms. They are still the same to-day, and upon them are resting the foundations of the Christian church ; but the edifice which has been erected upon them by the true Christians of the past was a spiritual temple ; while that of the popular church of

to-day is filled with cold, dead and material forms, and serves but little for the purpose of sanctification.

In regard to the history of the true *Rosicrucians* it is said that about the year 1378 a certain knight whose name was *Christian Rosencreuz*, and who was then returning from the East, established in Germany a secret society by that name. He had acquired a great deal of knowledge by the assistance of certain Adepts, with whom he had become acquainted during his travels among the Arabs and Chaldæans. He initiated seven members into that society, they were pledged to secrecy, and their emblem consisted in the letters *R. C.*, meaning *Rosa Crucis* the *Rose of the Cross*. *Rosencreuz* is said to have left his mortal form at the age of 106 years, and his body was buried by his successor and other members of his society. * The Order continued to exist and passed through many vicissitudes. The members were occasionally dispersed and reunited; the mortal bodies of some perished as martyrs, others lived and died unknown. The fate of the earthly tabernacles that held the eternal Spirit could be of little importance to them, after the immortal Self had awakened to life. Some of the greatest philosophers, physician-theologians, of the Middle-Ages belonged to this Order. The most prominent among them were *Cornelius Agrippa*, *Conrad Kunrath*, *Robert Fludd* and *Theophrastus Paracelsus*. † The latter reorganised the Order, the number of whose membership afterwards greatly increased. As its fame became known, other and spurious "Rosicrucian" societies came into existence, and the true Order disappeared from sight. A work published in 1714 by *Sincerus Renutus* informs us that the last

* It is said that 120 years after his death the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written: *Post annos CXX patebo*. There was a light burning in the vault, which however became extinct as it was approached. The vault had 7 sides and 7 angles, each side being 5 feet wide and 8 feet high. The upper part represented the firmament, the floor the earth, and they were laid out into triangles, while each side was divided into 10 squares. In the middle was an altar, bearing a brass-plate upon which were engraved the letters *A. C. R. C.* and the words: *Hoc Uniuersi Compendium uirum mihi Sepulchrum feci*. In the midst were four figures, surrounded by the words: *Nequaquam Vacuum. Legis Fugum. Libertas. Evangelii. Dei Gloria Intacta*. Below the altar was found the body of *Rosencreuz*, intact and without any signs of putrefaction. In his hand was a book of parchment with golden letters, marked on the cover with a T. (Testamentum) and at the end was written: *Ex Deo nascimur; In Jesu morimur; Per Spiritum Sanctum re-uiviscimus*. They were signed the names of the eight brothers present at the funeral of the deceased. (Compare *Hargrave Jennings, The Rosicrucians*.)

† There were numerous other celebrated men among them. See *Sphinx*, Vol. I. No. 2.

Masters of the *Rosy Cross* had gone to India, and that none of them remained in Europe. *

However that may be about the *Masters*, there are still some true followers of the *Rosy Cross* in Europe, who are in the possession of certain secrets. They are known to the *Masters* and to each other—not by any external passwords and signs, but by the power of spiritual perception ; for the attributes which constitute them members of this spiritual society reach beyond the limitations of time and space, and they may recognise each other even if their physical forms never meet. There can be only *one* genuine spiritual society, because there is only *one* universal Spirit. It is the society of the living Spirit, presided over by the truth. Its doors are open to all who are able to enter ; for the light does not hide itself from those who can see and the truth cannot be monopolised by those who possess it. Into this *spiritual* society all may enter without admission fee and without recommendations from sponsors ; but all are not able to enter, because flesh and blood do not belong to the realm of the Spirit, and those who wish to enter must leave their ‘cloaks’ behind. They need no external marks of recognition, for they know each other’s true character by direct perception, and he who carries the *Sign of the Beast* upon the forehead cannot become a member. They need no especial places for meetings, for they live in a constant communion with each other in the grand temple of the *Holy Ghost*. They carry costly emblems and insignia of their rank, made of pure (spiritual) gold and beset with jewels of great virtue ; but their gold and their jewels cannot be stolen, neither can they be seen by the profane, for they carry their emblems deeply buried within their own hearts.

Such are the *true* Brothers of the *Golden and Rosy Cross*. They are performing their work silently and unknown, and they are awaiting the time calmly and patiently, when the harvest will be ripe and when it will be their duty to come forward to guide the process of the spiritual regeneration of mankind. Then will the pure gold of true spirituality appear on the surface, and the dregs will sink to the bottom, for only those who are fit to live will survive. †

* “ *The Theosophist* ” Vol. VII., p, 79.

† *Omne bonum a Deo, imperfectum a diabolo (Paracelsus).*

The *Laws* of the Rosicrucians were :

I. To alleviate suffering and heal the sick without asking for any remuneration.*

II. To adapt the style of their clothing to the customs of the country wherein they reside.†

III. To meet—if possible—once a year in a certain place.‡

IV. Each member to select a proper person for his successor.§

V. Their emblem to be the letters *R. C.*||

VI. The existence of the society to remain a secret for one hundred years beginning from the time when it was first established.

The *objects* of the *Rosicrucians* are the highest which man can possibly desire ; for he can aspire to nothing higher than spiritual perfection. In comparison with this state worldly possessions sink into insignificance ; for he who is perfectly happy craves not for wealth, and he who knows the truth does not ask for illusions. To him scientific or theological speculations are useless ; for being in possession of *knowledge* he does not care for beliefs. Neither does he require great riches, because the more the spiritual action of his inward fire sublimates and etherealises the material atoms composing his

* The development of spiritual power is usually accompanied by the acquisition of the gift of healing, because the refined life-essences pervading the body of the illuminated are radiating from the centre and may be made to cause a healthy action in another organism by the law of induction.

† The preservation and restoration of moral and physical health is the noblest avocation ; while to speculate upon the misfortunes of others for the purpose of advancing one's own selfish interest is villainous quackery. The fashionable doctor or clergyman, working rather for the amusement of the sick or sinner who imagine to need his aid, but who seldom accomplishes any real good, may be contented to work merely for pay ; the natural physician, having received his priceless gifts from the Spirit, should distribute them freely to those who are actually in need of his aid. The reward which the quack receives is money and fame, the reward of the true physician is the satisfaction of having done his duty.

‡ They do not desire to distinguish themselves prominently or to shine before the world, but to do good silently and secretly without ostentation.

§ This place is described as the *Temple of the Holy Ghost*, being situated near a clear and everflowing *fountain*, (of truth) upon the *mount Helicon* or *Parnassus*, with its *two hills*. In the stream bathes the goddess *Diana*, waited upon by *Venus*, her maid ; while *Saturn* has gone forward.

|| Only those whose virtues have been well tested shall be selected. A sword is not given into the hands of the insane, nor good wine poured into rotten casks. The power to control the elemental forces of nature cannot be given to those who cannot control these forces within themselves.

|| The *R.* (Rose) signifies the *Sun* (Divine Love), the *C* (Cross) the *Moon* (Intellect). "The Moon receives her light from the Sun." If the *Intellect* is penetrated and filled with holy *Love*, *Wisdom* will fill the heart. *C. O. R.*

body, the more will he become independent of the necessities of the material plane, until—after having stripped off the gross and visible form, and concentrated the whole of his life-principle within his astral body, he may live entirely in the latter ; invisibly to mortal eyes, but nevertheless a living man.

The Rosicrucians therefore say of him who has tasted the *Elixir of Life* :

“ Blessed is he who is above want and poverty, above disease and death, who cannot be tormented by that which gives pain to the majority of mankind, who does not require another roof above his head but the sky, no other bed than the earth, no other nutriment than the air, and who is above all needs for which the vulgar are craving.

“ God humiliates the vain and exalts the humble ; he punishes the proud with contempt, but to the modest he sends his holy angels with consolation. He throws the evil-disposed into a wilderness, but to those whose will is good he opens the portals of heaven.

“ Avoid the books of the sophists, they contain nothing but errors; for the fundamentals upon which their logic rests are illusions. Enter the realm of the *real* and divide with us the treasures which we possess. We invite you—not by our own choice—but by the power of the divine Spirit moving within us, and whose servants we are.

“ What does the animal know of intellectual pleasures, what does the reasoner know of the joys of the Spirit ?

“ Would it not be a precious thing, if we could live and think and feel as if we had been living ever since the beginning of the world and were to live unto its end ?

“ Were it not delightful to know all the secrets of Nature and read the book in which is recorded everything that has happened in the past, or that will exist in the future ?

“ Would you not rejoice to have the power to attract the highest, instead of being attracted by that which is low, and to have pure Spirits instead of animals (Elementals) assembling around you ? ”

The attainment of such a state is the art which they teach. It is an art that was once extensively known, and which has been lost, but which may be restored. To restore it the following advice is given :

- I. Love God above all.*
- II. Devote your time to your spiritual advancement.†
- III. Be entirely unselfish.‡
- IV. Be temperate, modest, energetic and silent.§
- V. Learn to know the origin of the *metals* of which you are composed.||
- VI. Beware of quacks and pretenders.¶
- VII. Live in constant adoration of the highest good.**
- VIII. Exercise charity towards all beings.††
- IX. Learn the theory before you attempt the practice.‡‡

* The use of the expression "God" is continually giving rise to endless quarrels and disputations in regard to its meaning, because everyone has a conception of his own of what it may mean; while in fact it signifies an idea which is beyond any conception or comprehension of the finite and mortal intellect. "God" can only be comprehended by God and he who is not a God himself, can only form an inadequate conception of God. "God" means *Supreme Good* and to those who are evil it is a word without meaning. The question of a personal or impersonal God can therefore not be decided as long as the meaning of the term cannot be sufficiently defined and the term itself is applied in various ways. The word "*Personality*" implies limitation and cannot be applied to absolute, infinite and unlimited *Good*, but that which cannot be divided into parts is an *Individuality*, and all the sages agree, that there can be only *One Universal Good*, forming an indivisible whole, although manifesting itself in many apparently separate ways. The highest God to which intellectual comprehension may reach is divine *Man*, and we may imagine him in a state of perfection, such as is attributed to the presiding planetary genius of this Earth, and to such a being the term *personality* may perhaps be applied, because, having his activity confined within certain limits, he may be looked upon as being distant from other individualities and consequently personal, but the *supreme* can only be approached through the power of faith.

† This may be done by all, by accepting the principle of truth (Christ) as a guide in all their thoughts and actions; but those who are engaged in merely mechanical labor will find it easier to concentrate their thoughts upon the supreme, than those whose active intellects are continually engaged in lower planes of thought.

‡ The less the mind is concentrated upon one's own selfish interests, the more will it grow and expand; but while it expands it must be fed from the root of spiritual *self-consciousness* (knowledge of the higher Self) else it will be without substance and remain a shadow.

§ He that is temperate fleeth voluptuous pleasures.

Estimate yourself at your true value.

The will, to be strong, must not waver.

Man has two organs for seeing, two for hearing, but only one for speech.

|| The *metals* signify the powers and essences from which spring virtues and vices.

¶ He who pretends to have a knowledge or power which he does not possess and who prostitutes a principle is a quack, no matter by what authority he may be entitled to do so. False creeds, superstitions, intolerance, scientific dogmatism, etc., are quackeries and those who uphold them are quacks.

** Move (mentally) continually on the highest (most interior) plane, and step out into externals only when it is your duty to do so.

†† An uncharitable thought or act tends to isolate and repulse the individual from the whole.

‡‡ But the theory can only become perfect, if confirmed by practical experience.

X. Read the ancient books of wisdom.*

XI. Try to understand their secret meaning.†

These are the eleven rules, that may be followed by all who desire to progress, but the Rosicrucians have a XIIth rule, an *Arcanum*, in which reside great powers, but of which it is not lawful to speak. By this power they will aid those who seriously desire the light and who deserve their aid, and the latter will then find the darkness less terrible and the way through the labyrinth more straight.

The impossibility of revealing such secrets to those who are not sufficiently spiritually advanced to receive them, is the cause that many misconceptions and prejudices have existed among the public in regard to the aims of the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them, have been circulated and grown in intensity and absurdity as they travelled through the ranks of the gossippers. Falsehoods cannot be eradicated by resistance, neither would it be useful to attempt to contradict all the statements made by the ignorant or wilful deceiver. What is the testimony of the blind worth, when they speak of what they believe they see, and what value can be attributed to the statement of the deaf when they describe what they believe they hear ?

What does the untruthful know about the truth, the godless of God, the foolish of wisdom, the unbeliever of faith ? They may think that they are right, and nevertheless be wrong ; for they may accuse others of harboring illusions, while they cling to illusions themselves. Envy, hate, jealousy, bigotry and superstition are like colored glasses, which cause him who looks through them to see everything in a colored light.

LUX.

(To be continued.)

* If the possibility of a revelation is once comprehended, it will be admitted that the books which contain the same in its original and primitive purity, without any alternations and additions, will be the most valuable.

† The higher thought rises, the less will it be possible for it to express itself in plain and dry language, and it will seek for analogies, because the highest spiritual truths cannot be fully grasped by the doubting intellect. The orator and poet therefore use symbols and allegories, and spiritual ideas are expressed in parables. All the allegories found in the sacred books may be interpreted in various ways, and he who studies them will see in them no more than that which he is able to understand.

THE HAFT-E-KHAN.

OR

THE SEVEN LABORS OF RUSTOM.

ONCE while reading a book on the Secret Societies of the world I received a hint in it that the Seven Labors of Rustom, the great Persian hero, meant seven stages on the path, or the seven steps of the ladder of discipleship. Thereupon, I took up that hint and wanted to know whether there was any truth in it, so thought much over the whole account of these labors, and at last succeeded in sketching out the whole path from it. Of course, the explanation is my own, and may not have the slightest connexion with what may be in the author's mind ; however this fancy has brought much solace and peace to my mind, and better feeling and respect for the history of my ancient forefathers, which is slighted and laughed away as mythical and ridiculously fabulous by the young intellectual generation of the present time. Thinking that the same better feelings may appeal to my other brothers, I venture to lay before the public the results of my study.

It is said in the *Shāh-nāmeḥ*, the Ancient History of the Persian Kings by Firdusi, the greatest epic poet of Persia, that once in the reign of King Kaikāvus, while he was sitting in his stately court, an itinerant demon of Māzendrān came and narrated before him the beauties, wealth, splendor and glory of Māzendrān, and so much charmed him that a strong desire to conquer that country arose in his heart, and he made preparations to raise a large army to invade it. His courtiers dissuaded him from this wild idea, but he listened to none and at last took the road to invade Māzendrān. On the way he had all success. When the news of his arriving and halting outside the city reached the ears of the King of Māzendrān, he became afraid and sent for the help of the famous White Demon, who came at night, raised darkness and big hail and dust storms, and defeated and captured the whole army of Kaikāvus, and took him and all his warriors prisoners, blinded them, and confined them in a fortress of Māzendrān. Kaikāvus sent the sad news of his misfortune to Zāl with an appeal to send immediate help. Thereupon, Zāl called Rustom, and told him to go to Māzendrān and relieve the King from his bondage. Rustom consented and got ready to go

alone, single handed, on his charger Rakhasha; but he asked his father how to reach there early, for it had taken Kaikāvus six months to arrive there. Then Zāl replied that there were two paths to Māzandrān, one, which would take six months, was rather long, but free from all dangers, troubles and difficulties, and was smooth and easy; but the other, a shorter one, was full of dangers and difficulties, abounded with lions, demons and sorcery, but by it Māzandrān could be reached in seven days only. Rustom chose the second Path of seven days' journey in order to reach Māzandrān early.

In the first stage he entered a forest full of asses. Feeling hungry he killed one of the asses, roasted him, and ate him. Then leaving the Rakhasha (horse) free, and putting his arms under his head, he fell asleep. At this time a fierce and strong lion came out of the thicket, and attacked the Rakhasha, and in the encounter the Rakhasha killed the lion. The noise woke up Rustom, who on seeing the lion killed rebuked the Rakhasha for fighting alone with the lion without waking him. From here he marched onward, and came to the second stage.

Now he arrived in a great desert full of hot, burning sand. The heat was overpowering and unbearable. The horse and the rider were oppressed with the most maddening thirst. Finding no water and feeling helpless, Rustom alighted from his horse, and offered ardent and fervent prayers to God to grant him water, and thus save him from a miserable death, so that he might be able to save the life of his King. His prayers were heard by the Almighty, and a lamb was seen passing. Seeing the lamb passing, he took courage, and followed it, and at last came to a stream, and with its sweet water assuaged his thirst. He was hungry also, so he killed a wild ass, roasted him and ate him. Then he took rest, and warned the Rakhasha to wake him if there was some danger. Here he entered the third stage.

At midnight a monstrous dragon-serpent issued from the forest, and first tried to attack the Rakhasha. The Rakhasha neighed, and Rustom awoke, but the dragon was cunning, so he concealed himself. Rustom fell asleep again. Again the dragon came to attack, and again the Rakhasha neighed and awakened Rustom, but again the cunning dragon hid himself. Seeing nothing, Rustom rebuked the Rakhasha for causing false alarm, and threatened to kill him if he

did so next time, and again fell asleep. The third time the dragon came out to attack. The Rakhasha neighed and Rustom awoke, and was going to be angry, but as chance would have it there appeared a light and the dragon was seen. Rustom at once got up with his arms, and there was fierce encounter between him and the dragon. Rustom was a little hard pressed. The Rakhasha seeing his master's difficulty rushed on the dragon, and tore off his skin. Then Rustom severed his head and the huge deadly monster was destroyed. Rustom thanked God, and attributed the success to Him.

In the fourth stage Rustom entered into an enchanted territory, and in the evening came to a very beautiful spot, where he found ready prepared food and wine. He came down from the horse, and just as he was going to touch the food it disappeared, and in its place a tambourine was seen. He took it up, and played a song upon it which narrated his exploits. The sound of this playing reached the ears of a sorceress, who came near him, arrayed in all alluring and enchanting charms, and sat beside him. Rustom filled the cup with wine, and in the name of God handed it over to the enchantress, who by the utterance of the word God, at once changed into a black, ugly fiend. Rustom at once threw his lasso on her, and captured her, and killed her with his sword. Thus ends the fourth stage.

Now he enters the fifth stage. Proceeding onward he came to a land where there was no light, but utter void and darkness. No path could be seen, and he could not know where to go. In such a condition he let loose the rein of the Rakhasha, and allowed him to go wherever he would, resigning himself to the will of God. At length the darkness disappeared, and the earth became a scene joyous and light and gay, covered with waving corn. Here he paused to take rest, and left the Rakhasha free to graze. While Rustom was asleep the keeper of that forest came there, and striking his staff on the ground awakened Rustom, and demanded from him why his horse was let loose to graze in the green fields. Rustom in anger, owing to his impudence, rushed on him and wrung off his ears. He ran away for his life, and narrated what had happened to him to his master Anlād, who came on horseback with a large number of men to revenge himself on Rustom. Rustom was ready to meet him. There was a severe fight between Rustom and Anlād and his

army. Rustom defeated all, and took Anlād prisoner, and tied him with his lasso. He made him one offer, however, that if he would show him the way to Māzendrān and tell him the whereabouts of Kāvus and the White Demon, he would make him King of Māzendrān, but if he refused or played false, he would kill him. Anlād consented to lead him. First they passed through a stony district, and then crossed a prodigious stream, and at last came to the place where Kāvus was defeated. It was midnight at the time, so they took rest. In the morning, Rustom got up and sought the demon chief Arzang, and killed him in fight. Then he asked Anlād to show him the place where Kāvus and the Persians were confined. By this time King Kāvus by his inner power had heard the neighing of the Rakhasha, and had told his friends that Rustom had come to their help. Shortly Rustom himself came and met them, and gladdened their hearts. Kāvus cautioned Rustom to conceal the Rakhasha, and told him to go to the Haft-kuh or seven mountains, where in a deep recess dwelt the White Demon, whom he should kill, open his heart, and bring out blood from it, with which alone his and other blind warriors' sight would be restored. Accordingly, Rustom went to the seven mountains, which were full of the hosts of demons on guard. Rustom asked Anlād what was the best time to attack them. Anlād replied that midday was the best time, for they were all accustomed to go to sleep at that time of heat. So Rustom concealed himself till that time, and when all the demons fell asleep at midday, he came out with his arms and killed them. Thus ended the sixth stage.

Now comes the seventh and the last stage. Rustom entered the cave of the White Demon. It was utterly dark and hellish. The White Demon was awakened from his slumber by the thunder of Rustom. After some hot exchange of questionings and words a fierce fight commenced, and the White Demon was killed by Rustom. His heart was opened, and taken to the Persian camp, by the blood of which sight was restored to Kāvus and all the Persian warriors. At once Kāvus held a court, and sent one Farhād as an ambassador to the King of Māzendrān with an order to him to submit. This mission failed. Then Rustom himself went on the mission. On the way he picked up a big tree, and threw it on some men of the King of Māzendrān. Seeing this insult one chief came

forward, and tried the strength of his wrist with him, which Rustom easily twisted and disgraced him. Enraged at this disgrace Kālāhur, the Commander of the Māzendrān army, fought with him, and he too was disgraced. As reconciliation failed, fight commenced between the army of the King of Māzendrān and King Kāvus. The King of Māzendrān tried his magic art, and became a stone ; Rustom lifted it up, and was going to break it. This caused fear in the King of Māzendrān, so he at once resumed his human form. In this change Rustom captured him and handed him over to Kāvus. The fight came to an end, and resulted in victory for the Persian King ; and thus ended the last stage.

Now let us see if we can assign any spiritual sense to these seven stages. King Kāvus is the Monad, and Māzendrān is the manifested world. The Monad, or the Self, desires to possess this world, but being weak is caught in matter, and becomes a prisoner of avidyā, and is made blind to spiritual existence by it. Being unable to free himself from this blindness of avidyā, or māyā, he seeks the help of his hero Rustom, the Individuality. The way to reach the Higher Self is very long for ordinary humanity, but for heroic souls there is a short way, very hard and difficult, full of the most severe and hard ordeals. The aspirant for chelāship prefers the harder, but shorter path. The first stage is the wilderness of asses. This wilderness is the physical world, the hall of ignorance, and the asses are men, ordinary humanity, who like asses simply carry the burden of life, Samsāra, without power or ability to relieve themselves from this condition, and go on with ordinary routine of carrying the load of life. The feeling of hunger is the desire of knowledge, and this is satisfied by killing and eating an ass, by killing ignorance and acquiring some knowledge. Under the influence of this he takes rest or is satisfied for a time, but there comes a sudden attack from a lion, the lower animal passions or nature, the kāmīc nature. This lion, or Kāma, is destroyed by Rakhasha, mind, intellect, because lower nature can be curbed by the control of mind or by the strength of mind which is the vehicle of the real man, the Ego. Now in the killing out of the lower nature the mind or intellect has not to take the risk of fight, but the Ego must fight, for if it tries to look at these questions from the mind side only, and if the mind is baffled, the Ego becomes helpless, for the Ego cannot fight without the help of

the mind. For this reason Rustom rebuked the Rakhasa for fighting with the lion alone.

The second stage is the hot desert of burning sand, and very strong thirst is felt by the rider and the horse. This is the hall of learning. The soul emerges out of ignorance, and acquires some knowledge ; then comes the stage of suffering, a kind of early stage of *vairāgya*, in which he feels utter misery, loneliness and helplessness. There is strong desire (thirst) for knowledge (water), water of life, but he finds no way to it. Here, when he utterly surrenders himself, feels his entire helplessness, and prays, and leaves himself to the will of the Supreme, then comes the help, the guide, which leads him to the fountain of life or knowledge. This guide is the lamp. Now the lamp is a symbol of Christ, Christos, Buddhi, the Guru, who does not properly guide or lead him by the hand on the path, but merely manifests, gives him a glimpse only, and points him out the way on which he goes by his better instinct, and at last comes to the fountain of knowledge, where he satisfies his thirst to his heart's content. In the hall of ignorance there was an attack from the lion, the gross animal nature ; in the hall of learning, as he moves onward to the third stage, there are subtle illusions and passions, the poisonous effects of which destroy all the greenness of life. These are the dragon, by whose poisonous breath all the trees and greenness were burned. In the night this dragon attacks in a subtle way. The soul is in sleep, the self-consciousness is not evolved yet, only the mind, Rakhasa, is alert and causes alarm, but the soul under the effect of slumber does not understand the warning of the mind, and feels angry, and considers the mind to be foolish in its fear ; but when the flash of light, the inner glimpse, comes, then he realises the danger, becomes conscious, and fights with this subtle enemy—passion. Here too the victory is through the help of the mind (Rakhasa), who tears off its skin, the veil of illusion ; then the dragon becomes weak and is easily destroyed by the hero.

The fourth stage into which our hero enters, the green fields, full of trees, flowers and rivulets may be compared to the higher astral sub-planes or lower mental. His astral and mental sight is opened, and all the pleasure-grounds of the senses, enjoyments and objects of desire, are around him ; but these are illusive and dangerous, and he must not come under the clutches of the allurements of the great

sorceress, illusion. All these pleasant things of enjoyment are unreal, and the deception of these things is at once removed as soon as he thinks of the divine. In the light of the divine, in the recognition of the divine as the only reality, the enchantment of the sorceress disappears, and this illusion is revealed in its ugly hideous form, and is destroyed.

Further on, in the fifth stage, a happy land of green fields, where he rests, the guard comes, and insolently demands why trespass was made, and the horse was allowed to spoil the fields by grazing. This means that the consciousness now has reached the mental plane, the plane of rest. Here there is good food for the mind, the horse. But the enemy—guard here is selfishness, egotism, the grasping nature. The aspirant disgraces it by removing its ear, that is by not listening to its insinuations. The master of the keeper, selfishness, is Anlād, manas, ahamkāra. The hero-aspirant subdues, controls and takes prisoner, this master, manas, and makes it his obedient servant, and guide, for without the showing of the way by manas the higher truths cannot be realised. Mountains, deserts, stony paths are difficulties through which the disciple is led onward. After crossing a big stream, they reach the place of destination. This stream is the river of life and death. Its crossing means that there is no more re-incarnation for him, the shroṭāpaṭi stage, one who has entered the stream. After arriving in Māzandrān the first fight is with Arzang, doubt, the first fetter of this stage. Arzang is the guard, and doubt is the guard of avidyā, which prevents any new knowledge from entering in. Now comes the sixth stage. Up to now the guide of Rustom was manas, but now he follows the instructions of his King, who finds out that his hero has come to his help. This is a glimpse of the Higher Self, the veil of whose blindness is not entirely removed, but he feels the approach of this removal from the inner intuition, the sound of the Rakhasha. The first order Kāvus, the Higher Self, gives is to go and kill the White Demon, and bring his heart, and restore his eyes by applying its blood. The hero goes to kill the White Demon, Mārā, rajas, but before he can reach his place he has to kill the large hosts of Mārā, various demons. They cannot be attacked in the front, when they are awake, but at midday, when the inner sun of self-illumination shines powerfully bright, the hosts of Mārā become dull and drowsy, and by a rear attack they are easily

destroyed. With them their chief Pulad, bigotry and superstition, is also killed. Then the way to destroy Mārā, the White Demon, becomes clear

In the seventh stage the White Demon is killed. The Haft-kuh, or the seven hills, may be the seven sub-planes of Devachan, the seven valleys of the Sufis. After crossing these, the aspirant comes near the White Demon's cave. This cave is the heart. "Look in the heart for the source of evil and expunge it." (*Light on the Path.*) This last fight with Mārā is very hard, but at last the hero kills him. With the conquering of Mārā the Buḍḍha gained illumination; similarly Kāvus got his eyes restored by the death of the White Demon. It may be that the restoring of the sight of Kāvus and others by the application of the blood of the heart of Sufiḍ Deva, the White Demon, is something like "washing the feet in the blood of the heart." With the fall of the White Demon "crowds of demons simultaneously fell as part of him." This is similar to the fall of all the hosts of Mārā with his death.

In the seventh stage the last fight is with the King of Māzendrān, Avidyā, the most illusive magician, who would assume any shape the cause of all trouble and misery in the world. This too is killed, and Māzendrān, the world of manifestation, comes into the possession of the Self, and there comes the end of all fight and trouble.

C. E. ANKLESARIA.

" For Humanity sweeps onward : where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands ;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

New occasions teach new duties ; Time makes ancient good uncouth ;
They must upward still, and onward, who would keep abreast of Truth ;
So, before us gleam her camp-fires ; we ourselves must pilgrims be,
Launch our May-flower, and steer boldy through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

LOWELL.

THE SYMBOLISM

OF THE TWO SCHOOLS OF YOGA IN SOUTHERN INDIA.

IN Southern India there are two Schools of Yoga. The one is called the 'Mūlāḍhāra School,' or 'Kailāsa* Guru Param Parāi School.' The followers of this school are generally Shaiva-Ṭānṭrikas. They aim at Siddhis, or psychic powers. Their modes of culture are : (1) Kāyā Siddhi ; *i.e.*, the purification and strengthening of the physical body by strict regimen of diet, by medicament, by strict celibacy. (2) Purification of the Prāṇas, especially the three vital airs, Ida, Piṅgalā and Sushumnā, called Prāṇāyāma, or Vasibandhanum. (3) Yoga Siddhi, *i.e.*, concentration of Manas on the six Chakras one after another, from the Mūlāḍhāra Chakra upwards. Such practices enable the aspirant to rouse the Kuṇḍalinī fire, and to make it rise through the spinal-cord to the Brahma Raṇḍra, (literally Brahmā's hole), where Shiva is said to be seated. These call themselves Shaiva Yogis, as they attain the highest bliss as the result of Yoga, or the union effected between the Kuṇḍalinī Shakti at the lower part of the body with Shiva at the head. The chief of this School, it is said, is the great Vaiḍik Sage Agastya, who, tradition says, came to the South and established 18 Siddha Brotherhoods, in and about the Agastya hills in the Tinnevely District. Sages like Ṭiruvalluvar, Eḍaikaṭṭar Mucha Muni, Saṭṭa Muni, Bogar, Avvayar (Lady) are some of the illuminati of this School. The Shaiva Āgamas (28 in number) are exoteric blinds, full of symbology, explaining the main tenets of this school, and illustrating them in brick and mortar by way of temples and in the exoteric worship and festivals. Āgamas generally treat of the three objects, *viz.*, Paṭi (Shiva), Pashu (Jīva), Pasam (Māyā, illusion, the idea of separateness that makes Jīva blind to its true nature), and explain how Jīvas become enmeshed in matter and also the modes of Jīva's liberation step by step. These modes are : (1) "Sevya (service to Ishvara, to sentient creatures). (2) Kriyā (exoteric worship of God by means of images—as a mode of exercise of devotion). (3) Yoga (internal or mental worship in the way described above). (4) Jñānam, (Self-Relisation as the result of the above practices).

* Some of the Non-Brāhmapas Maṭaṭhipaṭhies in the Tamil Districts, such as the Maṭaṭhipaṭhy of Tiruvavadothorai claim to be of this Guru Param Parāi. But being ignorant of the inner truth of this, they say that their ancient Gurus came actually from Kailāsa, the abode of Shiva. Kailāsa in Yoga philosophy means head.

A Temple is a symbol—rather a complex symbol—of the human body, with six chakras illustrated. (1) The Garba Griha represents the head, or rather the Arjuna Chakra. (2) The Artha Maṅṭapam represents the Vishuddhi Chakra. (3) The Mahā Maṅṭapam represents the Anakatha Chakra. (4) The Snāna Maṅṭapam the Maṅṭapuraka Chakra. (5) The Alankam Maṅṭapam where the ornamenting of the procession—idol is done) is Saradhishtāna Chakra. (6) The Sabha Maṅṭapam is the Mūlāḍhāra Chakra.

The Daraja Sthambam, or flag-staff, represents the spinal column and cord. The tri-colored cloth (red, black and white) tied in three and half spirals round the flag-staff during festivals (especially Brahma Utsava and Navarātri) represents the tri-colored Kuṇḍalinī fire (Lohiṭa, red ; Shukla, white ; Kṛṣṇa, black ; of the *Svetāshvataropaniṣat*). The flag-staff represents the primary Sushumnā. We have a wide literature on this line of Yoga. There are about 27 Upaniṣats found in the Salā (108) Upaniṣats, relating to this school. All the Shaiva temples in South India are built on this Yogic system, excepting the great temple of Chiṭambaram.

This is called the Tānṭrika system, or the Hatha Yoga system. It may be called the head doctrine as distinguished from the other school, called the heart doctrine—the school where the heart plays the prominent part.

This other school is called the school of Chiṭambaram, called also the Subramania or the Guhan's school. It is also called the Mantra or Vaidika school, as opposed to the Tānṭrika or Āgamic school. The ānanda, or bliss, aspect of Ishvara, as different from the chiṭ, or intellectual, aspect of Ishvara of the other school, is prominently brought out in this doctrine. The ten famous Upaniṣats form the chief literature of this school. The Karma Khanda of the Vedās—especially the five* kinds of Yajña—is the exoteric blind symbolising the tenets and principles of this school. The restraint and conquest of Manas is its most important method. The Vaidik pūjā, or worship, as distinguished from the Āgama pūjā,

* (1) Pashu Meḍham, killing of the appetites.

(2) Sena Meḍham, killing of the desires.

(3) Rājasuyagam, installation of the higher mind as king, after purification of the impure mind.

(4) Ashva Meḍham, control and conquest of mind in its higher aspect.

(5) Nara Meḍham, the destruction of the Individuality, *i.e.*, the germ of birth as man.

is also the exoteric blind of this school. Devotion is a mark of it. This school is called the Rāja yogic method. The Yoga-Sūtras of Paṭāñjali are the scientific exposition of this school. The modes of practice are the well-known ones :

(1) Viveka, knowledge of the real from the unreal ; (2) Vairāgya, dispassion ; (3) Shaḍ Sampattiḥ, the 6 qualifications ; Shama, Dama, Uparati, Tīṭikṣha, Shraddha, Samādhāna ; (4) Mumuksha, intense yearning for liberation from Samsāra. They are differently arranged and named by Patañjali : Yama, Niyama, Āsana, Prānāyāma, Prañihāra, Dhāraṇa, Dhyaṇa, Samādhī.*

The great temple at Chiṭambaram differs in structure from other Shaiva temples in South India. The tradition says that the Ṛṣhi Paṭāñjali himself built this temple to illustrate his Yoga Sūtrās. Whether the great Ṛṣhi himself had any thing to do with it or not, certain it is that it follows the principles of his philosophy. This temple also is symbolic of the human body, and represents the body of a Yogī in a recumbent posture, with his head to the north and feet to the south. Great prominence is given to the heart—the Anakatha Chakra. The thousand-pillared Maṅṭapam in the north represents the brain with its many convolutions. The Shivagangā near it is the Amṛta Saras, the lake of bliss or immortality. It is significant that the Kālī temple (the symbol of Kuṇḍalinī) is placed outside the precincts of the town of Chiṭambaram. The worship in the temple at Chiṭambaram is conducted by Vaiḍika Brāhmaṇas called Dikṣhiṭas (who must have performed the Vaiḍik Yajñas) whereas at the other Shaiva temples worship is conducted by Tāntrika Brāhmaṇas called Shaiva Dvijas (who undergo certain Samskāras called Shiva-Dikṣhā according to the Āgama or Tāntras). This second school is the true Rāja Yoga school, the surest and the safest method, suited to all householders and others. The ancient Āryan Ṛṣhis were Rāja Yogīs ; they were all householders or Gṛhasṭhās. Any lapse or mistake in the practice of this Yogic discipline is not serious in its results, though it may tend to retardation of progress. The other school, Tāntrika, or the Hatha Yoga method, is not quite safe, and is not suited to householders. Any lapse or mistake

* Vide Mrs. Besant's *Path of Discipleship and Introduction to Yoga*.

will lead to serious consequences, and will sometime drive the practitioner mad, or make him a wreck.

P. NĀRĀYAṆA AIYER, B.A., B.L.

PASSED OVER.

To Senator Emilia Brusa who passed away suddenly at Rome.

15-12-1908.

Gone—gone from out the world for evermore
 The kindly presence and the inspiring word—
 The laugh—the handclasp—the unfailing trust
 That lightened troubles even as they came.
 Gone—gone for ever the sweet interchange
 Of human comprehension, and in place
 A deadly stillness—an unmeaning void
 Encountering us in all our spirit's range.
 'T was so I felt, old friend, when first the news
 Of your departure broke upon my sense,
 For you were 'dead,' they said and that false word
 Did breed the anguish that on error waits.
 But now I smile, e'en though the tears still fall,
 For well I know you are but gone before—
 And even as already in this life
 You were an elder brother, reaching hands
 To one you likened to "a sister dear",
 So now I claim you in that spirit world—
 Reach through, old friend, and be my brother still!
 For us the veil was always thin that parts
 The visible from the invisible—
 Let us forbid that veil to part us now!
 Reach through, and let us commune as on earth—
 Draw near and share with me at times that light
 Which now is yours, as even here on earth
 You gladly shared the wisdom here possessed.
 So shall your passing o'er be gain, not loss—
 So shall we see it but another link
 In that great chain which reaching ever up
 Unites at length humanity with God.

LUCY C. BARTLETT.



ECHOES FROM THE PAST.

LETTER FROM H. P. B. TO GENERAL LIPPITT.

BREACH CANDY, BOMBAY,
February, 16th, 1881.

MY DEAR GENERAL,

I have just read the several pages of choice Billingsgate poured into my head by that patriarch of materialised donkeys—R . . . He is a true Niagara of mud, that man ! Sorry for him, but not a drop of it sticks to me ; the torrent vomited by the Philadelphia mud-volcano expands at my feet and is forthwith engulfed in the literary sewer where all of his numbers of *Mind and Matter* go. But only I regret that you should go to the trouble of *defending me*. You had but to ask the old bully whether I—medium or no medium—ever took for such phenomena one cent of remuneration or even a present from anyone in Asia, Europe, America or Australia, or any part of the world, if there be one, besides Africa, where I have been talking Theosophy. If I have not, then, unless I am an *occulto-maniac* as he is a ‘medium-maniac,’ why should I, if I have no good object in view, lose my time and money, and devote my whole life to this work, when I am sure to receive only these constant insults, this abuse and slander ? Every enterprise in human life must lead to some end ; what can be my aim except that which I profess ? Having chosen this arduous task of establishing a Theosophical Society, a task which never has, nor ever *can* put one cent into my pocket, but which has for years engulfed thousands out of my hard-earned money and Olcott’s (since we two are almost the only ones to whom its existence is dearer than money and even life) tell me what *can be the good* I am striving after ? Fame ? A sorry fame that, which gives the right to every blackguard to couple my name with vile insinuations, and pay me with open abuse and ridicule ; a fame that makes me lose many of my best friends, who, if sceptics, cannot sympathise with our views of Spirit ; if spiritualists, look upon me as an iconoclast

laying profane hands on their favorite gods to drag them down ; a fame which embitters the peace of my old age and fills my cup with gall ! This is indeed a fame to strive after !

My dear friend, I can but tell you what I have told you from the first, whether I am believed or not by the rest of the world. The satin picture, with the exceptions stated by me, was *not* done by me but by the power I call John King ; the power which assumed the features and generic name of John King ; for it is a generic name and accounts for many contradicting statements from and about him, the John King in different parts of the world. This power I have been acquainted with from my childhood, but saw his face, as you say, years before on a voyage (when Mr. Blavatsky was Governor at Srivan, capital of Armenia, *not at Tiflis*). Even the flowers in the wreath I could never have done as well as that without his help ; and by the bye, why don't you ask the poor demented man of Philadelphia to try and find in all America—if he can—one such piece of white satin, of the same size, with such a wreath painted on it and in such colors. For if I could find one to buy, then there must be others like it in the stores. Go and ask any able shopman, one dealing in such fancy goods, whether it is possible to find such a thing as that. Oh the poor, blind, fool ! As for the stencils, I can send him cuttings from these very flowers by the bushels. I never made a secret of having them. And, I have tried manytimes to reproduce the figures and John and the clouds on other pieces of satin and from these very cuttings out of oil paper as he calls them, tried them on wood, cloth, velvet and with just such satin, and with the exception of such flowers—ever failed. Colonel Olcott laughed at me many times seeing my efforts, for I always most egregiously failed unless I had help as in this instance. Mr. W . . . the Hartford artist who illustrated Colonel Olcott's book, can tell you what a wretched business I made of it when I tried my best to draw him a figure so as to give him some idea of a costume he wanted to represent. This same picture of yours, I tried to reproduce (when it was all stained with ink in the presence of Mr. E . . . of Philadelphia, and I had to take out the stains by laying of hands on it, and John King's hand on mine) and I failed again. And had not the stains of ink on the flying figure of Katie King and the most delicate portion of the picture been taken out instantaneously, I could not have sent you that picture, for it was ruined. Please

write to Mr. E. . . Philadelphia and ask him for particulars ; there were others besides himself and Colonel Olcott present at the catastrophe. I have cut out dozens of such stencils and tried to paint—but it was a *fiasco*. And yet as the certificates in the *London Spiritualist*, of Le Clear, the portrait painter, and O'Donovan, the sculptor, prove I have produced at least one picture of such great merit, that they declare *no living artist could do* (see *Spiritualist*, April 12th, 1878) and *that* the portrait of a man. Did I draw it also with oil paper or stencils ? Let the artists Le Clear and O'Donovan speak ! The first says : “ As a whole it is *an individual*. It has the appearance of having been done in a moment, a result always inseparable from great art. *I cannot discover with what material it is laid on the paper*. I first thought it chalk, then pencil, then Indian ink, but a minute inspection leaves me quite unable to decide.” Is Mr. Le Clear, who is no spiritualist, also a confederate, an artist who would stake his reputation as a portrait-painter to support a fraud ? And O'Donovan says : “ Le Clear, one of the most eminent of our portrait painters, whose experience as such has extended over fifty years, says that the work is of a kind that could not have been done by any living artist known to either of us. It has all the essential qualities which distinguish the portraits made by Titian, Raphael, namely, individuality of the profoundest kind, and consequently breadth and unity of as perfect a quality as I can conceive. I may add that this drawing has the appearance at first sight as having been made by washes of Indian ink, but upon closer inspection, both Le Clear and myself have been unable to liken it to any process of drawing known to us ; the black tints seem to be an integral part of the paper upon which it is done...” If you add to this double testimony of New York artists, that given to you at Boston, at Cambridge University, a testimony you published yourself also in the *Spiritualist*, to the effect that the best artists were unable to decide “ by what process the picture upon satin was done” then you may well ask R. . . . to shut up ! He may perhaps suggest that this portrait was done by me. But I have affidavits from eye witnesses, and it was done on the Lotus Club note paper !

Before I knew you I did three other pictures upon satin through the same means. One with two figures on it I gave to our respected friend A. J. D. ; the second—flowers—I sold to Mrs. Dr. L.. for 40 \$ for the benefit of a poor starving woman, a widow whose daughter

wanted to study medicine and whom I wished to help, but had no means of my own to spend for such an object at that time. I do not remember even whether I told to Mr.D. . . how his was done. But certainly to the latter I never breathed a word, as she is known as a sceptic in phenomena. This, I tell you, that you might know that so little do I care for fame and despise money, that though large sums have been offered me for the execution of such pictures (without any spiritual manifestations attached to them), I never did more than these three in America, the last being the portrait in colors of Mr. Stainton Moses, whom I had never seen before, but whose portrait I have produced instantaneously. Why then, should I toil for such a fame and that without profit of money !

I am "as cunning as a fox" he says. Well, that's a poor compliment and one uncalled for in the veracious and pernicious Editor of *Mind and Matter*, seeing I was not cunning enough even to conceal such fatal proofs as these miserable stencils, but left them to drag about as rubbish, and be picked up by my chamber-maid ! This absurd contradiction, alone, shows you the degree of his mental power and my "cunning." By the bye, if you don't know, the Philadelphia spiritualists do, that this chamber-maid servant of mine was a medium, and many a time did she scream on the staircase on meeting there or in the passage "John King" with his powerful frame clad in white, who "glared at her," she said, with his fiery black eyes ; and more than once saw him near me, she told my visitors ; but so did Mrs. Holmes (but this would never do as a testimony). And now she seems to pluck up courage and go against him ! ingrate damsel ! And did she attribute to herself the glory of having *caught* me with her oil paper cuttings ? What a treasure-trove, considering that I experimented with them before visitors (painted a panel for Mrs. A . . . of Philadelphia, before Mr. E. . . . and many others with such stencils, and without help, for it was fruit and flowers and such cuttings were scattered all over the house, as I say. Much good may "General R..'s mare's nest," do him ! It was as I can prove "finished" at one sitting (your pictures I mean) after the flowers and leaves were finished (though through me of course). Many of the portions of the picture were instantaneously done, first faintly and then deepening to the required tint, as Colonel Olcott told you. For any contradiction that the wise Mr. R.....may find in letters written by

others I care nothing as I am not responsible for them. Every one wrote upon the phenomenon according to his or her impressions ; and in spiritual phenomena the tendency of the observer is to always exaggerate. What I wrote then, I now stand by.

Why some spiritualists should pounce upon me in the way they do I cannot realise ! From the beginning I have never been other than a true friend of all the genuine mediums. I believe in their facts of mediumship and I have ever given them money, even when I would have none left for myself after. Is this hatred because I deny being a medium myself ? But why should I lie ? Why should I—whatever I was in girlhood—knowing that I now possess *none* of the well known characteristics of a medium, call myself one ? Were I to do so, I might cheat hundreds, in the most transparent way, and for money R would be the first to fight tooth and nail for me ! But I am not one. I am not negative, nor was I ever controlled *as they are*. And, I know, if I know anything in this world, and am not unconsciously to myself *insane*, that apart from human spirits (those unable to get rid of the earth's atmosphere—the elementary) there are thousands of other unseen forces and semi-intelligent powers and invisible beings, which produce most of the phenomena ; I do believe that some, perhaps many, human individualities survive after death (certainly not all), and I firmly believe that for a short time after the death of the body, an intense feeling of love or of hatred can cause the *will* of these “ individualities ” to clothe itself in in its *scin-læca* or spiritual *double* of the body that was ; and that that double lingers about its familiar places for a while until the final disintegration of its objective particles (those having the possibility of being perceived), when only the purely spiritual or rather subjective ones remain forever impressed in the Ether—that picture gallery from which nothing in our planetary system ever disappears ! What I, with other theosophists, fight against is simply the often absurd theories raised into dogmas, expounded by, and believed in by such rabid asses as R. . . . That theory is that human spirits produce the phenomena and that all men—materialists strongly opposed to survival after death, as well as those who have craved for future life, and even little children who die before they know what life or death mean—even the still-born—become denizens of the “ Summer Land ” and all of them return ! My dear General, I never went against *Spiritualism proper*,

but against the sickening materialism of some of its doctrines. My aim is, now that the truth is as I believe, proved to me, to try to prove it in my turn to my fellow-men—but only to those who want it ; for I never force my views upon anyone. Then why should they rise against me ? For two years I have not written one line either for or against Spiritualism except in our own magazine *The Theosophist*, nor will I. Are we in the days of Calvin or of the Inquisition, that because a person does not think as the mirificent R. . . . does, he must be destroyed ? Is Spiritualism in America turned into blue Presbyterianism with its blue laws, or into an Inquisitorial Council of Ten, empowered to put us to the question ? I have said enough and will say no more, as all this disgusts me. Please do not send me any more numbers of *Mind and Matter*, for, though I neither “mind” its gabbling, nor does it “matter” much what its insane Editor says—it is a filthy, bullying, blackguardly organ. I thank you heartily for your testimony and bravery in defending such a dangerous subject as I happen to be. But he laughs best who laughs last.

And now for Col. Olcott whom R. . . . makes my confederate. Is Olcott a madman too ? What American occupying his position would, without the sincerest of motives, abandon all worldly interests to devote his whole life to a cause for which he must suffer material privations and toil like a galley-slave without intermission. You have but to search the record of the War and Navy Department and ask his surviving colleagues, to discover of what disinterested sacrifices the poor man is capable. O Truth, hast thou fled from America ? Adieu ! And think sometimes of her, who will ever think of you with respect and sincere friendship.

Yours truly,

H. P. BLAVATSKY.

H. P. BLAVATSKY.

The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic, and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo, Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

He told me two very curious stories about her. It seems that one evening he was on deck trying vainly to light a pipe in a high wind. Being on duty he could not leave the deck, so he struck match after match only to see the flame instantly extinguished by the gale. Finally with an expression of impatience he abandoned the attempt. As he straightened himself he saw just below him a dark form closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him :

“Cannot you light it then ?”

“No,” he replied, “I do not believe that any one could keep a match alight in such a wind as this.”

“Try once more,” said Madame Blavatsky.

He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H. P. B. only laughed and turned away.

On another occasion during the voyage the first officer made, in Madame Blavatsky's presence, some casual reference to what he would do on the return voyage from Calcutta. (The steamers go round the coast from Bombay to Calcutta and back again.) She interrupted him, saying :

“No, you will not do that, for you will not make the return voyage at all. When you reach Calcutta you will be appointed captain of another steamer, and you will go in quite a different direction.”

“Madam,” said the first officer, “I wish with all my heart you might be right, but it is impossible. It is true I hold a captain's certificate, but there are many before me on the list for promotion.

Besides, I have signed an agreement to serve on this coasting run for five years."

"All that does not matter," replied Madame Blavatsky, "you will find that it will all happen as I tell you."

And it did; for when that steamer reached Calcutta it was found that an unexpected vacancy had occurred (I think through the sudden death of a captain), and there was no one at hand who could fill it but that same first officer. So the prophecy which had seemed so impossible was literally fulfilled.

These were points of no great importance in themselves, but they implied a great deal, and their influence on me was, in an indirect manner, very great. For, in less than a year after that conversation, Mr. Sinnett's book, *The Occult World*, fell into my hands, and as soon as I saw Madame Blavatsky's name mentioned in it, I at once recalled the stories related to me by my earliest friend. Naturally the strong first hand evidence which I had already had of her phenomenal powers predisposed me to admit the possibility of these other strange new things of which Mr. Sinnett wrote, and thus those two little stories played no unimportant part in my life, since they prepared me for the instant and eager acceptance of theosophical truth.

It was in 1884 that I first had the privilege of meeting Madame Blavatsky, and before the end of that year I was travelling from Egypt to India with her in the S.S. *Navarino*. The training through which she put her pupils was somewhat severe, but remarkably effective; I can testify to certain radical changes which her drastic methods produced in *me* in a very short space of time—also to the fact that they have been permanent!

I think I ought also to bear witness to the genuineness of those phenomena about which such a storm of controversy has raged. I had the opportunity of seeing several such happenings, under circumstances which rendered any theory of fraud absolutely untenable, even at that time, when I did not in the least understand how such things could be. Now, as the result of later study, I know the methods which she must have employed, and what was then so incomprehensible appears perfectly simple.

If I were asked to mention Madame Blavatsky's most prominent characteristic, I should unhesitatingly reply: "Power." Apart from

the Great Masters of Wisdom, I have never known any person from whom power so visibly radiated. Any man who was introduced to her at once felt himself in the presence of a tremendous force to which he was quite unaccustomed; he realised with disconcerting vividness that those wonderful pale blue eyes saw clearly through him, and not infrequently she would soon drop some casual remark which proved to him that his apprehensions in that regard were well founded. Some people did not like to find themselves thus unexpectedly transparent, and for that reason they cordially hated Madame Blavatsky, while others loved—and love—her with whole hearted devotion, knowing well how much they owe her and how great is the work which she has done. So forceful was she that no one ever felt indifferent towards her; every one experienced either strong attraction or strong repulsion.

Clever she certainly was. 'Not a scholar in the ordinary sense of the word, yet possessed of apparently inexhaustible stores of unusual knowledge on all sorts of out-of-the-way unexpected subjects. Witty, quick at repartee, a most brilliant conversationalist, and a dramatic raconteur of the weirdest stories I have ever heard—many of them her own personal experiences. She was an indefatigable worker from early in the morning until late at night, and she expected everyone around her to share her enthusiasm and her marvellous endurance. She was always ready to sacrifice herself—and, for the matter of that others also—for the sake of the cause, of the great work upon which she was engaged. Utter devotion to her Master and to His work was the dominant note of her life, and though now she wears a different body that note still sounds out unchanged, and when she comes forth from her retirement to take charge once more of the Society which she founded, we shall find it ringing in our ears as a clarion to call round her old friends and new, so that through all the ages that work shall still go on.

C. W. LEADBEATER.

SCIENTIFIC NOTES.

THE discovery referred to in my December notes of the magnetic field issuing from the surfaces of sunspots is so very important, both from the scientific and occult standpoints, that it may be well to draw attention to the further proofs of this interesting fact as given in *Nature* November 5th, 1908 (vol. 79, p. 20.) The additional evidences therein contained is held to establish the fact without further question and to "indicate very conclusively that sunspots are very intense magnetic fields, and this important discovery will certainly stimulate work on many allied investigations."

One of the first results of the discovery is of intense interest to students of *The Secret Doctrine* and is given by Prof. Schuster in a letter to *Nature* of October 29th (vol. 78 p. 662) where he shows that the solar atmosphere or at least some portion of it must be composed for the most part of a gas that is only one thousandth part of the density of hydrogen. There may be other dense gases, such as hydrogen, mixed with it but not in sufficient quantity to materially affect the average density.

Now there is no gas with which we are acquainted that is lighter than hydrogen, hence the materials composing the sun's atmosphere must be entirely different from the chemical substances we are familiar with here on earth, and we thus arrive at a remarkable proof of the well-known statement in *The Secret Doctrine* (vol. 1. p. 638) where we read: "Neither the stars nor the sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar though they are all present in the sun's outward robes."

So precise and exact is the agreement between the above quoted passage and the conclusions of Prof. Schuster that it might be said to put in a nutshell the results he arrives at in his letter, for he distinctly points out that there must be a sprinkling of terrestrial gases in the higher regions of the sun's atmosphere though the main bulk must be constituted of something different. This vindication of Occult Teaching is all the more satisfactory since it has hitherto been held that here at least *The Secret Doctrine* was wrong, for the spectroscope was considered to have proved that the sun and stars were composed of the same chemical constituents as the earth.

Prof. Schuster further concludes that the sun's atmosphere or portions of it must be mostly composed of negative electrons since a gas so constituted would have a density one thousandth of that of hydrogen. Now according to modern theory these electrons are the foundation of all electrical phenomena — are in fact the basic substance of electricity. It follows therefore that if the sun's atmosphere is composed of electrons it is practically an atmosphere not of matter, as understood by chemists, but of pure electricity. And this is precisely what is stated by the Adepts in Their answers to the questions of an English F. T. S. in *Five Years of Theosophy* (p. 163) where They say, speaking of the sun: "externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital electricity*."

The scientific accuracy of the above statement is truly astonishing in view of these recent discoveries ; for note, it does not say that the sun's robe is not matter because electricity is matter both according of *The Secret Doctrine* (vol. 1, p. 136) and more recently according to science but is not matter *such as we are acquainted with*. At the time when this answer was given (before 1885) scientific men had not even dreamt of such things as electrons and were inclined to consider electricity not as matter but as a form of energy.

If we had a gas composed of pure disconnected physical atoms, its density would be one-eighteenth of hydrogen, but if these physical atoms were split up into their 49 astral constituents as described in "The Æther of Space" (*Theosophist*, June 1908, p. 825) the density would then be about one thousandth of hydrogen or the same as the sun's outer robe. If as suggested in previous notes (*Theosophist*, October 1908, p. 69) these astral constituents are identical with negative electrons, we should then have a gas of pure electricity and of astral matter which could agree in properties with the conclusions of Prof. Schuster and the statement of the Adepts as to the sun's atmosphere. In my October notes I have traced some of the consequences of such a theory and as it seems to satisfy both scientific discovery and Occult teachings it might be well to take it as a working hypothesis and see how far it is able to bind together otherwise disconnected facts.

It leads at once to the conclusion that the sun and the stars are composed not of physical but of astral matter. To say that the stars are composed of astral matter seems like a pun on the word astral. I believe this word astral has descended to us from mediæval occultists,

and perhaps like many other words contains in its origin some esoteric truth. Perhaps these ancient occultists gave the name astral to the matter of the next higher plane because they knew that the stars were composed of such matter. H.P.B. in the glossary at the end of *Five Years Theosophy* describes the Astral Light as "a subtle form of existence forming the basis of our material Universe," and this is exactly what the modern scientist says of the negative electron hence here again the agreement is perfect.

As a key to physical phenomena amongst other things and as a forecast of future scientific discovery, *The Secret Doctrine* is turning out to be astonishingly perfect; and foolish indeed are they who try to disparage it, or who neglect to study the arcane truths embodied in its pages.

G. E. SUTCLIFFE.

CAIRBRE'S HARP.

(Cairbre is a personage in Irish Mythology.)

My Harp is strung with Seven Strings,
 And seven are the Songs it sings.
 One sings in pain, and one in jest,
 And one, more cunning than the rest,
 Tells me what secret things are done
 From rising until set of sun.
 Yet not forever would I play
 My wisdom-string.—Unending Day
 Would irk these eyes that find delight
 In Shadows of mysterious Night,
 And Silence, that is wisdom's crown,
 Might wisdom's self in silence drown.
 And so with ever-varying strain
 I sing in joy, I sing in pain;
 Like God, who, in Divine distress,
 Grew tired of awful loneliness,
 And flung His arm o'er vibrant Space,
 And plucked the Strings of Time and Place,
 And broke His infinite Repose
 With Song that through Creation goes,
 The Song of sweet imperfect things
 That murmurs through my seven Strings.

JAMES H. COUSINS.



THEOSOPHY IN MANY LANDS.

BRITISH SOCIETY.

Sūrya Deva has begun his long journey northward to our seagirt island once again, but frost and snow and bitter winds are striving to check the onward march of his gleaming chariot. London, as I write, is in the grip of a heavy snow-storm, and an unwonted silence prevails in the streets, usually so noisy, but now covered with a thick white carpet of exquisite softness.

The chief event of the autumn has been the receipt by members of the President's Letter in answer to a Resolution sent to her from our last British Convention. To many members who were confused by the alarming statements made with regard to Mr. Leadbeater, this Letter from the President was most welcome, as it gave them, for the first time, a brief outline of the actual facts of which such strange and conflicting versions have been circulated. The President's Letter called forth a Reply from some four members of the Section, which was widely circulated, owing to the fact that Mrs. Sharpe, our General Secretary, placed the Register of members at their disposal, so that they might have a fair hearing. This Reply does not point out any inaccuracy in the President's statement of the facts, but, starting with certain fixed ideas as to the case, it groups isolated fragments of the evidence in such a way as to lend color to these, and to these only. A complete *dossier* of the whole *affaire Leadbeater*, including important evidence obtained recently was prepared and also a letter embodying a kind of verdict upon the case; this has been signed by six European General Secretaries, eight members of our Executive Committee, sixteen Presidents of English Lodges and others, and the Letter, which appears in the January *Vāhan*, is therefore an international verdict in Mr. Leadbeater's favor.

The General Secretary has had a very busy and heavy season of work; innumerable visitors have been received at Albemarle Street and two lecturing tours have been accomplished. One of the latter was in the north of England, where Mrs. Sharpe presided at the Northern Federation, held this quarter in Manchester; she has been to Leeds, Harrogate, Bath, Bristol and other places. To her generosity

and initiative are due the improvements which have been made in the *Vāhan* ; our hitherto somewhat meagre " sectional organ " has been temporarily increased in size, and the services of some of our more literary members have been enlisted with very happy results. It is to be hoped that some permanent way will be found of maintaining a Sectional paper which shall be a fit vehicle for circulating the best thoughts of our members. Mr. Mead has given his customary autumn course of lectures, expounding this time the beauties of *The Hymn of the Robe of Glory* and *The Wedding Song of Wisdom*, with the charm and insight for which he is so justly esteemed. Through the energetic arrangements of some of the Northern Lodges several short tours were organised, so that in five or six consecutive weeks five active workers were enabled to visit four of the northern towns, to give lectures and hold meetings for questions and discussion. It is to be hoped that more such tours may be arranged, for they afford a welcome opportunity of drawing together north and south ; the Northerners gain some new blood for their lecture lists and the Southerners meet with that hearty and hospitable welcome for which our north country is so justly celebrated.

Miss Ward has visited Edinburgh, Leeds, Bradford and the West country Lodges. Mr. Wedgwood, who as a Lecturer is becoming popular, has paid a long round of visits to Lodges in England and Scotland.

The Blavatsky Lodge has made a change in its programme which has been well justified by the results. For many years it presented the familiar Thursday evening lecture, but this autumn it invited its members to unite in a joint study of the *Stanzas of Dzyān*. This experiment appears to have been very successful and several members, who had hitherto been listeners, became " expounders of the word."

The H. P. B. Lodge has, completed a season of work which displays its catholicity of interest ; in addition to lectures from members of the T.S. it has invited to its platform a well-known London clergyman who spoke delightfully on " The Irish Spirit," an officer of the English Army who pleaded for " National Defence," and an able woman writer who spoke on behalf of her own sex ; the regular work under each of the three objects of the T. S. has been steadily pursued. To round off its activities some members of the Lodge arranged for a large Christmas party for very poor children. A voluminous tea was provided, Christmas Carols were sung, a splendid Christmas Tree was unveiled by a most convincing Father Christmas,

with the assistance of a winsome fairy, toys and gifts of clothing were distributed, and over a hundred of London's poorest children were given a few hours of comfort and light in the dear name of Theosophy.

Theosophy in West London has found a new home at 42 Craven Road, Paddington, thanks to a combination of friendly interests. Here the West London Lodge holds its meetings and has found, among other things last autumn, that the Seal of the T.S. is a really fruitful subject of study for any Lodge ; here the H.P.B. Lodge has an office, as has the *Lotus Journal*, and here the Secretary of the Indian Student's Aid Association 'mothers' young Indians who require a helping hand in this vast and strange metropolis of ours.

H. W.

FRANCE.

The painful events through which the Theosophical Society is passing do not seem to affect the spreading of its thought, or the sale of its books ; the latter progresses most satisfactorily. Among those which have appeared this autumn we note the volume ii of the history of the Society, *Old Diary Leaves*, by Colonel Olcott, a book which has a very large sale, notwithstanding its comparatively high price. Translations have also been issued of two little books, of instructive character, by Mrs. Besant—*The building of the Kosmos* and *The Self and its Sheaths*, the latter most remarkable for the living force it seems to emanate. We must notice also two very original books by M. Revel, of which, *Towards the Brotherhood of Religions* is perhaps the best of his numerous works upon Mysticism and Theosophy.

Another is *La légende de Diamant*, by E. D. Bailly, a collection of Keltic legends, the Theosophy of the Druids and Bards of ancient Gaul, expressed in mythical form and in picturesque language, and in which the conceptions attain a high level. Some of these legends, noticeably that of "Le seul Amour" display intense feeling. The works of Dr. Steiner have also aroused much interest and have gained a most favorable reception amongst our members. His *Christian Mysteries*, with explanatory preface by M. Ed. Schuré, written in the harmonious and ingenuous style characteristic of the author, appeared before the holidays, and will be followed by a translation more complete than that given in the *Theosophist* of the *Way of Initiation*, or knowledge of higher planes.

A.

NEW ZEALAND.

We have been moving forward again. Miss Christie went to stay with Mr. and Mrs. Douglas, members in Hamilton, and the result of

her work there is a branch with thirteen members, ten of whom are new. Miss Browning has visited Wanganui, which has been a dormant Branch for some years, though Mrs. Mellor has worked well, and several new members were enrolled, which places the Branch on an active footing again. It is satisfactory to have to report that while she was in Wanganui, Miss Browning was invited to preach in the Trinity Wesleyan Church ; she accepted with great pleasure, and spoke on "Thought Power," taking as her text, "Bringing into captivity every thought to the obedience of Christ." There was a good congregation, and we hope the example of the Rev. Mr. Chapman may be followed by other ministers, so that the bonds of sympathy between Theosophists and Churchmen may be strengthened.

The case of the Rev. J. Gibson Smith has been dealt with by the highest Presbyterian authority in the Dominion—the General Assembly ; after a considerable amount of discussion it was agreed that no further action should be taken in the matter. The assembly re-affirmed its belief in the confessional standards, and enjoined Mr. Smith and his brethren to be careful not even to appear to contradict the Church's teaching on the doctrine of the atonement the central truth of the Gospel. The resolution also contained an expression of kindest feelings to Mr. Smith. When the resolution was finally carried unanimously, the assembled ministers and laity broke out into applause and sang the Doxology. Some members were evidently anxious to have the heresy hunt, but others were prepared to support Mr. Smith. I think the final result must be considered as a compromise and that the standards of the Presbyterian Church will have to be revised, in spite of the Assembly affirming its 'unwavering adherence' to them. It was made evident that these standards were very differently interpreted by members, some holding firmly to the expiatory doctrine while others took wider views of the work of the Christ.

K.B.

CEYLON.

December is always an extra pleasant one with us in Colombo, for during the month we meet here—the Clapham Junction of the World—members from various parts of the world *en route* to our beloved Adyar or Benares where the annual family gathering of the T.S. takes place. This year we met several members proceeding to take part in the Convention. Of these Mr. Ernest Wood of Manchester spent a few days at Colombo. He gave a lecture on "Man and his bodies" illustrated with lantern slides. He carries with him the full *repertoire* of these lecture

—barring the lantern, which is hard to be secured east of Aden, but Colombo favored him and his lecture was thus given.

The most important event of the month was the Convention of Teachers employed in the Buddhist Schools. Mr. Jayatilaka, our indefatigable Manager, arranged an excellent programme and over five hundred teachers assembled at the Ānanda College. The Convention was opened by Mr. Harward, the Director of Public Instruction of Ceylon, who takes an active sympathy in our Educational work. On this occasion the Gold Medal offered by Mrs. Higgins for the best essay on Ceylon History, was given by her to the successful candidate who was heartily congratulated. It was a decided success and was enjoyed by all present.

H.

OUR CONTEMPORARIES.

THE THEOSOPHICAL REVIEW (December).*

Jalālu'ddīn Rūmi is the theme of a very interesting article by John M. Watkins. Jalālu'ddīn was a dual-sided character, God-intoxicated and an acute philosopher alternately. His works are highly prized in the East and are receiving full recognition in the West, as those of the greatest of pantheists and of mystics. He was the son of a celebrated father, Bahā'u'ddīn, who, leaving his native land, settled first in Bagh-dād, and then in other Asia Minor districts, and thus escaped the destruction which fell on Balkh, his early home. Jalāl followed his father as head of a college, and pupils flocked to him from all parts. In Qōniya Jalāl met his Master, Shamsi Tabrīz, illiterate, violent, imperious, but winning the most devoted love from his disciples. Between master and disciple among the Sūfis exists the closest of ties; the disciple seeks to merge himself in his Master's consciousness, and so, climbs upwards to 'self-annihilation' in the Prophet and final union. Jalāl did not encourage the effort to develop super-physical powers but aimed at Wisdom, spiritual Illumination and spiritual Power. His ideas resembled those found in neo-Platonic writers and Mahāyānist Buddhist Scripture, but the likeness was not due to borrowing from these, but to similarity of experience.

Other Contents: The Sign of the Sacred Heart, E. R. Innes; The Secret of Jesus, G. R. S. Mead; a Maker of Man, Michael Wood;

* Editor G.R.S. Mead, Theosophical Publishing Society, 161, New Bond Street, London, W.

Modern Idealism and the Vedāntic Philosophy, H. S. Albarus; The Ancient Cult of the Slavs, Nina de Gernet ; Notes, Reviews, etc.

THE REVIEW OF REVIEWS (December).*

The cartoons this month are on "the Kaiser and Germania," an effective and significant collection, and they are emphasised by "An open letter to the German nation," by W. T. Stead himself, in which he points out the danger to the nations arising from the ever-present possibility of hostilities breaking out from the quarrels of rulers. The Hague Conference proposed that war should be assimilated to duels, in which seconds must be called in before the principals engage in a death-struggle; so should two nations about to engage in war each call in a friendly power, and suspend all dispute for thirty days, while these Powers mediated; if a nation rushed into war without this, such a nation should be boycotted by all others, and crippled financially. The boycott, in fact, is to be the weapon of the future, and is also argued for in "The Progress of the World" on the highest moral grounds. "If any Power in dispute refuses to refer the question to the Hague Tribunal, or having referred it, refuses to abide by its verdict, then the duty of all Christian nations is clear: the recalcitrant disputant must be treated as the heathen man and the publican. He must be treated as a man with whom the other States can have no dealing. In other words, he must be boycotted. There would be, of course, practical difficulties in the way of enforcing this boycott. But if the moral sentiment of the nations were aroused it might be carried out to an extent that would exercise a very considerable pressure upon the offending Power." The Christian Church is exhorted to preach on the subject, and to organise a method for "giving expression to the offended moral sense of mankind." "The collective moral sense of the world is longing for some effective method of giving expression to its judgment. Here is the mode by which it can be done, and the sooner we set about doing it the better."

Other Contents : Do we sleep too much or too little? a symposium; How to settle the Drink question; usual Reviews; Books of the Month: Penguin Island by Anatole France; Akbar, by Flora Steele; The Bookshop; Australia's Development.

* Edited by W. T. Stead, 14, Norfolk Street, Strand, London, W. C.

THE MODERN REVIEW (January).*

This month's issue is almost wholly political, but an exception is the short article on "The Teaching of Religion and Morality," by S. K. Ratcliffe. Those on the English side who demand this teaching are entirely opposed to those who demanded it a century ago; then the object was to overthrow Hinduism, now it is the re-establishment of the old ideas. The real reason for desiring this re-establishment is that the traditional religious ideas make for docility. The value of the Indian spiritual heritage is loudly proclaimed, and the Indian is warned that he will lose it if he participates in the materialist concerns in which other nations are enslaved. But a re-construction and re-emergence of national ideals are inevitable, and the new India will project its own ideals. Morality, like happiness, is a by-product.

Other Contents : India and a Preferential Tariff, Dewan Bahādur Ambālāl S. Desai, M.A. L.L.B.; and 14 other articles; the Yellow God, H. Rider Haggard; Notes, Reviews.

THE INDIAN REVIEW (December).†

Mr. Rājagopālāchārya traces the development of Vaiṣṇavism from the time of the Alvars, who represent its emotional side; the Āchāryas, culminating in Rāmanuja, represent the intellectual. In northern India Vaiṣṇavism degenerated by over-dependence on divine grace and the deification of the Guru, which levelled castes and led to disregard of purity of life. There are three chief sects: the Rāmānandīs, beginning in the 14th century, worship Shri Rāma, of whom Tulsīdās, is seventh in descent from Rāmānand, among whose pupils was Kabir; Nānak, the founder of Sikhism also derives from this sect. The Vallabhas, originating in the 18th, worship the Child Kṛṣṇa, and slipped into sexual immorality of the worst kind. The Chaitanyas worship Rādha-Kṛṣṇa, as inculcated by Chaitanya in the beginning of the 16th century, and have largely adopted the Tāntrik and Shakṭa practices their founder denounced. The life of Nirvai, or Vishvambhara, who became a Sannyāsī under the name of Chaitanya, is outlived, in its three stages of the troublesome boy, the Bhakṭa, and the Avaṭāra, worshipped by millions.

Other Contents : Appeal to Congressmen, Sir William Wedderburn; The Reform Proposals, a Symposium; and 11 other articles, Reviews, etc.

* 210-3-1 Cornwallis Street, Calcutta.

† G. A. Natesan & Co., Esplanade, Madras.

QUEENSLAND GEOGRAPHICAL JOURNAL (1907-1908). *

This annual volume, the 23rd in number, contains a record by G. Phillips of the unfortunate Victorian Exploring Expedition of 1860-1. Robert O' Hara Burke was the leader of the exploring party, consisting, besides himself, of 14 white men and 3 Afghan camel-drivers, and they travelled from Melbourne northwards, *via* Mennidie and Cooper's creek; Burke left some of his companions at each of these places, and went on with Wells, King and Gray to the north and reached the Gulf of Carpentaria; on the return, Gray died from the hardships of the journey, and after terrible sufferings Burke and Wells followed him, King alone surviving, wasted to a shadow. Four others of the party also died during the journeyings—seven out of the eighteen who started. The land they traversed is now sparsely occupied, and railways pass over the ground which was their tomb.

Other Contents: Holiday Rambles on the Upper Logan, J.P. Thomson, L.L.D.; Wonderings among the Temples and Ruins in Ceylon, Mrs. W. Hogarth; Dunk Island, E. J. Bonfield; Aboriginal Navigation, R.H. Mathews, L.S.; Proceedings of the R.G.S.A., etc.

THE METAPHYSICAL MAGAZINE (November)†

The most important article, though not the most bulky, is "Principle and its Expression," by the Editor. Principles are divine entities, and subjective activity is the actual substance of spiritual activity, the primal entity. It is known by perception not by the senses. The first expression of subjective activity is the Mathematical Principle, which is its pure image. Number is the foundation of its operative action, and its internal first expression. Geometry is its second expression, or form, for form is based on number.

The larger part of the issue is taken up with an interesting sketch of the life and work of Dr. Alexander Wilder. In this the claim is made that he compiled and rewrote *Isis unveiled* from old MSS. that had been accumulating for years; this is an error; the true story may be read in *Old Diary Leaves*, which gives Dr. Wilder full credit for the help rendered.

Other Contents: Characteristic Aspects of Planets, S. C. Mukerjee; Department of Psychic Phenomena, etc., as usual.

* Royal Geographical Society of Australasia, Brisbane, Queensland.

† Editor L. U. Whipple, Metaphysical Publishing Co., 500, Fifth Avenue, New York City, U.S.A.

ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland,
July, 1908.

Of the five principal articles of this number three deal with history : one, by Sir Henry H. Howorth, with "the Factitious Genealogies of the Mongol Rulers" (tracing, *e.g.*, the royal race to the early Tibetan Kings and finally up to Sakyamuni Buḍḍha himself!); another, by E. H. Walsh, with "the Coinage of Nepal" (a very exact and valuable work, with many facsimiles); and the third by Vincent A. Smith, with "the History of the City of Kanauj and of King Yas'ovarman." This last article may be regarded as a supplement to the author's famous *Early History of India*. It is full of interest, giving a fascinating account of the many great vicissitudes through which old Kānyakubja has had to go. *Inter alia*, we learn that the widely spread phrase the 'Guptas of Kanauj' is a complete error. When the Guptas were at their height, at the beginning of the fifth century, the place was quite unimportant, 'containing only two monasteries, both belonging to the school of the Lesser Vehicle,' and not a single Brāhmaṇical building worthy of notice. But two and a half centuries later there were, we are told by Huen Tsang, above 100 Buḍḍhist monasteries with more than 10,000 Brethren, who were students of both the 'Vehicles,' and there were more than 200 Deḡa-Temples, and the non-Buḍḍhists were several thousands in number.

The other two papers are: (1) "The Pahlavi Text of Yasna LXXI (Sp. LXX), 1-38, for the first time critically treated," by Professor Lawrence Mills (the text on which this translation is based, will appear later on); and (2) "On the Newly Discovered Samaritan Book of Joshua," by M. Gaster. Parts of the Samaritan literature go back to centuries before the Christian era, and to them belongs the newly discovered book, the very existence of which has been doubted by most scholars up to this day, though it is mentioned by several Hebrew authors. It remains to be decided whether the find is genuine. Of this the finder, indeed, is so much convinced that he already thanks his God for having enabled him "to contribute a small fraction towards the elucidation and interpretation of His Word." By the way, this text is to the Samaritans not a sacred book, but merely "an old chronicle with which to start their own history." It agrees, however, with the Pentateuch, except some interesting additions and omissions.

The "Miscellaneous Communications" contain, *inter alia*, a rather useless fight between Messrs. Keith and Grierson on the battle of the Paṇḍavas and the Kauravas, and a lengthy discussion by Mr. Fleet

on the very important question whether Asoka "would make a preaching-tour of eight consecutive months and move his camp 256 times in that period," as Messrs. Smith and Thomas have recently found out from the Last Edict.

More appreciable than the 'Communications' are the 'Notices of Books,' especially the detailed review, by Louis De La Vallée Poussin, of Suzuki's *Outlines of Mahāyāna Buddhism*, from which we may quote the following because it is the main objection to the work. "There are many kinds of Great Vehicle, and one cannot affirm that Suzuki's Mahāyānism is not really—with an uncompromising Occidental tinge—the Buḍḍhism of some branch or sect.* But the author omits to mention this diversity of schools and creeds, and gives us as true Mahāyānism a pantheistic system much more Vedāntic and Hegelian than Buḍḍhistic." I have just now read the book and am sorry to confirm that it is not at all a safe guide. It is difficult to believe that its author is identical with the one of that splendid paper on the Zen Sect in the Journal of the Pāli Text Society. Suzuki seems to belong to those who cannot be popular without being unscientific. Besides the deficiencies blamed by La Vallée, the *Outlines* have another very ugly feature: they abound with borrowed plumes by pretending the author's familiarity with Samskr̥ṭ, Latin, etc., though nearly every Samskr̥ṭ quotation shows at least one error, and the 'meus and leus' (!), etc., are quite intolerable. Notwithstanding all this, I believe that the book may be useful to those of a critical mind who want some general information on Mahāyānism, and we must not forget that it is at present, the only one of its kind. It is certainly a great pity that it is such a hasty compilation instead of having been prepared with the care necessary to the importance of the undertaking.

Vienna Journal for the Knowledge of the Orient, vol. XXII, parts 2 and 3.

The one article which may claim a general interest, particularly in India, is V. A. Sukhtankar's "Teaching of Vedānta according to Rāmānuja." I am hardly mistaken in believing that this scholarly and well-written paper goes back to the initiative of some German professor, who wants the Germans to know that there are still other Vedāntas than the one proclaimed with so much eloquence by Professor Deussen. The dissertation is based on Vedārthasaṅgraha, S'ribhāṣya, and Gīṭābhāṣya, and it treats, in three chapters, the nature of Brahman, the nature

* Apparently, of the 'school of the mantras' (Shin-gon-shu) the cardinal axiom of which is that everyone is a Buḍḍha in disguise.

of souls, and final release, respectively. The most important portion of it is, I dare say, the introduction, not less for its lucid remarks on Rāmānuja and the Viśiṣṭādvaita in general, than for the amazing theses that there is no Advaita at all in the ancient Upaniṣhaṭs, and that Advaita is 'Buddhism in disguise' (*pracchannabauddham*) not only for its indisputable similarity to Buddhism, but also because of its direct descent from Buddhism. This goes much further than Professor Thibaut's suggestions, and I doubt whether Advaita has ever been attacked in such an alarming way since its very existence. The attack, however, though well prepared, will hardly beat more than one flank of the enemy's army. That there *is* Advaita in the Upaniṣhaṭs, and just in some of the most important portions of the most ancient ones, can only be overlooked by a partial observer. I do, of course not say that every philosopher must be an Advaitin, but reading, *e.g.*, what Mr. Sukhtankar says on pages 150 and 151, to tranquillise his soul on the relation of Brahman and His 'body,' *i.e.*, the world, I cannot think very highly of his metaphysical sagacity. On the other hand, it is a probability since some time, and will, in my opinion, become a certainty within a few years, that Advaita has been strongly influenced by Mahāyāna Buddhism, nay, that the Kārikā of Gauḍapāda would have never been written and the system of S'ankara very likely not have originated (unless in quite a different form) without the stimulus of the doctrine of vacuity (*s'ūnya-vāda*). The Advaita of the ancient Upaniṣhaṭs was a dead-born child. It found no echo until it was rediscovered and revived, two millenniums later and through Buddhist influence, by Gauḍapāda and Sankarāchārya, perhaps already a little earlier. The Buddha was not acquainted with it, but found the same truth himself and resolved to teach but the way to it : the Vedānta mentioned in both the Buddhist and Jain scriptures is evidently a kind of Viśiṣṭādvaita, there being not one unmistakable allusion to the neuter Brahman.

DR. F. OTTO SCHRÄDER.

REVIEWS.

SPIRITUALISM.

There is a considerable output just now of spiritualistic literature and we are glad to welcome the valuable *Spirit Identity* * of the well-known "M. A., Oxon," that extraordinary psychic and medium, Mr. Stainton Moses. The volume, says the preface, grew out of a paper read at a meeting of the British National Association of Spiritualists, to which are added an Introduction and six Appendices. Bound up with these are two important articles, under the title of *Higher Aspects of Spiritualism*, with some remarks on the Slade prosecution and advice on the conduct of circles. Mr. Stainton Moses writes for those who have studied Spiritualism, and assumes familiarity, on the part of his readers, with its phenomena; he points out that the body of evidence can scarcely be made public property, owing to the difficult circumstances of the time, and the attitude of the public towards it. There are additional difficulties when a lofty Intelligence enters the arena, one who will not be dictated to but who dictates. Then there is the influx of most undesirable entities, bred and brought up on earth, and returning jubilantly when the gate is set ajar, and proper precautions are not taken to bar them out. The present is one of the crises of the world's history, an age is drawing to its conclusion, a new epoch is beginning, and one of the early methods "of this presentation of new truth, I believe, we find in that tangled bizarre movement known as Modern Spiritualism." Theosophists will cordially agree with these statements, and they will do well to study the facts laid before the world by this able and thoughtful investigator, who was loved and honored by H. P. Blavatsky and H. S. Olcott.

Stainton Moses would hardly have believed it to be possible that, in 1908, a book would be issued in the "Scientific Series" of a London and Edinburgh firm, and fathered by an eminent man of science, Sir Oliver Lodge, entitled *Spiritualism*.† The book is a shilling text-book giving certain phenomena, "the reality of which may fairly be assumed to be proved by scientific evidence." These are: the movement of objects, the production of sound, the appearance of light, without any apparent physical cause; physical phenomena which occurred in the presence of D. D. Home, and of Stainton Moses; the divining rod; thought-

* London Spiritualistic Alliance, Ld., 110, S. Martin's Lane, London, W. C. Price 3s. 6d.

† By E. T. Bennett, T. C. and E. C. Jack, 16, Henrietta St., London, W.C. and Edinburgh. Price 1s.

transference drawings; materialisations; 'spirit' photography. With regard to the last two he thinks that the evidence, though convincing, falls short of scientific proof, and he thinks that 'psychic' should be substituted for 'spirit' photography. The little work is most valuable, and no better book could be put into the hands of a sceptic.

A. B.

CULTS, CUSTOMS AND SUPERSTITIONS OF INDIA.*

A well illustrated volume, with little of interest to Indians but which will give to the European reader a fair amount of information regarding India. The writer's observation is wide but not deep, and he seems to have cared but little to substantiate his hearsay and light perusals by actual facts. For instance, his views about Theosophy are based on flimsy one-sided pamphlets of no value. However his view regarding modern yogīs is on the whole correct; and just as he infers that Hatha Yoga teaches a sublime lesson to materialists and the general public in the West, so if he had searched more deep and reflected more he would certainly have come across the grander realities of the Rāja Yoga and its great Adepts. Again he is incorrect in saying: "the Hindū philosopher deprecates action"—so called philosphers, yes; but not the true Hindū philosophy. Shri Kṛṣṇa, than whom perhaps there is no higher authority for the Hindūs, says in the *Gītā*:

"Without attachment, constantly perform action which is duty. . . . Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action. There is nothing in the three worlds that should be done by Me nor anything unattained that might be attained; yet I mingle in action."

Unfortunately our author has come in contact mostly with false yogīs and false philosophers and he has not been carefully wise to press the search deeper still.

Similarly are many pages written; but the book gives a very good idea of how scholarly Englishmen examine and understand "cults, customs and superstitions" of this land. A greater knowledge, a wider tolerance and a deeper sympathy are essential for a really true interpretation of rites, ceremonies and even habits of the modern Indians. It is not wisdom to pronounce a final judgment on ideas and ideals of hoary antiquity with a scanty knowledge of their modern gross reflexions, especially as the land and the nation is distinctly passing through a phase of degeneration. And yet the book shows a good deal of sympathy on the part of the author and a desire to learn, as much as was possible for him, about India and Indians, and

* By John Campbell Oman, D. Lit. T. Fisher Unwin, London. Price 14s.

we hope a further study will lead him in the future to give to his readers the fruitful results of a truer grasp of a vast and complicated subject. But even as it stands the volume is full of interesting information and deserves a perusal.

B. P. W.

THE BHAGAVAD-GĪTĀ IN MODERN LIFE.*

Rai Bahādur Lālā Baij Nāth is well-known as a writer at once religious and liberal, and his views on the application of the teachings of Shri Kṛṣṇa to different aspects of modern life will be read with interest by a large circle. A chapter on "The Book and the Author" opens the study, and the learned judge complains that the writers of the Purāṇas have substituted a fictitious for a real Kṛṣṇa. The *Gīṭā* is for the man of action, who wins mokṣha through work, and who, avoiding ṭamas, and at first adhering to rajas, reaches perfection by renouncing this for saṭṭva. Physical purity is enjoined, and there is no excuse for the increasing indulgence in Indian Society in fermented liquors and other unsuitable articles, whereas taking food or water from a man of any caste does not defile, if the man be of pure habits. The five sacrifices should be performed in their inner meaning, and the gifts made should not, as they now largely do, fall under the ṭāmasic gifts described in the *Gīṭā*. Places of pilgrimage are now examples of such gifts, and true objects of charity are starved while the idle and profligate are fattened. The caste of modern India is not found in the *Gīṭā*, which recognises inborn tendencies and present work as the marks of caste. The writer deals similarly with the bearing of the *Gīṭā* on the Man of Devotion and the Man of Wisdom, and concludes by declaring that there is no place of peace save the realisation of unity with Brahman.

A. B.

THE WAY OF INITIATION.†

The readers of this magazine cannot have forgotten the very instructive articles that were published some time ago entitled, "The Superphysical World and its Gnosis." They were translated from the German of Dr. Steiner by Mr. Max Gysi, who now issues them in a book form. Our President says in her foreword to the book: "Dr. Steiner's views, representing a deeply mystical Christian Theosophy, are of very great utility, supplying a side of theosophical thought

* Vaishya Hikari Office, Meerut. Price Re. 1.

† By Rudolf Steiner, Ph. D. translated by Max Gysi. Theosophical Publishing Society, 161, New Bond Street, London, W. Price 8s. 6d.

which might otherwise miss fitting recognition. He is the natural heir of the great German mystics, and adds to their profound spirituality the fine lucidity of a philosophic mind If English readers find herein presentments of great truths that seem somewhat unfamiliar, let them seek to gain new views of truth by studying it from another standpoint. If they read sympathetically, seeking to understand, rather than in the spirit of antagonism, seeking to criticise, they will find many a gem of value, many a pearl of price, among the thoughts herein presented, and Theosophy's jewelled diadem will be the richer for their inseting."

A good portrait of Dr. Steiner accompanies some biographical notes by Edward Schurè. We need not dilate upon the merits of the contents as our readers are familiar with them. We hope the volume will have the warm reception it deserves.

B. P. W.

THE CREED OF BUDDHA.*

This is a fascinating book and distinctly shows the author's familiarity with theosophical ideas. It is indeed a relief to turn from the materialistic interpretation of European Orientalists to the author of *The Creed of Christ*, expounding Buddhism from a really spiritual standpoint, and we welcome it as one more sign of the times when study and right interpretation of 'foreign' religions is taken in hand by earnest seekers. We can safely, nay heartily, recommend the book to all students of the great faith of the compassionate Ṭaṭhāgaṭā. Impartial, sane, critical and yet truly sympathetic, is the tone of the volume. It may well fall amongst the books of study of the world-religions. Students of comparative religion will find the book both interesting and instructive. But it is not only meant for students; any person familiar with the English tongue will enjoy the book and, what is more important, profit by it. It makes Buddhism quite rationale for those who fail to see its scientific basis. Its philosophy is practical and its Practices are reasonable. We strongly recommend it to all, for it is a book for all.

B. P. W.

* By the Author of *The Creed of Christ*. John Lane, London, Price 5s.

SANSKRIT MANUSCRIPTS IN THE ADYAR LIBRARY.*

VOL. I. UPANIṢHAṬS.

At length the Adyar Library has a descriptive catalogue of all the Upaniṣhaṭ MSS. it possesses, thanks to the labor of our learned Director Dr. Schrāder. "The two largest collections of Upaniṣhaṭ MSS. of which catalogues have been published are, in the West, that of the India Office in London with 356 numbers (copies) and 144 works (titles), and, in India, the collection of the Government Oriental Manuscripts Library, Madras, with 607 numbers and 183 works. The collection described in this volume comprises 1,322 numbers distributed among 365 works." This clearly indicates the richness of our Adyar Library and the first volume of its MSS. catalogue ought to draw more scholars towards it. Needless to say the volume depicts much care and knowledge, and the way in which it is brought out is excellent. We hope to see more of these descriptive volumes coming out ere long under the painstaking toil of our Director.

B.P.W.

A recent lecture of Shri Shaṅkarāchārya of Sringeri at Madura has been summarised and englished by Mr. M. V. Subramania Iyer of that town. A brief introduction characterises it as "a spiritual and intellectual treat," and points out how much in accord are his teachings with those of Theosophy as expounded by the present President of the T.S. The lecture deals, as its title shows, with *Dharma Moksha*, and eulogises the doing of service, and the performanc of duty. Westerns do their Dharma properly, but Hindūs do not. Dharma is known by the Shāstras, and the Shāstras should be followed, and a Guru found and obeyed. A man may attain Moksha in his own faith, by the Guru of that faith, and should not change his religion.

Our readers' attention is drawn to the excellent and useful map of India showing the number of Theosophical Lodges, that goes with the Annual Report bound up with the present issue. It is a gift of one of our most active Indian Lodges, the Dharmālaya of Bombay, and our thanks are due to its energetic members for this New Year's Gift.

Selected Poems of Francis Thompson is an attractive little volume of good poetry published by Methuen & Co., and Burnes and Oates. There are many a poem breathing spirituality and mysticism worth perusing. There is a certain tenderness in some of the pieces which lends an additional charm to the book.

An Essay on the Ideal of Hindū Womanhood, by Mr. N. Nārāyan, Swāmi of Bangalore, was awarded a prize in the competition set forth by H. H. the Mahārāja Gaikwar of Baroda. We recommend its perusal to all thoughtful Indians. It contains many useful hints for practical work.

* By F. Otto Schrāder, Ph. D., M.R.A.S. Theosophical Society, Adyar, Madras
Price Rs. 7-8 or 10s.

The True Appeal of Mother India to her Sons, by Dabi Sahab Sadhu, President-Founder of Sunt Mat of Moradabad is a very useful pamphlet which all young Indians ought to read. He emphasises that every Indian should make efforts for spiritual progress and also make it his duty to loyally and sincerely love the King-Emperor and the British Government and never to allow any feelings of hatred to grow in his heart against the British.

Messrs. G. A. Natesan & Co., of Madras, have issued a very useful pamphlet—*Mrs. Annie Besant, A Sketch of her life and services to India*.

Ideal en Praktijk is a Dutch pamphlet issued by the "Pure Living Movement" in order to put forth the aims of the Order and gain subscribers for its organ *Pure Living*. The movement is reported to be strong in Holland.

A book that will interest all reformers, by Bābū Govinda Dāsa Sahab, entitled *Hindūism and India*, will shortly be published by the Theosophical Publishing Society, Benares. It should secure a large sale, and will raise much controversy.

MAGAZINES.

The Theosophic Messenger, November, opens with very interesting reminiscences of the early days of the American Section by our old colleague Mr. Alexander Fullerton. It speaks of the splendid work of the indefatigable Mr. W. Q. Judge, but the centre surrounded by greatest interest is H. P. B. and the writer narrates :

Perhaps no one could depict the strangeness of the life in Lansdowne Road. There was no other house on earth like it. We lived in a psychic whirl which might at any moment become a tornado. H. P. B. was so vast that she dwarfed everybody else, and all of them seemed to have lost independent thought and judgment. They ran to her upon every trifle, interrupting her gravest compositions and causing storms which might not abate until after several wasted hours. I once asked Dr. Keightley why the inmates of the household did not settle their affairs among themselves instead of repairing to H. P. B. for every question. He said that it would make no difference, that H. P. B. would scent any psychic disturbance and bring up the subject herself. Perhaps; and undoubtedly what she called her "occult nose" was very keen; but one may doubt if it was well to report that the cook had broken a plate or that two of the family were jarring. At times H. P. B. would inaugurate some queer proceeding in the queerest way. One Sunday morning each of us received a formal note requesting his presence in her room at 11 o'clock. Nobody had an idea of what was on hand, and the mystery involved some perturbation. When we were all solemnly seated and in reverent awe, it was announced that the purpose of the conclave was to confer upon some business details of the T. P. S. office in Duke St.! H. P. B. was often puzzling and at times apparently unfair. Yet she was certainly lovable, and all had the sincerest attachment to her. She did not like formality from her intimate friends, and wished them not to address her as "Madame" but as "H. P. B." In spite of her singular mastery of English she did not always know the delicate shadings of words. One evening at tea she spoke of a charge against somebody as being a "slander." I ventured to say that it was not necessarily that, as it might be true. "That would not make any difference," said she. I pointed out that it could not be a slander unless it was false. She was greatly surprised, and turned to Dr. Keightley with "Arch, is that so?" He replied that it was, and in increased surprise she said to Mr. B. Keightley: "Bert, can Fullerton be right?" "Yes, I must say that he is," said B. K., and with a sort of astonished gasp she exclaimed, "Well, I never knew *that* before." She was always very ready, but I remember one incident to the contrary. She had been adjuring me to some impossible thing, and I replied: "Ability is the limit of obligation." H. P. B. said nothing. Dr. Keightley chuckled over this afterwards,

and told me that it was the only time he had ever seen her stumped. Proverbs, however, are mighty.

H. P. B. had among her many acquisitions that of being a Mason. How a woman could be such one does not know, yet Col. Olcott shows that she possessed the diploma of a high Masonic Degree. One day when a number of persons were present the topic of Masonry came up, and she desired me to stand in the middle of the floor and unite with her in some function. I followed her instructions, volunteering nothing, and she whispered in my ear something to which I made no response. When the function was over I said that I was unable to tell what she had done, for the only Masonry I knew was that which I had received. She had, in fact, given with entire correctness a certain Masonic sign and pass-word. I have always believed that she had experimented on me simply to ascertain whether I could keep a secret.

One of the most interesting experiences during my stay was the being present when Mrs. Besant first met H. P. B. She had reviewed for Mr. Stead *The Secret Doctrine* and had formed a desire to know its great author. One evening when the usual group were in H. P. B.'s room, she playing Solitaire, the cigarette papers and tobacco box on her table, Mrs. Besant was announced. She came with her old friend and co-worker, Mr. Herbert Burrows. The rest of us of course left the conversation to the dignitaries, but I gazed with deep interest at the famous woman who was later to become the most illustrious Theosophist since H. P. B., and, as I believe, the most Exalted personage on earth next to the Masters. We all know what followed that first meeting, and how great was the advance made in time—two and one-fourth years—before H. P. B. passed over in 1891.

Mr. Leadbeater's article "Faithful unto Death" is reprinted, and Dr. Van Hook's "The Principles of Education" is continued. Notes and news make up a very good number.

The Vāhan for January shows a decided improvement and in addition to business notes and correspondence there is a contribution on "The Path of Healing," by A. H. Ward and questions and answers.

Theosophy in Australasia, December, continues Mrs. Besant's lecture "Theosophy and the Workers" and has original contributions on "Powers latent in Man" and "The Theosophy of Robert Browning" and a reprint from the *Fortnightly Review*, "Moral Education."

The January Number has "Jesus, the Man" (iv) "Theosophy and Rabbi Ben Ezra" and a reprint of our President's lecture on "The Sons of India."

Theosophy in New Zealand, December, concludes our President's lecture on "Man the Master of His Destiny." Gamma's fourth study in Astrology—"Venus," reprint of Mr. Leadbeater's "Faithful unto Death" and supplement for the children make up a good number.

The January issue has "Esoteric Christianity," "The Immanence of God," etc.

The South African Bulletin, December, speaks of the growing activity which manifests through a demand for a sectional charter and the establishment of a book depot. Short articles on "The Spoken Word" and "Something about the Astral Body" in addition to news and notices are published.

The American Theosophist, December, opens with Mr. Wedgwood's article on "The Auras of the Christian Saints" followed by the Editor's concluding instalment on "The Occultism in Shakespeare's Plays," the second of the "Prison Reform," by Irving S. Cooper, "Necessity and Free-will," "Hints to Young Students of Occultism," "Propaganda Activities," etc.

The Message of Theosophy, December, also publishes Mr. Leadbeater's "Faithful unto Death," Silacar Bhikkhu writes on "The Meditation of Loving Kindness and of Compassion," Maung Lat on "Maintain Truth and Truth will Maintain You." The number brings as supplement, "The Second Annual Report of Rangoon T.S. Anglo-Vernacular School" which shows a year's useful work and steady growth of the institution, to which we wish greater strength and prosperity.

The C. H. College Magazine, January. The usual "In the Crow's Nest" is followed by our President's lecture on "The Sons of India." "The Historical Sense of Hindūism—a dialogue" is interesting while "Andal, a daughter of India," "How the Pārsis came to India," the short description of the great "Taj Mahal," are all good, readable articles. The editor appeals in the opening page: "In previous years, I have always made a few hundred new subscribers to fill up the places of those who drop out. Will not some of the readers do this for me in the coming year, as I shall again be away abroad for many months? If a thousand readers would each bring in one friend, we should have all we need. A rupee is very readily obtained if any one will take the trouble to ask for it, and a rupee means a year's subscription."

The December *Russian Theosophical Messenger* contains several interesting articles. In "A Conception of the Theosophical World" the writer presents our doctrine in quite a new and original as well as a philosophical manner. He bases his article on a book by Prof. Bongaeff entitled *The Monadologic World*. Madam A. Ounkovsky, the eminent violinist, contributes a charming Christmas Story and Miss Nina de Gernet some verses on November 17th, our Foundation Day. Alba reports of the 25th anniversary of the first popular (national) University of Russia, at which men and women artisans spoke pure Theosophy. This popular university is an excellent institution founded 25 years ago by V. Aoramoff, a man of great parts, with a heart full of all-embracing love. First he succeeded in obtaining some money from a few, then he made an appeal to the teachers, and they came nobly forward, both men and women, who, poor and hard-worked as they themselves were, volunteered to teach without pay every evening and every Sunday. D. Stradew pens an article on the "Free-Christians," a sect which bases itself on the Spirit of Christ, denying all exterior forms of worship and striving to lead the Inner Life. The number also contains a further instalment of *The Ancient Wisdom*, and translations of articles by Mr. Mead and Dr. Steiner.

Tietājā, the Finnish Monthly, has original papers and the usual reviews and notices.

Annales Théosophiques is an excellent quarterly with a lengthy article on "Pythagoras and his School" and another on "Bruno."

La Revue Théosophique for November has a translation of the "Æther of Space" and the continuation of *H. P. B. and the Masters of the Wisdom*."

Ultra for December opens with a sketch of Dr. Steiner's life and work. Amongst other contributions we notice "The Power of Theosophy" and "Universal and Human Radio-activity."

Revista Theosophica is a very good number and speaks much in favor of our Cuban Brethren.

We learn from *Sophia* that the "Arjuna Lodge" of Barcelona has just opened a public library in that Town.

Il Boletín Oficial del Gran Oriente del Uruguay brings the Masonic News of S. America. In an article in favor of cremation we read that it was due to the Masons of Milan that in 1876 the first Cremation Hall was built in Italy.

If we would judge of the size of a country by the number of its theosophical magazines Holland would be a vast kingdom. Three periodicals are before us : *Theosophia* ; *Theosophish Maandblad*, and *De Gulden Kelen*, all as good as ever.

We acknowledge with thanks December *Notes and Queries*, *The Harbinger of Light*, *The Animal's Friend*, and *Prabudilha Bharala* ; also January Numbers of *The Dawn*, *The Kalpaka*, the Gujrāti, *Cherāg*, *The Vedic Magazine*. *Progressive Thought* from Sydney is a good little magazine.

THE CRUCIFIX.

The Master-Soul in symbol here behold
 Upon the Cross of Flesh, in wide-arm'd love
 Sharing the joys and sorrows manifold,
 Of all the sons of men he hangs above.

Unto the Cross his wounded hands and feet
 By three great nails of Will are fixed fast ;
 Desire to know, and True-Love's instinct sweet,
 And Will to Live, all to the end do last.

The soldiers who the hammer of Desire
 Wield, and the nails the strongest driving give,
 Are those he loves, whose ardent passions fire
 And urge his heart afresh with them to live.

Renouncing all, the Crucified endures,
 And o'er the world his love and knowledge pours.

A. H. WARD.

THE PRESIDENT ON TOUR.

I left Adyar for a fortnight's lecturing work on January 9th, with the Joint General Secretary—Mr. K. Nārāyaṇasvāmi Iyer—and Mr. Saḍashiva Rao, Chief Justice of Travancore. We reached Bangalore, our first stopping place, at 5-45 A.M. on the 10th, and were welcomed by members of the Bangalore Lodges, of which there are two, one in the Cantonment, and one in the City. The bangalow in which we are staying is on the side of a lake, on which now and again alights a flight of white-winged birds, and in which, knee-deep, a worshipper may be seen reciting his daily prayers ; it stands close to the compound where is the building once leased, and now owned, by the Cantonment Lodge. At 9 A.M. we drove to the scene of our first labors, the laying of the foundation-stone of the building to be erected by the City Lodge, on a site just granted by the Government. The drive took us through the City, in which, on all sides, new buildings are rising, in consequence of the ravages of plague, which have compelled the destruction of the more congested parts ; the public buildings are remarkably handsome, and the whole place is well-ordered and beautiful, bearing witness to the good administration of the young Mahārāja and his ministers.

There was a large gathering on the site of the ceremony, where we were welcomed by the Dewān, who presided ; an address was read, and presented to me in a beautiful sandal-wood casket, and we then went to the place where the stone was waiting, poised in air. A priest had consecrated it, and I spread a little mortar for its reception, on which it was duly lowered, and three taps of a silver trowel declared it to be well and truly laid for the service of God and Humanity. Then followed a brief address, on the work of a Theosophical Lodge, and with some chanting of benedictory shlokas, the usual garlanding, and some words from the Dewān, the meeting broke up. The Dewān then took us to the pretty new building for the Rāmakṛṣṇa mission, which lies at a little distance on one side of the Lodge, and to the Samskr̥t University which lies at about the same distance on the other ; a very handsome and spacious building is being raised for this by the present Shri Shaṅkarāchārya of Sringeri ; it is built of stone, with a fine hall and extensive rooms in the rear, and is to be flanked by two boarding-houses for the Viḍyār̥this ;

a small temple has also been built where an image of Shri Shaṅkarāchārya has been installed. The whole place, when completed, will be an enduring testimony to the wise activity of the present Head of the Maṭh, and should become a centre of Samskr̥t learning. The present occupant of the high office of successor to the great Shaṅkarāchārya is a learned and liberal man ; he has encouraged Brāhmaṇas of the sub-castes to intermarry and interdine, reminding them that they are members of one caste, and has ruled that a student returning from abroad should be received back into caste, if he guides his life by the Shāstras.

Mysore State is a living monument of the efficiency of Indians in administration ; it was ruled by the Mahārāṇi as Regent, during the minority of the present Prince, and had as its Dewān the great Sir K. Seshādri Iyer, who stands high in the ranks of historical Indian statesmen. He spent an immense sum on the supply of pure water to Bangalore, bringing it from sixteen miles away, and the town now rejoices in a plentiful supply ; he set up electric plant, lighting the whole place, and used electricity also for the working of the Kolar Goldfields, now bringing in a large revenue to the State. The Prince, on his majority, came into a well-ruled and well-administered kingdom, and has proved worthy of his splendid heritage. He has just introduced religious and moral education into all State Schools, and in all ways shows himself as a wise and good ruler. The Central Hindū College is proud to number him among its patrons. His present Dewān, Mr. V. P. Mādhava Rao, is a worthy carrier-on of the traditions of the Dewāns of Mysore, and is the steady supporter of all valuable movements in the State.

A meeting of the Cantonment Lodge was held in the afternoon of the 10th, followed by a visit to a boys' association, the members of which attend a religious class, and put the teachings into practice by personal work, feeding the poor, clothing the naked, and serving in other ways. In the evening, I gave a lecture to a crowded audience, presided over by the Dewān, on "The meaning and use of Sacraments." A conversation with the minister on the University of India and the Sons of India, and an E. S. meeting concluded a busy day.

The 11th began with a photograph of the Lodge, a good deal of time going in attempts to dodge the sun, which appeared to

come round the corner and fall on the lens whenever a proper grouping had been reached. We then adjourned to the bungalow for a Question Meeting and an explanation of the Sons of India, which together occupied nearly two hours. A few interviews dotted the remaining morning and early afternoon, and then came a ladies' meeting, gathered at the house of Mrs. Mādhava Rao, the Dewān's wife.

The Bangalore Indian ladies have an association of their own, in connexion with the Shrinivāsa Mandiram of that city; it was opened on the 13th June, 1907, and during the year no less than 5,560 ladies have used its reading-room and attended its meetings, of which there have been 35 during the year.

A large number of ladies had assembled, and I made a brief address, translated by the late Acting Principal of the Mahārāṇi's College, Mysore, Shrimaṭi Rukmaniamma, a Hindū lady B.A., a proof in her own person that a university degree need not spoil the gracious modesty of a true Hindū woman. A public lecture followed, again to a huge audience; it was presided over by General Pilcher, the General Commanding H. M.'s Forces in the Bangalore allotment. Then came some initiations into the T.S. and others into the Sons of India, and soon after 9 P.M. we left for the station and entered the train for Mysore.

We reached Mysore about 6 A.M. on the 12th, and found a number of the brethren waiting to welcome us, and to escort us to H. H.'s Guest House. 8-30 saw a large gathering of students and others assembled, and I addressed them on the Sons of India. Then a visit to a very admirably conducted Girls' School, with scholars ranging from about 4 years of age to 11. They sing most charmingly, and are taught needlework and domestic details as well as the usual subjects. Next came a visit to a Widows' Home, founded in February, 1907, by Rai Bahādur A. Narasim Iyengar, which has 12 resident widows, who are being trained for teachers, doctors and useful walks in life. It teaches up to the standard necessary for entering the Mahārāṇi's College, and is doing a much needed and most philanthropic work. It is to well-educated widows that we must look for teachers in our Girls' Schools.

The Mysore lecture was a very crowded one and was the last function of the day. On the 13th we had T.S. and E.S. meetings

in the pleasant rooms of the Mysore Lodge ; then a photograph, and a large meeting of Mysore ladies. Both here and at Bangalore we shall have branches of the Daughters of India. Back to Bangalore at noon, and soon after arriving there H.H. the Mahārāja was kind enough to receive me, and to talk over the scheme for the University of India ; I am glad to say that it met with his warm approval, and he is prepared to join a few of the leading Indian Princes in stating formally that approval, in a letter recommending the granting of the charter by H.M. the Emperor. He was also pleased to express his approval of the Order of the Sons of India, and to consent to act as one of its Guardians, and he also permits his Dewān to take office in the Supreme Council, so that he may be in direct touch with the movement. H.H. of Mysore has won golden opinions everywhere, during the time that he has occupied the throne ; dignified, reserved, generous, and a hard worker in affairs of State, pure in life and entirely free from the vices that so often stain Princes who become Rulers in the flower of their youth, he sets a high and inspiring example to his court, and is respected by his officials while he is beloved by his people.

We left Bangalore by the night mail, and rocked and jolted over a very badly laid railway line to Calicut, where we arrived at noon on the 14th. A lecture, to an audience that crowded a large area and rose up in tiers to a lofty ceiling, came in due course, and was heard with close attention. The 15th began with an E.S. gathering and then we drove to the Lodge Hall, opened by me five years ago, and held a pleasant meeting. After breakfast, an interview with Mr. and Mrs. Hill, who came over here four years ago, and are working most successfully at the head of the College ; then a ladies' meeting, at which my speech was translated by the Joint General Secretary, and the formation of a Branch of the Daughters of India. A question meeting on the top of this, and then a hurried change of dress and a drive to the Zamorin College for the prize distribution and an address to the students—a very pleasant function with the audience seated in the play-ground, while the speakers occupied a convenient part of the verandah of the College. A crowded lecture opened the work of the 16th. From the hall we drove to a place where a good Sannyāsī, Shri Nārāyaṇa Guru Svāmi, a true servant of the Masters of Compassion, is working for the improvement of the outcaste

community in Calicut ; they are building a Temple and a School, are purifying their lives, and making themselves worthy of social respect ; I am happy to know that the local T. S. Lodge has been active in helping the good work. These people, hard-worked as they are, had beaten out a road across the fields, and roofed it with green branches, from the highroad to the temporary Temple, and a great crowd of them had gathered to give welcome to the messenger who brought words of encouragement and cheer ; the effort to raise themselves, under the leadership of the holy man who is giving his life to them, is most praiseworthy, and is another sign of the life pouring through India to-day. On returning to our temporary home, we found some candidates there ready for initiation, and with the performance of this pleasant ceremony, the Calicut work was over ; 1 o' clock saw us in the train for Mangalore.

The train carried us on up the West Coast through the hours of the afternoon of the 16th, past glimpses of the sea blue 'neath the sun-lit sky, through groves of palm-trees, over plains and through cuttings red with the brilliant soil. At every station were curious crowds, thronging to see the woman whose name has become so well-known throughout India, and there was many a friendly welcome of smiling lips and folded hands. Evening found us at Mangalore, joyously greeted by a crowd, among whom it was pleasant to see the face of Mr. Damodar Kini, who came to teach in the C.H.C. for a time in far-off Benares. Work began on the 17th, with a lecture at 8 A.M., followed later by a Question Meeting—a particularly good one—and an address to students ; they crowded the hall with their bright faces, and seemed to fill the atmosphere with vivid attention. On the 18th we began at 7-30 A.M., with a Lodge Meeting, and then one for questions. Next came a photograph of the Lodge, the Joint General Secretary and the President. Then off in a jutka—a two-wheeled rather jolty sort of vehicle—to the scene of the labors of the Depressed Classes Mission, carried on by Mr. Ranga Rao, mentioned by me on p. 403 ; Mr. Shinde, the Secretary of the central body in Bombay, was also present. The Mission has a neat little building, half of which is utilised for six looms, which produce very creditable cloth ; the second half was our meeting-place. Mr. Ranga Rao opened with a brief address, giving an account of the work, and he was followed by some nicely sung

hymns. Then came a Canarese song, which was an appeal, so touching, as it came from the lips of the children and lads, that it nearly made speech impossible. Here is the translation :

To Madame Annie Besant, the Prayer of the Pañchama Pupils of Mangalore.

Hail, Madame Annie Besant,
 Dispenser of good on this earth ;
 We feel it our duty to offer unto you
 This offering of love in flowers. (*They scattered flowers*).
 Our ancestors were once rulers of this land,
 We are now only degraded serfs, called only for menial
 work.
 We humbly pray thee,
 Deliver us, the unclean. Hail (*as before*).
 Kanakaḍās belonged to our community ;
 He was treated with contempt by Brāhmaṇas, as a low-
 caste man ;
 But it is now well known
 That the God Kṛṣṇa turned His face towards him.
 Hail (*as before*).
 For want of education, and owing to the habit of liquor-
 drinking,
 We have become a degraded people ;
 We now confess this truth to thee,
 Pray raise our people up. Hail (*as before*).
 The Girls' School at Benares, the Sons of India Society,
 And the Central Hindu College,
 Rear their heads by thy kindness,
 Oh ! thou honored Ameliorator of low castes,
 Bless the humble Pañchamas of Mangalore
 With thy benign shelter. Hail (*as before*).
 Who will protect us on this earth ?
 Certainly God alone ! We humbly
 Prostrate ourselves at thy feet, O mother !
 Give us shelter in His Name. Hail (*as before*).

The pathos of the confiding cry, and the knowledge of the little power to help in the one to whom it was addressed, filled the eyes with tears and choked the breath ; but I made a brief appeal to the higher castes present to help in the redemption of these poor and degraded children of the national household. The afternoon saw a very large ladies' meeting—we have had one in each place visited, it may be noted—and some pretty exercises by the girls' school, and a lecture on "The Value and Meaning of Sacraments" closed the Mangalore work.

ANNIE BESANT.