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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

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ADYAR, MADRAS, INDIA

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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THE HALL OF THE THEOSOPHICAL SOCIETY, SYDNEY

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VOL. XLVI No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

ADYAR was *èn fête* on November 24, 1924, to welcome home the two Brothers who had been out of its sight so long, and who came back to it as men, ready to shoulder their immediate part of the Great Work, and to prepare for the heavier and more responsible work which lies in front of them. I went to Bombay so as to be able to meet them—being also due there for an important Conference, a little later—slipping away from Adyar earlier than I had intended, and delighted to meet them sooner than would otherwise have been possible. The Bombay brethren also profited by the two extra days, as we had the opportunity of holding two private meetings for students, and a Star meeting, and a reception given to them at China Baug by good brother Plumber. This last I missed, as I was engaged elsewhere.

***

We met them, of course, on board ship, and covered them with garlands, and they were duly photographed: we also welcomed warmly the Lady Emily Lutyens, who was accompanied by her two younger daughters, and two other young and devoted members, Miss Ruth Williams and

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Miss Helan Knothe. Mr. and Mrs. Patwardhan of Sangli were also passengers on the same boat, and we made quite a procession as we filed down the gangway to the shore. There was a large crowd of members gathered on the dock-side, as well as those who had tickets to enter the ship, and a very happy party were we, as we departed, carrying off our prizes; the two Brothers and Lady Emily Lutyens and her two girls went to Mr. Ratansi D. Morarji's house on Mount Pleasant Road, while the others climbed to the Crow's Nest, Tardeo, in Mr. Jamnadas Dwarkadas' care.

***

On the following day, Mr. Mavji Govindji carried us off to the "Theosophical Colony" on the sea-shore near Juhu, a beautiful spot—when you reach it. But you have to reach it first through the devastated area produced by the Bombay Improvement people, on the way, let us hope, to something better than the pleasant country which it was before the future Improvement created the present chaos; and then along a track, called by courtesy a road, over which no one would have driven a motor car before the War had unveiled its possibilities in the way of surmounting obstacles. We were consoled in mind but not restored to physical normality by the information that "Government was going to make a splendid road, eighty feet wide". That will be very pleasant for our posterity. Talk of your heart jumping into your throat; ours flew up to the Brahmarandhra and tumbled down to our great toes; it may be argued that such excursions were anatomically impossible; quite so, but what is mere anatomy confronted with the testimony of consciousness?

***

Finally, we arrived at a pleasant little round sumbang-house; which, being interpreted, is a mixture of summer-house and bangalow, wherein we beheld processions of plates of cakes, of fruits, and of tea-cups. To our relief, we found that our hands still knew the way to our mouths, and faith

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supplied the hope that our œsophaguses remained connected with their beginnings and endings.

***

Seriously, the site acquired is all that can be wished, and when pretty bangalows are built on it, and brethren dwell there together in harmony, it will be a charming centre.

***

To conclude the home-coming, we left for Adyar on the 22nd November, arriving at Madras on the 24th, where a number of friends met us with many garlands. Then swiftly to Adyar, where the hall was crowded, and Krishnaji, Nityanandam and myself said a few words. The decorations were the most beautiful we have ever had, a really wonderful arch of flowers, like a carved temple gateway, admitting to the platform. And now we are at Home, and all is very well.

***

At Bombay we had a business meeting on the arrangements for the Theosophical Convention, which will be held on December 24, 25, 26 and 27. The Annual Meeting of the Order of the Star in the East, will, as usual, be held on the 28th. The Convention lectures will be delivered at 5.30 p.m. on the above days; the subject will be "Theosophy Applied to Social and National Life". The subdivisions of the subject cannot be fixed until Bro. C. Jinarājadāsa is with us, but they will be published in the little book of arrangements that will be given to every member. The lecturers will be Bros. C. Jinarājadāsa, J. Krishnamurti, the Lady Emily Lutyens and myself. The T. S. Anniversary will be held on the 24th; the Presidential Address will be delivered at 12 noon, and the Anniversary Meeting, to be addressed by speakers from different countries, at 4 p.m. Students' meetings will be: two General, on 24th and 28th, three more advanced on 25th, 26th and 27th. The Indian Section Convention will be held at 12 noon on the 26th, and on any other convenient dates. Council Meetings of the T.S. and of the Indian Section will be held, and the usual Co-Masonic meetings will meet at 8.30 p.m,

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on the 24th, 25th and 26th. The Federation of T.S. Youth Lodges Conference will probably be held on the 25th. There are other meetings of Subsidiary Activities, and a Conversazione; also an Art and Crafts Exhibition; an excursion to the Elephanta Caves is being planned, and possibly visits to interesting spots. Two Questions and Answers Meetings are to be held on the 24th and 27th. Any who survive all these, may find yet more, when the little blue Programme Books are in their hands.

***

Posts and telegrams are sometimes curiously delayed. Congratulations on my birthday, passed on September 30th from Elbing, and from New York Lodge, and the new Gibraltar Centre on October 1st, and a letter presumably posted on that date, signed by its six members, arrived too late for the November issue, though the cable had reached me. Seattle Lodge had also a meeting on that date, and Birmingham Lodge, Alabama, sent an affectionate letter and birthday gift; it was very happy in the presence of Bro. Jinarājadāsa and his wife, who talked to them about Adyar. Vidya (Nice) sent birthday greetings, which only reached Adyar in November. On October 27th "Cordial greetings from Chilian Section" arrived. On the same day came "heartiest loving greetings" from the Baluchistan Theosophical Federation. And another also of that same date brought "love and loyalty" from the Kerala Theosophical Federation. Others were the Canadian Federation Lodges, Colwyn Bay Lodge, and Lodge of Installed Masters. On November 9th the T.S. in Uruguay sent to "their beloved President expressions of love and loyalty". This is our Thirty-eighth National Society, and it was founded by ten Lodges on November 7th. Our good worker and devoted member, Mrs. Annie Gowland, was elected General Secretary. The First Theosophical Congress held in Rumania met on November 11th, and sent an affectionate message. Nagpur Lodge sent good wishes on November 17th, Founders' Day.

***

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The T.S. in America seems to be full of energy and life. Lists of Bro. Jinarājadāsa's lectures come from so many places that he seems to lecture all day and travel all night. Mr. L. W. Rogers, the National President (General Secretary) is giving a course of eight weekly lectures in Boston. Dr. C. F. Holland, Vice-President, is giving a course of weekly lectures at Long Beach, and another set in a Unitarian Church. The Headquarters has a Theosophical Correspondence School, in which two courses of study, elementary and advanced are taken up, each extending over six months. Mr. Elihu Holbrook keeps up steady work in lecturing, and I had the other day a letter from that tireless worker, Bro. Ernest Wood, again on a long American tour. I have been asked to preside at New Orleans at a Pan-American Congress —North and South Americas—and hope to do so, if India is not in any trouble in September, 1925.

***

I noted in the November *Adyar Bulletin*, that in Canada, the Lodges which have attached themselves to Adyar under Rule 32 of the General Constitution have formed a Federation for mutual helpfulness. It cabled its good wishes from Vancouver. The centre of six members, formed at Gibraltar is noted above; may it soon increase its membership, and become a Lodge. I have attached it to the English T.S., as it can be in constant touch with England through the numerous boats which are continually passing through the Straits.

***

It may interest some of our readers to see the Synopsis of the three lectures I am to give at Calcutta University in January, 1925 (printed herewith as Supplement). Sir Ashutosh Mukerji, a great Judge, was the Vice-Chancellor, and was deeply devoted to the work of education. What Calcutta University is, he made it. Not very long ago he founded a lectureship in the name of his daughter Kamalā, who passed away in 1923. Not less than three lectures were fixed as the course. He expressed a wish that I should be the first lecturer, and a cable from the

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University Registrar offered it to me when I was in London this year. Sir Ashutosh passed away very suddenly in July, 1924, and all intellectual India mourned his loss. The lectures will be published after their delivery.

***

Another University engagement which has caused some interest was the invitation from H. H. the Mahārāja of Mysore to deliver the Convocation Address[1] at the Mysore University. The address was very favourably commented on in some of the leading papers. Those who want to know the source of India's literary greatness (on the physical plane) and of her universal education would do will, I think, to read this address.

***

The General Secretary of Hungary writes that the *Bhagavaḍ-Gīṭā* has been translated into Hungarian with the help of an old Sikh T. S. member, Sardar Umrao Singh, who is well known in the north of India. The printing has not been undertaken for want of funds, for our Hungarian brethren are very poor. Mr. Robert Nadler, the General Secretary, has been given £10 towards the expense, but another £11 are necessary. I am sure that someone in Europe will help to send this Scripture of Yoga to Hungarians in their mother-tongue. Address: Nadler Robert Esq., Müegyetem, Budapest, Hungary.

***

A ceremony, full of good augury for the future, was presided over by H. E. the Governor of Madras on November 24. It was the opening of the "Government Indian School of Medicine," with Captain Srinivasamurti, I.M.S., as Principal. The significance of the ceremony was that, until now, the Indian (British) Medical Service has practised only European medicine, and the great and ancient medical science of India, the Ayurvaiḍic, with the later Unāni, its Musalmān sister, have been entirely ignored. One of the results of the Reform Act of 1919 was the placing of Public Health in the hands of Indian

[1] See page 279 of this issue.

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Ministers, and thanks to this, our Chief Minister, the Rājā of Pānagal, was able to appoint a Committee to investigate the claims of these systems. Captain Srinivasamurti, I.M.S., was appointed as Secretary, and after full and careful examination the report was drawn up, recommending these Indian systems as worthy of Government support. The consequence of this was the sanctioning of a School for the instruction of students in the Indian systems. As a matter of fact, diseases which baffle European science and are regarded by it as incurable, are cured by Ayurveda. All honour to our Governor that, casting aside prejudice, he has followed the advice of his Ministers, and has opened the first Government School of Indian Medicine. There was a crowded audience present, and much delighted enthusiasm was shown over this long-delayed recognition of the great systems which preserved Indian health and strength before the young medical science of Europe—brought from the East—was led astray into byeways which, as Parisian doctors found, was creating a crop of new diseases by its inordinate love of injections directly into the blood.

***

Friends interested in politics will like to know that a Conference of some 400 representatives, called by Moulana Muhammad Ali, as President of the Congress, and sent by political parties of every kind and shade of political opinion, met at Bombay on November 21 and 22; its first object was to protest against the Ordinance, issued by H. E. the Viceroy to crush the revolutionary party, which had revived in Bengal, and which had begun to tread the old evil path of assassination and dacoity. A draft was put before us and a Committee was elected to consider it; after a long discussion, so that the Committee could hear the views of the leading persons present, the Conference adjourned, and the Committee set to work. The original draft was much modified; it condemned the revolutionary movement (if any) and also condemned the government for issuing the Ordinance and asked for its repeal, in the first two clauses; the third asked for the repeal of

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Regulation III of 1818, a very objectionable measure, which has been much used to put down any constitutional efforts at reform ; the fourth pointed out that revolutionary attempts would continue until India obtained Swarâj. In the previous open discussion, I had spoken very strongly against the anarchical conspiracy, and defended the action of the Government. When the Conference met the next day, I, of course, voted against the first two clauses of the resolution, but was only supported by five others ; the whole of the rest of the representatives voted for it. It is useless to blame Indians for this: "repression" has so invariably been used in the past to put down constitutional work for reform, that they are convinced that the Ordinance will be similarly used, and no argument will persuade them to the contrary. Educated political Indian opinion, whether Liberal or Swarājist, is against the Ordinance, and it is idle to deny the fact. Nothing but the winning of Dominion Home Rule will remove this idea. The third and fourth clauses were carried unanimously. Then the Conference considered, and finally unanimously approved, the election of a Committee, to consider (1) the uniting of all parties; (2) a solution of the Hinḍū-Muslim disharmony ; and (3) to draw up a scheme for Swarāj. This is a great joy to me, for such a Committee, with the weight of the Conference of all Parties supporting it, is much better than the Round Table Conference that I had proposed. Quaintly enough, this Conference was held at the time and place chosen for the other. The National Convention meets in Bombay from December 19 to 23, and it will, I am sure, gladly place the materials collected by its Committees, on which its draft will be based, before the Conference and its Committee. The result will, I hope, be a final united Draft Bill, round which the political part of the Nation will rally. It will be splendid if the result of the Ordinance should be a single Party pledged to a constitutional struggle for Home Rule.

There is a Providence that shapes our ends,
Rough-hew them how we will.

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CONVOCATION ADDRESS[1]

TO THE UNIVERSITY OF MYSORE

By ANNIE BESANT, D.L.

MAY IT PLEASE YOUR HIGHNESS:

YOUR HIGHNESSES, LADIES AND GENTLEMEN:

IT is impossible for me to stand here to deliver the Convocation Address before the Chancellor and the University of Mysore, the first University founded in our own time by an Indian Ruler for the benefit of his people, without remembering that in the Past of India the greatest and wisest of her Monarchs found in the promotion of learning their noblest most beneficent achievement, and saw in the foundation of a University the most enduring memorial of their thrones. Learning in India has ever been regarded as greater than wealth and rank, the fillet of wisdom as more worthy of reverence than the jewelled diadem of Kings.

Who does not remember how the famous Madura Saṅgam, as highest honour, tied round the head of a greatly learned man a fillet—like the laurel crown of Greece—placed him on a platform supported on poles, borne on the shoulders of men of learning, sometimes a King among them, and carried him in procession along the royal roads? In these days in which Indian women are recovering their ancient position, it may be worth while to note that not only do we come across the names of learned women, but that, as Professor S. Krishnaswami Aiyangar tells us:

> A ruler of Tanjore, poet, musician, warrior and administrator, did extraordinary honour to a lady of the Court by name Rāmachandrāmbā, who composed an epic on the achievements of her patron, Raghunātha Nāyaka of Tanjore. It appears she was a poetess of extraordinary powers, who could compose with equal facility in eight languages, and was accorded the honour of Kanaka-Ratna Abhisheka (bath in gold and gems). She was, by assent of the Court, made to occupy the position of the "Emperor of Learning," *Kavitā Sārvabhauma*.[2]

That such honour was no ephemeral thing in India we may see if we recall the scene in the Royal University of Vikramasīlā, ten centuries

[1] Can be obtained at the T P.H., Adyar. Price As. 6.

[2] *The Calcutta Review*, "How Learning was honoured among the Ancient Hinḍūs," by S. Krishnaswami Aiyangar, January, 1922, p. 49.

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later (founded by King Dharmapāla of Gauda). When the University had gathered together to lend their Principal to Tibet, to bring about a revival of Buddhism there, the Tibetan envoy describes the waiting, and is eager to see the Sage, and he enquires whether one venerable Lāmā after another is not he. The Rājā came "and took an exalted seat," but no monk rose to greet him. "When all the seats were filled up, there came Jovo Atisa, the Venerable of venerables, in all his glory, at whose sight the eyes felt no satiety."[1]

Thoroughly do I believe the maxim, spoken by Professor Sidgwick to his University undergraduates: "If you would know what England can do, you must know what England has done in the past." To you I would say: "If you would know what India can do, you must know what India has done in the past." You have here, in the shaping, a young University, to be moulded by Indian Ruler and Indian men of learning into what shape they will. Will you, I venture to ask you, make it only a copy, an imitation of Western Universities, or will you lift your eyes to the Universities born on the Indian soil, breathing the Indian air, nourished by Indian traditions, and then set an example so inspiring that every great Indian State shall follow the example that you set, the example of the Ashramas and Sangams of the Hindū, the Vihāras of the Buddhist, the Madrasahs of the Muslims?

Even in such a record as *The Encyclopaedia Britannica*, may be found an acknowledgment of the value of indigenous education in India, though not recording the splendour of its achievements. After mentioning the fact that "the existing system of education in India is mainly dependent upon the Government, being directly organised by the State, at least in its higher departments," the writer proceeds:

> At no period of its history has India been an altogether unenlightened country. The origin of the Devanāgari alphabet is lost in antiquity, though that is generally admitted not to be of indigenous invention. Inscriptions on stone and copper, the palm-leaf records of the Temples, and, in later days, the widespread manufacture of paper, all alike indicate, not only the general knowledge, but also the common use of the art of writing. From the earliest times the caste of Brāhmaṇas has preserved, by oral tradition as well as in MSS., a literature unrivalled alike in its antiquity and in the intellectual subtlety of its contents. The Muhammadan invaders introduced the profession of the historian, which reached a high degree of excellence, even as compared with contemporary Europe. Through all changes of Government vernacular instruction in its simplest form has always been given, at least to the children of respectable classes, in every large village. On the one hand, the Toles, or seminaries for teaching Samskṛt philosophy at Benares and Nadiya, recall the schools of Athens and Alexandria; on the other, the importance attached to instruction in accounts reminds us of the picture which Horace has left of a Roman education. Even at the present day, knowledge of reading and writing is, owing to the teaching of Buddhist monks, as widely diffused throughout Burma as it is in some countries of Europe. English efforts to stimulate education have ever been most successful, when based upon the existing indigenous institutions. (*India*, p. 384, col. 1.)

This is too much forgotten. Therefore I ask you to wander with me for a short space in the forests of the Ashramas, the exquisite

[1] *Indian Pandits in the Land of Snow*, by Sarat Chandra Das, quoted in the *Vishva-Bhāraṭi Quarterly*, April, 1924, pp. 58, 59.

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gardens of the Vihāras, and let us see whether they do not present something that we may learn to utilise. We may consider the higher education in Ancient, Middle and Modern India, the Vaiḍic, the Buḍḍhistic and the Muslim periods.

Dr. Rabindranath Tagore has, in his *Tapovana*, a striking passage on learning in Ancient India:

> A most wonderful thing that we notice in India is, that here the forest, not the town, is the fountain-head of all its civilisation.
>
> Wherever, in India, its earliest and most wonderful manifestations are noticed, we find that men have not come into such close contact as to be rolled or fused into a compact mass. There, trees and plants, rivers and lakes, had ample opportunity to live in close relationship with men.
>
> In these forests, though there was human society, there was enough of open space, of aloofness; there was no jostling. Still, this aloofness did not produce inertness in the Indian mind; rather it rendered it all the brighter. It is the forest that has nurtured the two great Ancient Ages of India, the Vaiḍic and the Buḍḍhistic.
>
> As did the Vaiḍic Ṛṣhis, Lord Buḍḍha also showered His teaching in many woods of India. The royal palace had no room for Him, it is the forest that took Him into its lap. The current of civilisation that flowed from its forests inundated the whole of India.[1]

The Hindū Age

It may be pointed out that the supreme literature of India, the Upanishaṭs and the Brahma Sūṭras, are said to have been taught by Sages and studied by reverent pupils, in these forest depths. For that supreme literature cannot be understood in its deepest meanings except with the aid of meditation and the discipline of the Rāja Yoga. A Teacher would give an aphorism, say, to his pupil, and send him away to meditate on it, and to bring back the result to him, when he had reached a definite understanding thereof. The well-known story of Inḍra Ḍeva and the Ḍevas and Asuras may serve as an illustration. Such exercise drew out the latent powers of the student, and may explain the profundity of thought of the great Teachers of the Past. They were not concerned with explaining a difficulty, but with stimulating the intellectual powers of their pupils, so that these themselves might overcome it. The modern fashion of pouring well-digested facts, with lucid explanations of their inter-relationships, into the brains of the students tends to produce clever superficiality and success in the examination room, but does not conduce to original thinking and deep knowledge. [The hint may be worth considering in modern Universities.] Even after the forest was no longer used, Indian Universities were ever built in scenes of natural beauty, surrounded by lovely gardens, fragrant with blossoms and shady with trees, surrounded by a high wall, with guarded gates. The site of an insignificant village may sometimes be selected, because of its beauty. Thus Nāgārjuna (*cir.* 300) with his pupil Ārya Ḍeva is said to have

[1] *Vishva-Bhāraṭi Quarterly*, p. 64, April, 1924. This is a most delightful and instructive magazine for all lovers of India.

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visited a then insignificant village on a beautiful site south of Patalipura, and this led to the foundation of the great Vihāra of Nālanḍā by Ārya Ḍeva, later in this fourth century of the Christian Era. The influence of natural beauty on the development of the mind is little thought of nowadays, when a Civic University is founded in Birmingham, in Leeds, in Manchester.

The numbers of students attached to an Ashrama or Vihāra in Ancient or Middle India sometimes surprises one. But in a forest there was plenty of room, and in the Vihāra, the spaces were larger; one courtyard in the University of Vikramasilā accommodated 8,000 people. Kaliḍāsa speaks of Kanva, the Sage, as Kulapaṭi, *i.e.*, a Sage who feeds and teaches 10,000 students. It may be well to remember that studious adults would long remain as pupils of a much-respected Sage, giving their time to meditation and profound philosophical study, and also to helping the Guru with the younger pupils. In *The Modern Review* (August, 1923, p. 216), there is a paragraph under the heading, "A University in the Shākunṭalā," noticing a paper in *To-morrow* by Mr. R. G. Kulkarni, who draws attention to this name of Kulapaṭi, given to Kanva, and says:

> The original study of the *Mahābhāraṭa* gives a graphic description of Kanva's Āshram. It is plainly stated, therein, that thousands of Sages were seen in the Āshram by King Ḍushyanṭa, engaged in the study of different lores and sciences. It, therefore, clearly follows that the term Kulapaṭi is not without its meaning in the play, and that the Āshram really consisted of not less than ten thousand students coming from different parts of the country.
>
> It would be extremely entertaining to the imagination to try to depict a mental picture of an educational institution that consisted of ten thousand students, all bright, pure, inspiring faces, living together, learning together. Even such a big number in an educational institution was not a novelty in Ancient India.

It may also be remembered that the periods for the full study of the three *Veḍas* were very long, and that the method of teaching alluded to above made little inroad on the time of the Kulapati. It is stated that the number of pupils to be taught by one professor was limited to five hundred in some Universities. Again, much time was devoted to learning by heart. A student took up one or more branches of study, as a Brâhmaṇa would take up one, two, or three *Veḍas*, and he had to commit to memory the whole book, or books, which he studied. You will remember the astonishing feat of Paṇḍiṭ Vāsuḍeva Sārvabhauma, the head of the Nadiya University; the University of Mithilā was the only happy possessor of a textbook of Nyāya, and refused to allow it to be copied for the benefit of another University. So the great Paṇḍiṭ went as a student to Mithilā, learned the whole textbook by heart, and returning to his own University, he set up a first-rate College for the study of Nyāya, instead of the unsatisfactory one existing until then.

It may also be remembered how Sūṭa was begged to visit the great gathering of those who sought his learning in the Naimishāranya, and how many of the Vaiḍic treatises bear the affix, showing that they were studied in forests.

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Among the Homes of Learning in Ancient India, the Saṅgams of the South demand notice. The Saṅgam is evidently the Saṅgha of Northern India; we find the word Saṅghārāma applied to Buḍḍhist Monasteries, all of which were practically either Schools, Colleges or Universities. Hiouen-Tsang mentions that there were one hundred Saṅghāramas in Kashmir, with five thousand monks. The Buḍḍhist monks were both teachers and students, and this seems to have been usual in Buḍḍhist Vihāras everywhere; in Burma, elementary education is still given in the Monasteries. The boy for the time is a Bhikshu. The residence for long periods in Monasteries and Saṅgams was due to the deep desire for knowledge which is ingrained in the Indian temperament, and also to the high honour paid to learning. I have already referred to the interesting article in *The Calcutta Review*, of January, 1922, by Professor S. Krishnaswami Aiyangar, who is so high an authority on Tamil Land. He rightly says that "if at times we come upon references which lead us to the inference that learning, as such, was held in extraordinarily high veneration, the explanation is clearly to hand that that veneration was in proportion to the labour and single-minded devotion that it called forth in its acquisition". Learning was sought for love of learning and not for collateral advantages, such as making a livelihood.

Dr. Aiyangar proceeds by summarising the traditional account of the famous three Saṅgams of Madura, of which the first was said to have lasted for 16,149 years, the second 3,700, and the third 1,850. It is by no means impossible that the institution lasted through the periods named, and that specially brilliant assemblages were regarded as marking a literary age. (I should add that Professor Aiyangar regarded the terms mentioned as "fabulously long," so he must not be credited with the above remark.) He comes to a view which appears to me to be correct, and very important, as implying a high standard of critical culture, and a wide extension of general education. He writes:

> There are two features with regard to these assemblies that call for special remark. The first, the academies were standing bodies of the most eminent among the learned men of the time in all branches of knowledge. The next, it was the approval of this learned body as a whole that set the seal of authority on the works presented to it (p. 43).

In fact, the Madura Saṅgam held in the Tamil Land a position closely resembling that held by the Académie Francaise in France. A French book which receives its imprimatur is accepted by the whole literary world. Similar assemblies, the learned professor says, existed in other parts of India, and they seem also to have exercised the function of examining bodies.

Dr. Aiyangar, in a learned work on the Southern India's contributions to Indian culture, remarks:

> The main source of information for the period previous to the rise of the Pallavas into importance is Tamil Literature, of which we have a body with a character all its own. This body of work is known among Tamil Scholars by the collective designation, "Saṅgam Works". This designation assumes the existence of a body, of an academy, of scholars and critics, whose imprimatur was necessary for the publication of any work of literature in Tamil. The Tamil word "*Saṅgam*" is the Samskṛt "*Saṅgha*" and means

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ordinarily no more than an assembly. In this particular application, however, it means a body of scholars of recognised worth and standing in the world of letters, who were maintained by the contemporary kings and constituted themselves a board before whom every work seeking recognition had to be read. It is only when this body as a whole signified its approval the work could go forth into the world as a Saṅgam work. It does not, however, mean that other works were not written and published. There are some which have come down to us, which do not appear to have gone before the Saṅgam. The function of this body seems, therefore, to be merely to set up a standard of excellence for works which aspire to the dignity of Saṅgam works.[1]

The Ṛṣhi Agastya is said to have been a member of the first and second Saṅgams, and to have written the authoritative grammar of the Age, the *Agaṭṭiyam.*

In a work entitled *Tamil Studies*, by M. Srinivasa Aiyangar, M.A. (1914)—an interesting and useful work, summarising the early history of Tamil culture and civilisation from original sources—the author frankly says that the "topics have been treated from the standpoint of modern criticism, traditions and legends being discarded or utilised with great caution". Archæological researches have verified so many "traditions and legends" discarded in the boyish days of western science, that later writers treat them with more and more respect, though with suspended judgment, until they are duly verified by some bones or stones. Mr. M. S. Aiyangar thinks that the Ṛṣhi Agastya's "date" cannot be earlier than the fifth or sixth century B.C. (loc. cit., p. 238). Yet *The Manual of the Administration of the Madras Presidency* puts the meeting of Shrī Rāmachandra with the Ṛṣhi Agastya at 2000 B.C. and mentions His great influence over an early Pāṇḍyan King, Kulashekara. Obviously, the "date" of a Ṛṣhi cannot be fixed; the most that is possible would be the finding of a date, or dates, at which He temporarily appeared in our physical history.

Mr. Aiyangar has the following on the coming of the Ṛṣhi from the North:

The life of Agastya is clothed in myth; but this much is certain, that he was a Brahman of North India and that he led the first colony of Brahmans which settled in the Tamil Districts. According to another tradition, he was a member of the Samskṛt Academy at Benares, which was presided over by Vyāsa, the compiler of the *Vedas*, and, after quarrelling with his colleagues there, he wended his way down to the Tamil country and established the first Tamil Academy at Madura. It is said that the Tamil language is indebted to him for its grammar. He was the first to introduce the worship of Shiva and the science of medicine among the South Indian Dravidians. Though most of the Tamil works now existing on chemistry, physiology and medicine, which are commonly attributed to him, are pure forgeries, he might have been acquainted with the art of medicine and the first Ṛṣhi to teach it to the Tamil Nation.[2]

As to the fifth or sixth century B.C., the learned author must surely be aware that the date of King Solomon at the building of the Temple was, according to the canonical version of the Anglican Bible, 1014 to 1005 B.C. It is clear that King Hiram of Tyre traded with Tamil Land, because Tamil names are given, in the Hebrew *Bible*, to some of the

[1] *Some Contributions of South India to Indian Culture*, by S. Krishnaswami Aiyangar, M.A., Ph.D. (pp. 9, 10), 1923.

[2] *Tamil Studies*, by M. Srinivasa Aiyangar, M.A., p. 237, 1914.

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things he bought. According to Dr. Sayce's statement in *The Hibbert Lectures of 1887*, there was trade between India and Babylon 3000 B.C., so that *The Madras Manual* is far too late in putting the meeting of Shrī Rāmachandra and the Ṛshi at 2000 B.C.

A curious sidelight is thrown by Rao Sāhab R. Krishna Rao Bhonslé, Joint Secretary of the South Indian Research Committee, which publishes a useful magazine. He tells a story from an ancient Tamil classic, showing that some system of shorthand must have been used by the reporters at the Third Madura Tamil Saṅgam, A.D. 108. All those who sought its imprimatur had to read their work before them. Moved by some undesirable feeling, they arranged to have reporters concealed in the hall, where a poet was to recite his poem, and would claim certificate from them. The reporters took down the poem verbatim, and when the time came for decision they said that the poem was not original, and produced their verbatim copy. The fraud was exposed by a Poet-Saint Idaikadar, who went to the Saṅgam with the Poet Tiruvalluvar, author of the *Kural*, and his sister, the Poetess Avvai. The Poet-Saint introduced into his poem words imitating the cries of birds and beasts. The reporters could not take them down, and the fraud was exposed. The poem still exists, and his entitled *Oosi-murri*, *oosi* meaning stylus and *murri* breaking—breaking the reporter's stylus! The Tamil word for a phonographer is *oli* (sound), *yelluthu* (letter), *alan* (writer), but the reporters had no signs for the animal cries.[1] Let us hope, for the credit of the Saṅgam, that this story is a libel; the *Oosi-murri* may have been a mere *jeu d'esprit*. The mere fact of its existence no more proves that the Saṅgam acted dishonourably, than the picking up of a piece of wood on the top of Mount Ararat proved, as the finder thought, that the Ark of Noah had come to an anchorage there, as the flood subsided.

The point that strikes one with amazement—amazement because of the entire ignorance about it in the West, except among scholars—is the astounding spread of literary and scientific learning in India from an unknown antiquity down to the middle of the eighteenth century. If possible, this wonder is increased when we turn to the famous University in the North, on which we hear so many eulogies and of which we know so little, Takshashilā, or Takkashilā, Grecised into Taxila, that perished from A.D. 450 to 500, Taxilā, whose bones have been unburied in the present century.

When we go northward and seek to find particulars of the famous Takshashilā, we are sorely disappointed. We are told that "the remains of Taxilā" are twenty miles north-west of the present Rawalpindi; that the valley is "a singularly pleasant one, well-watered by the river Hard and its tributaries, and protected by a girdle of hills"; that it was a very important city in "early times," being on the great trade route which used to connect Hindustan with Central and Western Asia; that in the days of Alexander it was a great and flourishing city; that the country was "thickly populated and extremely

[1] *South Indian Research*, Monthly Supplement, December, 1923, "Shorthand in Ancient India," by Rao Sāhab R. Krishna Rao Bhonslé, M.R.A.S., pp. 12, 13.

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fertile". Nearly a thousand years afterwards Hiouen-Tsang found it still fertile with rich harvests, flowing streams and luxuriant vegetation. But the great University had gone. It is mentioned in the *Mahābhārata*, in connection with King Janmejaya, who had conquered it, and his Snake Sacrifice; it became part of the Persian Empire (521—485 B.C.), and between that and about A.D. 510, was occupied in turn by six more Nations. "That Taxilā at this time and during the centuries immediately following enjoyed a great reputation as a University town, famous for the arts and sciences of the day, is evident from numerous passages in the Buddhist Jātakas; but apart from this fact nothing is known of its history prior to the invasion of Alexander the Great." That is 326 B.C., when Ambhi is King of the town and made submission to him. "The city was then very wealthy, populous and well-governed, and [that] its territories extended from the Indus to the Hydaspes." Apollonius of Tyana probably visited Taxilā, for some of the details are corroborated by the excavations lately made. In A.D. 400, Fa-Hian visited the town, but says nothing about it, but his accounts of other places in that part of the world show that "the great Buddhist sanctuaries of the North-West were still relatively vigorous and flourishing". But the excavations have shown that

> the monuments of Taxilā were wantonly and ruthlessly devastated in the course of the same century. This work of destruction is almost certainly to be attributed to the hordes of barbarian White Huns, who, after the year A.D. 455, swept down into India in ever-increasing numbers, carrying sword and fire wherever they went, and not only possessed themselves of the kingdom of the Kinshāns, but eventually overthrew the great Empire of the Guptas. From this calamity Taxilā never again recovered.

Such is the interesting account of Sir John Marshall, Director-General of Archæology in India. To his patient and persevering labours during four years, we owe the knowledge of the dead Taxilā. His valuable *Guide to Taxilā*, published in 1921, gives us the skeleton of the wonderful body, once pulsing and thrilling with splendid intellectual life, life so strong and vivid that even its tradition still inspires those who would fain see in every great Indian State a University, which would do for the future what Taxilā, Nālandā and Vikaramasilā did in the past. And why not, since the descendants of some of the Kings who founded them are still here?

Let us see, however hastily, what may be learned from the *Jātakas*.

In a very interesting article by Professor Radhakumud Mookerji, on "Indian Education from the *Jātakas*," he gives a very useful extract from *Jātaka* No. 252, showing how Princes went to Taxilā:

> Once on a time, Brahmadatta, the King of Benares, had a son named Prince Brahmadatta. Now Kings of former times, though there might be a famous teacher living in their own city, often used to send their sons to foreign countries afar off to complete their education, that by this means they might learn to quell their pride and high-mindedness, and endure heat or cold, and be made acquainted with the ways of the world. So did this King. Calling his boy to him—now the lad was sixteen years old—he gave him one-soled sandals, a sunshade of leaves, and a thousand pieces of money, with these words: "My son, get you to Takkasilā, and study there."

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The boy obeyed. He bade his parents farewell, and in due course arrived at Takkasilā. There he enquired for the teacher's dwelling, and reached it at the time when the teacher had finished his lecture and was walking up and down at the door of the house. When the lad set eyes upon the teacher, he loosed his shoes, closed his sunshade, and, with a respectful greeting, stood still where he was. The teacher saw that he was weary, and welcomed the new-comer. The lad ate, and rested a little. Then he returned to the teacher, and stood respectfully by him:

"Where have you come from?" he asked.

"From Benares."

"Whose son are you?"

"I am the son of the King of Benares."

"What brings you here?"

"I come to learn," replied the lad.

"Well, have you brought a teacher's fee, or do you wish to attend on me in return for teaching you?"

"I have brought a fee with me," and with this he laid at the teacher's feet his purse of a thousand pieces.

The resident pupils attend on their teacher by day and at night they learn of him; but they who bring a fee are treated like the eldest sons in his house, and thus they learn. And this teacher, like the rest, gave schooling to the Prince on every light and lucky day. Thus the young Prince was taught.[1]

The learned Professor points out that "this extract introduces us practically to all the principal features of the education of the time". To go to Taxila is "to complete their education". The appropriate age for the University was sixteen: "The Prince of Benares is, as we have seen, sent to Takkasilā for his studies with the modest equipment given him by his own royal father of 'a pair of one-soled sandals, a sunshade of leaves and a thousand pieces of money' as his teacher's fees, of which not a single pice could he retain for his private use. Thus the Prince enters his school as a poor man, divested of all riches." A very good thing for him, and likely, as the *Jātaka* says of Princes, "to quell their pride and high-mindedness." Taxila seems to have held the place in Ancient India that Nālandā held in Middle Age India. The Professor says:

The fame of Takkasilā (Taxilā) as a seat of learning was, of course, due to that of its teachers. They are always spoken of as being "world-renowned," being authorities, specialists and experts in the subjects they professed. And it was the presence of scholars of such acknowledged excellence and widespread reputation that caused a steady movement of qualified students drawn from all classes and ranks of society towards Taxila from different and distant parts of the Indian Continent, making it the intellectual capital of the India of those days. Thus the various centres of learning in the different parts of the country became affiliated, as it were, to the educational centre, or the central University of Taxilā which exercised a kind of intellectual suzerainty over the wide world of letters in India (p. 228).

A good general idea of the education given may be gathered from casual references in the *Jātakas*, which, as the Editor, Professor E. B. Cowell says, are "full of interest as giving a vivid picture of the social life and customs of Ancient India . . . They form in fact an ever-shifting panorama of the village life such as Fa-Hien and Hiouen-Tsang saw it in the old days before the Muhammadan Conquest, when Hindū

[1] *Vishva-Bhāraṭi Quarterly*, October, 1923, p. 227.

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institutions and native rule prevailed in every Province throughout the land ".[1]

There are no less than 105 references to Taxila in these tales, shewing how it was recognised as the centre of high education; the sons of Kings, Princes, and Nobles were sent there, and paid fees; the sons of the poor also went there and paid by services, or by promises to pay later, when they beg for their fees.

Five hundred young Brāhmaṇas studied under one teacher (No. 97). This number is several times mentioned, and was evidently the number of students placed under the charge of a single teacher. The students gathered firewood (No. 71). The journey thither, 2,000 leagues from Benares, was dangerous while passing through a great forest, inhabited by ogresses, but the safe journey round the forest was twice as long as passing through it (No. 96). A pupil is beaten for stealing sweets (No. 252). Youths of the Kshaṭṭriya and Brāhmaṇa castes " came from all India to be taught the Arts " from a " world-renowned teacher "; the three Veḍas were also taught by him (No. 353). " A world-famed teacher preached the moral law to any one that he might see . . . But though they received it they kept it not (No. 356). A young Brāhmaṇa of Benares, having acquired all the liberal Arts at Takkasilā, and having attained to proficiency in archery, etc." (No. 374). The Arts taught at Takkasilā included magic spells (No. 416). As soon as a lad of Benares " came of age " his father gave him a thousand pieces and sent him to study at Takkasilā; " thither he went, and studied with a world-famed teacher," and became the chief pupil in a company of 500 youths; while the teacher was absent, the pupils were put in this lad's charge; when the teacher returned, he taught the lad " all branches of skill and learning," and " dismissed him with a great troop of followers " (No. 447). " Skill " is evidently the Arts—*shilpa*. Prince Junha of Benares, studying at Takkasilā, accidentally knocked down a man and broke his bowl. He picked up the man, who asked the price of a meal as his bowl was broken. The Prince answered that he could not then give it, but when he became King in Kāshi, the man could come and ask for it (No. 456). Students were penniless, as mentioned on p. 287. Outcastes were not admitted to the Academy, but two young Chandālas, having suffered from their birth, disguised themselves as Brāhmaṇas and went to Takkasilā, where they studied law; they went with others, invited to a meal (rice porridge), and were discovered, beaten and driven out (No. 498).

Mr. Bimala Charan Law, in his *Historical Gleanings*, has a short essay on " Taxilā as a Seat of Learning in Samskṛt and Pāli Literature ". He mentions that the King of Kosola, and Jīvaka, " the renowned physician," were students there, the first generally for education and the second for Medicine and Surgery. The three Veḍas were taught, but the *Atharva* is never mentioned in the Pāli

[1] Preface, pp. ix, x. I am using the six-volume edition, " translated from the Pāli by various hands under the Editorship of Professor E. B. Cowell," published at various dates. The numbers of the *Jāṭakas* are given, not the pages.

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Jātakas. He thinks the word *sippa (shilpa)* is used in "the comprehensive sense of learning"; but surely it is better taken in its usual meaning of Arts, as the eighteen Vijjas would cover the branches of learning, and Arts are needed to include the use of the bow, the javelin, the finding of hidden treasure, magic charms, etc. Professor Radhakumud takes the word as Arts, and considers that it covers scientific and technical education. The latter also mentions military, medical and law schools.

The last great centre of Hindū learning that I have time to mention is Nadiya. The town of Navadwipa or Nadiya, a town about 70 miles north of Calcutta on the banks of the Bhagirathi, was built in 1063, and the College appears to have been founded about the same time. The town was taken in the Muslim Invasion of 1203, but neither town nor Colleges suffered. It was a great centre of Samskṛt learning, the course of study including the Veḍas, Vedāṅgas, the six Ḍarshanas, the Pūrva and Uṭṭara Mimāmsas, Yoga and Logic.

Mr. Shishir Kumar Ghose, in his work, *Lord Gouranga*, writes:

> The one absorbing idea of all the respectable citizens was the acquisition of knowledge. The old and the young, men and women, among the higher classes, were constantly engaged in intellectual pursuits, as if there was no other business in the world. Wealth, politics, war, pleasures and amusements had no attraction for them. Fighting they abhorred as being the occupation of beasts of prey and unworthy of human beings. Gratification of the senses, they knew, debased the soul, and they had such an aversion for sensual pleasures that no liquor shop was permitted to be established in the city. It was considered disgraceful to hold office, even that of the Prime Minister of the King, an office-holder being likened to a dog.
>
> In the opinion of the citizens, man was born only to acquire knowledge, which was the end and aim of human life. The student was the only being who could claim the title of man . . .
>
> The intense devotion to learning, by the majority of the citizens of Navadwipa, gave a peculiar character to the town, distinguishing it from any other city in the world. Students thronged everywhere. They filled the market-place, the streets, the bathing-ghats and the strand. They assembled in thousands at every convenient spot to hold literary discussions. When the students walked in the street they talked on literary subjects. Literary tournaments were held every day at every ghat of the city. And so earnest were the combatants that sometimes these tournaments ended in free fights, and the defeated parties had to swim across to the other bank of the river to save themselves. Each student held a book in his left hand—that being his distinguishing badge to mark him out from others. It was his ornament, his friend and his strength, which secured for him respectful attention everywhere.
>
> In each street there were several Toles (Colleges); and each College contained, according to *The Chaiṭanya Bhagabaṭ*, hundreds and, sometimes, thousands, of students. Says Thakur Brindaban, himself a citizen, a saint, a student, and an eye-witness: "Thousands every day came to the city from all parts of India, some to begin and some to finish their education, and thousands left every day after having obtained their diplomas."

This account reminds one of the description given of Alexandria in the days of the great controversy over the internal relations of the Persons in the Christian Trinity. It was said that the controversy raged so widely that if you went into a shop to buy a piece of cloth, the shopman tried to discuss with you these relations instead of supplying you with his goods.

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It will be noticed from the dates that Hiṇḍū and Buḍḍhist schools taught side by side, and that the "Ages" are named with regard to the most famous seminaries of the time. So also in passing to the Mussalmān Period, the older educational institutions continued, except for temporary destructions, in which Buḍḍhism suffered most from the Huns, and some were entirely blotted out.

In the villages, especially in the South, the little schools continued, as we shall see later, but these perished—save for a few feeble survivals even down to our own time—with the destruction of the village governments in 1816.[1]

A wonderful feat of memory is told, which gave it the one College it lacked, one for the proper teaching of Nyāya. There was no available textbook; Nyāya was taught at Mithilā, but the Bengāli students were not allowed to make a copy of the textbook. So Vasuḍeva Sārvabhauma went to Mithilā to study Nyāya, and committed the whole textbook to memory. He then returned home and opened a College for Nyāya. At that time the College contained a youth of wonderful intellect, Nimai by name. He was destined to become the glory of Nadiya, has been called the Avaṭāra of Nadiya, known later as Chaiṭanya, or the Lord Gouranga. It is interesting to read that as late as in the year 1867, Professor Cowell visited this ancient College; he writes:

> I could not help looking at these unpretending lecture-halls with a deep interest, as I thought of the paṇḍiṭs lecturing there to generation after generation of eager, inquisitive minds. Seated on the floor with his "corona" of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which make a European's brain dizzy to think of, but whose labyrinth a trained Nadiya student will thread with unfaltering precision. I noticed during my visit middle-aged and even grey-haired men among the students.[2]

As late as 1903, Mr. Ward found there 30 Toles and 250 pupils. Each school taught a single subject.

In closing this review of the Hiṇḍū Age, I may add that, with regard to both Hiṇḍū and Buḍḍhist, it is the spirit which I would see revived, the attitude to life, not every detail of the outer rules: The veneration for learning, the taking it as a vocation, the simple life of the student, the loyalty to duty, the recognition of ḍharma. This, adapted to modern life, should be the ideal.

The Buḍḍhist Age[3]

Coming to the Buḍḍhist Period, Nālandā University at once springs up before our eyes, Nālandā, visited by the three famous Chinese travellers, Fa-Hien, travelling in India from A.D. 399 to 414; Hiouen-Tsang, from A.D. 629 to 645; I-Tsing from A.D. 673 to 693,

[1] *Lord Gouranga*, by Shishir Kumar Ghose, p. XII.

[2] *Ancient Indian Education*, by Rev. T. E. Keay, M.A., p. 63.

[3] It must be remembered that the Hiṇḍū Period ran also concurrently with the Buḍḍhist. They ran peaceably side by side.

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who lived in the monastery for ten years and gives a minute account of Buddhist observances in *A Record of the Buddhist Religion as Practised in India*, etc., A.D. 671—695 (the dates of his leaving and his return to China) by I-Tsing, translated by J. Takakusu, B.A., Ph.D., 1896.

Nālandā was situated on the bank of Gaṅgā, to the S. E. of Pāṭaliputra (now Patna), built by Ajāṭashaṭru, and N. of Rājagriha, his older capital of Magadha: Fa-Hien visited it in the fifth century before it was completed by King Bālāḍitya, about the middle of the same century, the three Kings before him having laboured at it successively, after it had been founded by Arya Ḍeva on the spot chosen by his Guru, Nāgārjuna, as noted on p. 282. Its architecture was splendid, its gardens beautiful. J. Talbhoys Wheeler says (quoted in an article on Nālandā by Rao Sāhab Krishna Rao Bhonslé, in *South Indian Research*, pp. 55 to 57, January, 1922):

> The huge monastery was a vast University. Towers, domes and pavilions stood amidst a paradise of trees, gardens and fountains . . . Ten thousand Buḍḍhist monks and novices were lodged and supplied with every necessary. All the inmates were lodged, boarded, taught and supplied with vestments without charge. They studied the sacred books of all religions. In like manner, they studied all the sciences, especially arithmetic and medicine.

This is confirmed by Hiouen-Tsang, in the translation by Stanilaus Julien, quoted in the same article:

> The richly adorned towers were arranged in regular order, the pavilions decorated with coral appeared like pointed hill-tops; the soaring domes reached to the clouds, and the pinnacles of the Temples seemed to be lost in the mist of the morning. From the windows one could see the movements of the winds and the clouds, and above their lofty roofs the sun and moon could be seen in conjunction. All around, pools of translucent water shone with the pearls of the blue lotus flowers; here and there the lovely kanaka trees hung between them. In the different courts, the houses of the monks were each four stories in height. The pavilions had pillars ornamented with dragons, and beams resplendent with all the colours of the rainbow, rafters, richly carved columns ornamented with jade and richly chiselled, and balustrades of carved open-work. The lintels of the doors were decorated with elegance, and the roofs covered with glazed tiles of brilliant colours, which multiplied themselves by reflection, and varied the effect at every moment in a thousand manners (p. 55).

Later Kings erected Vihāras outside its surrounding wall, through which only one gate gave admission. This gate was guarded by a Ḍvāra Paṇḍiṭa, who asked the would-be student some difficult question, and he had to take himself off if he could not answer. In fact, it was what would now be called a Post-Graduate University. Within were six great ranges of buildings each four stories high. The one which contained the library, said to be the largest in India, had nine stories. It had one hundred lecture rooms. He mentions in his travels many other Vihāras, where "resident priests, having chambers, have their beds, mats, food, drink, and clothes provided without stint; in all cases, this is the same".[1] In those days and later it had some 10,000 monks. It was in the fullest sense of the word a University where all religions and sciences were studied, especially arithmetic and medicine. Dr. Macdonnell, quoted by Rao Sāhab R. Krishna Rao Bhonslé, says

[1] Quoted in *Civilisation in Ancient India*, by Romesh Chandra Dutt, C.I.E., Vol. ii, p. 53, 1893.

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that in some subjects, "as Science, Phonetics, Grammar, Mathematics, Anatomy, Medicine and Law, the attainment of Indians was far in advance of what was achieved by the Greeks". Little wonder that students travelled to Nālandā from Europe, as from all parts of Asia. There was no attempt to discourage the study of the eighteen Buḍḍhist Schools, while the *Veḍas* also were taught and discussed, as said by Mr. R. C. Dutt:

> Buḍḍhism had never assumed a hostile attitude towards the parent religion of India; and the fact that the two religions existed side by side for long centuries increased their toleration of each other. In every country, Buḍḍhists and orthodox Hinḍūs lived side by side. Hinḍūs went to Buḍḍhist monasteries and universities, and Buḍḍhists learned from Brāhmaṇa Sages. The same kings favoured the followers of both systems of religion. The Gupṭa Emperors were often worshippers of Shiva and Vishṇu, but loaded Buḍḍhists and Buḍḍhist monasteries with gifts, presents and favours. One King was often a Buḍḍhist and his son an orthodox Hinḍū; and often two brothers followed or favoured the two religions without fighting. Every Court had learned men belonging to both the religions,and Vikramāḍiṭya's Court was no exception to the rule.[1]

Mr. Dutt in the book above quoted (p. 148) summarises the account given by Hiouen-Tsang of Nālandā as a seat of learning:

> Our traveller now came to the great Nālandā University, if we may call it by that name. The monks of this place, to the number of several thousands, were men of the highest ability, talent, and distinction. "The countries of India respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning till night they engage in discussion; the old and the young mutually help one another. Those who cannot discuss questions out of the *Ṭripiṭaka* are little esteemed, and are obliged to hide themselves for shame. Learned men from different cities, on this account, who desire to acquire quickly a renown in discussion, come here in multitudes to settle their doubts, and then the streams (of their wisdom) spread far and wide. For this reason some persons usurp the name (of Nālandā students) and in going to and fro receive honour in consequence."
>
> Dr. Fergusson justly remarks that what Cluny and Clairvaux were to France in the Middle Ages, Nālandā was to Central India, the depository of true learning, the centre from which it spread over to other lands.

It is noted above that medicine was much studied, and Mr. Dutt remarks that

> medicine appears to have made great progress in the Buḍḍhist Age, when hospitals were established all over the country. The great writers on Hinḍū medicine, Charaka and Sushruṭa, lived and wrote in the Buḍḍhist Age, but their works seem to have been recast in the Purānic Age (p. 123). But it was in astronomy that the most brilliant results were achieved in the Buḍḍhist Age. We have seen before that astronomical observations were made as early as the Vaiḍic Age; and that early in the Epic Age the lunar zodiac was fixed, the position of the solstitial points marked, and other phenomena carefully observed and noted (p. 119).

At Nālandā, the five great Siḍḍhānṭas were studied, and its curriculum included: Logic, Grammar, Philosophy and Metaphysics, History, Arithmetic, Geometry, Astronomy, Samskṛṭ, Pāli, Music and Ṭāṇṭrik Medicine. I mention this last, because I am inclined to think that the interest taken in the Ṭaṇṭras put a close to its splendid existence. No one can read I-Tsing's laborious and minute work without recognising that little attention was paid to the Lord Buḍḍha's perfect Ethics and his superb Philosophy. I-Tsing's account is all

[1] *Civilisation in Ancient India*, by R. C. Dutt, p. 127.

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about minute and mostly unimportant sittings, and walkings, and gestures. There is no life, no inspiration. At his time, there were only 8,000 monks there, and the great University was growing weak. Its place was taken by the "Royal University of Vikramasilā," founded by King Ḍharmapāla of Gauda, in the eighth century A.D. He gave it four groups of 27 monks, each group belonging to a separate sect. Its high wall had six gates, and each opened the way to a College, if the applicant could pass the Ḍvāra Paṇḍiṭa, who protected the gate and was the head of the College. An interesting article on the University appears in the *Vishva-Bhāraṭi Quarterly* of April, 1924, from the pen of Professor J. N. Samaddar. Mr. Phanindranath Bose says, on the authority of Lama Ṭarānātha, it stood on a precipitous hill in Magadha on the bank of Gaṅgā, in what is now known as the District of Bhagalpur. The University flourished for four centuries, and was destroyed, with those of Nālandā and Odantapuri, of which last little is known; it had 1,000 monks, and it is said that many students came to it from all parts of India. These three Universities perished in the Muslim Invasion of 1199, and Mr. Samaddar remarks, in the article above quoted (p.62), that by the destruction of these three Buḍḍhist seats of learning, "Buḍḍhism received a blow from which it has never been able to recover". And the monastery of Jāgaddala, founded by King Rāmapāla, King of Bengal and Magadha, 1084 to 1130, in his new capital, Rāmāvaṭi, at the beginning of the twelfth century in Northern Bengal, became a centre of culture in Bengal, but only lived for a century, wiped out by the Muslim Invasion in 1203. Then also perished the University of Karṭayā. Tolerance is shown in the various Universities; in Ṭāmralipli, at the mouth of the Hugli, there were twenty-two Vihāras and hostels for students, and these were filled by Brāhmaṇas and Buḍḍhists.

The Muhammadan Age

When we turn from the Hinḍū and Buḍḍhist Temples of Learning to the Muhammadan work for and influence on Education in India, we must remember the splendid record of Islām in Arabia, its birthplace, its great University at Baghdad—destroyed by the same White Huns who devastated Taxilā—the University that created Moorish Learning, and sent the torch of Science in the hands of the Moors to Spain. The Huns were enemies of all learning and of all culture, and almost succeeded in murdering the young civilisation of Europe, slowly rising since the decay of Greece and the fall of the Roman Empire. It is well known that the great Prophet of Arabia set the ink of the scholar above the blood of the martyr, and that Ali, His beloved son-in-law, was the strong patron of learning.

The early raids from the North, which devastated, were succeeded by invaders who came to stay and who used discretion in their destruction. Even the fierce raider, Mahmūd of Ghazni (A.D. 1000-26), fostered education in his own country, but he was a fanatical hater of images, and much of his destruction of schools was probably due to the fact that they were usually attached to Temples. [The great authority

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on Muslim Education in India is Narendranath Law, whose *Promotion of Learning in India during Muhammadan Rule (by Muhammadans)* is a splendid monograph, and may be taken as authoritative. For his learning, the fact that he was a Premchand Roychand Scholar may be taken as a guarantee. It was published in 1916.] It is customary for every Masjid to have an elementary school attached to it, the Maktab, but the Muslim College is the Madrasah. Sultān Mahmūd had a University in Ghazni, with a fine library and museum, and it was rendered famous by the presence of the poet Firdausi, and his Court was crowded with learned men. But he was only known in India as a raider of great ferocity. Muhammad Ghori, of the House which overthrew that of Ghazni, was the first to settle in Delhi (1192), and it became a resort of learned men. It was his lieutenant who destroyed Vikramasilā, leaving not "a single scholar alive" (p. 20), and other great seats of learning shared its fate. His name, Bakhtiyār Khilji, remains for ever infamous. A Sultānā Raziyah was a patron of learning, following the example of her father Altamash, who built a Muslim College at Delhi between 1210 and 1236. Amid changes of dynasties and wars, learned men shone out from time to time, like Sultān Fīrūz (1351—1388), a scholar himself and a patron of learning. He brought two Ashoka pillars to Delhi instead of destroying them—a mark of grace, shewing a welcome taste for Art. He says of himself:

> Among the gifts which God has bestowed upon me, His humble servant, was a desire to erect public buildings. So I built many Masjids, Colleges and Monasteries, that the learned and the elders, the devout and the holy, might worship God in these edifices and aid the kind builder by their prayers. The digging of canals, the planting of trees, and the endowing with lands are in accordance with the directions of the Law (p. 57).

He also repaired buildings that had fallen into decay, like the Jami Masjid of old Delhi. He built at Firūzābād the Firūz-Shāhi Madrasah, of which Mr. N. Law writes:

> The Madrasah was a very commodious building embellished with lofty domes and situated in an extensive garden adorned with alleys and avenues, and all that human art combined with nature could contribute to make the place fit for meditation. An adjacent tank mirrored in its shiny and placid breast the high and massive house of study standing on its brink. What a charming sight was it when the Madrasah hummed with hundreds of busy students, walking its clean and smooth floors, diverting themselves on the side of the tank, or listening in attentive masses to the learned lectures of the professors from their respective seats!
>
> Of the learned men to whom the responsible task of educating the young alumni of the college was entrusted, we hear only of two. There was Maulana Jalaluddin Rumi, the renowned master of many subjects, who used to lecture on Theology, explain to the students the Fiqh (Jurisprudence) and the commentaries on the *Quran*, and teach them the time-honoured traditions. The other professor was a great religious teacher, and had hailed from Samarqand.
>
> Both the students and the professors had to reside within the College, and so there were the facilities that a constant communion among the students themselves as well as between the tutors and the taught could afford. The College was not, as can already be anticipated, a place for exclusively secular studies only, but in it was also carefully looked after the spiritual well-being of the students. There was a big Masjid attached thereto, in which the five compulsory as well as extra prayers were regularly said, the former being performed in gatherings conducted by the Sūfis, who at other times remained engaged in counting beads and praying for the well-being of the Sultān.

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The Hafizes (those who learnt by heart the *Qurān*) had to recite the whole *Qurān* and pray for the Emperor and all the Mussalmāns.

There were separate apartments in the College for the reception and accommodation of the travellers who, attracted by its reputation, paid it visits from distant countries.

The College was also noted for bounty and charity to the poor and the needy, for in its Masjid they received the help they wanted.

There was a suitable provision for the bestowal of stipends and scholarships upon the successful students, and over and above these, every inmate of the Madrasah, be he a student, professor or traveller lodging there, received a fixed daily allowance for his maintenance. All these expenses were defrayed out of the State endowments as well as, in this particular case, out of the sums of money that were set apart by the State for being given in charity to contribute to the well-being of the Emperor.

Where is now this Madrasah, the glory of its age, with which the Colleges of Delhi, though famous, could never, according to Barni, stand in rivalry? It is now buried, along with its beauty and grandeur, its students and professors, its Masjid and all, in the deep abyss of Time. (*Loc. cit.*, pp. 60 to 63.)

Another was the beautiful Qudam Sharīf, of which we are given a most attractive picture. It was raised to the memory of his son. Among the greatest merits of this Sultān must be noted his avoidance of persecution. He appointed Hinḍūs to important offices, restored to his kingdom a Hinḍū Rājā he had conquered, and when a fine library of 1,300 books was found in a Hinḍū Temple, he ordered that some learned Hinḍūs should be sent there for translating a few books (pp. 64, 65).

Sultān Sikandar (1488—1518) was another who attracted many learned men to his Court from Arabia, Persia and Bokhārā, as well as from India (p. 77), and it is noted that in his reign Hinḍūs began to study Persian (p. 75), and Professor Blockman is quoted who remarked that this study began in the sixteenth century and "that before another century had elapsed they had fully come up to the Muhammadans in point of literary acquirements" (pp. 75, 76, Note). He also gives the following interesting note from Keene:

The name Urdū is of Turkish origin and means literally "camp". But the Mughals of India restricted its use to the precincts of the Imperial camp, so that Urdū-i-Mu'allā (high camp) came to be a synonymn for new Delhi after Shāh Jahān had made it his permanent capital. The classical languages of Arabia and Persia were exclusively devoted to uses of State and religion; the Hinḍūs cherished their Samskṛt and Hindi for their own purposes of business or worship; while the Emperor and his Mughal courtiers kept their Turkish speech as a means of free intercourse in private life. Out of such elements was the rich and growing language of Hindustan formed, and it was yearly becoming more widely spread.—Keene's *Mughal Empire*, Note, p. 76.

Mr. Law notes that many small Muslim Kingdoms sprang up all over India, each making its own contribution to the general progress of Islāmic learning in the country (pp. 80 to 113). He mentions ten of these. A Ruler of the Bahmani Kingdom, Mahmūd Shāh, was a great patron of letters, and founded a Madrasah in the Deccan in 1378 for the education of orphans, feeding and lodging them, and providing learned professors for their training. He also started many schools and endowed them amply. The famous poet, Hāfiz, was invited to his Court, and started for it, but was beaten back by a storm. Another ruler, Firūz, not only went to lectures on botany, geometry and logic,

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but he sent ships annually to different countries to invite learned men to his Court. He also built an observatory. A Minister of a later Sultān built at Bīdar a College which became famous. Our writer quotes Meadows Taylor as saying:

> The noble College of Mahmūd Gāwān, in the city of Bīdar, was perhaps the grandest completed work of the period. It consisted of a spacious square with arches all round it, of two storeys, divided into convenient rooms. The minarets at each corner of the front were upwards of 100 feet high, and also the front itself, covered with enamel tiles, on which were flowers on blue, yellow and red grounds and sentences of the *Qurān* in large kūfic letters, the effect of which was at once chaste and superb. (Note from Meadows Taylor, pp. 67, 68.)

Bījāpūr—perhaps Vidyāpur—had a College in Hindū times, and Mr. Law remarks:

> The College building, made of granite, is very extensive and the most venerable in Bījāpūr, consisting of an oblong, set out with rows. It is three-storied, and is still wonderfully perfect, though necessarily out of repair.
>
> With the disappearance of Hindū sovereignty Bījāpūr did not cease to be a centre of learning. The Muhammadans took the place of the Hindūs and kept up its literary reputation (p. 92).

A part of the royal Adi Shāhī Library is still to be found at Bījāpūr in the Asāri Mahal. Mr. Fergusson tells us:

> Some of its books are curious and interesting to any one acquainted with Arabic and Persian literature. All the most valuable manuscripts were, it is said, taken away by Aurangzib in cart-loads, and what remain are literally only a remnant, but a precious one to the persons in charge of the building, who show them with a mournful pride and regret (p. 94).

The King of Ahmednagar was fond of single-stick, it seems, so all "men, both high and low, began to copy the Prince, and instead of Colleges, as is usual in Muhammadan cities, schools for single-sword and wrestling were established in all quarters of the city" (p. 95).

The fine Chaliār Minār and its Masjid in Haiderabad Government with the minarets containing rooms for professors and students "is one of the most splendid buildings in the city, and a brilliant specimen of Saracenic architecture. It was built by Muhammad Qulī Qutb Shah, who founded many other Colleges and Schools, while there were Primary Schools in the houses of the masters" (pp. 95, 96).

Among these smaller Kingdoms Jaunpur stood high and became "a great seat of learning under its famous King Ibrāhīm Sharqī, and it is said that during his reign the Court far outshone that of Delhi, and was the resort of the learned men of the East" (p. 100). His daughter-in-law built a Masjid, a College and a Monastery, giving stipends to professors and students. It had hundreds of Madrasahs and Masjids, stipends being given to teachers and students "that they might devote themselves to learning, in complete freedom from material needs and anxieties. Both literature and the arts were followed" (pp. 101 to 104). It is sad that in so many of these Kingdoms and in Bengal these Madrasahs have almost vanished, though it was Muhammadans who had the *Bhāgavata Purana* and part of the *Mahābhārata* translated into Bengāli (pp. 109 to 110).

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Of the Mughals, Bābar himself was very learned, but Mr. Law does not give any details of his aid to education. Hūmayūn was fond of study and conversation, but apparently did not follow the great traditions of past Muslim Rulers.

Akbar (1566 to 1605) was remarkable for his love of learning and his Ibādat Khānā, with its four halls in Fatehpur Sīkrī where "Sūfis, doctors, preachers, lawyers, Sunnis, Shī'as, Brāhmaṇas, Jains, Buḍḍhists, Charbākas, Christians, Jews, Zoroastrians and learned men of every belief" argued on "profound points of science, the curiosities of history, the wonders of nature" (pp. 144, 145). Many parts of the *Mahābhāraṭa*, the *Rāmāyaṇa*, the *Atharva Veḍa*, the *Līlāvaṭī* and many other books were translated into Persian. Akbar collected books assiduously, and Faizi's library of 4,600 volumes passed to the Emperor on his death. He introduced an improved system of education, and Hinḍūs and Mussalmāns studied in the same schools. Mr. Law says:

> The sciences were taught in the following order: morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physics, logic, natural philosophy, abstract mathematics, divinity and history (pp. 161, 162).

Great men and nobles also did much for education. Jehangir kept up the traditions of his father, repairing Madrasahs which had fallen into disuse. Agra, which had become a seat of learning during Akbar's reign, continued to attract both professors and craftsmen, and the progress in Arts and Crafts was remarkable—music, painting as well as architecture lent beauty to life. Shāh Jahān was more devoted to the last splendid Art than to education in general. But he founded an Imperial College to the south of the Jāmi Masjid; it had fallen into ruins before the Sepoy War, and was levelled with the ground soon afterwards (p. 181). It is startling to find Bernier speaking of the "profound ignorance" in Hindustan, and asking "how is it possible there should be academies and Colleges"? (p. 180) and so on. Strange, what profound ignorance a European traveller could show of the deeper side of a country new to him.

The Impact of Europe

When the East India Company made its way in its early days, it did not trouble itself about education, except so far as it needed clerks and accountants. These it obtained from the village schools, for although these did not make much mark in history except by the prosperity they ensured to the country, their disappearance meant the descent of the night of ignorance over the land. In the huge number of inscriptions collected by the Madras Government we find many lists of village officials and servants. Among these the village schoolmaster—or the Temple priest acting as schoolmaster in small villages—appears. Mr. John Matthai writes:

> It is obvious that when the British took possession of the country, in the different Provinces they found that, though in most parts of the country except Western and Central India, there existed a widespread system of National Education, so far as they could trace, the position of the schoolmaster had in many cases changed from that of a village servant with a defined position in the community into that of a casual worker—

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honoured in the village by reason of his sacred calling, but not sufficiently identified with the village to hold his ancient place on the village staff. This statement is true in the main, but nevertheless there were various traces left which pointed to the original connection of the schoolmaster with the village economy.[1]

In the evidence given before the two Houses of Parliament in March and April, 1813, Sir Thomas Munro mentioned, as one of the reasons why England might gain in her contact with India, was "schools established in every village for teaching, reading, writing and arithmetic".[2]

In a despatch from the Court of Directors of the East India Company, dated June 3, 1814, the following passage occurs, referring to village communities and their schools:

> This venerable and benevolent institution of the Hindūs is represented to have withstood the shock of revolutions, and to its operation is ascribed the general intelligence of the natives as scribes and accountants. We are so strongly persuaded of its great utility that we are desirous you should take early measures to inform yourselves of its present state and that you will report to us the result of your enquiries, affording in the meantime the protection of Government to the village teachers in all their just rights and immunities, and marking, by some favourable distinction, any individual amongst them who may be recommended by superior merit or acquirements; for, humble as their situation may appear, if judged by a comparison with any corresponding character in this country, we understand those village teachers are held in great veneration throughout India.[3]

The destruction of the village system in 1816 in Madras, left the schools uncared for; the imposition of rent on cultivators who had had their share in the land of the village community, made them poorer, and the schoolmaster, no longer provided for, disappeared. These "pial schools" are still occasionally to be met with. In Adam's Reports in which appear the results of an enquiry in the Bengal Presidency, 1835-1838, Mr. Adams took typical Districts, not the whole Presidency, and found, in addition to the Toles and Madrasahs, pâthashâlas and maktabs. The first were found in "all the large villages as in the towns . . . The age of the scholars was from about five or six to sixteen. The curriculum included reading, writing the composition of letters, and elementary arithmetic and accounts, either commercial, or agricultural or both."[4] Mr. Ward gives a similar account. With regard to Muhammadan education, it went down rapidly. *The Quinquennial Review* for 1907-1912 reports that in 1912 there were 1,446 Arabic and Persian schools (Madrasahs) and 8,288 Qurān schools (Maktabs) as against 2,051 and 10,504 in 1907.

It was natural that a foreign merchants' trading company, intent on gains, should not trouble itself about the education of the people of the country, except for their own purposes. The enquiry of 1814 was due to the fact that the renewal of their Charter by Parliament was conditioned by their setting aside a lakh for educational purposes. They wanted, however, English-speaking subordinate officials merely,

[1] *Village Administration in British India*, quoted in *Lectures on Political Science*, by Annie Besant, 1919, pp. 95, 96.

[2] *Ibid.*, p. 96. See Note D, appended to James Mill's *History of British India*, vol. I, p. 371.

[3] *Ibid*, pp. 96, 97. See *Loc. cit.*, chap. II, para 5, p. 43.

[4] *Ancient Indian Education*, by Rev. F. E. Keay, pp. 145, 146.

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and did nothing for the languages of the country. Deprived of all the support given by Hindū and Muslim Courts, higher education in Samskṛt, Arabic, Persian and Hindi languished, and the loss of common land starved popular education to death. Nothing changes the state of a Nation so rapidly as the education or non-education of two or three generations. When Sir Charles Wood in 1854 introduced, and Government patronised, English-speaking schools, the masses of the people rapidly sank into ignorance. Education, in every country, must be given to the masses in their own tongue. The want of it has made India admittedly the most ignorant country in the civilised World. There is a stratum of highly educated people, and huge masses of uneducated.

Matters are, however, improving, and the Indian languages are at last beginning to come into their own.

The fundamental reform needed in the schools is the teaching of all subjects in the mother-tongue, and English as a second language in the Middle and High Schools, *modern* English, largely taught by conversation, by much reading aloud of interesting books, stories, and short recitations. Indian history, written by Indians, must be studied, to arouse and cultivate civic emotion and broad-minded patriotism. The study of literature belongs properly to the Universities, is the material of culture rather than of education.

To restore the village community with the village school, the village industries, a right system of land-holding and, where necessary, irrigation—these are tasks for Rulers and the Statesmen. But the work of a University is to prepare the young men and women of the Nation to take up these heavy duties, these mighty tasks, demanding noble character, trained brain, and loving, well-disciplined heart, and stalwart active body.

Precious to you, young men and women who are students here, should be these brief years of preparation, for if they are wasted, life will bring you no other opportunity such as you now enjoy.

Before some of you to-day the door into a wider life is opened; you step over the threshold of youth into manhood and womanhood, with its duties, its burdens, its joys, its freedom to achieve and to serve. Never forget that Life can only be nobly inspired and rightly lived if you take it bravely, gallantly, as a splendid Adventure, in which you are setting out into an unknown country, to face many a danger, to meet many a joy, to find many a comrade, to win and to lose many a battle. Consecrate yourselves to-day, my young brothers and sisters, to the Service of God and Man, and you will find that both are one; that in you will show forth in His strength, in His wisdom, in His love, the Inner Ruler Immortal, and that in serving man you shall see in each you help the Hidden God, till all the world shall become radiant with the Divine Beauty, and weakness shall turn to strength, sorrow shall turn to joy, for Brahman is Bliss, and ṬAṬ ṬWAM ASI.

Annie Besant

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wealth, of course, all the commodities and services which are of value to the community. Most thinking people are agreed that the present position is unsatisfactory. That is putting it mildly. We all know in our hearts that in many directions things are intolerable. The position of some members of society is manifestly so inequitable, contrasted with that of others, that our very civilisation stands in jeopardy until a juster system prevails. But fortunately, there is an ever growing number of people whose conscience refuses to allow them to continue to assent to the present state of affairs. To-day, in nearly every country we are surrounded by unemployment and are constantly confronted by strikes and rumours of strikes. There are hundreds of thousands who cannot even strike. There is inequality of opportunity and inequitable reward for work, achievement and ability. Starvation and luxury stand face to face.

The old order then must go. But what of the new? Is it possible just yet to gain any idea of what kind of better system we may anticipate? It would be comparatively simple to devise on paper a scheme of social and industrial organisation which theoretically might be expected to work—and there would be nothing more futile. It has been a common mistake with social reformers that they have tried to settle details before main principles were in any way clearly established. The new era, we may presume, will settle its own details.

But while refusing to be drawn into the mistake of producing a ready-made system into which we think the new age ought to be willing to fit itself, we may yet for our own guidance consider some of the basic principles which may help us to give direction to our present efforts.

The first of such general principles, we may suggest, is a willingness to co-operate with others. The note of the fifth sub-race is analytical, competitive. That of the sixth sub-race, we are told, is to be synthetic, communal.

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The whole tendency of the recent past has been an intense, a ruthless competition. "Let the best man win and the devil take the hindmost" has been the motto. A man has been judged to have been successful in life according as he has managed to secure for his own enjoyment the greatest possible amount of this world's goods. Competition leads to strife and strife culminates in a world war. But one good result of the war has been that from it many people have definitely learnt the lesson of co-operation; so that one meets now on every hand a spirit of fellowship which is foreign to the usual spirit of "before the war" and is the indication of a new tide in the affairs of men. The future lies hidden from us, but of it we can say with certainty at least this, that the spirit of co-operation will supplant the spirit of competition.

What is Co-operation? It is not an easy question to answer. It is no new thing, this desire of man to work together with rather than against his fellows. After all, very many of our activities already rest on a foundation of co-operative effort. Perhaps we are not wrong if we say that civilisation, even at its present stage, absolutely demands for its stability a great measure of mutual assistance and support. It is with regard to the *amount* of co-operation which people consider necessary and reasonable that there are the greatest differences of opinion. As a merely theoretical proposition, most of us probably agree that combination is most desirable and we trot out the fable of the bundle of sticks in support of such arguments. When it actually comes to putting the idea into practice, however, we like to remember the great things which have been achieved by individual effort, the value of personal initiative and enterprise, and on the other hand the possibility of inefficiency and friction where too many cooks insist on stirring the broth.

And it must be admitted that there is some reason for this latter view. If we were asked to point to the most efficient

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and satisfactory concerns in the world to-day, those which were giving the best public service at the lowest cost, how many undertakings could be included which rely on what is generally understood by democratic control?

In England, the word "co-operative" has practically been appropriated to a special type of business, run in the interests of the customers who provide the capital. It arose out of the teachings of Robert Owen and his disciples and is now nearly a century old. The objects at first covered practically the whole range of human necessity and human effort, a programme as complete as that which was adopted later by Socialism, and which included education and agriculture. The earliest co-operative societies were thoroughly altruistic, but commercially they were a failure. Then Lancashire devised a method of keeping shop which could be made to pay, and the first Society which began business at Rochdale in 1844 gave its name to a form of co-operation which, from humble beginnings, soon rose to great commercial prosperity. The "Co-op" has for many years occupied a recognised position in the industrial towns of England and Scotland, particularly in the North and the Midlands. The "Movement," as it is called with pride by its supporters, has done great things. It has checked profiteering and encouraged thrift; in its own way it has doubtless benefited millions of people. And yet some of us may feel that in the things which matter most the co-operative stores movement must be accounted to have failed. Some of us may feel that no amount of shop success is an adequate substitute for the great programme of social and educational reform which Robert Owen and his friends set before themselves and with which the early stores set out. The trade of the movement has grown phenomenally, but so has the trade of Oxford Street. It is a great business success, but we seem nearly as far as ever from that co-operative commonwealth of which the pioneers

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dreamed and about which speakers still declaim. If the co-operative movement is going ahead, so is competitive enterprise. As things are going on now, are we really getting any nearer to the establishment of universal co-operation and the era of brotherhood in social economics?

Other and deadly criticisms can be made. The movement, to begin with, leaves untouched a great section on the lowest rung of all of the social ladder; but it is just amongst that lowest section where relief is needed most, and no system can be accounted satisfactory which leaves the submerged tenth still submerged. Again the strikes within the movement on the part of its employees would seem to indicate that, internally also, all is not well. However, our object is not to criticise others but to examine their methods in order that we may improve on them if possible.[1]

The fact of the matter is that the Co-operative Stores movement, as we know it, represents but a very limited kind of joint effort. It may be co-operative, but it is very far from being communal. Till quite recently it was openly boasted that the Stores movement was a class movement and such it undoubtedly is. It serves a particular class of the community and it gives to that class a particular kind of service. Beyond that it seems now to have no great desire to go. Hardly in theory, certainly not in practice, does it envisage the necessities of the community as a whole. But surely it is just that which must be done by any system which is to be worthy of the new age.

[1] To review the position of the co-operative movement in all the different countries of the world would require a volume, and the interested reader is referred to the many works on the subject by Sir Horace Plunkett, Henry Wolff, and many others. There have been great and beneficial achievements in most countries. These fall largely under the headings of agriculture and credit banking, but speaking generally the progress and success of co-operative methods almost everywhere have been great. The views expressed above refer only to the "Stores" movement in Britain and even so are not intended in any sense of disparagement of the really fine results which have been achieved. These results, however, are incomplete. We begin to see the limitations under which the movement suffers and to realise that a great deal of "co-operation" is still but organised individualism.

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"Well, if we are to consider the whole community," says another, "what about Socialism?" For ourselves, we feel we have reached the stage where we should be glad if someone would kindly tell us "What is Socialism?" Do any of us really feel that socialism has yet put forward any system which is both sound in its general principles and at the same time practicable in its details?

This brings us to our main point; namely, that the system of the future has not yet been invented. That remains to be done; or perhaps it would be better to say, to be evolved. Evolution, unlike revolution, conveys the idea of building, with the materials which we have inherited from the past, a structure which shall meet the needs of the future. Complete and radical change there must be, *ex hypothesi*. Can a new civilisation be evolved from what we have already, so that what is good may be preserved and what is evil may be transcended?

During recent years the word "Guild" has been revived to give expression to certain ideas which are considered by some people to be fundamental to industrial reform and which, collectively, do seem to hold out greater hopes of success than anything else which has yet been put forward. The National Guilds League was formed to bring together reformers of this school and they evolved in theory a form of industrial organisation which it was considered ought to work out successfully in practice. Building and other operative guilds were started and began business. There were many initial difficulties, which seemed at first to have been successfully surmounted and then, somewhat suddenly, these guilds, or most of them, collapsed.

The National Guilds League, itself but a propagandist body, has split up into various sections and a movement which began with great promise seems rather suddenly to have been brought up short.

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The ideas of these guildsmen, however, deserve careful examination. As already said, they seem to come nearer to a sound basis of reconstruction than anything which had previously been put forward. If the first efforts have not been successful, it may be that it is in the method of applying these principles that mistakes have been made, rather than in the principles themselves. Among the more important of the guild suggestions are these:

1. Production (work generally) must be carried out as *service* for the community and not for private gain.

2. Self-determination in industry. Each branch of industry should manage its own affairs, it being held that it is the people who are actually engaged in doing the work who are the best qualified to say how it can be done.

3. The principle of the continuous wage. That all workers, and not only those in the higher grades, should be paid during unemployment, sickness, and when on holiday. Further, that matters should be so arranged that each branch of industry should carry its own unemployed when trade is slack.

Originally, some of the ideas of modern guildsmen were derived from the operative guilds of the Middle Ages, but there the connexion with the older guilds may be said to end. The mediæval guilds varied much amongst themselves and were frequently close corporations of an extremely undemocratic nature. Nor can it be said of many of them that they existed primarily for the service of the community. They were more in the nature of trade associations for the protection of their members, who sometimes were only the merchants and master craftsmen. Nevertheless, some of the principles of mediæval craftsmanship have found an echo in the heart of the modern guildsmen, such as the idea of the just price, reliability of workmanship and an organised system of apprenticeship. The guild, as proposed, at any rate embodies that principle of co-operative

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effort which we have already suggested will be a distinguishing feature of the new age, and its note of service instead of profit may well stand as another such characteristic. That is fundamentally theosophical at any rate.

If the three basic principles enumerated above are inherently sound, we must ask ourselves why they have failed in practice the first time they have been applied to modern industry? On examination we may feel that the reasons for failure are due, not to what is novel in these ideas, but rather to the old and the outworn elements with which it has been sought to incorporate them. The new cloth has not been capable of assimilation by the old garment and the rent has been made worse. It does not follow that the fault lies with the new cloth. Modern guildsmen seem to have set up two fetishes for themselves and the worship of these gods—gods which some people esteem to be false—has wrecked undertakings which otherwise might well have been crowned with success. The first of these is that over-developed sense of democracy which is fashionable to-day in certain quarters; which imagines that every question can and should be settled by a show of hands. How far democracy is workable at the present stage of the world's history is a question too big for discussion here; or whether the *demos* of the present day really knows the things which belong to its place. But we recall the words of Mrs. Besant, that if you take ignorance and multiply it by a million, you do not thereby convert it into wisdom. At any rate, in business, decisions have to be taken quickly. Some are born to lead and others to follow, and there is no necessity to deplore what is natural so long as the strong are willing to serve the weak instead of to exploit them. Self-determination does not necessarily mean mob rule.

The second object of worship is the Trade Union. The fabric of the new guilds was to be erected on trade union

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foundations and not only so, but in a rigid and complicated manner. Neither is it our business to discuss the value of the trade union and the usefulness or otherwise of its methods. But the strike weapon pressed mercilessly to an extreme makes many people think that it is part of that system which we are so rapidly outgrowing and which we neither are able nor desirous of carrying over into the future. If this is so, to graft the new guild on to the old trade union was to pour new wine into old bottles with a vengeance.

Does the guild as such then stand condemned? Some of us think not, in fact we see in the general idea the most hopeful promise so far of a new industrial and social fabric; of a system which, if it does not promise at once a new heaven and a new earth for everybody, at any rate does rule out the insupportable features of the old bad methods, and makes provision for the ideals of service and mutual help, for self expression, and sound craftsmanship.

There does seem something essentially sound and right in the main guild ideas, which perhaps can be shortly expressed as Service, Self-determination and Justice. These surely, are deeper things than trades unions and details of election and voting. Nor need we at this stage be too precise in our notions of what a guild is or should be. "Guild" is a convenient word, but at present it does not stand for anything which exists yet in any very definite sense. For us it need not mean either the guild of the Middle Ages or the exact form of guild advocated by a certain school of modern students of economics who call themselves guildsmen. At the moment the early stages of a new movement are being trodden by a few pioneers, but in the main the guild of the future has still to be brought down from the world of ideas to that which we are pleased to call the world of practical politics.

Richard Colenutt

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HOW MUCH OWEST THOU?

By EMU ALPHA

(Continued from p. 162)

IV. TO MEN

THE fourth of the Sacrifices is to men, and in our microcosm that means our fellows in the T.S. In the macrocosm of the world the debt is to be paid by hospitality. How can we pay it in the Society? Well, I think first by making our Lodges home-like, not in the physical sense of providing material comforts, but in the supplying of that atmosphere which shall make the members realise their unity. A Lodge where the members come more or less (generally less), punctually, at stated times to hear a lecture, or a reading from some book, to which they listen in a semi-somnolent condition, and punctuate with sighs, snorts and even snores, and from which they vanish as quickly as possible as soon as the last words are uttered, is not doing much towards paying its debt of hospitality. That Lodge is doing its duty whose members come early and welcome one another, listen sympathetically to the programme whatever it may be with a view to helping the speaker or reader, and helping the words to have their due effect on someone else even if personally uninterested. The members of such a Lodge will discuss difficult points in a

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friendly and uncritical spirit, and when the meeting is over will remain for a few minutes of brotherly conversation, which shall make new members feel that they have a share in the interests of the Lodge, shy ones lose their nervousness and show themselves at their best, and weary harassed ones go away with the strain relieved by the kindly atmosphere. We have been hearing a great deal about Brotherhood lately and some of us have been going out of our way to be brotherly to very distant neighbours. That is good, but not if it makes us forget to be brotherly to our brothers; not if, as in one Lodge I know, the most unbrotherly member of the Lodge is the foremost in the campaign. Charity begins at home, and though of course it should not stay there, yet it will not flourish unless its roots in the home are well tended.

V. To Animals

Just as in the beginning, when we compared this microcosm of the Society to the Macrocosm of the world, we did not go so high as the Ḍevas, so we shall not go so low as the animals. They are our younger brothers on the larger scale, and here we consider those who are our younger brothers on the smaller scale that we have chosen for our present purpose.

But yet a few words on behalf of those younger brothers in the broader sense will not be out of place. Surely members of a Society whose foundation is Brotherhood should try to do what they can for these helpless children of our great Father. Does it not seem strange, that, in a country where religion holds so prominent a place in life, and where that religion lays down consideration for animals as a *daily* duty, that animals should be, on the whole, worse treated than in any other part of the world? Dogs, horses, bullocks, kicked, starved,

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overworked, underfed, and even cows, that are supposed to be reverenced, treated in a way that one would think self-interest would forbid, even if no thought of humanity came into the question. When will the desire of service be so strong in us that we shall render service every day "even to animals and plants"? How many Members of the Order of the Star in the East do anything to help the Animal Protection Society, which works under its auspices?

For most of us, our younger brothers in this microcosm are the people we meet every day who are not in the Society. They may be as good as we are, true, and they may be a great deal better, for if they are living well by the light they have, they may well make us ashamed, who do so little with our greater opportunities. And of course, we all know, that the Masters do not confine their attention to those who occasionally write F.T.S. after their names. They watch for the lighting of the candle that shows that one more face has been turned homewards, and that one more soul is seeking the way of service, and then their help is ready. But it may be that that candle is lighted in the neighbourhood of a T. S. Lodge, and indeed, if that Lodge is doing its duty, what more likely place could there be? And then the Masters have a claim on us to act as channels for their help. And that help may not at first be what anyone could call strictly Theosophical. The newly awakened soul is timid and sensitive, and any attempt to touch upon the hardly realised ideal will cause it to shrink away and become unresponsive. What it needs is an atmosphere, which it feels to be congenial, though it may not in the least know why it is so; a sympathy which it feels can be relied on in all its interests, however mundane or even frivolous; and this is what we have to supply. It is not easy. If our foundations are not deeply laid, if our roots have not firm hold of their ground, we shall be carried away by the flood of everyday affairs, and shall lose our own grasp of the real instead of helping our neighbour to

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gain it. It is only when we are "rooted and grounded in love" that we can show to all

A thoughtful love,
Through constant watching, wise
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart, at leisure from itself,
To soothe and sympathise.

Perhaps you are one of those unfortunate people who are so shut up in themselves—not selfish or self-centred, but reserved, shy, awkward—that they find it difficult to make advances, or to offer help, difficult to make acquaintances, almost impossible to make friends. What can you do? The best way is to borrow a maxim from the great prophet of Islām, and smile. "To smile into a brother's face is charity" he said and it is a form of charity that the poorest of us can practise, and if you cannot smile into the face of your grown-up brother, you can at least smile at the children: and the children will smile back, and your own life will be so much the brighter for that smile that you will be more ready to try it again. Test your progress in the payment of this debt by the way the children behave when they see you coming if they look up and smile, you are getting on, but if they stop their playing and steal away, you have still much to learn.

VI. To Theosophy

This then is the last of the debts which we owe, to Theosophy. When we consider it from this point of view, but how much more can we add from our own personal experience, of benefits received. Not only in the past do we find these benefits, but in the present, an ever increasing number, and we expect a continuance of them in the future. Expect, I said, but some of us do more than expect, we demand,

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and are injured when there is a delay in granting our requests. How many there are who consider that it is the duty of the Society to provide them with a sort of comfortable club with a library and easy chairs, where they can spend their evenings and Sundays. And the library is not to be exclusively Theosophical, either, it must at least spare its frequenters the expense of buying a daily paper, providing them with two or three of differing shades of opinion . . . and if you are misguided enough to have daily papers in your Lodge reading-rooms, even *New India*, just watch and see how many people come and read those and then go away, without looking at anything else. "But something else might catch their eye some day," says some tender-hearted person. No, that sort of person cannot see anything else so long as a newspaper is in sight, and he takes up the space that might be filled by someone who would read something else.

And then we expect the T.S. to provide us with entertainment in the form of lectures, and very often we have not the courtesy to give the lecturer a respectful hearing, especially if he is one of our own members; and when the subject or the lecturer is not very interesting we stay away, and when we are asked to contribute something ourselves, we are too busy. We always stay away from the business meetings of the Lodge, and grumble for the rest of the year because things are not done differently.

Well, what do we owe to Theosophy for all these things? Annual dues first, and how many defaulters are shown in every Annual Report.

Then Lodge dues, and these usually amount to about an anna a week but in this case the amount named is generally a minimum, and it is up to those who can afford it to pay more. They generally do, in fact they sometimes make the mistake of shouldering the whole burden, forgetting that what we get for nothing we usually value at exactly the same

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price, and that it is no true kindness to allow the other members to shirk their responsibilities. There are always other ways in which they can help.

Another very important item is the calls that are made upon us from time to time for funds for one thing and another. Now there are two ways in which calls like these can be met. One, quite a good one as far as the object concerned goes, that the wealthy members should give what is needed, and the rest do nothing. The other, a far better one, is that everybody should do his share, and this is where some of the poorer members begin to feel despondent. But in every Lodge, where every member is contributing to the Lodge funds to the best of his ability, there would generally be some surplus which might be utilised for such calls as this. It may be that the Lodge has some project in view to which all these funds are dedicated. Well and good. Any such project is a stimulus to endeavour and helps to keep up the interest. But, just as self-denial is good for individuals, so it is good for the Lodge, and to defer the purpose for a little in order to help the larger body of which we are a part will bring a reward out of all proportion to the delay in the accomplishment of the more selfish purpose. Calls from the outer world too may be met in this way, famine funds, earthquake funds, relief funds of all kinds, giving every member the feeling that he is helping, and leaving those able to help more largely to do so in other ways.

And last, but greatest of all, there are the calls which our President makes from time to time for funds to support some project which she has at heart. How are these to be met? Everyone will agree that these can only be met adequately by personal sacrifice, by personal self-denial; and surely when we think of what she has done for us in the years of her Presidentship, we must feel that anything we can do

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for her is only our bounden duty, and that after we have done our utmost the burden of debt is still heavy on our shoulders.

Thus far we have considered our indebtedness on the physical plane, and suggested methods of discharging those debts. Surely there is in every one of us the firm determination to pay at any rate some part of what we owe, to cease to live as beggars taking all and giving nothing in return, and to do our utmost, by systematic contribution, and necessary self-denial to lift the burden from those on whom it weighs very heavily, our Lodge officers, our Federation officers, our Section officers, and our great and beloved President. If we have so resolved, that is well, and our lives will be brighter, and our progress swifter, as we carry out our resolves.

But of our debt to the Masters I have spoken little, and shall say little now. As the debt to the Devas is paid by co-operation, so must be our debt to the Great Ones; only by giving up ourselves to Their service can we discharge any portion of that debt, only by the most utter consecration can we co-operate with Them in Their great work of helping the world. And at this time when we are looking forward with a mingling of joy and dread, of hope and anxiety, to the actual coming among us of one to Whom even the Masters bow down, what should be our attitude as we look forward to that time which cannot now be very long delayed?

It may be that to you who are parents will come the call for a great sacrifice, if the Great Teacher shall ask you to give Him your children. It will mean shouldering again the burdens you were just getting ready to lay down, in order to set them free for the Master's work. And if, when He comes, He finds that your children are unprepared to follow Him, will you not feel that the blame is yours? Oh, now while we are waiting see to it that they are ready for the call when it comes; set them free to answer it.

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And to all of us, parents or not, who are past middle life, there will be the call to sacrifice our desires to see Him and be with Him, in order that we may set free the youth for His service, and just as in these waiting days we are spending our time in helping them to polish their weapons and sharpen their tools, so then we shall send them out to the work, while we take up again our old tasks, and watch them with longing eyes.

But you young ones, what a glorious opportunity is yours. To you will come the call to follow the Saviour of the World. Yours will be the opportunity to work with Him, and to carry on His work, and woe unto you if the call finds you unprepared, if you have hampered yourselves with ties that cannot be broken, if your feet are heavy and your hands slack. But this will not be, the call has gone forth, and you are responding, and when He appears and cries as of old "Whom shall I send?" You will answer gladly "Here am I, send me, send me."

Emu Alpha

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THE WRECK

By C. JINARĀJADĀSA

HE sat there, in that cheap eating-house, with his head resting on the table, and to all appearance he was one of life's failures. A discoloured hat lay on a chair by him; his overcoat was frayed and dirty, and his hair looked as though it had not been combed for many a day. He surely must have been tall and strong in his youth, but now the whole body had an air of being tired and worn.

The Chinaman who kept the restaurant came shambling up and stood beside the man. He raised his head wearily and gave his order. As he raised his head you could see in it misery and utter discouragement. The face was handsome once, that of a soul born to lead: it was now wrinkled and old, and the beard was grimy and ragged. But there was an unusual softness in his eyes, and the look of a hunted dear. It was a face that wrung your heart for sheer pity.

And his was a pitiful tragedy indeed. For he was a man with an over-mastering vice, with which he fought day after day, year after year. The battle was still raging but he was utterly tired out. There seemed to be no ending to it. He was no stronger to-day than years ago; his failing was no weaker for being withstood, though unsuccessfully, all these years.

Three noisy youths, self-satisfied and aggressive, stumbled into the eating-house with loud jests and laughter, and sat at a table behind him. Their laughter was coarse and loud, and in

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their talk every other word was an oath. The air was full of meaningless profanity. Every object was "God-damned." "Curse it," "O hell," and other exclamations came from them all the time. They had no idea of being profane and they were merely having a good time in their own way.

The profanity was nothing new to the man; indeed, it was the common speech of men he had worked with for years. It was one of the counters in the game of life in his underworld. But somehow to-night it jarred him. Perhaps it was because he was so tired.

Then as he lay there with his head on his arms, he seemed to want to look on the past, his own past. He was so near the end, he felt, and it gave him a serenity and a desire to contemplate what he once had been. And this is what he saw.

A happy childhood, and vivid memories of his mother. How clear the picture of himself as she tucked him in bed and kissed him goodnight! Then youth and manhood, brilliant and successful as the world saw them, but with them the slow growth of his failing. It seemed to come all unseen, and at first he thought nothing of it. So many others had it! But slowly it grew and grew till he was its slave. If only he could have condoned it, as did so many others! Why should he consider it so wrong, why should he despise himself for it, when others more charitable called him "a good fellow?" Had he a keener moral sense than they, a more sensitive conscience? He never thought out the problem, but obeyed an impulse to resist and fight. And what a fight it had been!

No one had helped him, no idea or ideal gave him strength. Love of his mother was still strong, but no help came from that. He had loved many women, and for the sake of each in turn he had tried to master his failing. Surely there he would find inspiration! But it was not to be. Religion had little helped him, for God seemed so far away, and what could Christ know, sitting up there in high heaven, of him in

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the under-world? He had prayed a few times, and it had helped him; but the strength was soon gone and he was once more the same man with a devil on his back he could not be rid of. He had gone down and down, till he was where men now saw him.

Surely death would be a relief. Why had he not sought it? He had; nay, he was seeking it now, but it would not come. Many a dreary night he had stood on the bridge and looked at the dark eddying current below and pitied all the poor devils that had jumped in there to make an end of themselves, of life, of everything, seeking forgetfulness. He pitied himself, too, but he could not go that way, though for no reason that he knew. He was no better than they, no stronger in any way; only he felt that what he wanted, forgetfulness of himself, would not come that way. Ah, but when would it come?

If ever a soul cried out in agony, he did now. The battle had been fought again that day, and once more he had failed. He felt dead inside, a mere tool of a craving, no longer a soul with self-respect. Henceforth though he might live a few more dragging years, it would be only as a piece of wreckage, driftwood carried hither and thither, but not as a man, for the man in him was dead.

As thus he reviewed his past and future, an old, old memory came vividly before him. It was the picture of himself, as a boy, in a procession of mourners, and the priest led the way, intoning words that stood out in his memory, the most awesome and wonderful words he had ever heard: "I am the Resurrection and the Life, saith the Lord, he that believeth in Me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die."

But now that he was dead—indeed, how could he be more dead, beaten as he was? Could there be a Resurrection for him? What did He mean by "he that believeth in Me"?

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His train of thought was rudely interrupted. He heard someone opening the door of the restaurant and shouts from the youths behind him.

"Curse it! Here's Jimmy!" cried one of them.

"Jesus Christ! where in hell did you come from?" shouted another.

The old man started as if shot, and slightly raised his head. Jimmy, the newcomer, passed by him to join his boon companions. The man's head dropped on his arm again, as he softly said to himself, "Ah, Jesus Christ, when will it end?"

A touch then on his arm, so soft that he hardly noticed it, and there spoke a voice that had in it the tenderness of his mother's voice and of every other woman he had loved. "Brother," it said softly.

The man raised his head to look, and there stood by him a figure. Then had you been there you would have seen a wonder, a sunrise on a dark world. For a moment the old man's face was that of a child, but in his eyes there shone unflinching heroism. The figure still kept His hand where it was, and again spoke gently, "Little brother," and was gone.

"O, my God! my God!" whispered the man to himself, as once again his head dropped on his arm. But life was changed for him from then. He knew that he must still fight on, that death would come to him before victory, but he also knew that there was One who, looking into his heart, saw it was pure, and in whose sight he was evermore a child, His "little brother".

As he stepped out into the night from that eating-house, the wonder of it was still with him. "My God!" he whispered, "He said—brother—to me! Then it is true, after all. 'Neither do I condemn thee.'"

He looked up at the sky; there was not a star shining, and all was as black as his own future. But he knew within that the dawn was near, that he would some day be free from

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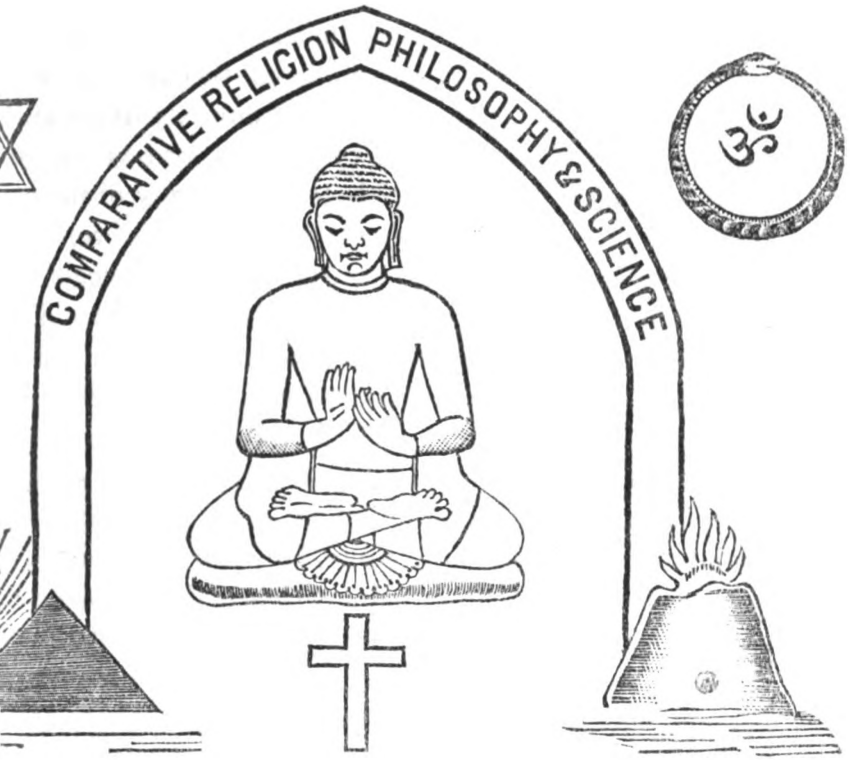
this weary self of his, and would stand face to face with Him again. He knew, too, of the smile and the greeting that would wait him then—"Welcome, little brother!"

Alone in that darkness he prayed, in his heart of hearts; the words came of their own accord now: "I am the Resurrection and the Life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in Me shall never die."

Then he went out into the night, but not alone.

C. Jinarājadāsa

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THE EVOLUTION OF ORGANIC FORMS

By R. W. THOMAS

aling with such a subject as the Evolution of Organic rms, the first question one has to consider relates to gin of such forms, and geology goes a certain way providing an answer.

the course of time the surface of the earth has been ly changing; old continents have disappeared, and new ve been elevated from the depths of the sea. A large of the original crust of the earth has been broken up

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and laid down elsewhere in the form of sedimentary rocks. The average depth of this solidified sediment has been calculated to be somewhere in the neighbourhood of sixty miles. As these rocks accumulated through the early ages, remains of many of the plants and animals living at the time became imbedded in them, and thus formed the fossils by means of which it is possible to trace many of the paths and processes of evolution in remote periods of the world's history. By careful observation of these remains the geologist is able to determine the order in which the various animal and vegetable types appeared, and one can reconstruct a fairly comprehensive outline of the various representative types, and the lines along which they developed.

If the beds of sedimentary rocks contained samples of all the plants and animals living at the time, then the story of evolution would be a simple one, but many organisms were too soft to become fossilised, many were dissolved by chemical action or destroyed by heat and pressure, so that the record of the rocks may be compared to a manuscript much mutilated by fire and decay, and in which one finds the sequence frequently broken.

The history of the earth and its inhabitants is divided by biologists into different eras. Just as we speak of the ancient, mediæval, and modern history of mankind, so for the sake of convenience one divides up the history of life itself, although such divisions are purely arbitrary.

It is not possible to say, except very approximately, what is the actual age of the earth. Scientists have tried to arrive at a figure by calculating what length of time was required for the salts in the sea to accumulate, as these were in the first place dissolved from the primeval rocks. By this means it was estimated that the sea alone is about 100 million years old: but this figure is not necessarily correct as there are so many complex factors influencing this question of salt formation.

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Another method consisted in an attempt to estimate the length of time taken for the sedimentary rocks to be laid down, and the figure arrived at by this means is about 60 million years, which is generally considered to be a probable estimate. These figures of course take only into account the age of the earth dating from the establishment of water on its surface, and do not treat of the previous periods when the globe was in a semi-molten and before that in a gaseous state.

During the first half of geological time, dating from the solidification of the earth's crust and the formation of water, there were no living creatures sufficiently hard to leave dicipherable records behind them in the rocks, and we are completely in the dark as to what the life of that remote period was like, though one can postulate the probable types. It is known that the ancient rocks have been repeatedly changed, one might say "churned up" by volcanic outbreaks covering very wide areas, and also by the tremendous torsion and strain caused by the buckling of the earth's crust in the process of cooling again. It follows that any organic remains contained in rocks subjected to these conditions would be completely obliterated. This much however one can say with certainty from the constitution of the rocks themselves, that there were living forms at this period, for many of these reconstructed rock formations consist of the broken fragments of organic forms.

All this will show that it is not possible to investigate or explain the first appearance of life on the earth by direct observation of fossilised remains, though there have been many hypothetical hypotheses put forward to account for the Creation. One of them which held sway for many years, was that of spontaneous generation. It manifested itself in different forms, and in general consisted of the idea that living organisms arose in some inexplicable manner from dead or inert matter. To the average person of say a hundred

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years ago when the science of bacteriology was not known, the theory of spontaneous generation appeared in a very favourable light. For instance in noticing the mould which so readily makes its appearance in damp places, anyone knowing nothing of the nature of these moulds would naturally conclude that they originated from the substance on which they grew. Indeed this view was held by many Scientists up to comparatively recent years, and was only dispelled by the great advance in the study of microscopical botany.

The researches of Pasteur and Metchnikoff showed that moulds arose only from the seeds of previous moulds, and that putrifaction was caused through the agency of bacteria. There remains no scrap of evidence to support the view that spontaneous generation occurs at the present time.

It is reasonable to suppose, and the knowledge we have supports the supposition, that the first living organisms to make their appearance were germs or bacteria. These, as I need hardly explain, are vegetable organisms which feed chiefly on salts in solution in the water or other medium in which they live. The bacteria are very hardy, being able to withstand great extremes of temperature for considerable periods. Some species are known which will live after being subjected to boiling for several minutes—in addition most of them will tolerate freezings—so that they had every qualification to withstand the rigorous conditions under which they must have lived. Also they are extremely prolific. It has been calculated that an average bacillus subdivides about once every half hour, and at this rate there would exist some billions at the end of twenty-four hours in place of the original one. Fortunately for us the rate of mortality is extremely high, for otherwise the bacteria would comprise in a short time the entire population of the earth.

From these primitive bacterial forms which we postulate, there arose in due course plant forms of slightly more complex

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structure, which in their turn gave rise to still more evolved types, so that the variety of forms gradually increased. These were the prototypes of our present day seaweeds. About this time a very important division must have occurred, namely the splitting off of the animal from the vegetable kingdom, to which the original bacteria belonged.

The first animals were probably amœba-like in form, mere microscopical fragments of jelly-like substance or protoplasm, with no definite shape, structure, or internal organs. The amoeba feeds by "wrapping" itself round whatever it wishes to consume, digesting what it can, and "unwrapping" itself from the remainder. The chief characteristic which differentiates the amœba from its ancestral stock is the fact that it feeds directly on living organisms.

From this period onward evolutionary types divided and subdivided countless times and nearly always produced varieties more complex and more highly organised than the preceding ones. I say nearly always ascending as in a few isolated instances evolution has been retrogressive instead of progressive. A typical example of this is parasitism, the fundamental causes underlying which are at present little understood beyond the clearly established fact that they are invariably associated with degeneration in one form or another.

The next great evolutionary epoch commenced with the establishment of vertebrates, or animals with backbones. The fishes were the first to develop this feature, and it is interesting to note that there is still living to-day the animal which first showed signs of developing a rudimentary spinal column.

By this time the sea was becoming densely populated by a diversity of forms ranging from the bacteria upwards to the gigantic fish lizards, and under the stress of competition the land began to be colonised, the surface of the earth having become reasonably solid and forming a suitable medium for the support of living organisms. It is probable that the first

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invaders of the dry land were the primeval seaweeds, which through being constantly cast up on the shore became adapted to lead a life half in the water and half out of it, according as the tide was high or low. From these lowly ancestors have developed all the varieties of our terrestrial plants.

As far as can be judged from geological records the first animals to colonise the land were slug-like creatures capable of living both in the water and on the land, and from this peculiarity is derived their name of "amphibians". After them the definitely "land dwelling" types arose. The earliest known examples of these are akin to the present day centipedes and scorpions, and are the earliest known types of which remains have been found which were capable of breathing dry air.

Once life had become firmly established on dry land a multiplicity of new types arose, some having persisted right up to the present time with little or no structural change. The crocodiles afford an instance of this persistence, their remains having been traced back to very remote ages.

During this early period the reptiles formed the summit of evolution, and very fearsome creatures they were. The great size of some of them is astonishing in these days of relatively small animals, but in contrast to their bulk their brains were diminutive.

After the division of the animal and vegetable kingdoms the next important development was the splitting off of the bird type. This class arose from the reptiles—it may be from the pterodactyls or flying lizards, although the evidence on this point is not conclusive.

The pterodactyls were certainly one of Nature's first attempts to conquer the air, and it is interesting to observe that as such they were a failure. The body of the pterodactyl was from about 3 to 4 feet in length, and weighed about 50 pounds in a fully grown individual. The "wings" were

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extensions of the scaly skin tightly stretched over a bony framework, and were totally inadequate to effectively support the weight of the body. With our present day knowledge of aeronautics we can see that these wings were not correctly designed for controlled flying. In many of the specimens of pterodactyls which have been found in a fossilised condition, the wings show signs of having been badly broken and buckled. In addition there is no balancing apparatus or tail. From these data it is certain that the pterodactyls could not control their flight in a wind, and their remains have been dug up from sea-formed sedimentary rocks many miles from where the coast was at that time, showing that they had been blown out to sea and drowned, for they were land dwelling forms, and did not, like our gulls, live by the sea.

The next flying creature of which geological records have been found is archæopteryx—a true bird with well developed wings covered with feathers, although still possessing certain reptilian features, such as hooked claws at the end of the wing bones, a beak with well defined teeth, and a lizard-like tail. These facts show that the birds arose from some reptilian stock, although in the absence of any earlier forms than archæopteryx there is no evidence to support the view sometimes held that they arose from the pterodactyls; there is a good deal of reason for supposing that they did not—the resemblances are superficial, whereas in such essentials as the structure of the wings there are fundamental differences. It is probable that the pterodactyls represented the furthest point reached by their own particular type of evolution. As I have said they were largely failures, and one may look upon them as an unsuccessful experiment. The modern remnants of this particular line of evolution are to be seen in the bats of to-day.

During this period were evolved many types of animals attaining a gigantic size. Specimens have been found 150 feet

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long and 40 feet high, whose weight must be calculated in tons. In most cases these giants were vegetable feeders. At this time the prevailing condition was great dampness with the consequent formation of vast tracts of bog and marshland, and it was on the soft and abundant vegetation of these steamy marshes that the animals fed. But as the earth went on cooling and consequently becoming dryer, these areas lost their moisture and the vegetation either disappeared or altered in character to suit the altered conditions, and so these enormous creatures in their turn passed away through lack of suitable food. This relation between animal life and the character of its food is generally known as the " Association Complex ". The influence exerted by the character of vegetation on the animals which feed upon it is far greater than is generally realised, and any alteration of the vegetation will have the most far reaching results on the animal life of the district.

In the succeeding period coincident with the further drying of the land, arose the first types of flowering plants, and the smaller but larger brained mammals. The marshes became replaced by meadow land, which afforded a very suitable medium for the evolution of birds and insects. (You will note the curious fact that insects and flowering plants started approximately together—it is well known that flowers are largely pollinated by insects, who derive certain benefits in return.) It is interesting to note how the types of animals have altered with the vegetation, the evolution of both being dependent on the gradually changing temperature of the earth, and the general tendency seems to be for a steady reduction in size as the temperature falls.

From then onwards evolution proceeded apace, and the formation of new types was most prolific. There came however a period of relapse caused through great volcanic upheavals which altered the configuration of land and water. This volcanic period was followed by a series of Ice Ages

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which lasted for a very long time. All these circumstances caused a great sifting out of the fit types from the unfit, and many found it impossible to survive under the new and altered conditions, and disappeared for all time. It was probably during these Ice Ages that birds and mammals learned to evade the rigorous climatic conditions by means of migration and hibernation.

As evolution advanced competition became keener, and one finds animals learning to climb trees, and disguising themselves against enemies. The degree of efficiency and complexity displayed in some of these disguises is startling; certain tropical insects when at rest are indistinguishable from green leaves or withered twigs. Also came the formation of packs and communities of various animals, some of which again have become extraordinarily efficient, such as the ants and bees.

With the termination of the last Ice Age we find the first signs of Man, very different from his present day descendant, but still sufficiently like him to be classed in the same genus, though in one instance bones were found which defied all attempts to definitely ascribe them to Man or anthropoid ape.

At the present time Man represents the culminating point of evolution—the concentration of the experience of all types which have gone before him and of which he bears the marks —even his face, as Darwin showed, is not wholly human, and in many ways he carries the evidences of his lowly origin.

But evolution is progressing to-day as steadily as in the past, and one may anticipate in the future an ever ascending progress; although physically evolution goes slowly, on the lines of mentality it seems to gather momentum as it goes, and the pace ever quickens.

The theory of evolution certainly explains many of the facts of life as we know them to-day, although it must be admitted that Science is still groping in the dark in search of

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the guiding principles underlying all the complex phenomena of life, of which the actual origin is still veiled in mystery. There have been many attempts made to explain this, perhaps the greatest of all problems, of which the best known perhaps is the account in the Book of Genesis, but Science has ruled that out of court. Lord Kelvin some years ago put forward the hypothesis that life may have been transported here from another planet by means of meteoric dust; but this is merely begging the question and transferring the problem elsewhere.

There are many arguments similar to this, and they are all more or less as obscure and unsatisfying, and one cannot deny the fact that Science pure and simple has no explanation to offer concerning the origin of Life.

But even of evolution as we know it, there are many points requiring elucidation such as parasitism, or devolution; or the strange partnerships between totally different types of animals for their mutual benefit, such as the fish which lives in the whale's mouth, the crab and the anemone; or the bird which picks the crocodile's teeth; or again why the human embryo passes rapidly through previous states of existence, at one time possessing a tail, at another a furry coat, and at a later stage the gill slits of a fish. This recapitulation of preceding types in Man sets a hall mark on the theory of evolution, and it remains for us and future generations to unlock the door of which perhaps it is the key.

R. W. Thomas

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BUDḌHISM

A STUDY IN THE NIḌANAS

By T. M. MANICKAM

THE process of evolution is clearly and succinctly enumerated in twelve distinctive terms of *Niḍanas*, the real meaning of which is shrouded in mystery to an ordinary, profane eye. To make matters explicit it is better that one should get a clear idea as to why Buḍḍhism stands unique among all religions and religious faiths. If all the contents of the world, whether organic or inorganic, living or dead, being or non-being, were to be analysed as to their constituent parts or elements, they are all reducible into two main factors; matter and force. Even this matter is scientifically proved to be nothing but an aggregation of "electrons, ions, etc."—terms which denote a kind of force. So matter is a precipitated condition of force. This fact is the principle that underlies the superstructure of Buḍḍhism. It starts with force or energy or motion, calling it "karma," "consciousness" and the like. Its philosophy is derived from this ultimate cause of Absolute Motion (Un-manifested) and all the terms of its psychology and philosophy are saturated with this idea of motion or consciousness or karma.

Other religions start from the next stage of "manifestation" when matter, worlds and beings have already precipitated, aggregated, formed and come out, and motion or energy or *kriyā* is seen through that body or being or matter. In terms of psychology, Buḍḍhism may be distinguished as a religion from the standpoint of *kriyā* (action) and not from the point

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of view of *karṭā* (actor) of other religions. One may easily understand a philosophy when it is propounded from the standpoint of *karṭā* (actor), which is the way in which every one of us negotiates in this world of business. A sentence is not complete without a subject and yet the *Karṭa Sāḍhanā* (usage of the term actor) of grammarians is set aside by the Buḍḍhist philosophy and in its place *Bhāva Sāḍhanā* (usage of the term existence) is stressed.

When one sees a motion, he sees it from the point of a body through which motion is being manifested. To him motion is non-existence if the body by which the motion is exhibited is taken away. He cannot see the motion as motion without the body in motion. He fixes the body first and then sees the motion of it. The Buḍḍhist point of view is just the opposite. Buḍḍhist mind cannot see a body without any motion. He first sees the motion and through it the body. It is absolutely true that no one could see anything without its attendant motion. Even if the body is at rest it is a kind of motion which we are unable to perceive. A spinning top may apparently seem to be resting while it actually spins at a high velocity. So body and motion are so inter-twined or inter-blended that one cannot be without the other. The only difference is in the way of looking at it. One sees the body and another motion. This is the main difference of Buḍḍhist philosophy. It reduces all beings, no matter how stupendous the place that they may occupy in the scale of evolution, into bundles of consciousness, and all materials into sets of qualities. It asserts *rūpa* (matter), or rather reduces matter into consciousness vibrating seventeen times. Hence the terms "Soul" and "God" of other religions are reduced into bundles of consciousness and forces of a high order, placed in their respective places or *lokas* in the order of evolution, called by different names according to the function which they perform in the evolutionary process.

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Now as to *Niḍānas*, they are twelve in number, and when enumerated from *Aviḍyā* to *Jarāmaraṇa* give the evolutionary order.

1. Aviḍyā (Ignorance).
2. Samskāra (Karma or activity).
3. Vigñāna (Consciousness).
4. Nāma-Rūpa (Name and Form).
5. Shaḍāyaṭanāni (Six avenues of senses).
6. Sparsha (Contact).
7. Vedana (Sensation).
8. Tṛshna (Desire).
9. Upāḍāna (Attachment).
10. Bhava (Existence).
11. Jāṭi (Birth).
12. Jarāmaraṇa (Old age and death).

These are the twelve causes of sentient existence, through the twelve links of subjective with objective natures.[1]

Of these twelve the first two, *Aviḍyā* and *Samskāra*, are termed "Past" (causes of past kalpa brought over); the next eight from *Vigñāna* to *Bhāva* are of the "Present" in a state of manifestation (existence); and the last two *Jāṭi* and *Jarāmaraṇa* are of the "Future".

When a *kalpa* is dissolved, all its unevolved portion of *aviḍyā*[2] (if that expression could be permitted) and its wonted activities as *samskāra* are brought over as seeds for the birth of a new *kalpa*. According to Buḍḍhaghosa's *Visuḍḍhi Mägga* these two, *moha-aviḍyā* (fatuous ignorance), *ayūhana samskāra* (residual karma struggling for effect) have within them *nikanti ṭanha* (longing desire), *upagamana upāḍāna* (approximating attachment) and *cheṭana bhāva* (thought existence, meaning "will to live"). All these are enclosed in a thin wall of *aviḍyā*. If we were to express it in an objective way, this will be the Monad from the Theosophical point of view. The *loka* (place) that is attributed to the Monads is called *okasa loka*.

As to the second division called "Present" consisting of eight aṅgas (limbs) from *vigñāna* to *bhāva*: This consists of two portions, as it were, one an organism *rūpa* and the other its life, *nāma*, but combined together under the name of *nāma-rūpa* (Name and form). The presiding *vigñāna* here is the outcome of *samskāra* of the past, which in turn is the effect of *aviḍyā*.

[1] *The Secret Doctrine*, Vol. iii, p. 586.

[2] Avidyā (ignorance) may be taken to mean "the unconscious".

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So as long as *aviḍyā* remains this *vigñāna* and its progenitor *nāma-rūpa* will be there, only to be broken at the last stage of Arhaṭship (when the last fetter is thrown aside). This is the organ or being in bhāvānga (the stream of being in an unconscious state). We can symbolise it as egg—the outer shell being *aviḍyā* enclosing the white albumen—the *samskāra*—the food for *vigñāna*. The term *vigñāna* is "to know" and it has within itself two classes of *santirana* consciousness, as a result of previous existence, together with seventeen other classes of consciousness which form the *bhāvānga* (life continuum). Thus *nāma-rūpa* is the body and the *vigñāna* is the investigating consciousness presiding in it to acquire knowledge. It should have six avenues (*shadāyaṭanāni*) through which to get knowledge: five senses and mind, the sixth. The technique or the *modus operandi* of these channels of knowledge is that each sense should come into touch with the external world, (*sparsha*=contact), which in turn bring sensation *veḍana* begetting desire (*ṭṛshṇa*) and end in attachment (*upāḍāna*). This is the originating existence *bhāva*. It is always there (existence is so named because it is always existing). This is the *saṭṭa* of the Buḍḍhist nomenclature, *nāma-rūpa* of psychologists and "soul" of other religions. This is the cause of births and deaths. *Bhāvānga*, life-continuum or cause of existence, means the cause, reason, indispensable condition of our being, regarded subjectively as continuous, the *sine qua non* of our existence, that without which one cannot subsist or exist (Ceylon Cy., p. 104). This is the causal body of the Theosophists. It contains within it the nineteen *bhāvāngas*: 2 *santiranas* (investigating consciousness), 8 great resultants, and 9 fruition consciousnesses of *rūpa* and *arūpa lokas* enclosed in a shell of *moha-aviḍyā*. This *nāma-rūpa* is not the physical body as is explained by the following passage:

O bhikkus, it is because the fool is blinded by ignorance and joined to desire that thus his body has come to be. Such is the origin

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not merely of one's own body, but also of *name and form* existing outside.[1]

The third division called "Future" contains two *niḍānas*, *jāṭi* and *jarāmaraṇa* meaning the species where it will be born by sending down the *santirana* or the resultant consciousness from the contents of *nāma-rūpa* and the process of birth followed by old age and death by succession in any species according to development. These are the future bodies it will take in this *kalpa* before it attains perfection at the Arhaṭ level. This is the ever recurring and changing personality, an immediate creature of karma, incessantly changing, making and reaping karma.

Thus we have seen "monad, individuality and personalities" in terms of *niḍānas* subjectively. (These twelve *niḍānas*, the concatenation of causes and effects, are not caused by ignorance. They are produced by Dhyān Chohans and Ḍevas, who certainly cannot be said to act in ignorance. We produce *niḍānas* in ignorance.[2] The illusion *moha* is thrown over these Monads to arouse them from their slumber. The Monad of *Ākasa loka* deluded by *moha-aviḍyā* should possess an organ—the *saṭṭa* the causal body—in which it can gather the sheaves *panna Parāmiṭa*—virtue of Wisdom, a handful of this *parāmiṭ* is collected from each personality in this *karma bhāva*. For *saṭṭa* cannot descend lower than *arūpa loka*, and for its activity it depends on the personality which occupies the *sankara loka*.

And who, O, bhikkus, is the bearer of the burden? Reply should be made that it is the individual; the venerable So-and-so of such-and-such a family. He, O, Priests is called the bearer of the burden.[3]

T. M. Manickam

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[1] *Visuḍḍhi Mägga*, Chap. xvii.

[2] *The Secret Doctrine*, Vol. iii.

[3] *Samyuṭṭa Nikāya*, xxii, Warren's.

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SYMBOLISM

By An Indian Student

(*Continued from p. 185*)

WE have seen how through the *Dvārās* (doorways) and the *Gaethas* (the gates) original sounds have emanated and how the letters of the alphabet took their origin in *Ākāsha* and hence are unquestionably imperishable either as spoken sounds or written signs or script. Hence it is that every letter in the alphabet, whether of Samskṛṭ, Zend, Hebrew or of any language whatever, has its occult meaning and its rationale. It is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels especially contain the most occult and formidable potencies. These potencies form the "Army of the Voice" which is the Prototype of the Host of the Logos. The One Number issued from the No-number, 10, or Creative Nature which is figuratively called the Mother or the cypher or "O" ever procreating and multiplying in union with the unit "1," or the Spirit of Life, from which the whole Universe proceeds. The process of procreating or multiplying is brought about by the combinations and correlations of the seven times potencies referred to above. Sound is a potency, and a creative potency as well, because wherever there is sound there is simultaneously its sound-form. Hence it is that the potencies of *Vāch* and *Virāj* are inseparable and spontaneous. Speak a word and you invoke the potency by producing the sound-form. But the

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source of sound is *Ākāsha*, and hence the original alphabet is spoken of as *Devanāgari*, belonging, as it does, to the region where the Ḍevās or the Shining Ones, or the *Āḍityas*, or the *Amesha-Spentas* hold their sway. The *Devanāgari* is for this reason the alphabet and speech of the Ḍevās, the *Kabiri* or Titans, and to whom is ascribed the invention of letters.

The Māzdean explanation of these Ḍevās, the *Dhyān Chohāns*, or the Serpents of Wisdom, is very explicit. In the first place, Ormazd, or Ahurā Mazdā, the Lord of Wisdom, is the synthesis of the *Amesha Spentas*, the Immortal Benefactors, the Word or the Logos, and its six highest aspects. Says the *Zamyād Yasht*:

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

These Divine Powers are the Builders, the Watchers and the First Preceptors of Mankind.

> Each of these, as also many others, had first appeared on Earth as one of the Seven Powers of the Logos, individualised as a God or Angel (or Messenger or Reformer); then, mixed with Matter, they had reappeared in turn as great Sages and Instructors who "taught" the Fifth Race, after having instructed the two preceding Races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods.

Just as the explorer covers a vast field rapidly in search for the object sought, so have we reconnoitred the formations of our visible cosmos in its several aspects of manifestation as the main source whence symbolism could possibly be traced to its very origin. In the first place, we scrutinized the emergence of pre-cosmic manifestations in Boundless Space and Time, then we followed the formation of the Cosmos itself, then the beginnings of solar systems revealed themselves, followed by the marshalling of pre-planetary primal matter, which developed later on into suns, stars, planets and

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various other orbs of the firmament, all peopled by denizens with bodies entirely unlike ours, but suitable to the surroundings within which they were generated by an inexorable Law beyond the ken of the Highest Intellects of all times. We were then able to understand the potency of Sound, the be-all and the end-all of changing Creations. Then we came across the *Akṣharās* imperishably lodged in *Ākāsha* (*Āḍiṭi*), the *Ḍeva-māṭṛ* (the Cosmic Matrix). *Akṣharās* as sounds we found ever inseparable from forms indelibly impressed in *Ākāsha*. The unrivalled potency of Sound as *Vāch* or *Vāk* in boundless space and time we found to be supreme. *Vāk* is both the creative and disruptive agency. Hence, we conclude, that the Highest Spirit could have manifested Himself in terms of Sound or Harmony, and the first sound generated by the *Vākeshvara* could be no other than *Aham*.

In a previous part of our discourse we have already taken note of how Cosmic Matter radiating the Energy and Wisdom of Parabrahman, has been represented in its various transformations by geometrical figures such as the dot, the line, the circle, the diameter and the rest. But when we enter the region of sound a wider vista of enlightenment is opened, with the result, that somewhat of a scientific explanation is forthcoming in the riddle of mysteries insoluble otherwise. The Highest Spirit, as said above, enumerates Himself as *Aham* in the Veḍic, and as *Ahmi* in the Avesta scriptures, but is spoken of as the Logos or Verbum in more recent languages. We confess to an ineradicable conviction, that the words *Aham* and *Ahmi* and similar other terms in their original utterances are more in the nature of spells and incantations, rather than linguistic words like Logos and Verbum, and are untranslatable in any language whatever. Insistent efforts to tack meanings on to them, and compelling them to yield interpretations never intended, have imposed upon the limited intellect of humanity

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the ever-widening mystery of Symbolism and Mythology. "The Inscrutable, the Incognizable, and the Unnameable" was begged by the Lord Zaraṭhūshtra to enumerate Himself, which He did in twenty *māṭras*, beginning with *Ahmi* and ending with *Ahmi yad Ahmi*. Human intellect has translated *Ahmi* as I-am, and *Ahmi yad Ahmi* as I-am-that-I-am, unmindful of the fact that these *māṭras* are cosmic terms sounded in cosmic *Vāk*, conveying cosmic or manvanṭaric aspects, which to the limited human intellect are nothing more than terms of negation. With the result that, the translations or meanings, setting the originals aside, have run down as such in successive languages. *Ahmi yad Ahmi* was cast away into oblivion as a relic of a dead language, but "I-am-that-I-am" perpetuated itself in languages which came after. For example, compare the explanation of the name *Jehovah* in the third chapter of Exodus, where it is said:

> And Moses said, . . . Behold I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, *Ahiyé asher Ahiyé* (or I-am-that-I-am).

In spite of erring humanity's casting away the priceless relics of the *manṭras* in Samskṛṭ and the *māṭras* in Zend, it is gratifying to note that although out of mind, they are not out of use one way or another, as replicas other than in sounds. As will be seen from Plates which accompany this article,[1] the alphabets of languages have numerical values also. For example, the Samskṛṭ word Jaya जय has numerical value, eight and one, represented by the juxtaposition of numeral 8 and numeral 1. This evaluation of letters is spoken of as the Numerical Key of the Mystery Tongue. In Hebrew it is known as the *Kabalah*. It is thus, therefore, that

> in reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers and arrive at the Mathematics of Truth.

[1] See October, pp. 40—43.

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Any occultist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical conceptions and ideas abounding in the scriptures of the world are based upon the strictest mathematical principles, which, in their turn demonstrate not only the structural measurements of ancient caves, temples, pyramids and monuments, but at the same time, connect them with the cosmological theory of numerals which Pythagoras learned from Indian Masters of Wisdom and from the Egyptian Hierophants. Thus considered, ancient religious and mystical literature is symbolical in the sense of being amenable to interpretations by prearranged methods. The Veḍas, the Upanishaḍs, the Zend Avesta, the Bible, the Book of the Dead, the Zohar and other similar collections are thus full of symbolism, and all are simply different versions of the one primeval Record of Knowledge and Revelation. This Record is preserved in *Ḍevanāgari* on that plan of manifestation where we traced the *Akṣharās*, the imperishable sound-forms.

What then is this *Ḍevanāgari* code?

The *Ḍevanāgari* characters in which Samskṛṭ is generally written, have all that Hermetic, Chaldæan and Hebrew alphabets have, and in addition the Occult significance of the "eternal sound," and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the *Ḍevanāgari* there are thirty-five consonants and sixteen vowels, making altogether fifty-one simple letters, with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. *Every letter has its equivalent in other languages*, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hinḍûs claim to have received the *Ḍevanāgari* characters from Sarasvaṭī, the inventress of Samskṛṭ, the "language of the Ḍevas" or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The *Kabalah* calls the Hebrew alphabet the "letters of the Angels," which were communicated to the Patriarchs just as the *Ḍevanāgari* was to the Ṛshis by the Ḍevas. The Chaldæans found their letters traced in the sky by the "yet unsettled stars and comets," says the *Book of Numbers*; while the Phœnicians had a

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TABLE OF HEBREW AND CHALDEE LETTERS.

Number.	Sound or Power.	Hebrew and Chaldee Letters.	Numerical Value.	English-Sanskrit	Name.	Signification of Name.
1.	*a* (soft breathing).	א	1. (Thousands are	A. अ	Aleph.	Ox.
2.	*b*, *bh* (*v*).	ב	2. denoted by a	B. ब	Beth.	House.
3.	*g* (hard), *gh*.	ג	3. larger letter;	G. ग	Gimel.	Camel.
4.	*d*, *dh* (flat *th*).	ד	4. thus an Aleph	D. द	Daleth.	Door.
5.	*h* (rough breathing).	ה	5. larger than the	H. ह	He.	Window.
6.	*v*, *u*, *o*.	ו	6. rest of the let-	V. व	Vau.	Peg, nail.
7.	*z*, *dz*.	ז	7. ters among	Z. झ	Zayin.	Weapon, sword.
8.	*ch* (guttural).	ח	8. which it is,	CH. च	Cheth.	Enclosure, fence.
9.	*t* (strong).	ט	9. signifies not 1,	T. त	Teth.	Serpent.
10.	*i*, *y* (as in *yes*).	י	10. but 1000.)	I. य	Yod.	Hand.
11.	*k*, *kh*.	כ Final = ך	20. Final = 500	K. क	Caph.	Palm of the hand
12.	*l*.	ל	30.	L. ल	Lamed.	Ox-goad.
13.	*m*.	מ Final = ם	40. Final = 600	M. म	Mem.	Water.
14.	*n*.	נ Final = ן	50. Final = 700	N. न	Nun.	Fish.
15.	*s*.	ס	60.	S. स	Samekh.	Prop, support.
16.	*O*, *aa*, *ng* (gutt.).	ע	70.	O. ओ	Ayin.	Eye.
17.	*p*, *ph*.	פ Final = ף	80. Final = 800.	P. प,फ	Pe.	Mouth.
18.	*ts*, *tz*, *j*.	צ Final = ץ	90. Final = 900.	TZ. ज	Tzaddi.	Fishing-hook.
19.	*q*, *qh* (guttur.).	ק	100. (The finals are not	Q. ख	Qoph.	Back of the head.
20.	*r*.	ר	200. always considered	R. र	Resh.	Head.
21.	*sh*, *s*.	ש	300. as bearing an in-	SH. श	Shin.	Tooth.
22.	*th*, *t*.	ת	400. creased numeri-	TH. थ	Tau.	Sign of the cross.

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Table of Arabic and Persian Letters with Numerical Values.

Serial Number.	Arabic and Persian Alphabet.	Pronunciation.	Numerical Value.	Sound.	Arrangement of Letters.	Consecutive Numerical Value.	Phonegrams.
1	ا	Alif.	1	A अ	ا	1	
2	پ - ب	Be-Pe.	2	B ब	ب	2	ابجد
3	ت	Te.	400	T ट	ج	3	Abjad.
4	ث	The.	500	Th थ	د	4	
5	چ - ج	Jīm-Che.	3	J ज	ه	5	
6	ح	He.	8	Ḥ ह	و	6	هوّز
7	خ	Khe.	600	Kh ख	ز	7	Hauwaz.
8	د	Dāl.	4	D ड	ح	8	
9	ذ	Zāl.	700	Z झ	ط	9	حطّي
10	ر	Re.	200	R र	ى	10	Ḥutti.
11	ژ - ز	Ze-Zhe.	7	Z झ	ك	20	
12	س	Sīn..	60	S स	ل	30	كلمن
13	ش	Shin.	300	Sh श	م	40	Kaleman.
14	ص	Ṣwād.	90	Ṣ स	ن	50	
15	ض	Ẓwād..	800	Ẓ झ	س	60	
16	ط	Ṭoe.	9	Ṭ ट	ع	70	سعفص
17	ظ	Ẓoe.	900	Ẓ झ	ف	80	S'afaṣ.
18	ع	'Ain.	70	'A अ	ص	90	
19	غ	Ghain.	1000	Gh घ	ق	100	
20	ف	Fe.	80	F फ	ر	200	قرشت
21	ق	Ḳāf.	100	Ḳ क	ش	300	Ḳarashat.
22	گ - ک	Kāf-Gāf.	20	K क	ت	400	
23	ل	Lām.	30	L ल	ث	500	ثخذ
24	م	Mīm	40	M म	خ	600	Thakhaz.
25	ن	Nūn.	50	N न	ذ	700	
26	و	Wāo	6	W व	ض	800	
27	ه	He.	5	H ह	ظ	900	ضظغ
28	ي	Ye.	10	Y य	غ	1000	Ẓaẓagh.

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sacred alphabet formed by the twistings of the sacred serpents. The *Natar Khari* (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest "Secret Doctrine Speech". It is a *Devanāgari* with mystical combinations and additions, into which the Senzar largely enters.[1]

A better description than this of the origin and propagation of alphabets and tongues could nowhere be found. It corroborates the theory of the origin of alphabets on the *Ākāshic* differentiation of matter (*prakṛti*) propounded in this article.

An Indian Student

(To be continued)

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[1] *The Secret Doctrine*, Vol. I, pp. 99-100.

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TO THE GOD IN MY HEART

Ah! Thou most beautiful,
Mysterious, pure,
And high above my soul as life in death,
Whence comest Thou?
Dear God! Dear God!

Hail! Thou strange visitant,
And yet not strange,
My soul cries for Thee through the veil which shades
My clearer sight,
And loves, loves, loves.

Whence comes that wondrous world,
Still, far, and sweet,
Which opens to my soul, and makes my heart
Stand still, forget
She lives, she beats?

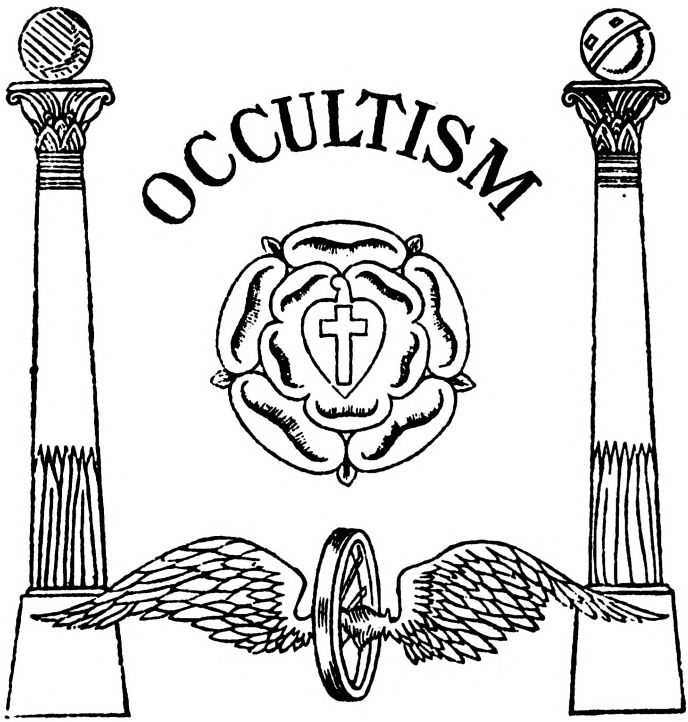
Ah! I have lived so long,
Eternities!
Such long, long years surge in my memory,
Such years and years
Of long-dead sweets.

Even as Thou art old
So old am I,
God of great memories and waking dreams;
Even as Thou,
Dear and unseen!

Ah! Thou most beautiful!
Soul of my soul,
Heart of my heart. Dear God, whilst ages roll,
Thou, Lord, and I,
And life, remain.

CLARA M. CODD

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THE LIVES OF ALCYONE

[*Continued from p. 225*]

XVII

IN this life we find ourselves back again among the wonderful race of the Toltecs, in many ways the most powerful and enduring of all the sons of Atlantis. Our group of Servers, however, appears not in the centre of the empire in the Island of Poseidonis, but in the country which we now call Mexico. Our members were there obviously in order to regenerate it, for in many ways it had fallen from the high

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estate of the parent race. The corruption and looseness of morals which gradually sapped the vitality of the great City of the Golden Gate had been working in this rich and flourishing colony, and this decadence in virility had been accompanied by a caducity in religion also. What had originally been a pure and noble sun-worship had borrowed foul and cruel rites from the savage faiths of wild Central American tribes, until it became more degraded and unholy than the Turano-Lemurian cult described in the previous life. Human sacrifices were offered more frequently and with far more gorgeous surroundings, for the magnificent temples erected by the race in its prime were still intact, though perverted to uses which would have horrified their builders.

The principal temple of their capital city was a vast amphitheatre, rather larger than the Colosseum at Rome, with a small pyramid in the middle, on the truncated summit of which was a little inner temple or shrine. The priests did not content themselves with taking toll from the population in the way of actual sacrifices; they also seized upon promising children to be their mediums in all sorts of obscene invocations. They had made a considerable study of mesmeric power, and developed it to a high degree of efficiency; and they remorselessly employed it to persuade parents to give up their offspring to them. The children seized by them always died early. They were utilised for a time as mediums, all vitality being gradually drained out of them; then they usually fell victims to the foul lusts of the priests, and finally were offered as sacrifices to various bloodthirsty deities.

Even this was not all, for those who were sacrificed frequently became vampires at death, and came back as creatures of unnameable horror to prey upon those whom they had once loved best. Add to all this that these priests exacted heavy contributions from every one whom they thought to be possessed of wealth of any sort, and it will be seen that the

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country groaned under a terrible tyranny and was sorely in need of relief.

All this King Mars had known from childhood; and he had often thought as a boy that when he came to the throne he would try to do something to curb the power of this iniquitous priesthood. But in actual fact it was far from easy to see what improvement could be made. The whole system was absolutely rotten; yet, much as the people hated it, they had grown up with it and were used to it; they lay under the weight of its influence and really believed that the cruel deities of whom they were told would take undying vengeance upon them if any of these loathsome rites were omitted. There was a certain fierce fanaticism about the priests, and by their mesmeric influence they to some extent infected the people with this, so that at the time they actually rejoiced in the abominable sacrifices, even though they well knew that they themselves or those most dear to them might be the next victims.

So King Mars, though he had himself no faith in such deities, and heartily wished to deliver his people from this odious ecclesiastical tyranny, did not see his way to any immediate action. He felt that some day he must come into conflict with this priestly power, but he felt that when he did the struggle would be a serious one, and he waited in the faint hope that some day circumstances might be more favourable for it. His chief hope lay in the fact that he had thoroughly endeared himself to his people by a just, equitable and benignant rule, and he felt sure that they would follow him to the death in any cause except one which conflicted with their religious ideas. But if his hold upon them was by love, that of the priests was by fear; and in all but the noblest natures the latter emotion is apt to be the stronger.

Mars had married Vulcan, and they had three sons and two daughters. The heir apparent was Sirius, who married

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Elektra, an old friend of many lives, and it was as their eldest daughter that Alcyone was born. Brought up as she was in the seclusion of a splendid palace surrounded by lovely gardens which covered several square miles, Alcyone knew almost nothing of the terror which brooded over her country, hearing only some faint reflections of it from the talk of her slaves. Mars discussed the matter frequently with his sons and daughters, but nothing was said about it to Alcyone until she was almost of age, when an event happened which forced it upon her attention.

A younger daughter of the King was Spica, who had married Alces, and had seven children. Of these her favourite was Fides, who was at that time about eleven years of age. On one of the great religious festivals she took him with her to the principal temple, where many thousands of people were gathered to join in the celebrations. She found herself in the arena of the vast amphitheatre, near the foot of the central pyramid. She had just been joining in a mighty chant or song invoking their deity—a most impressive and magnetic performance when so many thousands of voices took part in it—when the chief priest Scorpio came out of the inner shrine and stood in front of its door gazing sternly upon the crowd. Spica was acutely conscious that he was pouring out the much-dreaded mesmeric influence, and she soon felt that his eye was resting especially upon her, and that he was using all his arts to induce her to come up the steps and offer her son to him as a servant of the temple. Knowing full well what his fate in that case would be, she called up all her reserves of will-power, and resisted with all her strength, clasping the boy to her side in the earnestness of her endeavour to protect him. Her will, however, was far less trained than that of Scorpio, and in spite of her superhuman efforts, she presently found herself moving towards him up the steps, drawing with her the frightened yet fascinated boy.

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"You wish to offer this boy to us for the service of the high gods?" inquired Scorpio.

Spica felt herself forced to mutter some indistinct acquiescence, and Scorpio, with a triumphant leer of lust and cruelty, solemnly accepted the gift in the name of his deities, took Fides by the hand and led him into the shrine, while Spica rushed blindly down the steps and forced her way somehow through the crowd. As soon as she was out of the immediate influence of Scorpio she realised fully the horror of what she had done; but, though full of grief and despair, she knew well that it was useless for her to return, for under the gaze of those evil eyes she would be able to say nothing. For some time she wandered about in the park outside the great amphitheatre, heart-broken and scarcely able to think; but at last she made up her mind to seek her father the King and lay the case before him and beg for his intervention.

She found him in those apartments of the palace which were specially appropriated to his eldest son, and she told her tale to him in the presence of Sirius and Elektra and their family. The anger of the King was aroused, and his voice was deep and stern as he said to them:

"Of a surety this is too much; must they lay their vile hands even upon a member of my own family?"

He was about to say more, but was checked by the uprising of Alcyone, who suddenly stood in front of him with a regal commanding air quite foreign to her usual nature, and began speaking rapidly in ringing measured tones:

"The time has come, O King," she said. "The years of this tyranny are fulfilled. For many centuries the night has brooded over this land, growing ever darker and darker; but now at last the dawn shall come. It is your hand, O King, that must free your people from this curse, and this evil priesthood of demons must be destroyed root and branch, and

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its power removed for ever. Send first, O King, and demand the return of your grandson; and when that is refused, as it will be, arise in your might and proclaim that by long-continued wickedness and cruelty this priesthood has forfeited its power, and that you, as King and father of your people, take over the priestly power to yourself and your descendants for ever. Make this your decree, and send your soldiers to enforce it, and your people will hail you with acclamation as their deliverer from intolerable wrong. Strong indeed are hate and fear, yet love is stronger still. And if you will take this boldly in hand, and do right and justice, fearing nothing, your name shall be acclaimed through many generations, and your people shall live free and happy under you as their father upon earth, even as God is their father in heaven."

King Mars sat in silent astonishment, watching the delivery of this spirited address by the gentle and usually silent Alcyone, and the family stood round her in equal amazement. But Sirius said:

"It is not she who has spoken, but some Great One; father and King, the advice is good advice, and she has indicated the wisest way, and indeed the only way, in which the country can be saved from its sufferings. Will you not follow this counsel?"

All present added their entreaties to those of Sirius, except Alcyone, who sank upon a seat and remained silent and dazed. And King Mars said: "Even as you have spoken, so will I do."

At once he summoned the captain of his guard and sent him with a peremptory message to the High Priest, demanding the instant return of his grandson Fides. The captain who carried the message brought back in reply a firm but courteous refusal, based on the ground that Spica had willingly offered her child as a servant of the temple, and that when he had been accepted and consecrated to that service, not even to the

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King's Majesty himself could he be given up without incurring the wrath of the Gods.

The face of Mars darkened when he heard this message, and he sent out orders at once to call together the palace guard and such regiments of soldiers as were within immediate reach. In less than two hours four thousand men were in motion, and descended rapidly upon the great amphitheatre. Sirius, who was in command, marched a column of men in at the great gates, forcing back the crowd on each side, until they reached the steps of the central pyramid, which he ascended alone. Turning and facing the people he proclaimed in a loud voice the order of the King, that the vast assemblage should at once return peaceably to their homes, promising them a new and far greater festival in a few days' time to compensate for this which was thus broken up.

Meantime more and more of his soldiers were pouring in, and steadily persuading the people to leave by the other gates. But while this was being done, the High Priest, with a number of his attendants, came hurrying along, convulsed with rage and fear, and demanded by what right the King's son interfered with a religious festival.

"By order of the King," replied Sirius, calmly, holding up before the eyes of the infuriated Priest the royal signet, to which instant obedience was due. Scorpio of course recognised it, but he was too angry to be cautious, and instead of yielding gracefully, as he might well have done, he shouted incoherent commands to the people to rush back and overpower the soldiers in the name of the insulted Gods. But the soldiers were by this time in practical possession of the amphitheatre, and Sirius calmly turned to his nearest captain:

"Seize that man, and bind him and all his followers; and see that he utters no more treason against the name of our lord the King."

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The order was at once carried out, and Sirius, having searched the small shrine and found it empty, marched quickly out of the amphitheatre and took a squadron of soldiers with him to surround the great monastery close by. That was quickly done, and the startled priests were made prisoners before they knew what was happening. There were some murmurs from among the crowd, but when Sirius faced them and held up the King's signet, the people bowed their heads and went silently away, marvelling much at the strange things that were happening.

Then Sirius called before him the warden of the monastery, and demanded to know what had been done with Fides. The warden denied all knowledge of any such person, but as Sirius quietly remarked that if he was not then and there produced every Priest in the monastery would be instantly beheaded and the place burnt to the ground, the warden's memory returned to him and he sullenly indicated the way to the novice's department. Sirius strode along the echoing corridors with a strong force of soldiers at his back, and presently found his frightened nephew, in a room along with four other boys who had been obtained from their parents that same day in the same nefarious manner. They were in charge of a heavy-faced monk, who raised an indignant protest against the invasion, but was quickly silenced. Sirius drew Fides to him and asked him how he felt; but the boy was evidently dazed and unable to answer clearly. When Sirius tried to draw him away he resisted in a clumsy way, as though acting in his sleep or under the influence of some drug, and eventually Sirius found it necessary to lift him in his arms and carry him in that way from that ill-omened house. The other boys were removed in the same way by some of the soldiers, and all of them were taken to the palace, where Spica was overjoyed to hold in her arms once more the son whom she had thought irretrievably lost. True, he did not

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seem to know her, and tried rather to avoid her embraces, or at best passively endured them; but at least she had him with her once more, and she hoped presently to be able to cure him of this strange malady.

Meanwhile the news of all this was spreading, and the town was becoming somewhat unquiet. But King Mars, who in the meantime had gathered together almost a whole division of his army, had already despatched detachments to invest all the other monasteries in the neighbourhood, and to imprison their Priests, and at the same time he sent forth heralds to announce in all the public squares and gardens of the city that he required all his loyal subjects to gather together an hour after daybreak the following morning, to meet him in the great temple, when he would announce to them his will. Meantime the city was under martial law, and every one was to stay quiet within his own house during the night. The people marvelled greatly, but the streets were full of soldiers and no one dared to disobey, the more so as but few of them knew what had really happened. The King sent out mounted messengers with all speed to the other towns of the country, bidding his governors everywhere to arrest all Priests and monks, and to hold them in safety until they heard again from him.

The next morning that vast amphitheatre was even fuller than it had been the day before, but instead of the festive chants there was a wondering silence, relieved only by loyal shouts of welcome when the King himself was seen riding in at the great gates of the temple, inside which no horse or other animal had ever been seen before.

Solemnly and slowly he rode up the lane kept by his soldiers, his sons walking on either side of him. When he reached the central pyramid he dismounted and climbed the steps, and then turned and spoke to his people:

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"My people," he said, "I come to you to-day to bring you glad tidings of great joy. For many years you have suffered terribly. You have yielded up your dear sons to the sacrifice, and have seen them drawn from you into the clutches of the Priests, and by these same Priests your wealth has been constantly taken from you. All this you have borne uncomplainingly, because you were told that it was the will of the Gods, that they needed this sacrifice, this service, this wealth, and that if you did not comply you would suffer even more. I have come this morning to tell you that you have been deceived, that all this nightmare of horror has been one stupendous lie, that the Gods are beneficent and not hostile, that they demand from you no sacrifice but the sacrifice of a pure life, and that they need from you no contribution but that of helpfulness to others. Your Priests have misled you; because they thought only of themselves and their power and their greed they could not know the Gods, and so they led you into the worship of demons. From this moment I, your King, am your Priest and your father, and these my sons shall be your priesthood also. From this time forth the royal blood shall be the seal of priesthood, and already I dedicate to its service these scions of my house."

And he ranged before him on the steps of his pyramid Rama, Neptune, Naga, Euphra, Selene, Mizar, Mercury and Brihat. And turning to the people he said:

"Here now before you all I consecrate these my children to the work of the priesthood, and they shall go forth through all the land and teach the faith of light instead of darkness, of joy instead of fear. And now, since a great tyranny is overthrown, I call upon you all to make this a day of rejoicing—such rejoicing as you have never known before. For this day you are all my guests, and I bid you make merry and rejoice. I order also that every year for ever this day shall be set apart and kept holy in

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memory of the beginning of a new era. And so for the first time as your real High Priest and King I give you the blessing of the Great God who is the true Father of His people."

All those who had heard the words of the King raised a great shout of joy, and the gist of them was quickly repeated all through that vast crowd clear back to the walls of the amphitheatre, and then to the thousands outside who had been unable to enter. And truly, as the King had said, it was made a day of festivity and rejoicing for all, rich and poor alike, though there were many among them who wondered whether indeed this thing could be really true, and whether perchance the old and evil gods would not presently take strange vengeance upon them.

There was but little fighting, for the Priests in the provincial towns, when they heard how their whole hierarchy in the capital had been stricken down at one fell blow, made haste to yield themselves, and though here and there there was some little opposition, in a very short time all was quelled, and in the remoter districts also the people began to rejoice in their strange new freedom from oppression.

Altogether there had been a large number of Priests and monks, and hangers-on of the monasteries. All these the King brought together, and when they were assembled from all parts of the country in the capital city, he sent Sirius to make a proclamation to them. He told them that they must quite clearly understand that their evil reign was over once and for all, that he had no confidence in those who had been Priests and leaders in that evil faith, and that they must leave his country for ever, with the understanding that if they were found again within its borders they would instantly be put to death. To the monks and the rabble of attendants he gave a choice; he told them that they could, if they wished, accompany their masters into exile, or if they chose to take up some honest trade they might

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remain within his kingdom in order that they might have an opportunity to prove themselves good citizens; but that they must clearly understand that the old order of things was definitely past, and past for ever, and that any attempt to revive it would be instantly and finally crushed.

The Priests, with Scorpio at their head, were consequently driven over the southern frontiers and left to make their way as best they could among savage tribes, where presently they carved out for themselves a tract of country, and became a small separate community with whose fortunes we have no further concern. Some few Priests there were who, being filled with hatred and malice against the King, pretended to have been merely monks, and so obtained leave to stay behind in Mexico. Among these were Cancer, Lacey and Tripos, who had brought over into this life the hatred of Mars which they had acquired in New Zealand seven hundred years before; and after a short time these people made an abortive attempt at organising a rebellion, the avowed object of which was to bring back Scorpio, depose Mars, and form some kind of ecclesiastical government to rule over the country. This plot, however, was happily discovered and nipped in the bud, and the three principal promoters thereof were again executed.

The change in the country was marvellous, and the people blossomed out like flowers under its influence. For a long time they seemed hardly able to believe in their freedom, and a sort of popular song or recitation was composed, of which the burden was "Never again".

"Never again," it said, "shall blood flow upon the altars; never again shall our children be torn from our arms; never again shall our property be stolen from us; never again shall we suffer unnameable horrors in the name of those devils whom we took for Gods; never, never again."

In the midst of all this general rejoicing Spica's heart was full of sorrow, for though indeed her son had been rescued

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from the power of Scorpio, his mind was clouded and the evil influence was still strong upon him. She heard from one of those who had been monks, who was therefore acquainted with the nefarious mesmeric powers of Scorpio, that one who had once come under his control could never break away from it again, but must inevitably pass through the various stages of degradation which ended in vampirism. Much horrified at this, she carried her case once more before her father the King, but he had to confess himself powerless in this matter, knowing nothing as to how to deal with it. He spoke with great kindness to his daughter, and showed much sympathy and sorrow, but yet he knew not what to advise. At last he turned suddenly to Alcyone and said to her:

"Daughter, through you there came to us the advice which has saved for me my kingdom, and has freed it for ever from the powers of evil. Can it be that in this case also you can come to our assistance, and rid this poor suffering boy of evil, even as you have done for the country as a whole?"

Then the power seized Alcyone once more, and she arose and said:

"O King, the power of evil is terrible indeed, and to oppose it may well mean the rending asunder of body and soul. Yet it must be opposed, even though the victim die, because if we do not oppose it, then is he lost not for this time only but for all time, for never again can he free himself from the downward course of the vampire. I cannot tell what the result may be, yet must I set him free even though in doing so I may destroy his body."

So she turned upon her shrinking nephew, and raised her hands in the air above his head, and cried aloud: "In the Name of the Great Father of all, let this curse depart from thee!"

The boy uttered a terrible cry and fell to the ground as one dead. He lay in a trance of unconsciousness for many

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days, but at least he did not die, and after a long while consciousness returned to him, and he called faintly for his mother. Weak and ill he was indeed, yet she knew that she had her son back again from the dead, for now he knew her and clung to her as of old. Presently he slowly recovered, yet the shock had been so terrible that all through his life he remained nervous and easily disturbed. Indeed, for many lives and through thousands of years something of the effect of that terrible psychic convulsion was still to be seen. For the evil High Priest had seized upon the very soul of him, and had made for it a link with that whose name must not be spoken. And the breaking of such a link is a feat which but few can accomplish, yet in this case it had been done by the power and love of Alcyone—and of Surya who worked through her, though not then in physical incarnation.

Alcyone's life passed on in great love and happiness. She married her cousin Selene, and her eldest son was Herakles, in very truth a friend of many lives. Among her ten children were two who have now attained, and others for whose near attainment we may hope. Her life was one long benediction to those around her, for she remained to see her grandchildren and great-grandchildren, even to the age of ninety years. And the good work in which she had so large a share remained as a monument after her, for never again while that Toltec race occupied the ancient land of Mexico were sacrifices re-established. Long after that race had been destroyed by the flood which accompanied the sinking of Poseidonis it was re-peopled by a half-savage race who, having in themselves much of cruelty and greed, psychometrised the ancient stones, and revived to some extent the ancient horrors, but for twenty thousand years and more the work of Alcyone and Surya bore its fruit.

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XVIII

Yet again we find our hero in the Toltec race, but in a kingdom differing much from that of Mexico—a kingdom in the same continent truly, but further north, and lying west of the range of the Rocky Mountains. Mars was as usual its ruler, and his territory extended far along the Pacific Coast line, from what is now California in the south up to British Columbia in the north. A great Tlavatli kingdom held the Mississippi Valley and practically all that part of the country which now constitutes the Southern States of the Union. The northern part of the United States, the territory about the great lakes, and most of what is now Canada, were occupied by a congeries of minor tribes who lived principally by hunting and fishing, and built no great cities. But the civilisation of the western coast was highly advanced and old-established, and the kingdom of Mars held many cities as large and as handsome as those of Mexico, though the style of building was different. The land was fruitful, and the climate salubrious, with enough of variety between the northern and the southern parts to provide a varied assortment of products. The country therefore was prosperous, and to a large extent self-contained, for although it traded by sea with Mexico and with South America, and by land with the Tlavatli kingdom, and also bartered commodities of various kinds for furs and pelts with the wandering tribes of the north and east, it still remained true that it was to a large extent a self-supporting community, and that what it imported were luxuries rather than necessaries.

In the days of his youth Mars had had to fight for his kingdom. He was a younger son, not in the direct line of succession, but his elder brother was a man of wild and uncontrolled passion and very little principle, who entangled himself in all sorts of undesirable situations, and turned a deaf ear to the stern

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remonstrances of his father. At last, after some unusually dishonourable escapade, the father formally disowned and disinherited him, and diverted the succession to Mars. The older brother, who had been banished from the court, hereupon proclaimed his father incapable of ruling, and assumed the title of King, gathering together an army of his adherents. Having on his side some skilful and unscrupulous warriors, he at first obtained considerable success, and succeeded in capturing his father and putting him to death. Mars, who had been managing the affairs of the southern province, then proclaimed himself King by right of the appointment from his father, gathered together what was left to him of the army, and marched immediately against his brother. The older man had the advantage in point of numbers, and he had cowed the northern population by barbarous acts of cruelty; but he had fatal defects of character, from which Mars was entirely free. The younger son marched his men with far greater rapidity than his brother supposed to be possible, and while the indolent and luxurious elder was still delaying on the scene of his triumphs, and still engaged in celebrating them by a series of feastings and debaucheries, Mars fell upon him unexpectedly and put his forces utterly to rout. The older brother fled after the battle. Some said that he was dead, some that he was in hiding, and some that he had escaped and was living beyond the frontiers among the hunting tribes of the north. At any rate he disappeared from practical politics, and the authority of Mars was no longer questioned.

He married Siwa and settled down to his favourite work of organisation. He completely remodelled the government of the country, dividing it into provinces on a scheme of his own, chiefly according to the nature of its natural products, and while he appointed Governors for these provinces, he also allowed them a certain amount of representation on a scheme more nearly agreeing with modern

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ideas than with those of twenty thousand years before the Christian era.

Soon his eldest son Rama was born to him, and he was quickly followed by two other boys, Viola and Neptune, and two most beautiful girls, Albireo and Ajax. During all these years Mars led an exceedingly busy life, for he was perpetually travelling all over the vast extent of his kingdom to see how his new Constitution was working, and to watch that the best possible results were being obtained from all the widely different sources of revenue yielded by so varied a country. As soon as his son Rama reached the age of seven Mars took him with him on these constant journeyings, and explained to him much of what he was doing, encouraging him to ask questions, and to try to understand the reasons for everything. In this way the little boy soon came to have a great store of varied knowledge, though not much of education in our modern sense of the word; and Mars was careful to impress upon him that this duty would be his one day, and that it was the work of the King to understand thoroughly how every one of his subjects obtained his living, and to see that no difficulties were put in the way of his doing it.

Rama grew up tall and graceful and strong. At an early age he fell in love with his lovely cousin Elektra, who admired him immensely. Mars smiled benignantly upon their childish romance, but he put no obstacles in its way, and told Rama that if when he attained a certain age he was found thoroughly proficient in all the arts of kingship, he should be rewarded with the hand of his lady-love. Long before the appointed time the assiduous Rama knew all that there was to know along those lines, and needed only practice and experience to be able to manage the kingdom as well as his father. Indeed, Mars often sent him alone to visit outlying provinces, examine into the condition of affairs there, and report upon them, and these reports were always satisfactorily made out, and often

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contained most valuable suggestions. Presently, therefore, Rama received his reward, and the nuptials of the happy pair were celebrated with many days of great rejoicing in the capital city.

Rama continued his tours of inspection, and at first his wife always accompanied him upon them. But there soon came a time when family cares made it desirable that she should stay at home, even though she was sad at the necessity of the temporary parting from her husband. Their eldest son was Viraj, a splendidly healthy boy, who from the first showed the quality of great determination. He was soon followed by another son Sirius, and a beautiful daughter Alcyone. As time passed on the family became a large one, and for many years Elektra was able to accompany her husband only occasionally and on his shorter journeys. Later on, when the children had grown up, she and he travelled together as of yore, and naturally Rama practised with his own boys the same scheme of liberal education by means of which Mars had so skilfully developed in him the faculties of observation and quick judgment. In due course Mars was gathered to his fathers, and Rama assumed the crown, after which he found it advisable to spend most of his time in the capital city, and left the travelling inspection to his family of seven sons—some of whom, however, held at various times the position of Governors of the provinces.

Meantime our heroine had also grown up, and entered into the state of holy matrimony. There was a curious little complication in regard to her marriage which was not without its effect on her after-life. Two cousins simultaneously fell in love with her—Dhruva and Mizar, both of them sons of her wise uncle Mercury. The two brothers loved one another loyally, so they did not quarrel about her, but they not unnaturally demanded that she should make a choice between them; and that she felt herself quite unable to do, for she had a great affection for them both. In her secret heart she really preferred the younger, but it was so evident that the older felt

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that he could not live without her that she was greatly embarrassed in coming to a decision. Eventually she confessed her difficulty to her father, who not unnaturally said that it was eminently an affair for her to decide; but as she appeared to see so clearly both sides of the question, the King called Mercury into consultation, and after much weighing of various considerations they decided in favour of Dhruva. Mizar was of course terribly disappointed, and it is just possible that Alcyone to some extent shared his feelings, though she decorously hid her sentiments.

Just at this time much trouble had broken out among certain affiliated tribes of half-savages on the other side of the mountains, and one party in the dispute had invoked the aid of the great western King. So Mizar volunteered to head the expedition which was just about to set out, and Rama thought it well to accede to his request, in order that by strenuous and varied occupations he might forget his disappointment. Dhruva, though overjoyed at the decision in his favour, sympathised deeply with his brother, and was sorry that he insisted upon departing on so dangerous a service. Mizar remained away for more than two years. Having quelled the original disturbance, he organised a number of the tribes and persuaded them to affiliate themselves to the larger kingdom, so that the result of his work was to extend its boundaries considerably. He consolidated his new tribes into a province, of which Rama appointed him first Governor; and he was carrying out his plans with marked success when further troubles broke out to the north of his new acquisition.

A number of the wilder tribes had become alarmed at his proceedings, regarding them as a menace to their independence; and so for the time being they composed their own perennial differences, and banded themselves together to make a raid on a large scale upon those of their brothers who had submitted themselves to civilised domination. Their attack was in far

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greater force than Mizar had before had to face, and he experienced great difficulty in holding his own against them. He sent hurriedly to the capital for reinforcements, but he knew that in the nature of things a considerable time must elapse before it could be possible for these to arrive, and meantime he found it necessary to stand on the defensive rather than to attack. Dhruva had become more and more uneasy as news came of the reckless exploits of his brother, and when at last this hurried application for help arrived he insisted upon personally taking command of the relief expedition.

When, after a long and tedious journey, he arrived at the scene of action it was only to find that his brother had altogether disappeared. A few days before, Mizar had seen an opportunity of inflicting great loss upon the enemy by a sudden bold dash, and had consequently taken a small body of picked troops and set out as a sort of flying column. He had penetrated into the hills, and it was evident from the hurried abandonment of their positions by the enemy that he had succeeded in the object of his manœuvres, but at the same time nothing further had been heard from him, and it was feared that he had fallen into an ambush. The general whom he had left in charge in the newly built capital of his province had sent out various reconnaissances, but they had not been able to obtain any news of their Governor.

As soon as Dhruva heard this, although his men were still fatigued after their wearisome journey, he promptly got together a number of his best troops and, taking some of the natives as guides, plunged into the mountains in search of his brother. After many adventures he at last came upon him entrenched with his men in a place of great strength on the top of a hill. Their position was almost impregnable, but they were a small number, surrounded by an overwhelming force, and almost entirely without food. The troops which Dhruva had with him were far from sufficient to relieve a position besieged

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by so large a body of men; nevertheless he did not hesitate for a moment, but delivered a most determined attack. At the same time Mizar and his men, seeing the rescue party at hand, came dashing down the hill and attacked the savages in the rear, and after a brilliant and hard-fought engagement they entirely broke up and routed that division of the enemy, and were left in undisputed possession of the field of battle. The remaining divisions, however, far outnumbered them, and their losses had been so heavy that another victory of the same sort would have left few of them alive to celebrate it.

Dhruva had unfortunately been severely wounded, so Mizar was in command of the expedition, and he immediately ordered a retreat down the valley up which they had come. This was carried out in a careful and orderly manner, and though the enemy persistently attacked them in the rear, they were unable to make any impression upon them, so that they achieved their retreat almost entirely without loss, though the savages suffered severely.

As soon as they got out of the mountains and within reach of their territory, Mizar sent back to his local capital for further reinforcements, and when he received them he turned upon the savage tribes and inflicted upon them so heavy a defeat that their army was practically annihilated, and they gave no further trouble. Meantime Dhruva lay sorely wounded, and it soon became evident that he could not recover. Mizar, full of remorse, reproached himself as indirectly the cause of his brother's death, but Dhruva, when he was able to speak, would not listen to any such suggestion, declaring that this was but the fortune of war, and that he was glad that it had happened to him, and not to his dearly-loved brother. He begged Mizar to carry the news of his death to Alcyone, and himself to marry her as soon as the days of mourning were over, saying that there was no one to whom he would so gladly entrust the little son and daughter

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that had been born to him. Mizar was deeply affected, and doubted much in his own mind whether Alcyone would agree to this suggestion, or whether she might not rather regard him with aversion as to some extent the cause of her husband's death; but in order to satisfy the dying Dhruva he promised to lay the matter before her and to abide by her decision.

Soon after, Dhruva died, blessing his brother with his last breath, and adjuring him to take charge on his behalf of his wife and children. Mizar put his chief captain in charge of his new province, and travelled slowly down to the capital with his sad news. He dreaded to approach his father with it, but Mercury bore it nobly, saying that he knew quite surely that Mizar had done the best he could, and that since Dhruva had to die, he could have died no better than in rescuing his brother. The report had to be laid before King Rama, who received it in the same spirit, and then came the still heavier task of breaking the news to the widow Alcyone. She was shocked, of course; but when Mizar gave her her husband's dying message, she bowed her head and simply said:

"Let it be as he has willed."

So it came to pass that when the time of mourning was over Mizar and Alcyone were wedded, and thus the latter was comforted for the loss of her first husband. The children were too young to know anything about it; and all through their lives they had never the slightest reason to miss their father, or to feel themselves treated in any wise differently from the half-brothers and sisters who presently came to join them.

Mizar and Alcyone certainly merited the blessing called down by the wise king of old on the man who hath his quiver full, for they had no fewer than fourteen children in addition to the two who were Dhruva's. In the fullness of years King Rama also died, and Alcyone's brother Viraj came to the throne—the eldest of the seven brothers. All the other six

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still survived, and were acting either as Governors of provinces under Viraj or as travelling inspectors, for the scheme that Mars had instituted long before was still being carried out. Several outlying provinces had by this time been annexed, and the system of frontier guards had been perfected, so that the latter half of Alcyone's life was a time of peace and great progress so far as the country was concerned. As usual, Alcyone lived to old age, and finally passed away at the age of eighty-nine, after a life of great usefulness in which her many children had been well and happily trained.

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THE LIFE SIDE OF ASTROLOGY

THREE STUDIES IN SPIRITUAL ALCHEMY

By LEO FRENCH

(*Continued from p. 233*)

III

SOME STEPS IN THE ATTAINMENT OF SPIRITUAL CONSCIOUSNESS [1]

Then, indeed, the soul acquires fortitude with divine assistance, but it is no trifling contest to abrogate the confession and compact which she has made with sense. And in this case *force* will be employed, for the material inflictors will then be roused to vengeance, by the decrees of fate, against the rebels of her laws; and this is what the *Sacred Discourse* testifies by the labours of Hercules, and the dangers which he was required to endure, and which every one must experience who bravely contends for liberty, till the Understanding Spirit rises superior to the dominion of nature and is placed beyond the reach of her hands.

M. A. ATWOOD

SUCH terms as "Roasting," "Distillation," "Sublimation," "Liquation," "Scorification," explain themselves to an imaginative practical type of mind, and it is to this type, *par excellence*, that spiritual self-alchemisation appeals. For alchemy of this kind, if conducted with courage, intelligence, and persistence, produces results and effects on the physical

[1] From *A Suggestive Inquiry into the Hermetic Mystery*, p. 192.

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plane, in actual everyday life, to which "astounding" is the only applicable word.

Yet it is a practice, a way of life, which commends itself to a minority only, because although perhaps a majority of T. S. members (and non-members) declare that they believe spirit and mind rule and govern, direct and dispense, shape and mould form and matter, outline and substantial contents of space, subject to duration of time as their life-rhythm, how few live as though inspired and enkindled by this belief as their life-power!

But the life alchemical includes deliberate self-submission to all the above processes, and those who perform them in spirit and in truth are not left long in doubt of the doctrines inculcated, whether they be of men or of the gods?

Fortitude, a cardinal virtue, first cousin to patience, is its own reward. The force that empowers the student-practitioner to submit himself to all or any such operations as result in sublimation or scorification, likewise enables him to demonstrate results after the various formulæ have been obeyed, the trials and tests, ordeals and penances undergone and borne.

One of the first realisations along this path is the marvellous economy and adaptability of Nature, when once her various properties and powers are studied according to the inner key of proportionate representation, the relations of parts to each other, and to the whole, and the practical application of creative ideas and constructive principles, not only to life as a whole, but to the student's own individual lot and part therein. Another and complementary realisation is that of the impossibility of conducting painful experiments without pain to the conductor-performer. Insulation, glass or metal masks, are taboo here, simply because, were they allowed and used, no experiments would result in any effects; lacking conscious response, in this realm, the organism cannot react to stimuli,

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or remain patient under "duresse," *i.e.*, if "hardships" are not felt as such, how is Patience to function? She cannot, for realisation of circumstances requiring the active exercise of this Italic virtue is her divine opportunity, her psychological moment!

Similarly with the more dynamic and positive alchemical virtues and qualities, were there no occasion, no definite and deliberate intensification and stimulation of the passions, no working and keying up of the human nature, to the point where heroic individual consciousness enters and takes temporary possession of the human realm, no heroic action, no world-stirring deed of beauty, personified in those deeds that make history (whether performed in the public eye, or known only to a few and those pledged to non-publication thereof) could manifest. Ever the man and the hour, destiny and the destined instrument for the cosmic purpose will be found co-existent and co-incident. This applies to those mysterious inner dramas, presenting spiritual, mental and emotional unfoldings from within, the results of which modify, colour, and characterise the individual "play" of planetary vibrations.

But pain is not the only accompaniment to the alchemical life-song. Joy is a teacher equally spiritual and potent, and produces no less divinely alchemical results. The miracles wrought by love, the response of dull substance to the burnishing and radiating processes of Love, a master-alchemist, are no less marvellous and epoch-making. The effect of joy, of pure and passionate emotion, of feeling so intensified that the substances are thereby stimulated and renewed, simultaneously, and one waste product, "slag" or "flux," transformed or transmuted, reduced or sublimated, each to its own appropriate next expression for ascending or descending life, these are some of the miracles of nature which those who practise the science and art of perception

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and true (*i.e.*, imaginative and thought-incited) visualising, can watch, as they study the marvels of an erstwhile dead or dormant system, exposed to the rays of the love light-cure!

Non-response is the unpardonable sin in the spiritual-alchemical realm, and this because it is non-productive. Better the scorching and blasting breath of Mars, over-stimulating the organism, than the torpor and lethargy of the "half-baked" substances—for they must suffer the lot of the rejected, the scrap-heap, the slag-pile, their uneasy bed, until their "kārmic turn" for re-making comes round. Then, they will be subjected to such heavy pressure, or intense reduction, according to their nature, that individual response will find itself inhibited and group-soul evolution only will work upon them, retarding temporarily, yet "in the long run," effecting through penalisation what naught else can perform, at a certain stage, on substances and metals in a retrograde condition. Mysterious and inscrutable, enigmatic and impenetrable, some of the ways of love, with substances and essences which await either freezing or reduction to calcined condition as their next step. In spiritual alchemy, neither sentimentality nor imperviousness find places. Here, if anywhere, "All's Love, *yet* All's Law." The grinding of the mills is not performed by the miller and his assistants, *pour s'amuser*, any more than the cauterising and amputating activities of the master-surgeons. Both miller and surgeon do what they know, and know what they do. Bread cannot be made unless the substance whereof it is to be composed is first pulverised. An artificial limb, by means of which the possessor renews long-debarred activity, predicates the removal of one diseased, nay, death-dealing, unless amputated. Useless and withered parts are lumber, in all worlds. This is another truth learned and proven in the realm of spiritual alchemical-experiments and activities.

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"The form remains, the function never dies." Eternal life renews itself ceaselessly; its protean forgers and craftsmen-artificers rest not day or night hardening and softening, reducing, expanding, shaping, forming, un-forming, even de-forming, only to reconstruct ever more nearly in the likeness of its own divinity, be it man or mollusc, daimon or deva, sinner or seraph.

The alchemist expresses thus the same truth when he writes of

> the dangers . . . which every one must experience who bravely contends for liberty, till the Understanding Spirit rises superior to the dominion of nature and is placed beyond the reach of her hands.[1]

Nature, in this connexion, signifies those forces which strive for material as opposed to spiritual, supremacy.

The nine Planetary Powers enable every native who wills to live the Planetary life, not only to know of their doctrines, but to mould themselves ever nearer to the heart's desire. The Sun gives life, and more abundantly, as the life-seeker determines to enrich and to purify, intensify and refine those sensuous impacts and contacts with life, response to which proves the manner of man, whatever his profession. For in the zone of life-response, quality of metal is proved, superlatively. Pure gold refuses to "live with," base alloy, alchemically and chemically: so it is in the realm of spiritual alchemy. "Crabbed Age" (*i.e.*, decadent ores) and "Youth" (gold either already purified or awaiting purificatory trials) "cannot live together," in any world: nor can "the marriage of true minds," in the alchemical empire, fail of true consummation, however long delayed, for "spite of every obstacle love will find out a way". Love is the aura, *sol* and *aqua vitæ*, but love as a mighty force, a terrible awe-compelling power, not a sentimental profession or a mere physical and psychic attraction. Eros and Aphrodite are among the greatest workers of alchemical magic, their powers and elixir-potions are described

[1] Synesius.

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in such ḍeva-inspired music as "Tristan und Isolde," and "Die Walküre". "None but the brave deserve the fair," expresses the courage inseparable from true love, whether the quest be Isolde or the Graal, depends on the lover's evolution; the trials of Tristan being no less severe and heart-searching than the perils of Parsifal.

Fired by the Sun the Master-Alchemist (the gold and the worker thereof, "The field and the lord of the field"). The student-practitioner both learns and lives the solar life; learns the laws of creative sacrifice, by living sacrificially, and by practising the principle of life as lord and form as server of life.

Purified, "washed in the silver waters of the Moon," emotion is "decanted," *i.e.*, quint-essentialised, its superfluities realised as such, its life-contributions extracted, as its *raison d'être*, until the lunar-temperamental mirror receives, reflects, and transmits the solar-spiritual images as truth, and rejects as less than truth all others.

Enlightened by Mercury's reason-illumination, the mind begins to perceive the relativity aspect of truth, and thus to co-ordinate and connect all messages delivered by telegraph, telephone, and wireless, into one creative declaration of the truth as he sees and hears it, thus, his "bit" of truth for the translation whereof he alone will be held responsible.

Harmonised and suffused, impregnated in spirit, mind and soul, by the Venusian principle, Truth as Beauty shines and radiates forth from him, as he learns from Venus those immanent and transcendent truths taught by Venus alone, and Eros as her concealed councillor. Made strong by Mars, the student forges each truth he learns from Venus, putting it to the test in the furnace of action.

Jupiter the Master-Artificer, great universal architect takes him in hand, and teaches him how so to express himself, that his thoughts shall go forth as forms of virile or

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feminine beauty, according to their nature, and feed a world perishing from ready-made ugliness.

Saturn, Master of life's depths and profundities, descends with the students into the underworld of foundations and fundamentals; shows him (illustrating his teaching with object-lessons), how all that has no root in reality, withers away—likewise how to dig himself into the world of realities, and to grudge neither toil nor travail, labour nor sorrow, if only he can persist in following after "perfection nothing less," scorning all superficial and journeyman work. Finally, when he has learned from these seven Planetary Masters of life and form all that they can teach, and he receive, assimilate, and use, at his present stage, so that he has learned neither to fear nor lightly esteem any of his teachers, but to hear and obey—then enter Uranus and Neptune, the two Over-Lords of our Planetary system, at its present stage. Then, and then only, is the approved, received student-neophyte of Planetary Alchemy caught up into the seventh heaven where he sees, hears, is taught what it is not lawful for him to reveal nor repeat in so many words, because the world is not yet attuned to receive these fire-golden and water-silvern over-tones of spiritual alchemy. But, by virtue of response and receptivity to these last consummate teachers, he begins at length to put forth his own creative expression of that "Word that makes all new," and "by his fruit, the thing he does," men (those who know perfect as distinguished from imperfect, and great from small) work. Take knowledge of him that he has been with the Great Ones and has learned already from them to "teach in song" (whatever be his medium of song-speech, whether life-dedication to the beauty of holiness, or to any of the creative arts and sciences) what can be learned only in those two fires which are but two flames of the one fire, suffering and joy, the agony of suffering, the terrible ecstasy of joy, life's two crucibles, into both of which the humblest

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disciple of alchemy must enter himself, submitting to fire all that hinders the man of flesh and blood from radiating forth his own godhead, for this is the end and aim of the royal art and science of spiritual alchemy.

Where—as a figure labouring at night
Dark Time works hidden by its luminousness;
And every line he labours to impress
Turns added beauty, like the veins that run
Athwart a leaf which hangs against the Sun.

Leo French

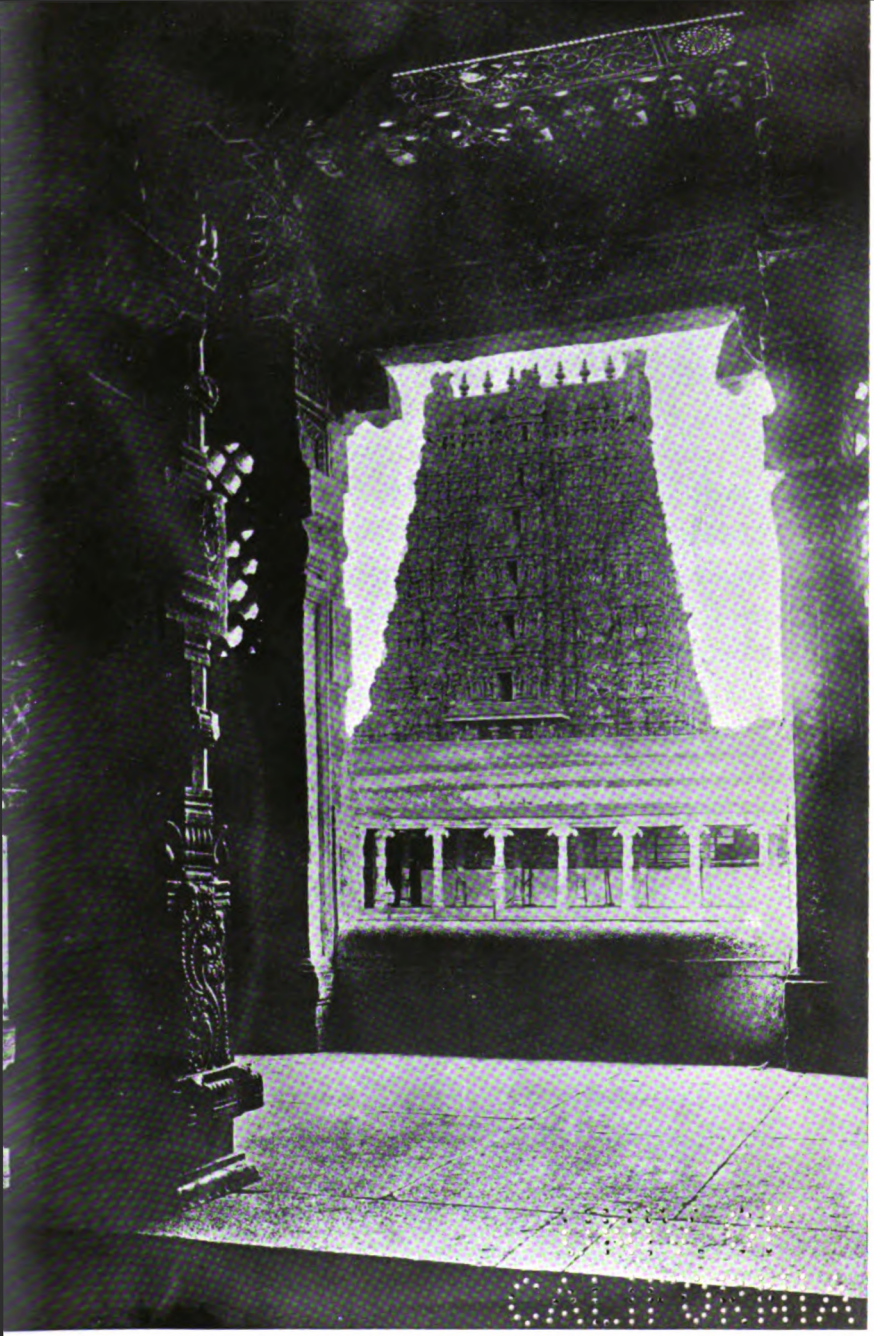
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THE ART SECTION

MADURA TEMPLE

IN the first century B.C. an embassy was sent to Rome from Madura, the capital of the great Pāṇḍyan Kingdom of Southern India, carrying a message to Cæsar, with whose country trading was carried on. The origin of the great temple is lost in the mists of time. From humble beginnings it apparently grew into a vast structure through the munificence of its kings of far-spread influence, until it took its present form when King Thirumal Naick three hundred and fifty years ago restored and extended it. The style of the Temple in Ḍravidian (a South Indian) is distinct from the Aryan (or North Indian) style. Its most striking features are its great *gopurams*, or towers, and its monolithic sculptured pillars, some sculptured into the forms of rearing horses, others as a creature half lion, half elephant, which has been interpreted as a symbol of the restored Hinḍūism after the break-up of Buḍḍhism. The temple is the centre of the city's life. Hundreds of men, women and children are always to be seen in its precincts, sometimes engaging in worship at one or other of the shrines. Groups of *sāḍhus* (religious mendicants) chant *manṭrams*; others bathe in the tanks. In certain parts there are bazaars according to the old tradition of the sacredness of all of life's activities. The great *gopurams* (towers) are seen for miles around.

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MADURA TEMPLE

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CERTAIN FUNDAMENTALS OF SOUTH INDIAN ARCHITECTURE

By M. S. SUNDARA SARMA, B.A.

THE story of South Indian Architecture, like that of the land itself, extends far, far in time both archæologically and geologically; for South India formed part of that once vast but now submerged continent which stretched from where Australia now is to Madagascar and thence in a curved way to where the Atlantic rolls. Who built the temple of Anker-Thom in Cambodia? Who laid the foundation of the Borobudur of Java? The style of the edifices found there and the symbolism underlying them are not far different from those found here, modern history admits; but, maybe, it is putting the cart before the horse to say that these huge remains were the work of colonists from South India. When an Occultist has seen a *Nandhi* (stone bull) standing in an edifice somewhere about 17,000 B.C., near the site of modern Salem, historians of Indian Art, surprised that their earliest stone find is no tentative effort on the part of the artists but an accomplished work of a perfected art, may have no more reason to pause and wonder. The assumed precedence of wooden before stone construction, instead of simultaneity, as it ever was and will be, is more imaginary than real. Evidence of such, if it ever existed, merely shows the skill of the stone-masons, who were much more adept with their hard granite than the carpenters with their wood. Ever since the discovery of

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the earliest stone find with some historically verifiable date by modern historians, the art is seen and said to have decayed. Truly, when Asoka had the inartistic and tasteless characters of an alphabet graved on the surface of otherwise beautiful pillars, the decline of a once glorious art had begun. The real history of Indian Art ought to begin from Cape Comorin rather than from the Khyber Pass. The writer is no historian nor is he here concerned with the histroy of Architecture. He only wants to guard against premature and false conclusions which are very apt to conflict with future researches leading to true facts.

The architecture of South India, even if it is made, as is now being done, to begin with the carved monoliths of Mamallapuram or the structural shrines of Conjeevaram and to end with the grand pagodas of the South with their pyramidal Gopurams, is surely the child of a long and hoary past. Will it be found to be full-grown right from the supposed moment of birth like the child of an Asura or Rākshasa of old! Is it not true that mighty men of old trod this very soil. To trace an Āryan influence here or a Ḍravidian one there may be again a freak of modern academicism. To say that here is to be seen the absorption of Ḍravidian notions by the Āryans is only to give a retrospective validity to a false preconception that Ḍravidians are not Āryans.

Leaving these apparently debateable points aside, let us plunge into what we see actually now in existence and learn for ourselves what it is that we find, only remembering that

> the instructed see not merely the cloak but also what the cloak conceals.

In every nook and corner of South India, be it a village small or large, there is a structure called a "temple" in modern days. There are literally thousands, many of which are not known; and the very existence of many others is not even suspected. There is, for example, a temple in a place called

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Vikramaṅgalam, near Madura—a very typical example of an ancient edifice—of which the saying that artists "built like giants but finished like jewellers" is literally true. But this is only one of many such known to the writer. The description of one of them would fill a big volume by itself. But here an attempt will be made to give only the quintessence of the art, the principles of which form the basis of all such and similar edifices past or present.

The Architecture of South India, the whole of it, may be summed up in one word—*Mantapam*; for that art will on close scrutiny be found to be a multiple or sub-multiple of a Mantapam, if one may say so. To realise the full import of what is meant by this one must know what a Mantapam really is and what it stands for. Mantapams whether small or large, high or low, square or oblong, four-pillared or thousand-pillared, are found really in all varying magnitudes and are innumerable. They may be found strewn over the whole length and breadth of Southern India, standing alone or in groups. These groups are in many cases enclosed by a surrounding wall with towering entrances at the cardinal points. In such cases there is invariably located in the midst of them a nucleus called a Garbha-Graham. Those who can see a plan in the star bespangled sky and those alone can see a plan in these clustered Mantapams. Some of them are in ruins, some lie half-buried in the earth; others are being renovated and yet others are being built anew. One such the writer knows, it stands to the credit and even in the name of a Mr. Fisher!

The whole truth about such a Mantapam can never be known from a book either printed or written. For books are a modern invention wherein the function of the ear is usurped by the eye—an unnatural procedure which is perhaps the cause of all the chaotic conditions with which the world is struggling at present. The writer is strongly inclined to think

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that the true march of civilisation was given a real set-back when the first written alphabet was invented! The character of the modern unthinking and unobservant age is but too truly revealed in the craze for newspapers and periodicals. Not so with the ancients. They spoke not in alphabets to the eye but in forms alone. Those who care to hear can hear.

A Mantapam consists essentially of three parts: a basement, pillars, and a roofing. Very often the roofing is crowned with attics which are really miniature Mantapams having the three essentials in themselves. The basement or *pīdam* as it is called is built over another subsidiary one called an *upa-pidam*. This subsidiary one sometimes takes the shape of a huge tortoise whose legs, tail and head are made to peep out on the various sides; or this stylobate may be fitted with wheels on either side as if it were a chariot, and in such cases the façade of the Mantapam is adorned with horses. By the petals of masonry . . . flanking all sides the stylobate proper is given a lotus shape or form. The symbolism of the lotus is universally recognised and in India this flower very often symbolises the prolific Earth. In fact it stands as a symbol not only of the Earth but also of its sister planets. If the reader is aware of the fact that one of the ten Avaṭārs of Vishṇu is represented as a Tortoise plunging into the deep and bringing up on its back this our globe, he will at once understand why this lotus stylobate is made to stand over the form of a tortoise. If, again, he knows that in the Indian *Shilpa Shāsṭras* every planet is credited with so many wheels drawn by so many horses, he will at once realise that these lotus stylobates which are placed over other subsidiary ones provided with wheels and horses are evidently symbolical of either the globe on which we live or its sister globes of the solar system. So much for the basements.

If now you look up from the *pīdam* of a Mantapam, you will find invariably in the roofing inside a representation of

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the solar and lunar orbs, or, as is more often the case, the *Rāsi Chakram*—the representation of the Zodiac by the well-known symbols from the Ram down to the Fish. Now it must be as clear as crystal to a thinking mind that the roof high above a Mantapam is a symbol of the Heavens. The *pītham* or basement is terra firma on which we live, and the roofing above is the sky under which we breathe.

That being so, what then are the pillars which stand on the *pītham*? A slight reflection will show that all things that stand upon this our Earth are but thought-forms, either human or superhuman. They are simply ideas materialised, which then stand over the Earth, between it and the sky. The pillars of Mantapams are exactly such materialised ideas, symbolically and literally. The wonderful and innumerable monolithic pillars of South India form by themselves a vast and interesting record and to give them individually interpretation would require a monograph for each. Their meaning may be philosophical, religious, scientific, astronomical or in fact everything else known to humanity. All that the ancients thought is recorded there in a language which is the language of God—for He speaks to us only in forms—and is therefore universal. If we shut the windows it is not the fault of the Sun that our rooms are dark. Knock and the door shall be opened; and you will then be able to perceive a broad vista of knowledge, right from the beginning of time.

So then a Mantapam is by itself a symbol of the globe below and the vault above between which stand all possible thoughts materialised.

None but those who have lived in a country swarming with such Mantapams; who have seen with their own eyes how these, apparently idle and sleeping, are brought to life and activity when a *Chala Mūrṭi* is brought there in its periodic rounds; who know how, as long as that *Mūrṭi* is there, the whole Mantapam is charged with magnetism of all sorts;

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how, when the *Mūrṭi* is taken to the next Mantapam that in turn is seen to spring into life, the prior one sinking into inactivity; who know how these activities and inactivities succeed each other as the *Mūrṭi* is taken round year after year; who know all this can themselves understand that the ancients who created all these Mantapams and festivals, were but representing down here below what they perceived above. "As above so below" is heard of now. But to the founders of these Mantapams this truth was known and lived. They wrought down below what they perceived above. Those who are conversant with that portion of *The Ancient Wisdom* which gives an idea of how the life wave passes from one globe to another in an unbroken succession, as round after round the life evolves, will better understand the symbolism involved in these Mantapams and their periodic activities than any other.

If some such Mantapams are grouped together with a nucleus "the Garbha-Gṛham" ("wherein neither the sun nor the moon, nor the stars nor lightning shineth; but wherein, when He that resideth therein with neither eyes, nor ears, nor nose, nor mouth, nor limbs, shines, everything else shines after") and with a surrounding *Mathil* or wall—a sort of ring-pass-not—they are certain evidence of the ancient knowledge which modern science proudly thinks to have discovered for itself! If innumerable such groupings are found it is only a true reflection here below of what was and may be perceived high above.

Such are the basic ideas regarding the Mantapam and its groupings. Look where you will in South India you will find nothing other than Mantapams, either alone or grouped together, sometimes side by side and sometimes one above the other. Take, for example, a South Indian *Gopuram*, that gigantic tower that rises into the sky, what is it if not a series of Mantapams one above the other? Carefully examine one

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such and you are sure to find therein Mantapams innumerable with all three characteristics—basement, pillars and roof. In fact, every one of the edifices known by whatsoever special names will be found, on analysis, to consist of Mantapams and nothing but Mantapams.

Anyone who carefully observes any monument of South India can see how the basic and fundamental ideas here suggested are worked out and elaborated in that edifice. As works exhibiting the designer's highest possible faculty, as monuments wherein the greatest difficulties are overcome by patient labour, they are unsurpassed anywhere. No special emphasis is needed of these qualities. They are well recognised now. But, as works of Art, these monuments of the South are the least understood, in spite of recent able and sympathetic expositions some of which, moreover, the writer fears are far indeed from the ideas of the originators of the monuments.

Suffice it to say here that, in India, Art was a glorious language in which God's own message was reflected back in God's own language—the language of forms.

M. S. Sundara Sarma

THE WORLD OF ART

ART AND THE PEOPLE

JOSEPH H. APPLEGATE writes in *The Philadelphia Public Ledger*:

Samuel Fleisher of Philadelphia stood before a great assembly of his fellow citizens one evening not so long ago and heard himself extolled as the leading citizen of his community. He received from the hand of George W. Morris, President of the Philadelphia Forum, the $10,000 award which Edward W. Bok gives each year to the

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citizen who has done the most for his city during the preceding twelve months.

Philadelphia, represented there in that gathering of Fleisher admirers, roared its approval. For minutes the recipient of the coveted prize could not make himself heard for the cheering. Out there in front of him were fellow human beings whose eyes were refulgent of the glory of art which this man Fleisher had first given to their vision. Out there were men whose names are now written in letters of gold on the scrolls where are inscribed the records of art. They were his boys, his girls, his people. He had permitted them to see and record the beauty of life in paint, in sculpture, in the graphic arts. If it had not been for his fine mind, his devotion to a section of Philadelphia where the language was polyglot and the peoples foreign still to each other, life to most of those in the audience would have continued as a drab and colourless existence.

This was his hour.

In his hand was the prize. It was his to do with as he saw best. His right hand held the money. So, with his left hand he took it and in a gesture of giving announced that every cent of it would go toward enlarging the scope of the very work in the performance of which he had won the award of merit . . .

Men such as Samuel Fleisher turn the currents of youth into proper channels. Unless the rushing tide of life meets such a breakwater it remains a wild, untamed force, destructive at the slightest wind or whim.

Mr. Fleisher, twenty-five years ago, a man of thirty-five, carried in his mind a picture which to him was so terrible that its instant removal from life was desirable. The picture was that of the street urchin, the labourer and the drudging clerk pressing faces against a show window and taking in with covetous glance the art objects there displayed for the benefit of those whose purses were lined with a more generous portion of the world's largess.

"I knew," he says, "that these people instinctively loved beautiful things. They merely lacked the opportunity to behold them. And I felt that if such an opportunity were given to them they would respond. All men and women love the beautiful, whether it be in the form of a picture, a poem, a bit of sculpture or an inspiring musical work. Naturally the younger they are the more readily they respond to the influence of these things. So, I thought, why not give them the chance to see these things of culture, of beauty and of inspiration, in their own neighbourhood, and in the congenial atmosphere of a place of recreation, rather than in some cold and formal mausoleum of art, even though museums are a recognised necessity?"

So it came about that in a small house on the south side of Catherine Street, east of Eighth Street, Philadelphia, the Graphic Sketch Club came into being in 1890. Like most big projects it didn't make

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much noise when it began. The fact is the handful of ambitious folk who worked there at night studying art in its various forms were too absorbed in what they were doing to let the world know about it before their own handwork apprised Philadelphia that art which had been buried under social conditions had been released and brought into being by a man big enough and generous enough to act as patron . . .

An Ancient Japanese Novel

The following from *The Evening News* (London), indicates that the novel, as a form of literature, goes farther back in origin than the date assigned to it in text-books of western literature. The international study of the arts will revise other dates besides this.

There is a dark, young-looking man in London, a member of the staff of the British Museum, who has begun the task of translating what he considers one of the finest novels ever written, about 600,000 words long and containing 800 characters, says *The Evening News.*

He is Mr. Arthur Waley, known for his translations of Chinese and Japanese literature. He expects to be about six years in producing this work, which a publishing firm is to bring out in six big volumes. The author is Murasaki, a woman of the Japanese Court of 920 years ago, whose style, it is said, is as compelling as that of the most popular novelists . . .

The Endowment of Art

Says *The Japan Advertiser*:

A committee of 22 representative artists, who were appointed by leading painters and architects in Tokyo, and Governor Usami held a Conference recently to discuss a plan for erecting an art exhibition building in Uyeno Park with the $ 1,000,000 donated by Mr. Sato, a millionaire in Fukuoka prefecture. A plan of the building has already been drafted by a prominent architect.

The art building is to be erected near the Takenodai art exhibition building in Uyeno Park. The building will be a two story structure of iron, concrete and brick modelled after Grecian architecture. The front of the building will be 240 feet and the depth will be 205 feet. The first floor is to be used for dining rooms, offices and rest rooms and the second floor for an exhibition room.

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RECENT DISCOVERIES IN INDIA

By L. E. T.

THE remarkable excavations now in progress at Harappa in the Punjab and Mohenjo-Daro in Sind have gone far to verify the statements of occultists with regard to the origin of the Āryan peoples in India.

Until these discoveries began, our knowledge of Indian archæology only dated back as far as the third century before Christ, but the epoch-making finds at these two places have now revealed the existence of high civilisations as far back as 3000 B.C. and earlier.

At Harappa and Mohenjo-Daro there are vast artificial mounds, under which lie buried cities, with brick buildings, royal palaces, roads, toys, aqueducts, drains and chessmen. Similar mounds are most abundant in the valley of the Indus and other districts, being as much a feature of the landscape as they are in Mesopotamia or the valley of the Nile. But it is only just now that archæologists have begun to excavate these mounds, and even the first discoveries prove what has long been taught by those who know, but what has hitherto been scoffed at by scientists.

At each of these two places there are remains of ancient cities lying one on top of the other, from the Buḍḍhist era on the uppermost level down into the ground for thousands of years. The explorers have apparently not yet reached the lowest strata.

The fact that there were high civilisations in India as early as 3000 B.C. is in itself a great discovery; but this is not all.

The most remarkable discovery relates to the inscriptions and language of the people who dwelt in these two places. A number of stamp seals have been found, which bear an exact resemblance to those in vogue in Susa and Babylonia about 3000 B.C. Moreover the signs on these seals do not resemble any written characters hitherto found in India, but many of them are identical with early Babylonian and Sumerian signs. Other resemblances between these Indian civilisations and the Sumerians are the mace heads, the type of brick buildings, the drainage system, and other things. These, taken together, undoubtedly prove that these Indian people and the Sumerians were extremely closely allied.

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Is it possible that we have here the remains of a civilisation founded by people from Manoa, remains dating from a period when the culture of the first three sub-races had not yet been much differentiated, but was still identical with the culture of old Manoa from whence they came? This is one possible deduction, perhaps somewhat fantastic.

But these discoveries are at any rate of the very highest importance. They are an ample fulfilment of the writer's prophecy, made some time ago, that when archæologists turned their attention to lands like India and Mexico they would find many strange things, hitherto "undreamed of in their philosophy". It is needless to state that such things have never been found in India before. Professor Sayce says:

> The discovery opens up a new historical vista, and is likely to revolutionise our ideas of the age and origin of Indian civilisation.

It is a good thing to know that the discoveries in question have been made by Indian archæologists. It is a good thing that the sons of India have been the first to discover the glories hidden in her soil.

One thing that is extremely impressive is the magnitude of the field now opened up to the archæologist, for these two mounds, at Harappa and Mohenjo-Daro, are only two of the thousands of mounds that require investigation, and who knows what may be revealed in them? With these discoveries, and with those in Mexico, related in THE THEOSOPHIST for November, the teachings of occultists are being proved to the world in general, and will be verified to a greater and greater extent as the years roll by. Readers who want further information are referred to an illustrated article in *The Illustrated London News* of October 4th, written by Sydney Smith and C. D. Jadd, of the British Museum.

L. E. T.

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CHRISTMAS THOUGHTS

By MUIRSON BLAKE

AT this time of the year new Ideas, promises of the wider life, constantly are stirring within us. Pictures enter the imagination of an existence wholly transmuted and redeemed, a life freed for ever from the domination of the senses, regal and divine in power and compassion.

As the effort is sustained through the years, as this new note is returned to again and again, the sense of familiarity grows—we find ourselves in places we have trod long, long ago, we know that the place at which we stand is ours by right of other cycles.

We learn of this life of bliss before us, through experiences gathered in bygone ages and we have our definite place in it by virtue of those tokens of long ago. We feel new senses stirring, pressing ever more urgently against the protecting shell—dimly we sense the coming of the *Christ Birth*, that awaits with travail each one of us somewhere in the future.

WE ARE TO ENTER ON A NEW LIFE

And it is left for us to decide whether that extension is to be one of wider joys, towards *The Bliss*, the "Peace that passeth all understanding," or towards a pit of darkness and despair the depths of which no man knows.

It is Bliss, a feast of joy that we are called to here. A Life that is conscious that it has everything to give; and even now we can dimly sense those humble forms gathering about us waiting for the light they feel that some day they may receive from us.

FEED THE HUNGRY

For there is no other joy (save to receive from *our* teachers) and we have to explore the inner recesses of this mystery and discover the eternal aspect of the *Gift*.

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As a hen gathers her chicks about her so let those lesser lives find warmth and comfort from within us. Pray without ceasing that this new birth be successful for their sakes, so that they may be fed and cared for. Begin now a nurture that may take a thousand ages to complete,

And we shall find Peace

Then shall we pass out with safety from those protecting walls, new powers will come into our hands, and we shall enter, as children of God, into our heritage of compassion.

In those days our eyes shall be opened, and we shall see the Glory of the Lord. The bud will open and become the sacred lotus; those things we now can but dimly feel we shall then see as the sun at noonday, and what we can now but discuss shall we teach as "those having authority".

My Brothers, the table is laid and the feast is ready, only the guests tarry.

To Dare, to Will, and to be Silent

Who *would* do these things, *can*. Stretch forth thy hand—to feed those others, never fear but that fit food will be given thee from the Masters' table for them.

Let life at all its myriad levels find ready response in thy breast and the all-embracing wisdom of sympathy and understanding will become thine, and though the high councils of the world know thee not, yet shall all beings *within their hearts* know who thou art and shall hail thee as Brother!

Muirson Blake

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THE LEAGUE OF HEALING

THIRTEEN years of international work, seriously limited by the Great War, have demonstrated the need for a wider application of the principles of this League and for an extension of its activities.

The Advisory Group, convened by the President of the League to consider the most appropriate means of effecting this, invites all those interested in spiritual healing to co-operate in establishing a world-wide organisation to work for the spiritual upliftment of mankind and the healing of its sorrows.

The principles upon which the work of the League are based are:

(1) That physical health is the outcome of spiritual well-being.

(2) That all efforts for the true healing of humanity should therefore be directed towards producing a realisation and fuller expression of the Divine Self within each sufferer.

(3) That the life of him who aspires to be a channel of healing to his fellow-men should be one of continual endeavour to realise and give fuller expression to *his own* inherent Divinity, and of labour for the spiritual progress of humanity.

Will all those who feel the truth of these principles, who realise the great need for their application in the world to-day, and who aspire to serve humanity along these lines, join in the work of the League of Healing.

Groups of healing under the League are in process of formation in many countries, each nationality working under its own representative.

Those interested or desiring to form Groups should apply (enclosing a stamped, addressed envelope) to the Secretary of the League of Healing, 52 Lancaster Gate, London, W. 2.

F. G. PEARCE

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BRAHMAVIDYASHRAMA, ADYAR, MADRAS

SESSION 1924-1925. The following report was presented by the Principal, Dr. James H. Cousins, at a social gathering on November 2, Dr. Annie Besant presiding:

The third lecture session of the Brahmavidyāshrama, Adyar, Madras, was opened on October 2, and, through the goodwill of the lecturers and the eagerness and faithfulness of the students, under the blessing of the Masters of Wisdom and the President of the Āshrama, the work proceeds with the same sense of mental expansion, spiritual uplift and joy in the realisation of the unity of the Infinite Being and its finite manifestations, as characterised it in the previous sessions. This happy result of the special attitude and method of the Āshrama has become part and parcel of the lives of those who have participated in its work from the beginning. With them it is more or less taken for granted; but its immediate repetition in the experience of the new students is a reminder of its blessed reality.

The work of the new session is being carried on as before; that is to say, two lectures are given each morning except Wednesday and Sunday, dealing with the eastern and western aspects of universal culture. The work is divided into the main departments of Mysticism, Religion, Philosophy, Art and Science, one department for each day as far as possible. Forty lectures have been delivered in the month just past, and synopses of each have been given to the students. Certain subjects of the former session are being dealt with more summarily than before in order to admit other valuable studies, such, for example, as a course of lectures on Economics by Principal N. S. Subba Rao, M.A., of the Mahārāja's College, Mysore, and a course on the Researches of Sir J. C. Bose by Professor T. S. Natarajan. The department of Mysticism has this year received a great enrichment in the contribution of written lectures on Dravidian Mysticism by Swāmi A. Govindacharya of Mysore and personal lectures on the same subject by Dr. G. Srinivasamurti, also by a course of Zoroastrian Mysticism by Mr. J. R. Aria, a topic of great rarity and importance. Other courses of special interest are in prospect.

Arising out of the unique accession of Theosophically co-ordinated knowledge which the Āshrama has now gathered, and the still more important extension of consciousness, clarification of vision and quickening of faculty which the work of the Āshrama produces in varying degree in each lecturer and student, it is felt that a special research departure may be made in the present session. This will take the form of the study of the teachings of the great World Religions with regard to the Supreme Spirit of the Cosmos as distinguished

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from other grades of the Celestial Orders, a matter on which there is much confusion of thought in the world. The study will be carried out conjointly by members born into the various religions, who will present papers later under the general title of "God and the Gods". At the conclusion of the series it is hoped that a statement of the Theosophical teaching will be made by the President of the Theosophical Society, and that the whole study will be published to the great good of humanity.

Our former sessions saw the publication of the President's inaugural addresses on "Brahmavidyā" and Mr. Arundale's lecture on "The Āshrama Ideal". This year we hope to be able to publish some of the work of the Āshrama lecturers in Miss M. W. Barrie's lectures on "Gnosticism" and in my own on "The Philosophy of Beauty" which took shape in the Āshrama and were elaborated for the Universities of Mysore and Calcutta.

Dr. Cousins then presented the new students to the President. These had come from various parts of India, from Burma, Ceylon, China, England, Australia, New Zealand. A further student is on the way from Mexico.

Dr. Besant said the report for the opening of the new session was an admirable one, and showed that the Āshrama was growing along the lines originally laid down for it. She felt that the Āshrama was doing exceedingly good work which with the increase of its publications would spread to some extent to other countries. It was their duty to keep the Adyar Āshrama at a very high level, so that when it was reproduced elsewhere it would be able to inspire its daughter Āshramas that would arise in different parts of the world. Acting on the mental atmosphere they could act on the mental bodies of the students in other Āshramas. There was more to be done in that way than many people realised, and it was specially possible in a place like Adyar which had a very special atmosphere. They had the enormous blessing of the coming there of the Masters and Their renewing of the life and strength of the place. Every one who was willing to be a channel could pass on that life to other places. She was glad that Dr. Cousins had used the word "joy" in his report. Every expansion of consciousness was accompanied by joy. Just as they had satisfaction in feeding the physical body, so had they satisfaction on all planes of their consciousness. Unhappiness constricted the consciousness. The continual content spoken of in the *Bhagavad-Gītā* depended on a real belief in karma. In Adyar they had the advantage of surroundings that did everything to encourage and nothing to repress, and they had that advantage in order that they might carry elsewhere the strength that they acquired there. By sharing what they received in the Āshrama with others they would make it more, not less, for what the spirit gave away was always renewed.

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BODHISATTAS AND METTEYYA-BODHISATTA

By P. D'ABREW

Path of Discipleship Dr. Besant has clearly pointed out the
be trodden by the disciple who would hasten his evolution of
this book she has lucidly explained the qualifications needed
pilgrimage, and she takes the disciple on and on, step by step,
er levels, through the stages of Initiation, thus pointing out to
se glorious heights which are within his reach.

h steps were trodden by those greatest Ones, known to us as
the Buddha, Shrī Kṛshṇa, The Christ, by Zoroaster and others
to history. These are our brightest examples, who stand in
front of humanity, having successfully crossed the Ocean of
.

e the disciple has ended his voyage, his release from the
nd fetters, miseries and trials of the ocean of births and
is assured and he lands safely, so to speak, on solid ground,
n māyā and its illusory nature.

s stated in Buddhist books that He who becomes a Buddha
on Him two offices, that of the Bodhisatta and, in his onward
to Buddhahood, in the last birth but one, that of a great
overeign.

en Gotama attained illumination or Buddhahood, He was at
stage of development that He could look back on his many
hs and note the events connected with His pilgrimage on
going back some five hundred lives he is said to have narrat-
of the incidents of those lives as Jātaka Stories, for the
his disciples, for their information and the benefit of the
They form a striking illustration of the struggles He had, to
human weakness, and of the complete victory He gained
He became the Perfect Man.

King Vessantara, however, He was not a mere man: we may
a super-man. In this Vessantara Jātaka we have a glorious
the Law of Sacrifice. He was the Brother of Man and a
ng. The probable derivation of the word *Vessantara* is

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Vaisvānara, an epithet of the sacred fire "a common good to all men". Some say it means "one who is overcoming the fatigue caused by the bonds and fetters of samsāra". He is now gaining new strength, by the accomplishment and consummation of the Ten Pāramiṭās, of the Ḍhamma which shows the way across the ocean. These Pāramis may be compared to a ship by means of which one can safely cross and come ashore. These Pāramis or Perfections may be briefly described. They are *Ḍāna* or Charity: *Sīla* or Morality: *Nekkhamma* or giving up the world: *Paññā* or Wisdom: *Vīriya* or Energy: *Khanti* or Endurance: *Saccam* or Truth: *Ādhiṭṭhāna* or Resolution: *Mettā* or Friendliness: *Upekkhā* or Indifference, or it might be better described as "equanimity". All these qualifications were brought to perfection and finality in that life as Vessanṭara. He passes away and is reborn for the last time but one in the Tusita Heaven where He waits the chosen time and place. When that time was ripe He became Goṭama the prince, the Boḍhisaṭṭa once more, and after the well known struggle He became the Buḍḍha.

The word *Boḍhisaṭṭa* has been explained by Commentators for ages past. It means "Wisdom Being," one who has a right conception and consummation of the Four Noble Truths: and it is an office. It is held by a "being who has outstripped other men in moral development and who in some future birth is sure to appear on earth as a Buḍḍha". He will so appear because his pity for human ignorance is so deep and His benevolent desire to teach mankind the cause of suffering and the means of escape from it is so strong that He voluntarily reincarnates many times, until at last He has become pure enough to attain Buḍḍhahood. Having reached that stage and having preached the Truth, then only does He consent to pass out of the cycle of birth and death into the perfect state of Nibbāna.

A few words may be added here with reference to the Coming Buḍḍha. He heads the list of the Brotherhood of the Ten Niyata, or assured, Boḍhisaṭṭas, or the Ten Candidates who have the absolute certainty of being Buḍḍhas at successive periods of future kalpas. That is their birthright, for they have worked up to that glorious level for many lives past. This One Meṭṭeyya is said to be resting in Tusita Heaven. When in due time He appears on earth He will have that power of sight and omniscience which can look back to previous lives: to narrate the same for the profit of the world, he will preach the Ḍhamma and finally pass away like His predecessors. Of this One the Lord Buḍḍha Himself prophesied in the *Dīgha Nikāya* or Long Section of the Canon: "He shall maintain a following of many thousand disciples, even as I do many hundreds now."

P. d'Abrew

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KEYSERLING'S SCHOOL OF WISDOM IN DARMSTADT

COUNT HERMANN KEYSERLING writes to me as follows:

"Now that the English edition of my *Reisetagebuch* (a Philosopher's Travelling Diary) has been published I intend to start propaganda abroad for my School of Wisdom. I am preparing a prospectus which will appear simultaneously in German and in English and shall be obliged if you will allow me to send you a number of copies for distribution in India. When time permits I also hope to write an article for THE THEOSOPHIST which I trust will be welcome."

Keyserling's *Reisetagebuch* has within a short time gone through several editions and has deservedly made him famous as a Philosopher and an original, broadminded writer. This book is a most instructive commentary on the religions, customs and cultures of India, Ceylon, Burma, China, Japan and America and it is to be hoped that his later work *Schoepferische Erkenntniss* (Creative Cognition) will also before long be available in English. He calls it his second great work and it is intended to serve as an introduction to the School of Wisdom, with which every applicant should be familiar. We gather from it the following particulars:

The School of Wisdom has three aims:

1. **The recognition that men are creators;**
2. **The creation of self-determination and responsibility;**
3. **The most important, to realise that the ultimate question is that of man's level.**

If evolution is to progress a hierarchical order based on quality must arise, corresponding to the Indian idea of Ḍharma.

The School of Wisdom has no special programme; it aims at the one thing, the right attitude, to affect the masses through educating leaders.

Our pupils must be self-reliant, our School has no discipline, nor an outer community, because it might easily degenerate into a sect. No one is allowed to speak in its name, because that would lead to a School in the ordinary sense. Each, inasmuch as he is different from me, speaks for that reason to a different circle in harmony with himself.

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The School works in a threefold way:

1. There are the annual meetings of the Society for Free Philosophy which last about a week, at which the lectures have a common ground plan dealt with by different speakers according to their personality and outlook. The themes were:

   In 1921 the problem of the relation of the eternal essence to the phases imposed on it by time and space;

   In 1922 Tension and Rhythm;

   In 1923 the mutual relation of world theory and world practice;
   In 1924 Life and Death will be the theme.

2. A course of training, with a symposium by Count Keyserling on the technique of meditation, which takes place three times a year for a maximum of 35 persons;

3. Individual treatment depending entirely on the pupil.

Our exercises are not occult and do not give occult development. They merely serve the purpose of spiritual uplift, of energising and strengthening. We bear in mind all the experiences of Eastern Yoga and Western asceticism, but follow our own path which leads immediately to our goal.

The principal aim of the School of Wisdom is the development of the individual, his lifting up to a higher level, wider self-determination, deeper veracity, enhanced inner superiority.

The above short programme indicates the high aim of Keyserling's School of Wisdom, eminently suited to a particular type and temperament and bound to be productive of good results especially in Germany. His writings may be read with advantage by adherents of any School of Philosophy or Yoga, being above all things stimulating and thought provoking.

A. SCHWARZ

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Majjhima Nikāya of Goṭama the Buddha, translated by Bhikkhu Sīlācāra (Oskar Schloss Verlag, Munchen Neubiberg); *The Folklore of Bombay*, by R. E. Enthoven, C. I. E. (Oxford University Press); *Life Now and Hereafter*, by Colonel Octavius Rowe (G. Routledge); *The Story of Christ*, by Giovanni Papini, *The Art of Preaching*, by Rev. David Smith, *Christianity at the Cross Roads*, by E. Y. Mullins, *Heralds of Dawn*, by William Gunn and Mrs. Gunn, and *Our Debt to Greece and Rome*, by E. B. Osborn (Hodder & Stoughton); *Lotuses of the Mahāyana*, by Kenneth Saunders (J. Murray); *Crystal Gazing*, by Theodore Besterman (W. Rider); *Healing Thoughts*, by Heather B., and *From the Nurseries of Heaven*, by A. R. Williams (L. N. Fowler); *How to Avert Cancer*, by H. Reinheimer (Grevett & Co.); *Economics of Shipping*, by S. N. Haji.

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THE THEOSOPHICAL FIELD

A LETTER FROM H. P. B.

A LETTER from H. P. B., taken from the book of W. P. Schelichowskaja "H. P. Blavatsky—Her Life and Work," translated from the Russian into German by Alexander van Schäfer (Schweidnitz 1905).

MY BELOVED HEART-SISTER,

Thy stupid question, showing your utter ignorance of the duties of a Theosophist, fell like a bombshell in our camp. When I rendered your wise words into the language of Shakespeare for the benefit of my four secretaries, the Countess and my Court-attendants, they nearly fainted.

What have I to do, indeed? I? If there exists such a thing as an overburdened creature on this earth I am that!

Every month I have to deliver forty to fifty pages of Instructions in the Secret Sciences. They have to be copied, impressions made thereof; they have all to be signed by me! It is a work that keeps us busy till deep in the night. Five Esotericists heroically sacrifice themselves to make 320 copies, which I have to read and correct one and all to prevent that mistakes should creep in which would damage my reputation as a great Occultist. For among my disciples are graybeards, Kabalists, and Freemasons, as you know very well.

Then I have to look, myself alone, after the writing, printing, of *Lucifer* from the writing of the leaders and other more or less soul-stirring articles to the reading of the proofs!

Then *The Revue Théosophique*, sent to me by the Countess d'Adhémar, wants my helping hand. Thereupon I have also to write articles in foreign periodicals to get my bread-and-butter.

Every Saturday I have a great reception; every Thursday a meeting. I have then to answer deep and searching question, with a stenographer at my elbow and reporters in every corner of the room.

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All this wants careful preparation, for not the man of the street is coming to my meetings but the leaders of thought like Kingsland the electrician, Carterblack the scientist, and Dr. William Benêt!

I must be able to vindicate the Occult theories against the attacks of applied science in such a manner that my answers can be taken directly to the press, to be printed in our new monthly *Transactions of the Blavatsky Lodge.*

My Theosophists came suddenly to the luminous idea, that "Atch-Pe-Be," as the English call me, was getting old and decrepit and would not stay long with us. If "Atch-Pe-Be" dies we are left in the lurch, no one will be there to teach us the occult Sciences. Let us be up and doing and get the money to cover the expenses. And so they send out in the world an appeal for funds.

The stenographer and the publication of the Magazine alone cost forty pounds monthly. But "Atch-Pe-Be" herself may sit at her desk out at elbows and with empty pockets, working herself to death in teaching them Occult wisdom! Of course I don't take a farthing for such teaching. I say unto them: "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." When they think that Divine Wisdom is to be had for their pounds and shillings.

* * *

A League of Nations in the Sixteenth Century

In the Annual Report of the Smithsonian Institute Mr. J. N. B. Hewitt, member of the Ethnographical Society, wrote an article about the existence of a League of Nations in the sixteenth century.

At a period of the world history that brought us the Wilsonian idea of the League of Nations, it is of more than passing interest to know that some four hundred years ago there existed in America a league of nations, "The League of Five Nations," with the definite object to eliminate the causes for war and so to make a lasting peace possible.

This League was formed by the Iroquoise, Indian tribes, who occupied then the eastern and middle parts of the present New York State. At that time and long afterwards they were surrounded by powerful and hostile Indian tribes.

The chief reason for the forming of this league was the necessity to put an end to the incessant bloodshed through warfare and vendetta, to secure life and property, and to foster the welfare of the Indian tribes.

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The founder of this League was the great warrior, statesman and prophet Deganavida the Iroquois, but his intention was not to limit this League to the Iroquois only, he had larger views.

His chief conception was, putting it briefly, thus:

> From the universal motherhood and the universal fatherhood of all men, from the daughterhood of all women and the sonhood of all men, is born the universal brotherhood of mankind.

This remarkable man derived from this conception his duty to unite all nations in the Brotherhood of this League. Thus four hundred years ago a so-called "savage" had already formulated the law of the Brotherhood of Man, at a time when Europe was in a state of chronic warfare and the American white people were waging a destructive warfare against the American Indians.

To make himself better understood Deganavida spoke in parables. He compared the League to a giant tree, reaching from earth to heaven, whose four main roots extended to the four points of the compass but whose offshoots reached all the nations of the earth. Through the roots and its offshoots all peoples on earth were connected and formed one great family, the whole of mankind, represented by the tree itself.

Mankind sprang forth from the four main roots—the four great races—but they were indissolubly united by the bond of the daughterhood of all women and the sonhood of all men.

It is clear from this simile that Deganavida had in mind not only the union of the tribes of the Iroquois, but an actual Union of All Nations and Races of the earth.

A remarkable achievement for a "savage Indian" at a time when the Indian knew European civilisation only by the rifle and the "fiery water" (spirits).

M. G.

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CORRESPONDENCE

JUST now I received a letter from Mrs. E. F. D. Bertram in Rumania where she mentions that she is sending a copy of it to THE THEOSOPHIST. I have answered her letter as follows:

DEAR MRS. BERTRAM,

Thanking you for your kind letter of September 22, I beg to tell you that I perfectly agree with you that we should overlook everything from the point of view of Theosophical Brotherhood, but the Theosophical standpoint must always be truthfulness and does not impel to tolerate untruthful slanders. Theosophical thinking, speaking and acting should, after my opinion, always be, as much as possible, absolutely truthful. Therefore I don't find it Theosophical of Mrs. Street to write a book full of false statements and of the editor of the Reviews to give place to a book full of antagonism against the Hungarian Nation. I further fully agree with you that: Our particular Dharma is to try to become reconciled with those who lately were enemies . . .

I do not feel the least hatred against our neighbour nations and I have very good friends amongst the Czechs, Slovaks, Serbs and Rumanians and I feel brotherly even to those who oppress the Hungarians, but I consider them as our younger ignorant, faulty brothers who do not know that one should give equal rights to everybody and not oppress anybody . . .

Would you please be kind enough to correct a printing error in the September number of THE THEOSOPHIST, page 814, line 22, where it should read: "but it *will not* well out" . . . The omission of the two words: "will not" gives to the sentence, very undesirably, the opposite meaning.

At the end of the article, page 815, I read that O. M. has expressed "no opinions of his own". Concerning this remark I take the liberty to quote that O. M. recommends the book of Mrs. Street on page 127, line 5: "to anyone who is at all interested in middle and Eastern Europe," and that he says on the same page: "The author appears to have a complete mastery of his subject." After my opinion he could not write such gross misstatements if he would have a complete mastery of the subject.

I am sure that war will not end by taking revenge like the *vedetta* and by fighting against each other but only by reconciled brotherly feelings.

I wish such Theosophical comprehension would spread more and more among those who determine the fate of the nations.

Budapest. ROBERT NADLER

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REVIEWS

Spinoza and Time, by S. Alexander, M.A., LL.D., F.B.A.

Time is a most important concept in contemporary philosophy. It received less than justice, as Lord Haldane says, at the hands of Spinoza. In this small book—originally, a lecture delivered under the auspices of the Jewish Historical Society of England—Prof. Alexander sets forth to show what difference the positing of Time would make in Spinoza's scheme. The substance of Spinoza is transformed into the Space-Time by Dr. Alexander, and the static universe of the former becomes a moving, growing, evolving universe at the instance of Time! Thus the philosophy of Spinoza becomes—shall we say?—a replica of Prof. Alexander's. Indeed, Spinoza has been made a "jumping-off" ground for the elucidation of his own philosophy in a short compass. The writer—to quote from the Foreword of Lord Haldane—"is a man of the highest intellectual distinction," and we have no doubt but that a perusal of this small masterpiece will send the reader to his classic work "Space, Time and Deity".

KN. P.

Mysterium Magnum or An Exposition of the First Book of Moses called Genesis, by Jacob Boehme, translated by John Sparrow, edited by C. J. B. In two volumes. (Published by John M. Watkins, 21 Cecil Court, London. Price £2-10.)

The lovers of Boehme will welcome the reappearance of this work. Written, translated and published first in 1654 it is now placed before the public in a different form though with ever the freshness that Boehme manages to bring. We know that the style of that period is wordy and generally involved, but to study Boehme is of use for he elucidates much of the entanglement of the teachings of the Bible and he appears to us to be a free-thinker and to go ahead, unbound by the tradition and prejudices of his day, to a rather remarkable degree. These volumes seem to bring this point out specially and they are well worth time and study.

C.

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The Spirit of the New Philosophy, by John Randall. (W. Rider & Son, London. Price 6s.)

The author says in his Foreword that "He is rather seeking to translate an old, and yet ever new, vision of life into living terms, to transmute an old, but as yet unrealised, ideal into practical inspiration for the mighty task" or reconstruction of a civilisation which has begun to fall to pieces since 1914. Humanity's growth, social and moral as well as spiritual, has burst into rags the vesture of her old institutions; and it is an impellent necessity that her rags should be removed and she should be clad in a new and higher civilisation. That civilisation, the Author points out, could be based on one principle only—Unity, Unity within oneself; unity of man with Nature, with the fellows and with God; Unity in all his political, social or religious institutions.

After having described in a fluent and lucid style the failing of the old order, he proceeds to tell us how the principle of unity may be applied in the building of the new civilisation, so that it may be felt in all the applications of everyday life as a reality, and not merely found in the idealistic speculations of some few visionary dreamers.

There is certainly nothing new in the remedy pointed out by the author. Great philosophers, great statesmen, great prophets, great souls of all descriptions have striven hard to attract the attention of contemporary generations to the truth of Unity. The time was not ripe and they may have appear as failures; but we can see to-day that they were the divinely-sent forerunners of a mighty movement that is asserting itself rapidly. There is nothing new either in the ways of transforming this ideal into a reality as presented by the Author, although in many a complex problem he brings a personal understanding of the difficulty and a personal suggestion of a solution which will certainly be greatly appreciated by those who are willing to enter into the realisation of this spiritual unity of all-that-is; and of all who live, and achieve therefore, the *summum bonum* of life, the goal of all man's age-long striving.

To those who hear the inner voice which is claiming attention in every heart, but have not trained their ears to hear; to those who see, with the rest of mankind, that they are desperately clinging to a sinking ship of civilisation, while on the horizon the island of Salvation-Unity towers above the crashing waves; to those who understand but have had neither time nor opportunity for thinking out the means of reaching the isle of Salvation, we recommend this book. Perhaps also to many who think or pretend to do so it will not be profitless.

A. U. M.

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Outward Bound, by Sutton Vane. (Chatto & Windus, 1924. Price 3s.)

This is a very clever play. The idea is novel. A party of people appear on a steamship with only vague ideas of whence they have come and whither they are going. On the voyage they discover that there are no officers or crew, with the exception of the bar-steward, and the vessel carries no lights. Yet they are proceeding without guidance to their destination. After a little time they discover that they are in reality dead, and that the ship is taking them to heaven (and to Hell, they are the same place). The interplay between the characters is extraordinarily clever. The good and worst points of each of them are very well brought out. They include a char-lady, a poor curate who worked in the slums, two lovers who have committed suicide (called "half-ways" because they eventually recover, since a dog broke through their window and saved them from being asphyxiated), a specimen of the worst type of business man, a female leader of Society, and a degenerate fop. When they arrive in port they are welcomed by a dead clergyman friend of the poor curate. The different attitudes which the characters assume, in face of what they believe will be the last trial and judgment, are very cleverly drawn.

O. M.

The Day of the Crescent: Glimpses of Old Turkey, by G. E. Hubbard. (Cambridge University Press. Price 15s.)

This book will be of great interest to all who are interested in Turkey and Islâm, or in conditions of life in the Middle Ages. Mr. Hubbard found several old volumes in the Foreign Office Library containing accounts of travels made by several Europeans in Turkey in the sixteenth and seventeenth centuries, in the days when the Ottoman Power was at its zenith. The travellers were expert observers, and their journals are very interesting. Taken in conjunction the records are of great value, as they are written from several different points of view, the writers being a Flemish diplomat, a French artist, a Polish soldier, a Venetian dragoman, and an English man of science. The last, named Thomas Dallam, was sent by Queen Elizabeth to present an organ to the Sultan Muhammad III in order to obtain his help against the Spaniards. She appealed to him on the grounds of religion, declaring that Muhammadans and Protestants were both enemies of Catholicism!

W. I.

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Vitalism, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

The key-note of this book is "What a man thinks upon that he becomes. Therefore think upon God". The whole book is one reasoned appeal to think Joy, to think Power, to think Health, to think Divinity. It is one of those books on "New Thought" that are doing so much to transform our world into a place of Joy instead of a place of sadness. Happy is the man who has such a message to give! The message is really so scientific and so obvious that one would have thought that it needed only reading to be accepted. However, we know that the accumulated fear and depression of ages is not got rid of so quickly as that. But it will go in time. All good wishes to this book and to all such!

L. E. T.

Bureau of American Ethnology, Bulletin 80. (Mandan and Hidatsa Music, by Frances Densmore. Smithsonian Institute, Washington. Price 60 cents.)

Bureau of American Ethnology, Bulletin 81. (Excavations in the Chama Valley, New Mexico, by J. A. Jeancon. Same Publisher. Price 75 cents.)

The first of these Bulletins contains a detailed analysis of 110 Mandan and Hidatsa songs, together with much incidental information regarding the tribal Societies, ownership of songs, etc. Such painstaking and detailed investigations are becoming a feature of American work.

The second Bulletin contains an account of excavations carried on in the Chama Valley. No very great discovery has been made, but a lot of necessary information has been acquired, and much material collected. Some details of design and of conventionalisation are interesting, as also are the descriptions of the "World-Shrine," and minor shrines.

L. E. T.

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The Wilderness, by Amy Eleanor Mack. (Publishers: Robertson's, Melbourne?)

To slake, even for minutes, the nostalgia for the wild which grips some of us and which will not let us go—struggle as we will to loosen its power by close touch with humans—is worth while.

"The Wilderness" of Amy Eleanor Mack, in words which chime, throws upon one's mind-screen pictures of wild life quite close to Sydney, that wonder spot of beauty. Both the picturing and "getting acquent" with the unknown in nature is made easier by many small sketches signed John D. Moore which occur on most of the pages.

Those who do not yet know the full of the Australian bush, but who, loving nature wish to world widen that love, should be lured on thereto by the very name-words Cicads, Papilio, Wattles, Redgums Dilwynnia, Bandicoots, Possums and—Hylas!

If you happen to read, rejoicing under the natural advantage o being an Australian, you will be transported home, not by the tiny speck trailing an inky ribbon over the Bay of Bengal, upon which you must perforce sighfully turn away, but by the sheer power of pictures and brush and pen pictures—which is next best.

E.

The Hidden Self and its Mental Processes, by H. Ernest Hunt. (Rider & Son. Price 4s. 6d.)

This book contains much valuable information briefly and clearly conveyed, for those who have not read deeply on modern Psychology and Psycho-Analysis, and would serve as a very good introduction to such reading. It would be especially valuable to young people, beginning to face the mystery of life, by giving them suggestions as to the way in which their enquiries may be answered. It is, as described on the cover, a popular study, but so far as it goes it is accurate, stimulating and suggestive.

E. M. A.

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Tales of Bengal, by Sita and Santa Chatterjee. With an Introduction by E. J. Thompson. (Oxford University Press. Price Rs. 2.)

This book contains a number of tales of Indian life, rather sordid and depressing. The time will come, we hope, when authors, and their public, will take to heart the lessons of New Thought and other good movements, and will refuse to read any book which has the slightest negative tone of any sort. Books will then be all directed to the perfecting of divinity in man, and to the expression of this divinity. But as regards books of the present day, and as they are usually judged, we suppose that the present tales are very tolerable examples of what critics would admire. But it is our purpose not to judge by the present, which we wish to alter, but by the morrow.

YOUTH

Three Messages:

(*a*) *The Unutterable Message.* Anonymous. (Routledge, London. Price 8s. 6d.)

(*b*) *The Message*, by T. H. E. A. (John M. Watkins. Price 4s.)

(*c*) *Wilberforce McEvoy in Heaven*, by Mary McEvoy. (Kegan Paul. Price 2s. 6d.)

(*a*) It is remarkable what a number of these pseudo-philosophical books are being published just now. It is a sign of the times, an indication that people are becoming more alive to reality, and are turning their attention to the necessity for spiritual progress. This example contains a number of spiritual and philosophical truths and many exclamation marks. Of these latter we counted fifty in the course of six pages.

(*b*) This little book contains a number of sonnets in prose and verse. We like the first little prose poems very much. The English is exquisite. But we feel bound to declare that we think they fall off very much after the first thirty pages, and some of the latter poems are not very happy attempts at poetry.

(*c*) This is a "Message from Beyond,"

A business man's experience of the other side of life, written in the full hope that it will reach those who are struggling to find Peace and Rest.

The business man was also an earnest Christian, and the book makes an interesting addition to the literature of mystical Christianity, being full of mystical Christian teaching.

A. L. M.

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Hindū Gods and Heroes, by Lionel D. Barnet, M.A., Litt.D. (Wisdom of the East Series, John Murray, London. Price 3s. 6d.)

This book begins with the antiquated idea that the Āryan Peoples of the Vedic age are primitive savages. The author's estimation of their Gods is therefore very poor, as one would expect, being the ordinary European Scientific view. He has the old idea that the Gods are created by the imaginations of the people. He completely misinterprets the Brāhmaṇic idea of deity, declaring that Prajāpati is entirely devoid of Holiness or of Divinity. The idea of the immanence of God is not understood. On the cover of the book it is stated that "This series has a definite object. It is, by means of the best Oriental Literature—its Wisdom, Philosophy, Poetry, and Ideals—to bring together West and East in a spirit of mutual sympathy, good-will, and understanding". How a book with this materialistic point of view fulfils this design it is hard to see. We shall never get the proper view-point until it becomes the custom to take the view-point of Indians on these subjects, for is it not their own religion?

W. I. I.

PAMPHLETS

1. *The Indwelling God.*
2. *In God's Workshop.*
3. *Within God's Glow.*

By Rev. J. Tyssul Davis, B.A., Minister of the Theistic Church, London. (Obtainable of the author 29 Grange Road, Ealing, London, W. Price 1s. 6d.)

These three small booklets contain 7 sermons each, showing God manifesting forth in Creation. In No. 1 he takes the Deity as shadowing forth in the Rock, Rainbow, Rose, etc.; No. 2 proclaims him in the Homourist, Philosopher, Poet, Artist, Lover, etc.; and No. 3 in the dance of the Elements, Dust, Shavings, etc. They make a good trio, and would be very useful to any one taking Sunday School Classes, as a line of suggestive thought to be read and pondered over with the young.

M. H.

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OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (August-October), *The Calcutta Review* (October), *The Canadian Theosophist* (August and September), *The Co-Mason* (July), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *El Mexico Teosofico* (September), *Heraldo Teosofico* (August), *Gnosi* (September-October), *Isis* (July), *Light* (Nos. 2279—83), *Lotus* (No. 6), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (September), *Modern Astrology* (October), *Norsk Teosofisk Tidskrift* (October), *O Theosophista* (July), *The Occult Review* (November), *Prabuddha Bhārata* (November), *Revista Teosofica* (September), *Teosofisk Tidskrift* (August-September), *Theosophisches Streben* (May-August), *Theosophy in Australia* (October), *Theosophy in India* (October), *Theosophy in New Zealand* (September), *Theosophy in South Africa* (August-September), *Vedānta Kesari* (October), *The Vedic Magazine* (October).

We have also received with many thanks:

The Beacon (August and September), *China T. S. Notes* (July-October), *Espero Teozofica* (August-September), *The Harbinger of Light* (October), *Koinonia* (September), *Museum of Fine Arts Bulletin* (August), *Revue Théosophique le Lotus Bleu* (September), *Teosofia* (September and October), *Theosofisch Maandblad* (October and November), *Theosophia* (October), *The Vedāntin* (September), *Vivir* (September), *The World's Children* (October).

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THE T. S. CONVENTION OF 1924 AT BOMBAY

THE Executive Committee of the T.S. having accepted the invitation of the Lodges in the City of Bombay and its Suburbs and the President of the T.S. having given her approval to the same, the T.S. Convention of 1924 will be held at Bombay in the month of December next (Christmas Week).

In the absence of any Headquarters at Bombay, arrangements will have to be made from now for the comfort and convenience of the large number of delegates that are likely to attend this Second Theosophical Convention at Bombay. In order that as little inconvenience as possible may be caused, we request the intending visitors:

1. To notify their coming by the 25th of November, 1924 at the latest. Each member attending the Convention should send in the usual registration or delegation fee of Rupees Two and send notice of his coming to the Hon. Secretaries, Bombay Convention Committee (77 Apollo Street, Fort, Bombay).

2. To bring with them bedding, mosquito curtain (if needed), towels, soap, travelling lantern and drinking utensils.

3. Accommodation for delegates will be found for which boarding and lodging charges would come to about Rs. 3 per day for each delegate living in Indian style. For delegates living in European style, those that wish for special hotel arrangements are requested to communicate direct to any one of the Hotels (such as Grand Hotel, Ballard Pier, etc.) and those who wish to make ordinary Hotel arrangements or live in flats are requested to communicate to the Hon. Secretaries, T.S. Convention Committee. Special accommodation will be provided for at concession rates for a few T.S. workers.

4. T. S. Members at Bombay and those that may make independent arrangement for their stay at Bombay during the Convention days shall have to pay the registration or delegation fee of Rs. 2 to the Hon. Secretaries, T. S. Convention Committee.

(*N.B.*: Those members who have already contributed towards the Convention Fund more than Rs. 2 will not be charged delegation Fee.)

5. Persons who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them as we cannot displace those who have given previous notice in favour of those who arrive at the last moment, unexpected.

6. Arrangements are made only for members and their immediate families.

Other arrangements regarding lectures, etc., will be notified in due course.

All letters should be addressed to the Hon. Secretaries, Bombay, T. S. Convention Committee, and should be marked "*Convention*" in the corner of the envelope.

K. J. B. WADIA,
M. S. PRADHAN,
Hon. Secretaries,
Bombay T. S. Convention Committee.

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CONVENTION OF YOUNG THEOSOPHISTS

FORTHCOMING BOMBAY SESSION

Boarding and Lodging Accommodation

THE Bombay Youth Lodge will arrange for the boarding and lodging of delegates attending the forthcoming Session of the Convention of Young Theosophists to be held in Bombay during the Christmas holidays. The dates of the Convention will be finally announced in the December number of *The Young Theosophist.*

Delegates living in Indian style will be charged Rs. 2-8-0 per day for board and lodging and arrangement will be made in Hotels for those delegates who desire to stay in European style. Delegates desirous of taking advantage of this arrangement will kindly communicate with the undersigned and remit a deposit of Rs. 5 on or before the 25th of November, 1924. No arrangement will be made for delegates not applying in advance.

SUNDER P. KABADI,
Hon. Secretary,
Youth Lodge, Theosophical Society, Bombay.

SERVANTS OF INDIA SOCIETY'S HOME
Sandhurst Road, Girgaum, Bombay.

NEW YOUTH LODGES

Location	Date of Issue of Charter	Location	Date of Issue of Charter
Patiala		Vizianagaram ...	3-11-24
Trivandrum ...	18-10-24	Adyar	4-11-24
Dacca...	22-10-24	Georgetown, Madras...	7-11-24
Navsari	23-10-24	Malleshvaram, Bangalore	7-11-24
Vizagapatam ...	1-11-24		

ERRATA

The Charter was issued to the Youth Lodge, Allahabad, on 24-9-24 and not on 9-10-24 as stated in THE THEOSOPHIST of October.

K. S. SHELVANKAR,
Hon. Secretary,
All-India Federation of Young Theosophists, Adyar.

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SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 464 members, per 25th June—26th September, 1924, £14-14-4	194	12	0
T.S. in Argentine, 444 members, per 1924, £22-4-0 ...	293	13	1
„ „ Shanghai, Entrance fees and Dues, 4 new members, per 1924-1925	32	11	7
T.S. in New Zealand, 1,219 members, per 1924, £40-12-8 ...	532	6	4
„ „ Egypt, 94 members, per 1924, £3-2-8	41	1	0
„ „ Indian Section, Benares, part payment of Dues, per 1923-1924	1,800	0	0
T.S. in Scotland, 804 members, per 1924, £26-16-0 ...	352	15	6
„ „ French Section, balance of Dues, 2,554 members, per 1924, £12-3-8	160	6	9
Danish Lands Lodge, T.S., Copenhagen, 118 members, per 1924, £29-10-0	389	1	4
Hongkong Lodge, T.S., Entrance fee and 9 new members, per 1924	50	0	0
T.S. in Italian Section, 604 members, per 1924, £6-0-0...	79	3	0
„ „ Iceland „ 285 „ „ „ £9-10-0	125	5	4
„ „ Belgium „ 300 „ „ „ £5-0-0...	66	0	0
Sokaren Lodge, T.S., Helsingfors, 3 „ „ „ £0-15-0	9	12	6
Nairobi „ „ Nairobi, 24 „ „ „ £6-0-0...	79	3	0
Jugo-Slavia Section, T.S., Austria, Charter fees and Dues, per 1924, £8-11-6	113	0	0
DONATION			
French Section, T.S., £67-0-0	882	12	0
	5,202	7	5

Adyar
10th November, 1924

A. SCHWARZ,
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Beauséant Co-Masonic Lodge, No. 760, London, £4-2-6 ...	60	5	0
U. S. Adyar Committee, for Donation, $122·05, and for adoption fund, $42·50 ...	506	4	0
	566	9	0

Adyar
10th November, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Hague, Netherlands	De Lotus	12-2-1924
Makassar, Celebes, Dutch East Indies	Besant	10-9-1924
Zagreb, Jugoslavia[1]	Istina	18-9-1924
Zeist, Netherlands	Esther Windust ...	19-9-1924
Helsinki, Finland	Veljeys	1924
Kuokkala, Finland	Esperantia-bis ...	1924
Pispala, Finland	Valonsade	1924
Pori, Finland	Kaukomieli	1924
Tegal, Dutch East Indies ...	Bhisma	Sep., 1924
Kalimpong, Bengal, India ...	Shambala	20-10-1924
Darjeeling, „ „ ...	Himachal	20-10-1924

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Manchester, England... ...	Chorlton-Cum-Hardy ...	24-7-1924

Adyar
10th November, 1924

J. R. ARIA,
Recording Secretary, T.S.

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[1] Directly attached to Adyar Headquarters.

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human need—Object of its Philosophy to put an end to pain—Its method, Realisation of Brahman, Bliss—It aims at the recognition of the One, and the understanding of the Many—A rational Philosophy leads to Pantheism—Spinoza and Mansel—Hinḍūism recognises infinite Gradations of Beings, as Modern Astronomy recognises infinite Gradations of Solar Systems; Nirguṇa Brahman—Saguṇa Brahman—The Ḍarshanas—Aḍvaiṭa Veḍānṭa the link between Hinḍūism and Islām—This highest manifestation of Human Intellect cannot comprehend the Supreme—Lord Buḍḍha speaks last word of Logic—The three branches of Vedānṭa Moksha—The Pravṛṭṭi and Nivṛṭṭi Mārgas—Their three subdivisions—The Sāmkhya and Modern Monism—Yoga succeeds where Intellect fails—The Stages of Consciousness—Shrī Shankarāchārya's conditions for Study of Veḍānṭa—The Peace of the Eternal.

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