

Theosophical Convention Hall, Aggelby, Finland. (Erected 1913.)

THE THEOSOPHIST

ON THE WATCH-TOWER

THERE are many, in these sore days of trial and heavy loss, their own hearts bleeding with the agony of losing their dearest, who are more concerned for the Nations than for their own anguish, and are asking, anxiously and eagerly: "How are the Nations to make good this draining away of their best blood?" Large numbers of the most "fit," the bravest, the most unselfish, the most patriotic, are leaving their bodies on the fields of battle, or returning home maimed for life; the less vigorous physically, the "unfit," the more selfish, the more ease-loving are left behind, to be the fathers of the new generation. Happily, there are many who are loyally serving the country at home, and who remain there for no selfish reason, but because they are needed there for the country's work. Yet, the flower of the Nation, its young splendid manhood is dying, sacrificing all on the altar of the country. Is there any answer of illumination to pierce the darkness?

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The answer that to some of us turns the apparent loss of the world to the world's great gain is found in the fact that at this turning point of evolution, at which souls by hundreds and by thousands are needed for the building of the new type—the new sub-race, we call it—it is just this very cream of the European Nations that is needed, and, by this short agonising road of death by battle, a large number of the souls pass to swift rebirth, coming back into bodies of the new type, to build the coming civilisation. By this splendid heroism of sacrifice, the sacrifice of young life in the glory of its spring, by the giving of the fair body in the fulness of its joy in vigorous strength, by the renoucal of sweet love and happy days, of wedded bliss, of the pride of fatherhood, of peaceful years of home; by exchanging all this for the crashing turmoil of the battle, the scream of shell, the roar of bursting bomb, the long weariness of the trench, the exhaustion of the march, the anguish of thirst of the wounded, the loneliness on the corpse-strewn plain, the dying amid the dead; by sacrifice gladly made for the dear sake of country, for the Nation's plighted word, for faith inviolate, for honour untarnished, for chivalrous defence of the small against the great, of the weak against the strong; by all this the work of lives has been compressed into a few heroic days, or weeks, or months, and a "people hath been prepared for the Lord".

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Out of the storm and the roar of the battle, out of the tumult of the charge and the fierceness of combat, these elect souls, who willingly offered themselves, have swiftly passed into the Peace. There they are welcomed by others of like mind who had gone before

them; there they meet dear friends of knowledge larger than their own; there is unveiled to them the splendid future they have won, the glory of the service they will render to the New World they are to build. And after brief space of rest and illumination, they turn towards the dear homes they had surrendered for the sake of Love and Duty, to bring back smiles to the lips that were writhen with anguish for the loss of them, and win by trick of look and gesture a warmer love born of unconscious memory. A splendid generation of the New-Born that shall come back to the countries for which they died; Australia, New Zealand, your "dead" shall come back to you, to lift you high among the Nations of the Free; Canada, Britain, France, Ireland, India—some of your beloved are also consecrate for swift rebirth; martyred Belgium, you shall not be forgotten. See how the long lines of "dead" pass into the long ranks of the Unborn, to be the New-Born of the coming race, to be of those who shall see and know the Christ come back to earth.

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A member writes of a beloved brother who fell on the Field of Honour :

I wrote to my mother I felt sure his sacrifice would earn him the right to be on earth again when the Christ came. I hope it may be so, for I feel sure he was doing his "bit" to prepare the way, for he was fighting on the side of Right against the side that would prevent His coming if they could; in other words I feel this war had to be before He could come, and that if the powers of evil won in the war it would retard that Coming.

Aye, but what can they do, these Powers of Evil embattled against the Lords of Light? "Lords of the Dark Face" come back to earth there are. Yet it remaineth true that He who sitteth on high laughs them

to scorn, for "who can abide the Day of His Coming, and who shall stand when He appeareth?" It is necessary to sweep away those who are the tools of the Dark Lords, and thus to lighten the earth of her burden. The destruction of evil precedes the triumph of good. And the worst types of the old civilisation must be destroyed ere the building of the new can be worked out.

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Thus have the Manus wrought in the past, and why should we marvel if the Master-Builders build in the age-long fashion of Their craft? The great laws work ever, for they embody the wisdom of God, and the Master-Builders build by law, and the working tools are ever the same. Still are the stones tried by square, and level, and plumb-line, ere they can be declared to be well and truly laid, for the Temple riseth according to the plan of the Architect, and every stone must fit into its appointed place. Five stones have been laid, and the sixth is a-hewing, and the hewing is not wrought without blows of mallet on chisel. Let the chips fly from the sharp edge of the chisel; as they fall, they unveil more of the Beauty that shall be.

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And in our little way we also may be builders, helping in the solution of the many questions that are rising round us, theory now, to be practice "after the War". Very unwise are they who would leave all questions over to discuss when the time for construction shall be upon us. This is the time for planning, for drawing, for measuring. Some there be who would put all this aside as "contentious," as "controversial" matter. But the time when we cannot act is the very

time that we can most safely plan and discuss ; for the very admission that the time for action is not yet should disarm feelings of hostility, and make it clear that we are only formulating for the future. The wise in Britain, in the Colonies, in India, are bending their thoughts towards "reconstruction," knowing that the drawing of the plan should precede the laying of the bricks. Passions may arise in the future to disturb the planning. Now is the quiet time for thought; later will come the busy time for action.

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Turning to our own small concerns, let me tell you, friends, of the opening of the Madanapalle Theosophical College, our first nominally Theosophical College, situated in the birth-place of our Alcyone, the birth-place dear to many all over the world. Hills ring it round, and the air is fresh and pleasant. A pretty, gracious place, full of natural charm. Granite juts out all over the slopes and plains, and our College is built with the living rock of granite for a foundation, and hewn granite for the walls. It makes a fine pile, College and school, and small houses dotted about, with granite rocks breaking up everywhere. The T. S. Lodge is here also, and a Reading Room, built partly by the town and partly by us in memory of King George's Coronation. Looking back five years, I remember the little school then existing, and my laying the foundation-stone of a hoped-for laboratory, where then laboratory there was none, and no funds to build it. And now, all these buildings! Mr. Ernest Wood planned them, and collected for them, and built them, and now, "if you want his monument, look around". H.E. the Governor opened the College

for us, and was very kindly and genial. It is the second Indian College with the founding of which I have had to do. May this develop, as did the other.

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That other is now growing steadily into a University, planned on broader lines than at one time it seemed possible to hope would be sanctioned by Government. The Bill creating it is expected to pass the Supreme Legislative Council in September next, and the great venture will then be on its way. It is a step pregnant with the greatest possibilities, this launching of a University under National control, for though Government has retained power to interfere on emergencies, the virtual control is left with the University. I have dreams of a similar University here in the South, in which Pachaiyappa's College shall play the part that the Central Hindū College has played in the North, and shall become the nucleus for a University. It is building a splendid Hostel for its students just now, which will be a model for the whole Presidency, and when this is complete, a College is to be built beside it, leaving the present building for the School. Then our Madanapalle College might be affiliated to it, and there are other Colleges in the Presidency which would also come in. Sir Harold Stuart, a member of the Governor's Executive Council, has spoken very favourably of the growth of Universities in Southern India. Let us hope that we are dreaming true.

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We are already beginning in Madras the full activities of our normal life here; the High Courts have re-opened after the summer vacation, and the Colleges

and Schools after the holidays. Our Madras Parliament is busy, and two important Bills have passed their second reading, one for declaring valid Post-Puberty Marriage and one for Free and Compulsory Education. The debate on the second reading of a Bill for the better control of Religious Endowments is going on, and one for the creation of Village Councils is on the anvil. So we are busy in constructing our dream India, for the study of actual India. Some dreams materialise. Our daily paper, *New India*, is going on steadily, and we have broken through a bad custom here of taking in a daily paper and letting the subscription fall into arrears ever increasing. It is exercising a great influence, and is helping to hew out the road towards the realisation of the dream. Our weekly, *The Commonweal*, has a circle of readers composed of the leading men in the Indian political field; I have begun a series of articles, "How India Wrought for Freedom," the story of the Congress during its thirty years of life, drawn from its official records, and believe that they will prove both useful and interesting. They began on July 30th.

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The meetings of the Federations of Theosophical Lodges that are regularly held over the Presidency of Madras have done much towards stimulating the sense of corporate life in the Presidency, and the skeleton framework of associations for political and social reform is becoming clothed with muscles. There is a growing inclination to hold Conferences of the three kinds in the same place and at the same time, accommodating the hours to suit each other; each keeps to its own line of work, but members of all intermingle in

friendly fashion. If to these three an educational Conference could be added, the fourfold strand of the National Movement would be complete, and this will, ere very long, be brought about.

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I have received a circular from the General Secretary of our Theosophical Society in Germany, denouncing Mr. Sinnett and myself for our "un-brotherly attitude" towards Germany. I would readily give it publicity, as is my habit with regard to all attacks on myself, but cannot do so without running the risk of Government interference, justifiable under present conditions of War.

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There is one matter on which questions sometimes come to me. Ought our T. S. to be a Society on the regular business lines, the members dropped out when they do not pay their annual subscriptions, or ought their names to remain on our registers until they break the link? Ought we to make entrance easy or difficult? encourage them to come in or delay them? I can only answer as H. P. B. answered, as every Occultist must answer. The T. S. is not a business, but a spiritual, Society: none should ever be dropped for non-payment of subscription; the little shining thread made between them and the Holy Ones when they come in should never be broken save by their own act. They may be put on a suspended list, as it were, be sent no papers and lose their right to vote, for these things are of the physical plane, while membership is not. Entrance should be made easy. To touch even the skirts of the Society is a gain, and makes renewed touch in another life easier.



A DREAM OF THE WORLD-TEACHER

By THEODORE LESLIE CROMBIE

PRELUDE

LIFE stands before each one of us—a problem, an enigma, a riddle still unguessed. We read the history of the past, of the rise and fall of nations, of heroic deeds, and deeds of shame. We try to trace in that past some solution of the present, and even seek therein to find whereby we may construct the future. And we turn instinctively to the lives of the great Teachers of humanity—a Buddha, a Shri Kṛṣṇa, or a Christ—those great Beings, who in such a few brief years have left an inspiration with the world that has made itself felt throughout the ages even until to-day;

for they have founded religions which still hold sway, and men yet worship Them.

We think of the difficulties They encountered in giving Their message; for in those days travelling was no easy task, nor was continent joined with continent, as now, by the triumphs of modern science. So the sphere of Their teaching was limited; but, despite this, They triumphed gloriously.

Yet to-day, though millions worship Them, the world yearns for a fresh impetus. It knows not exactly what it wants, still in the hearts of men is a longing to hear the ancient truths reproclaimed—reproclaimed in language suited to modern needs, and reproclaimed with that wonderfully inspiring influence which the great Teachers' words ever hold.

It is perhaps this instinctive feeling of a large portion of humanity that has welled up in voiceless prayer to one of those great Teachers, welled up with such insistence that He has felt: "My people need me, I cannot leave them desolate."

But much must be done ere He can come amongst us, and there are dwelling with us chosen servants of His who, by purity of life and earnestness of purpose, have already learned, by ways unknown to the world, to rise to His presence and to hear His words. And He has given to them the gracious message to proclaim that He will come, and that shortly; theirs the task to prepare as well as may be a waiting but still unready world to welcome Him when He comes. And we who trust these messengers, and believe that their words are true, feel a thrill of hope and yet a weight of responsibility. How did the world treat Jesus, the Christ, and the Prophets who were before Him? Is the world

again to reject, after a ministry of but three short years, the One whose Wisdom is Supreme? As in the days of John the Baptist in Palestine two thousand years ago, so to-day ring forth in clear tones the words: "Prepare ye the way of the Lord, make his paths straight."

THE PREPARATION

We who have heard that cry feel within our hearts a great response, but we are troubled, for we do not know how best we may prepare for the longed-for Advent. Yet we are not left comfortless, for those who know have told us, albeit in outline, that first of all we should foster in ourselves three qualities: gentleness, steadfastness, and devotion. This for two reasons. Such are the qualities which shine forth most resplendently in the Lord of Love, and we, by trying to nourish within ourselves the germs of these qualities, shall be more able consciously to understand the perfect devotion, the unwearying steadfastness, and the supreme gentleness that He will show forth; just as the more trained is the eye of the artist, so the more he values and appreciates the masterpieces of a Rafael or a Michel Angelo.

We are told also that the individualistic development which has been the characteristic of western civilisation for the past few centuries and will be its characteristic for centuries to come, must at a future time give place to the principle of co-operation. All that is good and beautiful which has been learned through the individualistic training must be retained, and, as it were, be moulded for a wider service which

recognises the Self in all, realising the essential Unity in the apparent diversity.

To one who has dreamed of the Coming of the Lord, some helpful thoughts have come, some stumbling-blocks in the work have revealed themselves.

We are apt to forget that God's ways are not our ways and that the great Teacher, when He comes, may not—probably will not—act as we expect. He who views the world from planes which we cannot reach, He who sees our real needs more clearly than we can see them, cannot unfold His plan to an ignorant humanity. Hints may be, and are, given from time to time, and by these each individual soul must be guided in the work of preparation.

It has seemed to me that our first stumbling-block may be found in the very qualities themselves. Devotion, as we conceive it with our limited vision, may find a very different expression on the physical plane when shown forth by One who is Devotion. So with steadfastness and gentleness. Only two thousand years ago the Christ met with little response from a world that really hungered for His teaching, but could not recognise it when He gave it; for His devotion, steadfastness and gentleness were of so exquisite a quality, that men could not realise them in anything approaching their fulness. So we must bear in mind that, in developing the qualities within ourselves, as best as we may, the Lord will show them forth in a manner which may be strange to us, which may, perhaps, even bewilder us. And this is a warning to which members of the Order of the Star should take especial heed, for the more knowledge we have, the

more dangers are ours to encounter. If we retain the child-heart we cannot be deceived, for we shall sense the inner reality although the outer expression be unfamiliar; for the child-heart is not guided by exterior presentments.

We must therefore, above all, guard ourselves against preconceived ideas as to how the Lord will act. We pray to Him—and rightly so—to “speak the word of brotherhood which shall make the warring castes and classes know themselves as one,” but we must not allow ourselves for one moment to do more than speculate—and then only in the most general way—as to the form which that spoken word will take. For thus we may set up for ourselves a fixed standard, and if the Lord does not conform to this standard—and it is beyond all things likely that He will not—we may fall into the grievous error of judging Him. So we ought not to set up fixed standards as regards the qualities. If we meditate on those in a rigid way, define in clear-cut terms their attributes, decide uncompromisingly the form which their expression in the outside world must take, we shall have established within ourselves an unyielding attitude, and have made ourselves stiff, unplastic channels, through which He cannot work. To put it plainly, there is a great danger that He will not “come up to” our standards, and that we shall *disapprove of Him*.

So in His work of unifying the nations, of planting the seeds of the spirit of co-operation which, from the soil of individualism already prepared, will in future ages spring into fair flower, we must always keep alert, ready to receive new inspiration, ready to catch “hints of the proper craft, tricks of the tool’s true play”.

Amid the difficulties of our task, we have one refuge to which we can turn, and to which we must cling through times of doubt and stress. All that the Lord does will be done in strength, wisdom, and love. His devotion, steadfastness and gentleness will be so supreme that it will be required of us to give of our best, to rise to our highest, in order to gain the fullest measure of the gifts so lavishly poured forth; and as long as we are giving of our best, aiming at the highest we know, we cannot fail.

Humanity is a school in which we are all students. We should endeavour, therefore, to pierce through forms of expression and see the light behind. The God in man shines forth in varying ways, and if we search for the Christ-like qualities in our fellow men, we may see them showing forth in a manner undreamed of heretofore. Recognising them in our brothers, howsoever they be expressed, we shall be more apt to discern them in that Elder Brother, on whose Coming the world waits. Thus shall we have learned to sense the inner Reality that lies beyond all form.

Therefore, in working towards the ideal of co-operation, we must pour into such movements for the betterment of mankind in which we are engaged, all that we have of devotion, steadfastness, and gentleness. We do not know if the Lord will use our work as a channel, but we are sure of this—that if we give selflessly for our brothers all that is good, all that is high, all that is noble in ourselves, that which we have given can never be lost. We may not always give our gifts to the best advantage. The forms into which we pour ourselves may break, being forms that a wider knowledge deems unsuitable, but the life poured

forth will flow into other and more permanent forms, vivifying them, and thus in some measure preparing the Way of the Lord.

One other quality, which to a dreamer of the Coming seems to shine forth with splendid radiance in the great Teacher, is the quality of dignity; and, in the work of preparation we should try to cultivate within ourselves that quality, showing it forth in all our actions. In the rush of the present age much of the dignity of olden days has been lost, and although we must, to a certain extent, conform to the usages of the times in which we live, we should be careful in the choice of the means we employ to make known to the world the message of the Coming.

The emblem of the Order—the five-pointed Star—ought to represent to us our highest hope, and should ever be regarded by us with the spirit of reverence. To a dreamer there is something just a little “cheap” in the practice of private members placing this emblem on their writing paper. The motive, of course, is born of zeal, but is the action dignified? There seems, also, a tendency in the Order to employ too much the modern methods of propaganda. Advertisement is, of course, a necessity in commercial enterprise but—is the Coming of the Lord a commercial enterprise? The question as to how we should be heralds of the Star must be left to the good taste of each individual member. Nothing that we do can in any way touch His dignity; but if in our zeal we employ methods, in order to make known His Coming, which conflict with what we in ourselves feel to be dignified, by just so much, it seems to me, shall we hinder rather than help in the work of preparation.

THE COMING

When He comes! That is the one thought round which every other thought centres; and we can only speak in figure, as it were; for although all that we look for, all that our hearts yearn for must inevitably be, yet it may come in a guise we do not know. It is possible that in small incidents the power of the Christ may be revealed to us more really than in His larger work which our minds cannot grasp.

The dreamer dreams and this is what he sees.

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A huge hall in London; a crowded audience pressing against the still closed doors, waiting to hear the message of the new Christ. At last the doors are opened, and in brief time the hall is packed with a crowd, sceptical, amused, reverential, indignant, yet each individual member intensely curious. Who *is* this new prophet that has arisen amongst us? And then the noble figure of the Speaker, as by His presence and magnetism He holds enthralled the people around Him; not by His oratory, not by ideas startlingly new and arresting; the words are simple—but they bear a message to every heart. It is the magic presence of the Speaker that has woven the spell over the thousands about Him. The last words die down; the people file out in orderly manner; the tired reporters gather up their notebooks, and all is silence.

Let us follow the crowd and hear what we may of their impressions.

A small, pretty girl with an emotional face is talking to her lover, a stern and unbending Scotsman.

“O Harry, I know you must have been disappointed, but I thought he was lovely. He put things so beautifully that it seemed as if all that I had known and felt before was made new in some wonderful manner.”

“My dear, I am surprised *you* liked the speech—far too practical and full of common sense for you, I thought. No silly emotion, no sloppy talk.”

“But, Harry, you are very rude. Of course there was no ‘silly emotion,’ ‘or sloppy talk’; only I should have thought that some of the things he said would have annoyed you.”

“I don’t know how you could have thought so, Etta. The man was absolutely practical. They call him the ‘New Christ’. Anyhow, whatever he may be, he is a leader worth following. Why! he made me think of all sorts of new ways in which we could do good—and there was no religious cant.”

Let us pass on and read the thoughts of a millionaire, whose face is scarred with heavy lines, which give to him a hard, unyielding look. He is just stepping into his motor-car; there is a distinct frown on his face as he thinks of the Lecturer.

“Curse that boy! How dare he call me a hypocrite? How dare he say that I have made a tool of religion and good works to secure my worldly advancement? I’ll smash him yet.”

Through the speaking-tube he shouts an angry order to his chauffeur, the car turns down a corner and is lost to sight.

Then the dreamer lets his vision wander until again it rests on the young Scot, entering a small home on the outskirts of London. His mother and sister

welcome him, and his brother is deeply engaged in reading an account of the speech—already printed—which had been made this afternoon.

“Well! Harry, you *must* have been ‘sold’. This new man said nothing original. Etta must have found him dull too; he wasn’t half high falutin’ enough for her.”

Harry, with the magic of the presence of the great Teacher still clinging to him, turned to his brother:

“Go and hear him yourself, John, and then you will think differently.”

And there was that in his voice which forbade further comment.

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And so to all of us His words will have a special meaning, and work their magic, showing us to ourselves. The printed reports will bear their message to the world, but only the truly discerning will be able to catch their import. It is the living voice which will inspire and reveal, spurring the hearers to carry the good tidings abroad, nerving them to live the life which pours itself forth unstintingly for the salvation of the world. The millionaire will not read in the printed journal the truth which he learned in the hall, how he had climbed over the bodies of the starving and the wretched to a position of power in the world, using religion as a lever to respectability. He will breathe a sigh of relief when he finds his shame is not revealed to the world although, in the agony of self-realisation, he will work strenuously against the “blasphemer” who has come to give the Gospel of Truth to a waiting world.

To every one of us the World-Teacher's words will make their personal appeal, to the critical and sceptical Harry, to the emotional and artistic Etta—even to the millionaire, though the message must sear rather than heal, for in his struggle for worldly possession he has to learn his lesson through pain. But it is only for a time. In the distant centuries, he, too, will sit at the feet of the Lord, worshipping where once he reviled.

Theodore Leslie Crombie

THE BURMESE DRAMA

By MG. BA AUNG

THERE is practically no Burmese theatre, in the sense in which the English theatre, or the Greek, or the Roman theatre, is conceived by people in general. One has but to turn to English history to find the development of the English theatre. At present it is generally appreciated by every Englishman, though there was a time in English history when the drama was considered disreputable. It is known by the student of literature that it was during the seventeenth century that a High Church Bishop attacked all the celebrated dramatists of the day for the profligacy and indecency of their plays in his *Short View of the Profaneness and Immorality of the English Stage*. Again, a century later Macaulay, in his essay on Leigh Hunt's *Dramatic Works of Wycherley, Congreve, Vanburgh and Farquhar*, proceeded to describe them thus :

For in truth this part of our literature is a disgrace to our language and our national character. It is clever, indeed very entertaining, but it is, in the most emphatic sense of the words, "earthly, sensual, devilish". Its indecency, though perpetually such as is condemned not less by the rules of good taste than by those of morality, is not, in our opinion, so disgraceful a fault as its singularly inhuman spirit.

But things have improved now. Everywhere men and women of the theatrical profession are welcomed

and they all enjoy the appreciation of the people outside their profession. Among the Romans, the actors and actresses were a despised class, and were almost slaves of freedom. In Burma, too, the actors and actresses are a despised class, and during the régime of Burmese kings they were specially kept aloof by the majority of the people. But this tendency has been imperceptibly changing since the time of the annexation of Upper Burma by the English. Students of English literature know too well the importance of drama in relation to literature, for drama, in whatever language it may be, forms an ornament to, and a rich branch of, literature.

Religion has been, and is still, a bitter opponent of this particular branch of literature that its founders have again and again denounced as immoral. It is, indeed, one of the ironies of the history of literature that drama should be despised while her sister-arts are appraised by the more serious-minded. This irony is severer in Burma than in other countries, and what is more strange is that in the Burmese drama the plots are largely drawn from the sacred writings of the Buddhist religion. Despite this, it is under the ban of the Buddhist Church; in consequence, it gains little admiration and popularity even from its ardent advocates. It is true, indeed, that one finds at a "pagoda feast a sprinkling of priests," especially in Upper Burma, though the Holy Books clearly lay down the rules and regulations for priests. They know their duty better than the laity. It may be a sight of this or some other spectacle that has caused a superficial writer on the people of this land to make a sweeping statement. He has thus thought fit to make it the butt of his

ridicule in his book, *Among the Burmans*. Thus, he proceeds :

Buddhism, as it is seen in the life of the people, is *rotten to the core*. We have seen how its adherents craftily seek to evade the precepts and commandments of their "law," so far as possible; and then to balance their evil doings by works of merit. The priests prey upon the superstitions of their people, and grow fat. If offerings to the monastery do not come in so freely as desired, the wily priest conveniently has a remarkable dream in which a *nat* reveals to him that terrible calamities will befall the people if they do not increase their zeal.

It is not within the scope of the present article to refute such a statement, nor is it the aim of the writer to do so, but it is mentioned here *en passant*. Writer after writer on the people of this land has either extolled or depreciated them for their simplicity of manners and so on. It must be remembered that no religion can be justified by the actions and beliefs of its followers; and this test is one that could not be applied, for the simple reason that if one attempted to apply it there would soon be no Church at all. It does not, therefore, necessarily follow that because one man may violate a certain rite of the faith which he professes, he is to be regarded as a man outside the pale of that religion, nor that the religion is "rotten to the core". It is but natural for a foreigner to look at us through the spectacles of prejudice. It is verily the case of an outsider who judges a religion as he judges everything else in the world; he is sure to look to acts as proofs of belief, and to look to lives as the "ultimate effects of thought". He does not see with the eyes of the man who is within the pale of that religion. Therein he will find *via trita, via tuta*.

In Burma, it is too true that the Buddhist religion strictly prohibits the seeing of such performances, the

hearing of obscene songs, as they are likely to contaminate pure-thinking souls. Strict Burman Buddhists never go to theatres, nor do they encourage their children to go to all kinds of festivals. But the Burman is a jolly fellow. He sets aside the cares and sorrows of this hard world, and whenever he finds any diversion, he plunges into it. On festival-days where such *pièces* are exhibited, young girls and boys may be seen in their fine gaudy clothes with smiles on their lips.

In order to find out the traces of the development of the Burmese drama, we must, in the first place, collect all the materials that are available with regard to Burmese music. It is said that during the reign of King Alaungsithu, the Burmese made considerable progress in civilisation. We are told also it was this noble King who built the Shweku temple at Pergan, where may be seen the "magnificent temple *Ānanda*" built by his grandfather, and which is "the most remarkable," as observed by Yule in his *Embassy to Ava*. It was this King who "made many improvements in the administration of the law, and regulated weights and measures". He is said to have travelled as far as Bengal. It may be from Bengal that the King and his followers heard music and learned it, and imported it when they came back to their own country. One account tells us that he is said to have reached the place where grows the mythological tree, that is the *Zabu Thabye* (meaning *Jambūdvīpa*, or India). When one approaches the neighbourhood of this tree, one hears various sounds which exactly correspond to the sounds produced by musical instruments—sounds, of course, caused by the falling of fruits to the river which

flows past, and by the rustling of its leaves at every gust of wind. It would be a digression to write all about this mythological tree and its connection with Burmese music. Suffice it to say that in Burmese music, only seven notes are taken into account, and each of these notes has three distinct pitches. They are, in fact, the *do, re, mi, fa, sol, la, si*, of Burmese music.

We have referred above to the fondness of the Burmese for what is amusing. It is chiefly, therefore, due to the temperament of the people that the Burmese drama has lived with the people, though their religion has tried its best to keep it down. In fact, it is implanted in the life of the people; it cannot be taken away from them, however sublime Buddhism may be. Therefore, we propose to represent in writing something of the drama of this quaint little people. We will now give a full description of a Burmese dramatic performance, which is quaintly called in Burmese, *Zat*, which will hereafter be mentioned in this vernacular name.

A Burmese *Zat* is more or less divided into three or four acts, each act having at least one or two or more scenes. It generally happens that when a drama is being acted, the story, or folk-lore, on which it is founded, is only half-told. Each scene is of about an hour's duration at most. The longest scene is one which is the most popular with the people, and which is called the Betrothal Scene. This scene is known in Burmese as the *Thitsahta* scene. Here one may enjoy varieties of songs, sung by actors and actresses in the *dramatis personæ* of "Prince" and "Princess". We shall hereafter go more fully into this particular scene.

It is a characteristic of the Burmese drama to begin with a Prologue. This is sung by an actress known as the *nat-ka-daw* (the spirit-inspired lady). She dances for some time and then she sings the Prologue, which is very beautiful indeed, in language and thought. Foreigners will miss very little of the original beauty in the lines of Mr. Grant, which are given below :

Blessed source of fourfold light,
 Wondrous rays that reach to Heaven,
 To the joyful hosts divine !
 On the crown of Mount Meru
 Tier on tier the place arises
 Where the Maiden Thuza Nanda
 Seitra, Seittadamma dwells
 With a thousand and ten thousand Queens.
 There above all worlds enthroned
 I, the Lord Thadya receive
 Worship from th' encircling throng.
 Now into this world of mortals
 Delegate of all the Gods,
 I descend, on pleasure bent,
 Where illustrious sons of men
 Have prepared in merry measure
 Dance and song for my delight.

Then comes the scene of jokes. Clowns enter and amuse the audience with the making of jokes. The Burmese clowns pride themselves on making jokes at a moment's notice. After spending half an hour or so at this, another scene ensues. A bevy of maids-of-honour to the King are seen chattering. The clowns announce their coming; jokes are exchanged on both sides, and one may imagine oneself to be in the halls of an imperial palace. One seems to revert to the pre-annexation times. The Ministers then arrive and tell their errand to one of the maids-of-honour, who has access to the presence of the King. She assures him that she shall be pleased to carry the message to the "golden ears" (meaning the King's

ears). The whole bevy of maids then entertain the audience with a chorus in a Siamese tune. It may be mentioned here that the whole scene may be taken to be in the palace. A Burmese king's palace fairly resembles the harem of an eastern Khalife. Maids-of-honour are kept quite apart from other inmates of the palace, far from the sight of male eyes. The Ministers, it seems, have to ask the maids-of-honour for the favour of an audience with the Monarch.

From this scene we pass on to another. We see the King and his Ministers holding an audience, and discussing the affairs of the country. Each one of the Ministers reports on his duties; the King passes royal orders, as he thinks best for the advantage of the people and the State. Such is in outline the description of a Burmese drama when staged. From this scene modern stage-managers have made departures. Putting aside all that is beautiful and quaint, as described above, the modern stage begins with the latter scene—the King and his Ministers holding audience, we may say at Act I, Scene 1.

After this scene another follows in which the King's Ministers proceed with a particular royal edict, or attend on the prince royal (usually the King's eldest son), who is spending his youth under the tutelage of the renowned Professor of Taxila of Indian fame. Having completed his course of study, comprising the eighteen arts and sciences, the prince returns to his father's palace, taking with him his princess. The princess is invariably the daughter of the Professor.

The scene is shifted, and we are ushered into another, known as the Betrothal Scene. The prince and princess dance, and the time occupies about two

hours or so, and the audience is entertained by the dances and songs of the prince and princess. The prince expresses implicit trust in and vows fidelity to the princess, who in her turn reiterates her suspicions and doubts of him. If the audience like to have a quarrel scene, the actor and actress act in accordance with its wishes. The clowns take their respective sides, one with the prince, the other with the princess. The clowns then set the prince and the princess to quarrel. Each clown begins to show the favours he has received from his own master or mistress. One envies the other, and worms himself into greater favour. The princess, tutored by her favourite clown, says she cannot proceed any further from fatigue in such a forest abounding with thorns, wild beasts and what not. Her clown takes her side and tells her not to move even an inch until the prince offers to carry her himself throughout the journey, as a test of his avowed love. This the prince will not do; his favourite clown persuades him and supports his arguments by saying that women are very artful. Then ensues the quarrel. The audience is amused with fitting songs. The gestures and movements indicating wrath are extremely clever. When it is time to close the scene, the clowns announce the fact with a clever innuendo, reminding them that it is past midnight, and they must go on with the main acting. This, in fact, is the *modus operandi* of all Burmese Zats, whether performed by the metropolitan or jungle companies.

But of late, as civilisation advances, there seems to be a change in the Burmese drama. The tide of progress has affected Burma, and Burmans, who never fail to adopt and follow innovations, keep apace with

the western peoples. So at present, Mg Po Sein, the famous actor and ornament of the Burmese stage, has not been behind others. He has borrowed much from the Pārsi and English companies towards the improvement of the Burmese Zat ; and in more ways than one he has succeeded in that line. His name is a favourite one with all classes of people. In acting he may be classed in rank with Sir Herbert Tree of the English stage.

We now therefore propose to give our readers the sketch of a drama (Zat) staged by Mg Po Sein and his company. We shall try and give the play in detail as staged by him at the Jubilee Hall, Rangoon. It is the play of *Sawrabala, The Outlaw*. The word "Sawrabala," is not a Burmese word; it is a Pāli word, meaning "a great (strong) thief".

Act I, Scene 1

The King of Benares and his Ministers sit in audience with all pomp and glory. They discuss all the affairs of the kingdom. As mentioned before, each Minister reports to the "golden ears" of the King. His kingdom is rife with oppression, and the people are suffering. The King asks for the report of the Minister of the Police Department. The Minister reports that one, Sawrabala, stepson of Danakawtala, the rich man of Benares, is oppressing the citizens with robbery and violence. The King enraged, passes his royal command that Sawrabala be outlawed, and a reward of ten thousand athapyas (rupees) be offered for his arrest.

Scene 2

The Ministers, after the King has retired to his chamber, go out, and make the proclamation in accordance with the royal command. The mother of

Sawrabala, who is the wife of the rich man of Benares, is seen in great anguish. She sends her son to escape and hide in the forest, supplying him with necessaries.

Scene 3

Sawrabala is seen with his gang of robbers who care for neither Gods nor men. They amuse the audience in various comic ways. Of course, the gang is composed of comedians.

Act II, Scene 1

In this scene, we have the phase of the old Burman days revived. The rich man and his wife sit together and both seem to be concerned with something that is evidently painful to both of them. The rich man is represented as dressed in up-to-date fashion, with a fur-lined coat, and with a flowing moustache. His wife is the proverbial mare which proves to be a better horse. He is represented as a man under petticoat government, and is dotingly fond of his wife, who is older than himself. The wife shows intelligence in everything, and in an aside she announces her plans with regard to her son who has been prosecuted by the King, and that after careful deliberation she is very anxious to bring about a marriage between her son, Sawrabala, and her stepdaughter, who is the rich man's daughter by his first marriage. And this she is fully determined to bring about.

Scene 2

The rich man's wife craftily devises a means of communicating her desired object to her stepdaughter; for this purpose she proposes that her stepdaughter shall accompany her to the river to perform the head-washing ceremony. With a kind mother's heart—she

is at least forced to assume such an attitude—the stepmother takes her stepdaughter to the river, and reveals her desired object. Santakonmari (such is the stepdaughter's name), however, is surprised at the suggestion; but replies with a pure maiden's heart, truly characteristic of the Burmese maiden, that she has always looked up to Sawrabala as to a brother only, and she cannot profess to love and adore him as a husband. The name of Sawrabala is enough to instil fear into any heart, to say nothing of a girl's sentiment towards him. But Santakonmari is bold enough to like him as her brother, since they were brought up together, under the same roof. Ma Pa Za, the rich man's wife, true to the character of the stepmother, gives vent to her wrath and pours out her hatred in abuse; she beats her in order to force her consent, but Santakonmari is firm in her resolution and, true to her maidenly instinct, refuses firmly to marry Sawrabala. Finally, Santakonmari is thrown into the river by the wicked stepmother, and is left either to sink or to swim. Here we have a scene of weeping as well. The part played by the stepmother is very realistic and the audience is inspired with awe and hatred at her action.

Act 3

We have now a very interesting scene. A hermit and four acolytes, who have set themselves up in sylvan abodes, far away from the haunts of men, come to the river to take air. Santakonmari shouts for help, and the sound reaches the ears of the little brotherhood of acolytes. Each one of them attentively listens to the cries. The audience is kept in convulsions of laughter by the parts played by

these acolytes, who, it seems, are roused to action at the sound of the cries. At last they have the idea that the sound proceeds from the river and take the risk of facing the danger, if there be any at all. They come upon the form of a woman drowning in the river, and a moment later there will be no hope of her ever being rescued. A life is precious indeed. The hermit, who is the head of the little brotherhood, decides to throw aside his responsibility in regard to his position, and makes up his mind to save the woman. The disciples with one voice protest against such a bold and rash undertaking, and remind him of the sacred life he has set out to follow. They think the hermit will meet with a watery grave, and his disciples ask him for inheritance—a scene altogether comic. The hermit, without hesitation, plunges into the river and brings the woman safely to the shore. Then with certain reserve and dignity, as befits his mode of life, and his duties he must not forget, he asks her her parentage, whence she comes, and whither she desires to go? The girl, who is no other than Santakonmari, relates her circumstances. The hermit promises to send her home safely. The audience is kept convulsed with laughter at the parts played by the acolytes, who now offer themselves to perform the duty of escorting her homewards. To the amazement of the acolytes, she refuses to go home, and will have none of them to escort her. But go she must, she is told so by the hermit whose word is entitled to obedience. She is faced with a dilemma, two equally dreadful prospects—the dread of returning home only to succumb to the proverbial wrath of a stepmother, and to marry the man whom she does not love. What appears to be

rather inconsistent, but is most probably arranged to fit in with dramatic propriety, is that she persuades the hermit to marry her. She pulls off his cloak and insists on his marrying her. The hermit is after all a man, made of flesh and blood. After some hesitation—just to comply with dramatic propriety—the hermit agrees to her proposal, presumably fascinated by the woman's charms. He then abandons his hermit life.

Then ensues the Betrothal Scene—a scene which is eagerly looked forward to by the audience. The hermit robes himself in the garb of a prince and commences singing. The prince and princess dance and sing to each other. This scene takes up the major portion of the time in the drama.

Act IV, Scene I

The hermit and his bride, after having acted as prince and princess, now go on with the main action of the play. They take to life earnestly, and earn their living as pickle-sellers. They wander about the town from place to place, from house to house, and at last they come to the rich man's house. The stepmother at once recognises Santakonmari, however shabbily dressed she may be. In her artful way, the stepmother sheds crocodile tears to see her daughter thus reduced to beggary. She tempts Santakonmari with gold ornaments to come into the house and promises to let her have all the jewellery she was wont to wear as a girl. Santakonmari is drawn into the snare. She is shut up inside the house. There is no hope of ever getting out of it. Once having her in her grip, the wicked stepmother knows no mercy. The husband left outside the house, and the wife shut up inside, sing to each other of their love and misfortune.

This very much reminds us of the lay of the huntsman in "The Lady of the Lake". Ma Pa Za, the wicked stepmother then drives away the husband, telling him that Santakonmari is under the lawful protection of Sawrabala, whom she has always loved since their childhood.

It must be mentioned here that the part played by the stepmother is very true to life and finds expression in the daily lives of the Burmese people.

Scene 2

Sawrabala, the outlaw, is brought into the town under the cover of night. There is a plan afoot to carry away Santakonmari to the forest. She is carried away to the forest. She is pressed by the outlaw with threats to marry him. She still refuses, and is firm and resolute, though she is in his hands. Santakonmari is the type of the woman so chaste that "no savage fierce bandit, or mountaineer will dare to soil her virgin purity". He beats her, but is compelled only to go away without obtaining his desire. He leaves her for a time to brood over his misfortunes and orders his men to guard her.

Scene 3

By a stroke of fortune, the hermit comes upon his wife in the forest while the guards are fast asleep. She swears to him her constancy and fidelity; a peaceful conversation seems to go on for a time between the husband and the wife. But misfortunes never come singly. Abruptly Sawrabala appears and binds the hermit to a tree and orders his men to have him killed at midnight.

Act V, Scene 1

This scene is a particularly exciting one. We find the guards who keep watch over the husband and the

wife to be in the land of Nod. Their guardian spirit comes to the aid of the unfortunate pair. The hermit is freed from his bonds and is set free. Ma Pa Za is substituted in his place. The husband and the wife are sent to the rich man's place by the guardian spirit. Under the cover of night, Ma Pa Za is done to death by the outlaws. To his utter grief, Sawrabala comes to know that his mother is killed, and hastens off to the rich man's house to wreak vengeance.

Scene 2

He meets them at the place. He takes hold of her by the hair. He is going to kill her. But the guardian spirit appears and intervenes, preaches to him the law of righteousness, tells him of the fortunes awaiting him and other characters of the play in future existences. Sawrabala is a villain of the deepest dye. He is bent on killing her in revenge, and refuses to listen to any argument whatever. But when he is just on the point of striking a deadly blow, the spirit causes the earth to open and swallow him.

Scene 3

It is night now. Santakonmari is fast asleep. Her husband is by her side and he gazes at her as she lies asleep. He tries to philosophise on the enigmas of this world. He broods on in a strain of mind imbued with Buddhist philosophy and sees the utter uselessness and impermanency of this world. Is this the eschatology? He tries in vain to find a refuge, which at last he finds in Buddha, the Law and the Saṅgha. Ah! such is the cancer that is eating into the fabric of human societies. Vanity of vanities, indeed! This world is indeed a misery after all. He leaves the house silently and the curtain falls.

This is the gist of a Burmese play staged. It will be seen from what has been mentioned above, that the play is simple in action. The story on which it is founded, as in the tragedies of the ancient Greeks, is very simple. In fact, simplicity of plot is characteristic of the Burmese drama. And these plots, as noticed above, are taken without exception from the writings of the Buddhist Sacred Books or from folk-lore, or from the stories passed down by tradition, and the consequence is that the audience, in most cases, knows all about the plots of the play, as if it required no staging at all. But in the Burmese drama, unlike the Greek tragedy, the plots are loosely connected, and sometimes even lacking. This is due to the fact that the Burmese do not treat the drama as an art. Notwithstanding this, there is something to learn, something to look at, something to admire, in the acts and plots of the Burmese drama.

The most interesting scene in the play, as noticed above, is the scene known as the Betrothal Scene. This we have gone into at some length, but we wish to say something more about it. In this scene, the actor and actress dress themselves up in the garb of a prince and princess. For some reasons, which we cannot account for, convention makes them do so. Indeed, they are the hero and heroine of the play. As in keeping with the qualities of a hero and heroine, they are represented as above reproach. They sing and dance to each other, and each tries to outdo the other. This scene has nothing to do with the main action of the play. It is virtually brought in without any reference to the dramatic propriety of the play. The actor and actress address each

other not by the names of the *dramatis personæ*, but by stage names, as they are known to the public. The songs, too, have no connection with the action of the play. It is in this scene that one hears the latest songs and the latest dance. The "prince" usually begins by singing one of the old ballads which is liked and appreciated by all music loving people.

I will say a word about the origin of this species of song that is much appreciated by the Burmese. The origin of this tune is somewhat interesting. It is known to the Burmese, by the name of Yodaya, or the Siamese tune. It is said that this kind of song was first heard sung by the Siamese prisoners of war during the reign of King Bureng Naung of Hanthawadi. From the Siamese the Burmese learned it. The date given by Phayre for the conquest of Siam by the Burmese during the reign of Bureng Naung is A.D. 1557. Coming to the song itself, there are many varieties of it. Now these lovely and majestic songs are usually in praise of hills, dales, valleys, forests, gardens, and they are so rich in language and imagery that even the best lyrics of the English language would find them hard to equal. The Myawadi, Minister of the Alompra Dynasty, was a composer of a great many songs. The famous Siamese song *Taung Taung yan Taw* (meaning hill-covered forest) was composed by him on the occasion when he accompanied King Tharrawadi to Rangoon. There are many varieties of Burmese songs, but it will be rather irksome to go into them at length. But we venture to mention here the most popular one, sung by every one, which may be called the modern Burmese sonnet, known as *Tay dut*.

When the prince has finished his first song he usually ends with another brisk Siamese song. Mr. Grant Brown, of the Burma Commission, has translated some of this species of songs into English.

The place is dim and grey, the darkness spreads :
 The feet of cloudland enter, the silver mists commingle.
 Sweet-smelling zephyrs whirl and kiss each other,
 And many a flower blossoms in the glades.
 Clusters of lilies deck the way,
 Clusters of scented lilies.
 But that I yearn for is not,
 And I am weary : yet 'tis sweet—
 The woods, the driven mist on the hill-sides—
 'Tis wondrous sweet!

So much for the Betrothal Scene.

Then we have other parts of the play to notice. It must be mentioned that the singing is not brought to a close with the Betrothal Scene. But such later songs have, however, their appropriate tunes as they arise out of the action of the play. The other parts of the play are of minor importance, as they all depend more or less on the characters.

I shall now quote what a foreigner thinks about our stage, and for this purpose the following passage is taken from Mr. Stewart's valuable paper, in which he has written what he thinks about it :

The *abandon* of pose, the thrill and break of the voice in a weeping song, would probably be hard to equal in the acting of any country. And indeed, in all moods, the actors succeed in so combining song and dance as to give passion its utmost expression. The brisk and debonair manner, the maidenly reserve, meanwhile, of the princess, who is merely showing her graces, and looking pretty, till her turn comes—the lightsome music and pretty dresses—convey a sense of exhilaration which should rejuvenate the most incorrigibly middle-aged.

Further, writing about a comic scene, the learned writer proceeds :

All things considered, the comedy scenes are wonderfully good. Quotation would be dangerous, for jokes, especially puns, which are much affected, do not translate well.

Writing about the acting, the same author says with much critical judgment :

When we have admitted that the clowns excel in broad farce and that the quarrels and lamentations of the prince and princess have considerable verisimilitude, we have said all there is to say. It is hard to recollect an instance of consistent impersonation of a character all through the play. Yet there are abundant indications that Burman actors have no mean histrionic ability. Why do they not use it? The reasons will probably be found in the traditions and conventions of the Burman stage. It is hard to be certain, but probably the prince and princess are expected to be perfect characters—the prince, the ideal lover, and the princess, the supreme embodiment of all feminine attractions. And so like many heroes and heroines in English fiction, striving to be perfect characters, they divest themselves of all character whatsoever. The convention demands that hero and heroine shall be, or be dressed as, prince and princess; they must wear clothes of a particular cut and as much jewellery as possible. . . .

Such is the opinion of a foreigner and the present writer thinks that it is more valuable than that of a Burman, when the subject itself is one which relates to things Burmese. There is no affectation, there is no partiality in the foreigner's opinion. It will be indeed dangerous for one to pass any criticism when he is only a passive listener who is only a casual playgoer. And moreover, one regrettable thing in Burma is that newspapers and periodicals do not devote any space to dramas. It is to be hoped that at no distant time, there will be improvement in this line, and when Burmans do take to this profession seriously, they may excel any other nation of the globe. For by nature the Burman is an actor; but it remains to be seen how the Burmese stage will develop and improve in the future.

Mg. Ba Aung

CONCERNING SINS

By E. GILBERT

AT sunset this evening I thought of my sins. After sinning, the next best thing is to meditate on the sin. The conclusion was that not all sins are important. Only those really matter which we cannot help committing. The train of thought led to a review of the natural history of particular sins as they appear to me, sometimes in my own case and sometimes in the case of other people.

To-day I saw a driver of a bullock-cart beaten by the owner of a motor-car. The latter made the utmost possible noise to herald his approach, and actually drove for some distance just a yard behind the cart, until the cartman noticed he was there. The motor-driver deliberately alighted, took the cartman's whip and beat him: it was a sin, but done apparently after some thought and not in passion. Meditating on his sin made me wonder just how far it is wrong to cause pain to any of God's creatures: Perhaps it is wrong so long as the creature is young and pliant enough to be teachable without physical pain and if the pain is given without thought for the sufferer's good. What exactly is the part that pain plays in each of our recurring lives? Suppose, for instance, if, knowing it to be wrong, I deliberately defraud a bank, not because I want money,

or want to injure the bank—simply because I want to do it. If a child commits deliberate and wanton offences punishment, to be prohibitive, must be out of all proportion to the offences, whereas a short argument might make the creature repentant: there is a temporary kink in the brain, or the circulation of life in the mental body has become disturbed. As the results are sins that are committed only once in a lifetime with no temptation to repeat them; either they do not matter at all, or very little. I knew the author of a trick on a bank which amazed the country by its audacity and cleverness: it was done by him just to see whether it was possible. It was a sin, but a trivial one which gives no indication of a vice. Perhaps the sins which do not matter are mere casual individual sins; those do matter which tend to become habits.

The commonest types of obvious vices are drink, drugs, and sensuality. In all three cases it appears that the desire arises from the condition of the physical body: in all three bodily satisfaction removes the desire, but if the desire arises in the astral body, how is it satisfied by physical means? Those who see say that it is so; but how does it work? Really the first two vices are in a separate class, for the desire for drink always remains simple, while sensuality appears to rouse in addition a sort of hunting instinct, a desire for unlimited variety of experience, and there can be no end to the desire when the hunting instinct is roused until the individual is utterly crushed.

In my earlier years cash was hard to come by honestly and I did not know how to acquire it dishonestly. In later years I regarded my earlier self as thrifty to the point of meanness, but as now I gain pleasure

from giving what I do not need I have ceased to fear the reproach of meanness. Those who suffer from low vices such as real, inborn, meanness are not likely to read this and need no more than bare mention. The only cure that I can see in this life is intense devotion—probably to a child—or in the next an atmosphere of love to soften and widen the man's interest. For greed of money is merely due to an intense lack of interest in other things, and will disappear as the outlook widens.

I know a Theosophist who, some years ago, was shocked by a criticism on shooting birds and beasts for their flesh, skins, or other trophies. Having been brought up to think shooting one of the pleasures of life, he could not understand the change and that no hunter of animal may become a disciple. Not long ago I learnt his experience on shooting a black buck. When taking his rifle he felt it was wrong, and stopped again and again on the way, distracted by the desire to see whether he could shoot as well as in earlier days and yet preferring to obey the law of love. He said that he laid down his rifle, ready to give up the chase if he might inherit at once the reward of lives of love—if the animals would come near and let him stroke them. He shot one creature, but would not touch the body nor eat the flesh. The skin he kept, but the head which hunters often set store by he could not bear to look at. I think he is near the end of his desire to shoot, and that this sin brings the end nearer. The Christian Scriptures say that the disciple must obey his Master's commands if he would know his doctrine, that is, by forming habits he trains his bodies to the state when they can *see* that the doctrine is right. Is not this the way only for those who are

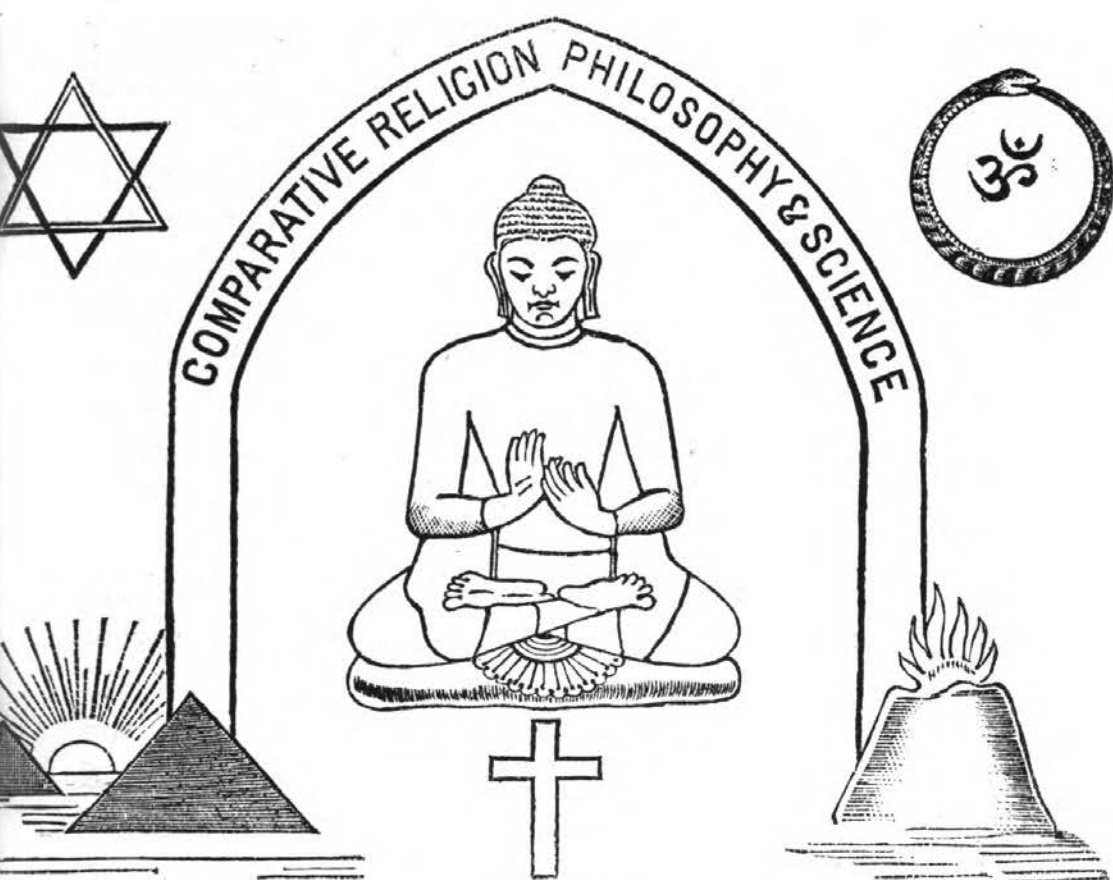
drawn by love? Others hear the law which seems to them contrary to what all the best people do: yet the word remains in the mind, and every time the law is broken it is broken deliberately, until the balance seems in favour of the law and the sin is gone for ever. To be able to sin deliberately is to be about to cease from sinning.

Why do we sin at all? In most cases because we do not know all the facts, or because we do not attach the correct value to each fact. For instance, the manufacturer of ammunition will desire war which improves his profits, but he rarely knows the hard facts of suffering caused to the wounded or bereaved: very few know the effects of their acts on wounds in any world but the physical and we are therefore all acting in the dark. One party says that to become a wealthy manufacturing nation should be our aim: another pleads that wealth cannot atone for the loss of health, freedom, and beauty, when agricultural pursuits give way to the whirr and grime of a factory. Whoever is wrong errs because he attaches too great a value to the points on which he is right, and too little to those on which the other party is right.

Of all sins the greatest is laziness. Taking our costume, diet, thoughts and the colour of our skin from our ancestors and environment, we do as others do, and rarely reach the point where we can sin deliberately: sinning deliberately simply means the pros and cons appear nearly equal, and the pros have it. We are lazy because we have not interest enough to gain new experiences by making new experiments—our lump of curiosity is small. The story of the Garden of Eden attributes sin to curiosity:

experience suggests that sin is mainly due to lack of curiosity. Can it be that curiosity is alike the cause and cure of sin? I remember a schoolboy who held that all experience was useless to those who could profit by it, that sinning once was right, sinning twice leads to perdition: he had not been brought up in a Theosophical home but when I think over his dictum it appears as true as a paradox can be. We are in this world to gain experience, and that gained on the respectable highroads of life will not make heroes of us. Those of us who survive the unpleasant necessity of slaying our fellow-creature in man will probably come back better men, and should be thanking God for the Boer, the Japanese and the present wars. The drunken gambling soldier is laying the foundation of courage—courage to be a teetotaller and anti-vivisectionist in lives to come. Is it that in each life we have to learn just one page of our textbook, and for the time the earlier and the later pages do not matter?

E. Gilbert



THE STORY OF CHATTA

(Translated from the Pāli)

By C. JINARĀJADĀSA, M.A.

[Readers of my *Christ and Buddha* will remember the little story there of "Chatta and the Buddha". I translate below the full story out of the Pāli Scriptures of Buddhism. The verses alone, without the narrative part, appear in that section of the Buddhist canon known as the *Vimāna Vatthu* of the *Khuddhaka Nikāya* of the *Sutta Piṭaka*; the verses, with the story of their composition, appear in the commentary of *Dhammapāla* called *Paramattha Dīpani*. My translation is directly from *Dhammapāla's* commentary.

I should not have been able to translate the difficult verses but for the help of my learned friend, the young Buddhist monk, Sūriyagoḍa Sumaṅgala Thero, Vice-Principal of Parama Dhamma Cetiya College of Ratmalāna, Ceylon, now Examiner in Pāli to the University of Bombay. To him I desire to express my best thanks for enabling the readers of THE THEOSOPHIST to know the full story of Chatta.]

WHEN the Lord was dwelling in the Jeta Grove at Sāvatti, there lived at Setavya a Brahman laḍ called Chatta, the son of a certain Brahman who had long been childless. When he grew to school-going age, he was sent to the town of Ukkaṭṭha by his parents to be with Pokkharasāti, a Brahman instructor. As he was clever and diligent, he very quickly mastered the Vedas and the Sciences, and became accomplished in the culture of the Brahmins.

Then with obeisance he thus addressed his teacher: "I have learnt from you the sciences; what shall be my teacher's fee to you?"

"The teacher's fee is in accordance with the means of the pupil; bring me a thousand pieces of gold."

Chatta then bade good-bye to his teacher, and returned to Setavya to his parents. They welcomed him with delight. After due salutations, he mentioned the matter to them and said:

"Will you give me what is fitting? I can return at once to-day."

His father and mother replied:

"Dearest, it is not lucky to travel to-day; do not go till to-morrow."

Then they collected the gold pieces, and put them in a bag and gave them to him.

Now certain robbers heard of this matter, and hid themselves in the glade of a forest through which

Chatta had to go. "For," said they, "we will kill the boy and take the gold."

Now the Lord at dawn after radiating His great compassion on men, examined the world, and saw that if Chatta could be established in the Refuges and in the Morality,¹ he would then immediately enter heaven when killed by the robbers; and that further if he were to return with his Deva-mansion,² he could establish in the Truth the assembly to whom he appeared. So the Lord went in advance and sat down at the foot of a tree on the road that Chatta would take.

The boy, when he had received the present for his teacher, left Setavya and took the road to Ukkaṭṭha; and on the way thither he saw the Lord seated. He came near and stood on one side.

"Whither art thou going?" said the Lord.

"O Gotama, I am going to Ukkaṭṭha to give the teacher's fee to Pokkharasāti," replied Chatta.

Then the Lord, "Son, dost thou know the Three Refuges and the Five Precepts?"

"No, Lord; what are they and what is their use?"

"They are these," said the Lord; and He explained to him the "Entrance to the Refuges" and the "Practice of the Morality". He then said:

"Son, learn now first how to enter into the Refuges."

"Lord, I will learn them well, teach me," said Chatta.

¹ These are fully explained later on in the story. The Refuges are Buddha, His Truth, and His Brotherhood; the Morality is the Five Precepts for the laity.

² This Deva-mansion is in Pāli "vimāna". Presumably it is the aura of a Deva, as it is said to extend for miles, and he travels with it.

Thus prayed by the boy, the Lord recited, in poetic form to suit the boy's inclination, these verses that describe the way of entering the Refuges.

The Supreme Teacher of teachers among men is the Lord, the Sage of the Sākya; He has achieved perfection and attained Nirvāna, and is full of strength and energy.

To Him, the Blessed One, go thou for Refuge.

The Truth brings freedom from passion, desire and sorrow; it is self-begotten, inviting, sweet, plain and logical.

To the Truth go thou for Refuge.

Four Grades there are of the Holy Ones, and eight Ranks they make; Service to them verily brings great reward.

Go thou to the Brotherhood for Refuge.

The Lord taught with these three verses the Attributes of the Refuges and the Modes of Entering the Refuges; and immediately afterwards the boy repeated those verses, "The Supreme Teacher of teachers" and what follows, to show that he had firmly grasped them. In the same manner he repeated what was told him concerning the Five Precepts, the nature of each and its consequence; with understanding he "took the Precepts" in due form.

With swift realisation and with gladdened mind, "And now, Lord, I shall depart," he said. He then proceeded on his way, recalling the virtues of the Three Gems.¹

The Lord then returned to the Jeta Grove, saying, "Sufficient is the powerful merit of this to give him birth in the Deva World."

Now the boy determined that he would obtain the virtues of the Three Gems, and he established himself in the Refuges as taught by the Lord. As then

¹ The Buddha, His Truth, and His Brotherhood.

he went on his way rejoicing, and repeating, "I go for Refuge," he was set upon by the robbers; he was quite unaware of their presence, for he was wrapt up in the thought of the virtues of the Three Gems. One of the robbers slipped out of a bush, and swiftly let fly a poisoned arrow and killed him. Then picking up the bag of gold, he went away with his fellows.

The boy, the moment he was dead, was born in the Tāvātimsa heaven with a Deva-mansion of thirty yojanas¹; its splendour further extended to twenty yojanas more.

Now when the dwellers near by Setavya saw that the boy was dead, they hastened to Setavya and broke the news to his father and mother; and dwellers near Ukkaṭṭha went to Ukkaṭṭha and told the Brahman Pokkharasāti. At the news, the father and mother and relations and friends, and Pokkharasāti, and their attendants arrived at the scene, lamenting with streaming faces; there also gathered in great numbers the inhabitants of Setavya, Ukkaṭṭha and Icchāmaṅgala, and they all made a great gathering. The boy's parents then made a funeral pyre near the roadside and began the ceremonies for the dead.

Then the Lord thus thought: "The boy Chatta will come to pay reverence to me, if I go there; I shall make him describe all that happened and demonstrate the result of Karma; so I shall proclaim the Truth, and a multitude will comprehend what it is." So thinking, He went to the place, accompanied by a large number of His disciples, and sat down at the foot

¹ A yojana is about twelve miles. The old mind of the Orient did not challenge exaggeration so long as it was picturesque.

of a tree, flashing out the six colours of the Buddha rays.¹

Now Chatta looked at his own beatitude, and sought for its cause; he saw that it was due to Entering the Refuges and Taking the Precepts. Filled with delight and full of reverence for the Lord, he thought in gratitude, "Indeed I will go and worship the Lord and His disciples, and I will proclaim to the assembly the virtues of the Three Gems." So he came with his Deva-mansion, and lit up with radiance the whole country round; stepping then out of his mansion in a glory, he revealed himself. He approached the Lord and prostrated at His feet in worship; then raising his hands to his forehead stood on one side.

When the assembly saw him, they exclaimed in amazement, "Who is this? Is he a Deva, or Brahmā himself?" and came up to the Lord and gathered round Him. The Lord thereupon addressed the angel² as follows, in order to make manifest the result of a meritorious Karma :

Nor shines with such splendour the sun in the sky, nor the moon, nor Phussa,³ as shines this thy incomparable radiance. Why hast thou come from heaven to earth?

Twenty yojanas and more spreads the radiance of thy mansion, immaculate, pure, and beautiful; it surpasses the sun's rays and makes night to day.

Myriads of lotuses, white and red, and flowers of many a hue adorn it; roofed over with beauteous nets of gold, it shines in the sky even as the sun.

¹ These are the colours in the aura of the Lord, which extended to some three miles; many seeing the colours in the air knew the Lord was near. The colours are arranged in concentric spheres, and are blue, yellow, rose, white, golden orange, and "gleaming"; the last, the colour of the outermost sphere, is made up of the five colours in succession.

² Chatta in his Deva-body.

³ A star in Cancer, whose light is said to persist for ever.

As thickly move the stars in the sky, so move there slender goddesses in crimson robes and golden veils bedecked, with complexions like unto gold, and scented with perfumes of sandal, piṅgala and aloes.

There gods and goddesses move, many-hued and innumerable, clad in gold, with golden ornaments adorned; joyful they are, and decked in garlands that scatter scent as the breezes move them.

How hast thou come to possess such an abode? What was thy purification that brought thee this fruit of Karma? Speak, son, and answer.

The angel replied in these verses:

The Lord met a boy here by the roadside, and in His compassion gave him instruction; "I will obey," said Chatta, when he heard the teaching concerning Thy noble Gems.

"I take Refuge in the Mighty Conqueror, in His Truth, and in His Disciples."—I know them not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

"Take thou not life in any way whatsoever; a sin it is, and the wise praise not heedlessness to creatures."—I know it not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

"Think thou not to take what is not given thee and is possessed by another."—I know it not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

"Go thou not to another's wife, that is under his protection; that is a dishonour."—I know it not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

"Speak thou not any falsehood whatsoever; the wise praise not words that are untruthful."—I know it not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

"Abstain thou from all drink that robs a man of his mind."—I know it not, I said, when at first questioned; but after, I followed the teaching Thou gavest then, Lord.

Thus I took Five Precepts, and set my feet on the way of the Lord's Truth. Where two roads met robbers awaited me, and for the sake of the gold they killed me.

My act of dedication alone I remember; other than that there is now nothing in me. By the merit of my act I was born in joy-fulfilling heaven.

Behold the merit of fulfilling the Law even for a moment; and many are envious when they see me shining in glory.

Because of brief instruction, see how heaven is my reward and I am blissful; whoso will daily follow the Doctrine I think will attain to peace and immortality.

Great is the reward even of a little action, for great is the fruit of following the Lord's Doctrine. Behold now Chatta who through his merit floods like the sun the earth with brilliance.

"What is Virtue, and how shall we attain it?" Thus men ask when they come together. Now that again I bear a human form, firm in achievement may I live observing the Precepts.

"The Lord is full of loving-kindness and compassion." Thus I remembered all the while [I was being murdered]. Behold me now come to Thy Truth's appellation; be Thou gracious that we may hear Thy Doctrine.

Thus he spoke in thanksgiving, and also to show that there could be no satiety in serving the Lord or in listening to the Doctrine. The Lord observed the angel's desire on behalf of the audience there assembled, and delivered to them a sermon; and finding them receptive He expounded gradually the higher truths.

When the sermon was over, the angel, and his father and mother, obtained the fruit of the First Stage,¹ and the multitude comprehended the Truth.

Established now in the fruit of the First Stage, the angel saw the advantage to his parents if they advanced further on the Path, and with a view to that he thus spoke.

¹ The first of the four great Stages on the Path, known in our Theosophical studies as the great Initiations.

Those who cast aside lust and desire for life and delusion¹, never more at birth shall be imprisoned in a womb. Unto the Peace they go, unto Nirvāṇa.

Thus the āṅgel made known that by accepting the teaching as to the attainment of Nirvāṇa he had achieved the fruit of the First Stage. Then thrice he walked round the Lord in worship, and to His disciples gave due reverence; and taking leave of his parents he returned to heaven.

The Lord arose and departed with His disciples, and the boy's parents and the Brahman Pokkharasāti and all present accompanied Him awhile and then returned. When the Lord arrived at the Jeta Grove, He explained all in full to the assembled Brotherhood. And the assembly received the Discourse with great advantage.

C. Jinarājadāsa

¹Three "fetters" on the Path; the stage referred to is that of the Anāgāmins, who "do not return", *i.e.*, who attain Adeptship in that same life.

THE HOLY GHOST OR THE PARACLETE

By A. GOVINDACHARYA SVAMIN, C.E., M.R.A.S.

“**H**OLY Ghost” is the same as “Holy Spirit”. It is the Third Person of the Trinity, the First Person being God, the Second being the Son. The function of the Holy Ghost is to be the Paraclete, or Advocate. Let us trace the several ideas intended to be conveyed by the Third Person in the development of Christianity; and then compare them with parallel ideas in other religions.

In the Old Testament, we have in *Genesis*, i, 2, the Spirit of God, or Spirit of Jehovah, “moving upon the face of the waters”. This may mean God’s Spirit Itself, or the Spirit in God. Whichever it be, it is the active Divine Principle in nature. This meaning is strengthened by *Psalms*, civ, 30: “Thou sendest forth thy spirit, they are created.”

In I. *Samuel*, xvi, 13, we read that Samuel anointed David, and “the spirit of the Lord came mightily upon David from that day forward”. This shows that the Spirit is the power by which higher energies of the human soul are aroused; and in *Isaiah*, lxi, 1, we read “the spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek,” showing that the energy, or one of the soul’s energies, so roused is the prophetic faculty.

Now referring to *Joel*, ii, 28 ff., we read :

And it shall come to pass afterwards, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

This shows that the Prophets looked forward to a Messianic age as the special time for the full manifestation of the Spirit. This you will find repeated in the *Acts of the Apostles*, ii, 17-18.

In *Acts*, ii, 1-4, we learn that it was the Feast Day of Pentecost.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And in *Acts*, x, 44 : " While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This shows that the early Christians saw a personal Spirit dowering them with extraordinary gifts.

Coming to *Romans*, viii, 11, ff., we find S. Paul saying :

But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

This shows that to S. Paul, the Holy Ghost is the principle of the Divine Life in the community.

Next, in *Galatians*, v, 22-23, we find the Holy Ghost as the Generator of all spiritual graces--thus :

But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance.

The Spirit's, or Ghost's, proper personality is first clearly implied in *Matthew*.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In *John*, xiv, 16, Christ says :

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

In *John*, xiv, 20, Christ says :

At that day ye shall know that I am in my Father, and ye in me, and I in you.

In *John*, xiv, 26, He says :

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

And Paul in II. *Corinthians*, xiii, 14, apostrophises with the benediction :

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Considering all the several ideas in these passages conveyed by the expression "Holy Ghost," it will be easy to understand how the two great divisions in Christianity, *viz.*, Trinitarian and Unitarian arose. The Unitarian doctrine which is the doctrine of the undivided unity of the Divine Nature, is also the distinguishing doctrine of the Old Testament. As to Christ, the Unitarians hold two views: One that He is an emanation from the Supreme; the second called the humanitarian view, namely, a mere man made Lord and Christ by His resurrection from the dead. The present tendency generally of the Unitarians is towards a simple theism with Jesus Christ as its Chief Prophet. (Put Muhammad in lieu of Jesus and

you have Muhammad-anism). This is the reason why Unitarianism is more congenial to the tenets of Brāhmanism, which, however, is a theism bereft of all the traditional trappings constituting what is called Hindūism.

The Trinitarians affirm a Deity but as having a threefold Personality, Father, Son and Holy Ghost; or the One God in three aspects, mainly based on the passages of the New Testament. The Trinity is also distinguished as essential and economical; the essential with reference to the inner metaphysical relations of the Three Persons, and the economical with reference to the redemptive activities of Deity.

Whether the Holy Ghost proceeded from the Father alone, or from the Father and the Son, was a matter which separated the Greek and the Roman Churches. However, *filioque*, "and from the Son," was a phrase added by the western Church, the Roman, in the sixth century A.D.

Here it is apropos to state the Roman or Latin idea of God as a Power outside of the course of nature, or extra-cosmic, occasionally interfering with it; and to state the Greek idea of God as the Power working in and through nature, without interference or infraction of law, or intra-cosmic. Now in the idea of the Holy Spirit, or Holy Ghost, viewed progressively (as above) from the Old to the New Testament, it will be observed that the idea of God in both these aspects is evidenced in various forms; and the one solid Truth is made manifest, *viz.*, the continuous approach of God and man, not a mere physical or metaphysical approach, but a moral *rapprochement*. Rationalistic writers endeavoured to reduce the Holy Ghost to no more than the moral

faculty in man—buddhi. But what, after all, it can mean we shall now examine in the light of eastern Scriptures, or the Vedānta.

The Vedāntic conception of God is that He is both outside nature, and inside it, and *a posteriori* in man; hence it is a union of the partial conceptions characterising the Latin and the Greek Churches as shown above. Whether the Spirit of God moving over the face of the waters, indicates supra-natural God, or the active Divine Principle in nature, the fact is clear, that the breath breathed from outside came to dwell in the inside. If the “breathing” of *Genesis* indicates the first beginnings of the motions of a soul, by the time that Christ is reported to have said in *John* that the Holy Ghost, or Comforter, should abide in the community after His passing away, and that Paul said his benediction in II. *Corinthians*, the soul had shown great progress in the evolution of the divine nature; in other words, God, latent at the stage of the first “breathing,” had gone far in manifestation in man by the time of Jesus Christ and the Apostles. Evolution of soul *pari passu* with the manifestation of God has never ceased, but has been going on in the body of the Church. So it may be reasoned.

Christ is the Son of God, and also the Bride of God—both being figurative expressions. Whether Son or Bride, it simply indicates the several kinds of kinship the soul holds to God, as the child of God or the heir of God. Be it Son or Bride, it ever dwells in the bosom of God. Hence *John*, i, 18 :

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

And Christ is one with the Father, according to *John*, x, 30: "I and my Father are one." "Son," "Bride," "in the bosom of God," "in my Father," "I and my Father are one," are all expressions to show the divine nature of the soul, and its most intimate, inextricable, loving relation to Deity. In this way we may understand Dante's lines in the *Purgatorio*, xx:

What I was saying of that only bride,
Of the Holy Ghost and which occasioned thee
To turn towards me for some commentary.

In the Bible itself, the story in *Matthew*, 25, of "the virgins going forth to meet the Bride," and *Revelations*, xxii, 17, "the Spirit and the Bride say, Come," are quite significant in this connection. In *The Song of Solomon*, the Church in turn, in which the Holy Ghost abides, is the Bride of Christ.

Both Christ and the Holy Ghost represent the Grace of God operating on the soul in different manners—Grace as Christ is Grace made manifest in flesh, and Grace as Holy Ghost is Grace invisibly operating on the soul both from outside and inside, but more abidingly and abundantly inside. Of Christ it is written in *Matthew*, i, 18, that Mary "was found with child of the Holy Ghost," and i, 20, that "that which is conceived in her is of the Holy Ghost". From this it may be conceived that the same principle of Grace, invisible as Holy Ghost, becomes visible as Christ. Consulting the Evangelist John, he tells us in i, 14, that what became flesh was the Word. Hence both Christ and the Holy Ghost are intimately referent to the Principle, or Word, which eternally abides with God. Hence John is found stating in i, 2-3:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

Here we come to Plato's eternal ideas, and the eternal Word, the Veda. The Word, or the Veda, never dies. It becomes dormant at one time and is revived at another time according to the passage :

Inspired men obtained the Word by their austerities from the Self-Existent—the Word that was hidden.

Hence the Word externally abides in God; its meaning, guiding souls, is the Holy Ghost; and its becoming flesh is the great fact of Incarnation—the Christ.

The primeval surface of the idea "Ghost" is literally found in the Vedic passage: "The *Rgveda*, or the Holy Word, is but the breathing of this Great Ghost (*bhūta*)." Firstly, there is no word without the breath; and secondly, breath and spirit are closely allied in human thought. The first meaning is therefore expressed in such passages of the Upaniṣhaṭs as: "Ṛk indeed is Speech (Word), Sāman is Breath; the union is the Holy Word Aum (Om)—the *Udgītha*," or the song of the soul going out in prayer to its Father.

As to the origin of the word Christ, it is traceable to *Shrī* of the Vedas. The Hebrew Word, Messiah, means the Anointed. Christ is a translation of that Word. In the early years of the Church, Christians were often referred to as Chrestians. In Greek, *Christos* means excellent, and is cognate with the Samskr̥ṭ, *Shreṣṭha*, which is derivable from *Shrī*. Also if the component of the word Eucharist, *vis.*, the Greek, *Charis*, be considered, it means Grace.

It is therefore possible *Charis* is philologically connected with *Chrest*, Christ, *Shreṣṭha*, *Shrī*, all meaning Grace. And that *Shrī*, or Christ, is the Bride of God, eternally dwelling in His bosom, is borne out by many passages of the Hindū Scriptures, of which one occurring in the famous *Puruṣha-Sūkṭa*, may be mentioned: "Hrī [material] and Lakṣhmī [spiritual] are Thy Brides." Lakṣhmī, very much akin to Logos is a synonym of Shrī, Puruṣha being Nārāyaṇa (see *Nārāyaṇīya*, *Shānti-parva*, *Mahābhārata*).

In the beginning of this paper, it was stated that the function of the Holy Ghost is to be the Paraclete, or Advocate; *i.e.*, the Mediator between the soul and God; in other words, the Saviour. As Christ is Mediator and Saviour, and the Holy Ghost is only the subtle form of Christ, Shrī, in Hindūism, is the Mediatrix. She is called the *Puruṣhakāra*, which almost sounds like Paraclete. In all probability they have a family connection, *i.e.*, philologically. It means the Interceder between the soul and God. It is Grace which prevails with the soul to turn it Godward, and prevails with God to pardon the soul and turn Him soulward. In the *Kenopaniṣhaṭ* (iii Khaṇḍa) a story is told how the celestials asked Agni and Vāyu, who were very proud, to discover God (*Yakṣha*). In their pride they attempted, but ignominiously failed. And they asked Indra, a yet higher deity among the minor Gods and he was humble. Seeing his humility the Holy Word, in the form of a Female, appeared before Indra, and interceded on his behalf with God. In a work called *Shrī-Vachana-Bhūṣhaṇa*, by Bāla-Lokāchārya, translated for the Chicago Parliament of Religions (1893) by Pārthasārathi Yogī, at the Rev. Dr. W. Miller's instance, a

matchless discourse on the functions of the Paraclete is found. It would be therefore superfluous in this paper to enter largely into that subject. God and Grace are a united Principle. They are spoken of differently on account of the different attributes of the Deity manifesting or operating in different ways.

A. Govindacharya Svamin

(To be concluded)

A CHILD OF NATURE

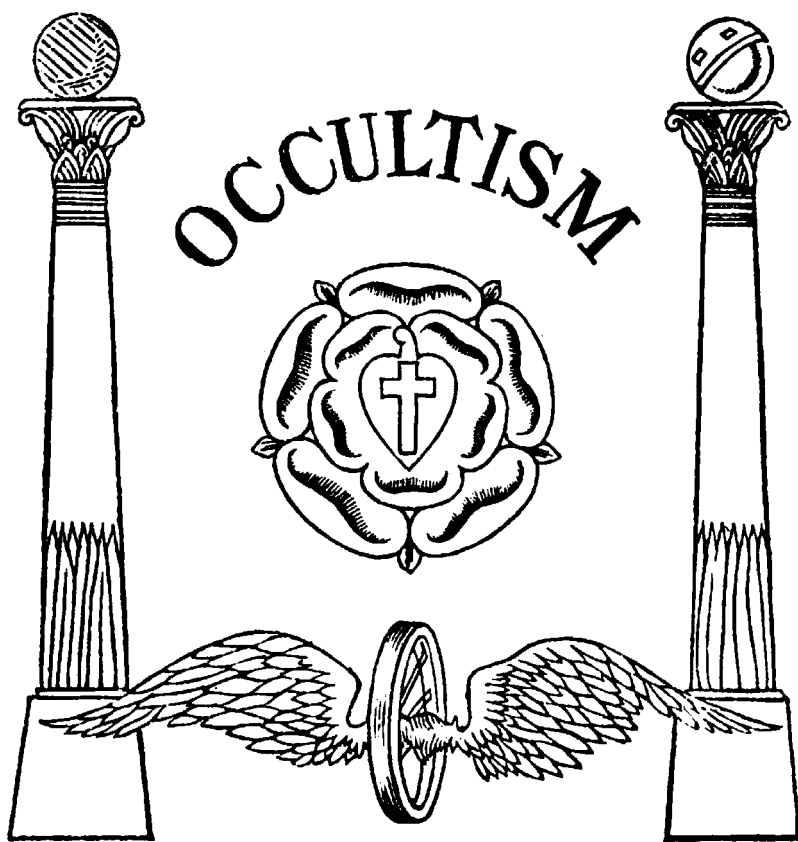
The soft brown earth around me lies
 So sweet and clean,
 The fresh green grass all gently sighs
 To the breeze unseen.

The new-born elm-leaves dance in glee
 Like a thousand butterflies ;
 They are happy and pure in their liberty—
 Pure as the cloud-flecked skies.

For Nature's filled with purity
 Holy and fair ;
 Nought that doth own Her sovereignty
 Doth foulness wear.

I know nought sweeter than the earth,
 I know nought purer than the skies ;
 O let me take of Her new birth
 And be Her child, clean, fair and wise !

F. GORDON PEARCE



THE BUDDHIC CONSCIOUSNESS

By C. W. LEADBEATER

ALL students are theoretically acquainted with the idea of the buddhic plane and its wonderful characteristic of unity of consciousness; but most of them probably regard the possibility of obtaining any personal experience of that consciousness as belonging to the far-distant future. The full development of the buddhic vehicle is for most of us still remote, for it belongs to the stage of the Fourth, or Arhaṭ, Initiation;

but it is perhaps not entirely impossible for those who are as yet far from that level to gain some touch of that higher type of consciousness in quite another way.

I was myself brought along what I should describe as the ordinary and commonplace line of occult development, and I had to fight my way laboriously upward, conquering one subplane after another, first in the astral world, then in the mental, and then in the buddhic; which means that I had the full use of my astral, mental and causal vehicles before anything came to me that I could define certainly as a real buddhic experience. This method is slow and toilsome, though I think it has its advantages in developing accuracy in observation, in making sure of each step before the next is taken. I have no doubt whatever that it was the best for a person of my temperament; indeed, it was probably the only way possible for me; but it does not follow that other people may not have quite other opportunities.

It has happened to me in the course of my work to come into contact with a number of those who are undergoing occult training; and perhaps the fact which emerges most prominently from my experience in that direction is the marvellous variety of method employed by our Masters. So closely adapted is the training to the individual that in no two cases is it the same; not only has every Master His own plan, but the same Master adopts a different scheme for each pupil, and so each person is brought along exactly that line which is most suitable for him.

A remarkable instance of this variability of method came under my notice not long ago, and I think that an explanation of it may perhaps be useful to some of our

students. Let me first remind them of the curious inverted way in which the ego is reflected in the personality; the higher manas, or intellect, images itself in the mental body, the intuition, or buddhi, reflects itself in the astral body, and the spirit, or ātmā, itself somehow corresponds to the physical. These correspondences show themselves in the three methods of individualisation, and they play their part in certain inner developments; but until lately it had not occurred to me that they could be turned to practical account at a much earlier stage by the aspirant for occult progress.

A certain student of deeply affectionate nature developed (as it was quite right and proper that he should) an intense love for the teacher who had been appointed by his Master to assist him in the preliminary training. He made it a daily practice to form a strong mental image of that teacher, and then pour out his love upon him with all his force, thereby flooding his own astral body with crimson, and temporarily increasing its size enormously. He used to call the process "enlarging his aura". He showed such remarkable aptitude in this exercise, and it was so obviously beneficial to him, that an additional effort along the same line was suggested to him. He was recommended, while holding the image clearly before him, and sending out the love-force as strongly as ever, to try to raise his consciousness to a higher level and unify it with that of his teacher.

His first attempt to do this was amazingly successful. He described a sensation as of actually rising through space; he found what he supposed to be the sky like a roof barring his way, but the force of his

will seemed to form a sort of cone in it, which presently became a tube through which he found himself rushing. He emerged into a region of blinding light which was at the same time a sea of bliss so overwhelming that he could find no words to describe it. It was not in the least like anything that he had ever felt before; it grasped him as definitely and instantaneously as a giant hand might have done, and permeated his whole nature in a moment like a flood of electricity. It was more real than any physical object that he had ever seen, and yet at the same time so utterly spiritual. "It was as though God had taken me into Himself, and I felt His Life running through me," he said.

He gradually recovered himself and was able to examine his condition; and as he did so he began to realise that his consciousness was no longer limited as it had hitherto been—that he was somehow simultaneously present at every point of that marvellous sea of light; indeed, that in some inexplicable way he *was* himself that sea, even though apparently at the same time he was a point floating in it. It seemed to us who heard that he was groping after words to express the consciousness which, as Madame Blavatsky so well puts it, has "its centre everywhere and its circumference nowhere".

Further realisation revealed to him that he had succeeded in his effort to become one with the consciousness of his teacher. He found himself thoroughly comprehending and sharing that teacher's feelings, and possessing a far wider and higher outlook on life than he had ever had before. One thing that impressed him immensely was the image of himself

as seen through the teacher's eyes; it filled him with a sense of unworthiness, and yet of high resolve; as he whimsically put it.

“I found myself loving myself through my teacher's intense love for me, and I knew that I could and would make myself worthy of it.”

He sensed also a depth of devotion and reverence which he had never before reached; he knew that in becoming one with his earthly teacher he had also entered the shrine of his true Master, with whom that teacher in turn was one, and he dimly felt himself in touch with a Consciousness of unrealisable splendour. But here his strength failed him; he seemed to slide down his tube again, and opened his eyes upon the physical plane.

Consulted as to this transcendent experience, I enquired minutely into it, and easily satisfied myself that it was unquestionably an entry into the buddhic world, not by toilsome progress through the various stages of the mental, but by a direct course along the ray of reflection from the highest astral subplane to the lowest of that intuitional world. I asked as to physical effects, and found that there were absolutely none; the student was in radiant health. So I recommended that he should repeat the effort, and that he should with utmost reverence try to press higher still, and to raise himself, if it might be, into that other August Consciousness. For I saw that here was a case of that combination of golden love and iron will that is so rare on this our Sorrowful Star; and I knew that a love which is utterly unselfish and a will which recognises no obstacles may carry their possessor to the very Feet of GOD Himself.

The student repeated his experiment, and again he succeeded beyond all hope or expectation. He was able to enter that wider Consciousness, and he pressed onward and upward into it as though he were swimming out into some vast lake. Much of what he brought back with him he could not comprehend; shreds of ineffable glories, fragments of conceptions so vast and so gorgeous that no merely human mind can grasp them in their totality. But he gained a new idea of what love and devotion could be—an ideal after which to strive for the rest of his life.

Day after day he continued his efforts (we found that once a day was as often as it could be wisely attempted); further and further he penetrated into that great lake of love, and yet found no end to it. But gradually he became aware of something far greater still; he somehow knew that this indescribable splendour was permeated by a subtler glory yet more inconceivably splendid, and he tried to raise himself into that. And when he succeeded, he knew by its characteristics that this was the Consciousness of the great World-Teacher Himself. In becoming one with his own earthly teacher he had inevitably joined himself to the consciousness of his Master, with whom that teacher was already united; and in this further marvellous experience he was but proving the close union which exists between that Master and the *Boḍhisattva*, who in turn had taught Him. Into that shoreless sea of Love and Compassion he plunges daily in his meditation, with such upliftment and strengthening for himself as may readily be imagined; but he can never reach its limits, for no mortal man can fathom such an ocean as that.

Striving ever to penetrate more and more deeply into this wondrous new realm which had so suddenly opened before him, he succeeded one day in reaching a yet further development—a bliss so much more intense, a feeling so much more profound, that it seemed to him at first as much higher than his first buddhic touch as that had been above his earlier astral experiences. He remarked: “If I did not know that it is impossible for me to attain it yet, I should say that this must be Nirvāṇa.”

In reality it was only the next subplane of the buddhic—the second from the bottom, and the sixth from the top; but his impression is significant as showing that not only does consciousness widen as we rise, but the rate at which it widens increases rapidly. Not only is progress accelerated, but the rate of such acceleration grows by geometrical progression. Now this student reaches that higher subplane daily and as a matter of course, and is working vigorously and perseveringly in the hopes of advancing still farther. And the power, the balance and the certainty which this introduces into his daily physical life is amazing and beautiful to see.

Another phenomenon which he observes, as accompanying this, is that the intense bliss of that higher plane now persists beyond the time of meditation and is becoming more and more a part of his whole life. At first this persistence was for some twenty minutes after each meditation; then it reached an hour; then two hours; and he is confidently looking forward to a time when it will be his as a permanent possession—a part of himself. A remarkable feature of the case is that this prodigious daily exaltation is

not followed by any sign of the slightest reaction or depression, but instead produces an ever-augmenting radiance and sunniness.

Becoming gradually more accustomed to functioning in this higher and more glorious world, he began to look about him to some extent, and was presently able to identify himself with many other less exalted consciousnesses. He found these existing as points within his extended self, and he discovered that by focussing himself at any one of these points he could at once realise the highest qualities and spiritual aspirations of the person whom it represented. Seeking for a more detailed sympathy with some whom he knew and loved, he discerned that these points of consciousness were also, as he put it, holes through which he could pour himself down into their lower vehicles; and thus he came into touch with those parts of their lives and dispositions which could find no expression on the buddhic plane. This gave him a sympathy with their characters, a comprehension of their weaknesses, which was truly remarkable, and could probably have been attained in no other way—a most valuable quality for the work of a disciple in the future.

The wondrous unity of that intuitional world manifested itself to him in unsuspected examples. Holding in his hand one day what he regarded as a specially beautiful little object, part of which was white, he fell into a sort of ecstasy of admiration of its graceful form and harmonious colouring. Suddenly, through the object, as he gazed at it, he saw unfolded before him a landscape, just as though the object had become a tiny window, or perhaps a crystal. The

landscape is one that he knows and loves well, but there was no obvious reason why the little object should bring it thus before him. A curious feature was that the white part of that object was represented in the sky of his picture. Impressed by this wholly unexpected phenomenon, he tried the experiment of raising his consciousness while he revelled in the beauty of the prospect. He had the sensation of passing through some resisting medium into a higher plane, and found that the view before him had changed to one which was strange to him, but even more beautiful than that which he knew so well. The piles of white cloud had become a towering snow-covered mountain, with its long line sweeping down to a sea of colour richer than any that in this incarnation he has seen. The rocky bays, the buildings, the vegetation, were all foreign to him, though well-known to me; and by a little careful questioning I soon ascertained without room for doubt that the scene upon which he was looking was that which I suspected—a real physical view, but one many thousands of miles from the spot where he sat gazing at it. Since that hallowed spot is often in my mind, though I assuredly was not thinking of it at that moment, what the student saw may have been a thought-form of mine. I imagine that up to this point what had happened may be quite simply described. I presume that the student's emotion was excited by his admiration, and that the heightened vibrations which were caused in this way brought into operation his astral senses, and this enabled him to see a view which was not physically visible, but well within astral reach. The endeavour to press on further temporarily opened the mental

sense, and by it he was able to see my thought-form— if that second view *was* a thought-form of mine.

But the student did not rest satisfied with that: he repeated his attempt to push on still higher, or (as he put it) still deeper into the real meaning of it all. Once more he had the experience of breaking through into some exalted and more refined state of matter; and this time it was no earthly scene that rewarded his effort, for the foreground burgeoned forth into an illimitable universe filled with masses of splendid colour, pulsating with glorious life, and the snow-covered mountain became a great White Throne vaster than any mountain, veiled in dazzling golden light. A strange fact connected with this vision is that the student to whom the experience came is entirely unacquainted with the Christian Scripture, and was unaware that any text existing therein had any bearing upon what he saw. I asked him whether he could repeat this experience at will; he did not know, but later on he tried the experiment, and succeeded in again passing through those stages in the same order, giving some additional details of the foreign landscape which proved to me that this was not merely a feat of memory; and this time the awe-stricken seer whispered that amidst the coruscations of that light he once had a passing glimpse of the outline of a Mighty Figure Who sat upon the Throne. This also, you may say, might be a thought-form, built by some Christian of vivid imagination. Perhaps; but when a few days later an opportunity occurred, and I asked a Wise One what significance we might attach to such a vision, He replied:

“Do you not see that, as there is but One Love, so there is but One Beauty? Whatever is beautiful, on

any plane, is so because it is part of that Beauty, and if it is pushed back far enough, its connection will become manifest. All Beauty is of GOD, as all Love is of GOD; and through these, His Qualities, the pure in heart may always reach Him."

Our students would do well to weigh these words, and follow out the idea contained in them. All beauty, whether it be of form or of colour, whether it be in nature or in the human frame, in high achievements of art or in the humblest household utensil, is but an expression of the One Beauty and therefore in even the lowliest thing that is beautiful all beauty is implicitly contained, and so through it all beauty may be realised, and He Who Himself is Beauty may be reached. To understand this fully needs the buddhic consciousness by which our student arrived at its realisation; but even at much lower levels the idea may be useful and fruitful.

I fully admit that the student whose experiences I have been relating is exceptional—that he possesses a strength of will, a power to love, a purity of heart and an utter unselfishness which are, unfortunately, far from common. Nevertheless, what he has done with such marked success may surely be copied to some extent by others less gifted. He has unfolded his consciousness upon a plane which is not normally reached by aspirants; he is rapidly building for himself a capable and most valuable vehicle there—for that is the meaning of the ever increasing persistence of the sense of bliss and power. That his is a definite line of progress, and not a mere isolated example, is shown by the fact that even already the abnormal buddhic development is producing its

effect upon the apparently neglected causal and mental bodies, stimulating them into action from above instead of leaving them to be laboriously influenced from below as is usual. All this success is the result of steady effort along the line which I have described.

“Go thou and do likewise.” No harm can come to any man from an earnest endeavour to increase his power of love, his power of devotion, and his power to appreciate beauty; and by such endeavour it is at least possible that he may attain a progress of which he has not dreamed. Only be it remembered that, in this path as in every other, growth is achieved only by him who desires it not for his own sake but for the sake of service. Forgetfulness of self and an eager desire to help others are the most prominent characteristics of the student whose inner story I have here told; these characteristics *must* be equally prominent in any who aspire to follow his example; without them no such consummation is possible.

C. W. Leadbeater

AN ESOTERIC ORGANISATION IN INDIA : II

By SIR S. SUBRAMANIA IYER, K.C.I.E., LL.D.

IT was stated in my last article that there was a wish on the part of those connected with the Organisation referred to therein, that its existence should be widely known. Some of the reasons for the wish are the following: It would seem that by the close of the year Nala, that is some twenty-one months hence, a small cycle would come to an end, and during the next cycle, which will be one of twenty-four years duration, there is a likelihood of an increase in the number of persons who would seek spiritual training such as that imparted to members of the Organisation. And therefore it is the duty of those in charge of it to make known to the public such facts as intending candidates should be acquainted with. I may add that it is not expected that those who are altogether orthodox in their ways of thinking and life in the Hindū Community, at present, would be likely to seek training as members of the Organisation. It is however believed that Indians who have had the benefit of education on western lines will be more disposed to seek such training, provided they are imbued with a reverence for Brahma-Viḍyā, as happens in some instances. In other words, it is understood that the latter will

more readily accept and appreciate the great truths which underlie the teaching and training obtainable in the Organisation than the former, who, owing to caste and sectarian prejudices, will be quite impervious to such truths.

As the closing words of my last article will show, admission into the Organisation is not fettered by considerations of nationality, race, caste, creed or sex. Its whole aim and object is, as it has always been, to train and maintain a body of Yogīs intent on the welfare of all humanity, nay, of all creation in the world. This is stated again and again in the *Anuṣṭhāna-Chandrikā*, a book which, in my humble judgment, is one of absorbing interest to every true student of Yoga in this country, and especially so to the Hindū members of the Esoteric School of the Theosophical Society. I feel sure that by getting it published to the extent to which its publication, I understand, will be permitted, those members will be rendering a real service to the cause of Theosophy which has conferred an inestimable boon on the whole world. For, in the first place, the book will furnish the most striking evidence as to the existence of the Great White Brotherhood, two of whose members founded the Society and have been guiding it through all these years, in spite of every obstacle in the way of its progress. The book will also make it absolutely clear that, in founding the Esoteric School, the late Outer Head thereof, H. P. Blavatsky, was acting but as an instrument in the hands of the Founders of the Theosophical Society, and constituted a school for Yogic training on lines suited to modern conditions. It is scarcely necessary to say that the discipline prescribed in the Indian Organisation is such as

to make it almost impossible for anyone in the West to go through it; for it involves meditation and the observance of rituals requiring leisure and freedom from the worry of worldly concerns, neither of which conditions can be secured by one out of a thousand in Europe or America. Even in this country but few will find themselves in a position to go through that discipline. The formation of the Esoteric School with a discipline far less rigid was thus indispensable to the existence of the Theosophical Society as a living one; for, there can be no doubt that it is through that School that vitality has been flowing to the Theosophical Society from its Founders and but for the life, which thus flowed, the Theosophical Society would have been long ago dead.

Turning now to this *Anuṣṭhāna-Chandrikā*, the book may, in one sense, be said to consist of four parts. The first part deals with certain matters of a general nature, and with the course of discipline prescribed for the class of students known as *Ḍāsas*. The second part deals with the discipline of *Ṭīrṭhas*. These two parts only are actually available in writing. The instruction to the remaining two classes, *Brahmams* and *Ānandas*, is imparted only orally, and the notes made by those who receive such instruction never pass out of their hands. These oral instructions, it is scarcely necessary to say, are of so practical and special a character as to preclude their being communicated to anyone but the particular individual actually instructed.

I shall, on the present occasion, as also in a future article, endeavour to draw attention to some of the contents of the two parts referred to. There are four

Aḍhyāyas, or chapters, in the first part and among other matters, they purport to contain a report of the proceedings of an Assembly of Sages which took place, just on the eve of the commencement of Kali-Yuga, in that part of the Himālayas spoken of as Baḍarī Vana. This Vana refers to a large tract of country divided into two parts, the Southern and the Northern Baḍarī. It was in the latter that the Assembly met, the particular spot being Shambalam, (Shambala) the chief of the five places or seats in that division occupied by Sages. The names of the other four seats are stated to be Kalāpam, Pāmalam, Brāhmalam, Shaṅkhalam.

The three most prominent characters in the Assembly were Bhagavān Nārāyaṇa, Nara and Yoga-Devī. Who these three were, there is enough in the book clearly to indicate. The verse in which Nārāyaṇa describes His own nature runs thus :

अहं ब्रह्मांशसंभूतो ब्रह्मज्योतिर्मयो ऋषिः ।

विष्णोर्लोकहितार्थाय यातोऽहं बदरीवनम् ॥

I am a fragment issuing from Para Brahmam and radiant with Its Light—the R̥shi, come to Baḍarī Vana from Viṣṇu for the protection of His world.

In other words, He is the representative of the Ishvara engaged in the spiritual government of the world and, according to the well-known custom of the country, the representative appropriates for the title of his office the Ishvara's well-known name, Nārāyaṇa. Members of the Esoteric School will have no difficulty in identifying this Great Being with Him who is spoken of in the Theosophical literature as the Lord of the World, the One Initiator, and referred to in *The Secret Doctrine* (Volume i, p. 207, 1st Edition) as

the "Root-Base" of the Hierarchy of Arhats of the Fire-mist, the Ever-living Human Banyan. Next, as to Nara, he is described as लोकप्रवादक and जनप्रतिनिधि which mean, the representative of humanity. He played the part in this Assembly that Arjuna played in the *Mahābhārata* scene referred to in the *Bhagavad-Gītā*, and it is well known that one of the many names which Arjuna bore was Nara. Lastly, as to Yoga-Devī, She undoubtedly represents the Light of the Ishvara, referred to as the Lady of the White Lotus in Mabel Collins's book, *The Idyll of the White Lotus*. For in this *Chandrikā* also she is represented as sitting on the lotus growing in the Kusumākaram, or lotus tank, situated in Baḍarī Vana. In a hymn, addressed by the Sages present to this Devī, reference is made to nearly a couple of hundred occult powers which She is said to possess. This enumeration seems to be suggestive of the occult powers exercised by the Hierarchy as a body. For, from what She herself states, She is no other than the mighty Centre from and through which the Light of Ishvara flows and circulates in the Hierarchy in the threefold aspect of Ichchhā Shakti, Jñāna Shakti and Kriyā Shakti.

Passing now to the proceedings at the Assembly, in reply to certain questions by Nara, Nārāyaṇa states that, having regard to the characteristics of the coming Kali age, a change of Dharma in the world has become necessary and that henceforward acquirement of Yoga Brahma-Vidyā should be within the power of every human being, without any reference whatsoever to Varṇa, Āshrama, sex and the like. In view of the attainment of this end the book states that Nārāyaṇa constituted and established an Association of Sages,

Yogīs and Ṛṣhis called Shuddha Dharma Maṇḍalam. This body unquestionably is no other than what is spoken of in the Theosophical literature as the Great White Brotherhood—the Great White Lodge. Surely no happier name could have been chosen for it, and no better rendering of that name into English could have been suggested, than the one current in Theosophic literature. For the Sages, Yogīs and Ṛṣhis who constitute the Association care for all and work for all; and Their work therefore is eminently Shuddha—pure and spotless—and their Association Shuddha Dharma Maṇḍalam, *par excellence*. And again, in ascribing a colour to it, what can be more appropriate than the term “white”? I venture to think that this felicitous rendering emanated either from that Master who translated for Madame Blavatsky the *Stanzas of Dzyan*, or the Master who dictated *Light on the Path*, both of whom wield the English language with marvellous power.

Now as to the details of the constitution. The Head of the Association, or Adhiṣṭhātā, is Nārāyaṇa Himself. Its Secretary, or Kāryadarshī, is Nara. In addition to these two, it contains seven Adhikāra Puruṣhas, or Hierarchs. Of these Nārada represents the Saṭyaloka, His function being that of Jñānāchārya or the highest expounder¹ of Yoga Brahma-Viḍyā. Vāmadeva represents Ṭapoloka. He expounds, according to the needs of the age, Yoga Brahma-Viḍyā to the subordinate grades of teachers thereof. Kashyapa

¹ No wonder that it was from this Teacher of Teachers that on the eve of the composition of the immortal epic, *Vālmiki*, the Mahā Ṛṣhi who knows the path as Kālīdāsa puts it, sought inspiration and instruction as stated in the opening shloka beginning with the words: तपस्वाध्यायनिरतं. The late Mr. T. Subba Row used to say the work was far more than an epic—a storehouse of profound occult wisdom.

represents Janaloka and attends to the special evolution of those who are to become teachers of Yoga Brahma-Vidyā. Chaṇḍabhānu represents Maharloka and has to look after the due observance of Yoga Brahma-Vidyā discipline. Kālaḍeva represents Svarloka with the duty of neutralising all obstacles arising in the course of time to the attainment of Yoga Brahma-Vidyā by aspirants. Subrahmaṇya represents Bhuvanloka with the work of purifying the emotional bodies of those engaged in the teaching of Yoga Brahma-Vidyā and their pupils. And lastly, Ḍevāpi represents Bhūloka and is in it Nārāyaṇā's representative and King, as it were, of the whole body of persons connected with Yoga Brahma-Vidyā therein.

The names of these seven Hierarchs, it would seem, contain in them the clue to the nature of their respective functions. Take for instance Nāraḍa. *Nāra* has two meanings: (1) Wisdom divine; (2) Nescience; *ḍa* also has two meanings: (1) bestowal; (2) cutting and destroying. The two together thus mean the destroyer of Nescience and the bestower of Wisdom divine. Each one of these Hierarchs is stated to have eighteen subordinates under Him, and the names of all 126 are given, one of those under Ḍevāpi being Maiṭreya. Besides all these there are thirty-two Siddhas, next only in rank to Nārāyaṇa Himself, engaged in looking after, on His behalf, the spiritual welfare of all in the different parts of the world. The first shloka which every member of the Organisation has daily to address by way of salutation is so composed as to contain in it the first letter of the name of each of these thirty-two, while the verse itself purports

to be a salutation only to Nara and Nārāyaṇa. It runs thus :

नमस्ते नरदेवाय नमो नारायणाय च ।

बदरीवननाथाय योगिनां पतये नमः ॥

Salutation to Naradeva and Nārāyaṇa, the Lord of Baḍari-Vana and the Patron of Yogis.

The other verses which follow the salutation, and which I omit, state the names of the thirty-two fully.

After the completion of the constitution of the Association, Nārāyaṇa caused Yoga-Devī's coronation to be carried out with instructions that the work of the Association should be carried on under the auspices of the Devī Herself. The meaning of this apparently is that Nārāyaṇa provided the Centre from which, adapting the language of Mr. T. Subba Row, flows the force that creates and maintains the bond of spiritual brotherhood and sympathy running through the long succession of the Hierophants of the world. In other words, Yoga-Devī may be most aptly described as the Sūtrāṭma, the thread-soul of the Shuddha Dharma Maṇḍalam, or the Brotherhood. After the Coronation, each of the seven Hierarchs get a Yogaḍaṇḍa,¹ presumably a magnetised rod, intended for purposes which are however not disclosed. Thereupon the territorial jurisdictions of their respective subordinates were defined. And all the Brotherhood were enjoined to meet on the Vaishākh full-moon day of every year in Baḍarī in order to

¹Swāmi Shivānaṇḍa, an Officer of some standing in the organisation carries with him during his tours a Yogaḍaṇḍa, a golden rod of two feet and a half in length, about an inch in thickness, with the figure on the top of two interlaced triangles within a circle. His last visit to this Presidency was two years ago. The retinue which accompanies him consists of Samnyāsīs only who do all the work that has to be done, no servants being employed for any purpose. His postal address is Bharadvāj Ashramam, Prayag, Allahabad.

arrange for the plan of work to be carried out till the next Vaishākh full moon.

Passing now from the details of the Association's constitution, I shall turn my attention to the discussion which takes place in the course of the Assembly. During the sittings of the Assembly, Nara and some of the Sages present raise a number of questions with a view to elicit Nārāyaṇa's opinion on them. There is much matter in the discussion that thus takes place that will greatly interest Theosophists. I can here refer only to one point, raised by the Sage called Hamsa Yogī. He gave expression to his grave apprehension that the adoption of the course resolved upon at the Assembly might lead to the neglect of the injunctions of Shāstra, and thus eventually result in the utter decay of Ḍharma in the world. Nārāyaṇa stated in reply that Yoga Brahma-Viḍyā, which it was his great object to promote, lay at the very root of all Ḍharma, and consequently there was no ground for the Yogī's fear. Nārāyaṇa went on to explain that Ḍharma was divisible into Ḍharma, Paraḍharma and Paramaḍharma; that the first had reference solely to the special circumstances of particular individuals, that the second involved the interests of others in the world at a particular stage of evolution and that the third transcended such limitations and formed really the true support of the other two. Quoting the Shruṭi text—*तस्य प्रियमेव शिरः ।* (Love verily is Its [Brahmam's] head)—Nārāyaṇa argued that they who acquire Yoga Brahma-Viḍyā will exercise universal love and thereby become the practisers of the highest Ḍharma. With reference to the study of the Shāstras, to which also Hamsa Yogī had referred, Nārāyaṇa laid emphasis

on the necessity for understanding the inner teachings contained in such writings as the *Chhāndogya* and other Upaniṣhaṭs, etc., *Mahābhārata*, *Rāmāyaṇa* and certain leading Purāṇas. By way of illustration Nārāyaṇa explained the esoteric significance of a well-known verse occurring in the *Mahābhārata*, one in the *Rāmāyaṇa*, one in the *Bhagavad-Gītā*, and one in *Viṣṇu Purāṇa*. He wound up this part of the discussion with the observation that he had on a former occasion given the esoteric interpretations of a large number of important passages in the writings of the class referred to and those interpretations will be found collected in a treatise known as *Kāṇḍarahasyam*. It may be worth stating here the effect of the explanation given as to the verse from the *Mahābhārata*. Translated as ordinarily understood, the verse would run thus :

After making salutation to Nārāyaṇa, Nara, Naroṭṭama Saraswaṭī Devī, and Vyāsa, *Bhāraṭam* is to be recited.

The key is applied in this instance twice. The first turn of the key yields the following meaning : Nārāyaṇa is Para Brahm, the All ; Nara, humanity, a ray from Para Brahm, Naroṭṭama humanity made divine, made superhuman ; Saraswaṭī Devī, the Jñāna Shakti of Para Brahm, the fount of all Wisdom ; and Vyāsa the cosmic power that arranges for the distribution of that Wisdom from time to time—only he who realises all this, having subjugated his own Ahamkāra, can proclaim his success. The result of the second turn of the key is this : Nārāyaṇa is the Maharṣhi who, for the time being, is in charge of the spiritual Government of the world—the Aḍhiṣṭhāṭa of Shuddha Dharma Maṇḍalam ; Nara, the humanity on the globe ; Naroṭṭama, the representative of that

humanity in that Maṇḍalam; Saraswatī, the Yoga-Devī; and Vyāsa the Hierarch in charge of the department of learning and education; only he who knows this truth can proclaim his success. It is the term “Namaskṛtya” in the verse that serves as the key-hole for the application of the keys for the esoteric interpretation. The term by itself means “having made salutation”. But Namah split into “Na” and “Mah” means “self made nothing,” that is Ahamkāra subjugated, as the indispensable step for spiritual illumination. It is when such illumination takes place that the end of life is gained and “Jayam,” true success, is achieved. Of course it must be remembered that spiritual illumination does not consist of a mere understanding of Shāstra. Brahma-Vidyā without Yoga will be nothing more than verbal knowledge of the great teachings of the Upaniṣats and the like; it is through Yoga alone that the Real is known. It is in the highest state of Samādhi that true bliss is enjoyed and the mystery of existence unravelled. It is to this transcendent state, Gaudapādāchārya, one of the greatest of Indian Teachers and the spiritual grandfather as he is called of Shaṅkara, the philosopher, makes allusion in the closing stanza of his *Māṇḍūkya-Kārikā* accepted by all in the light of an Upaniṣat itself. The stanza runs thus :

दुर्दर्शं मतिगम्भीरमजं साम्यं विशारदम् ।
बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥

Most difficult of comprehension, extremely magnificent, uncreate and immortal, of equal effulgence; having thus known the state of non-duality, do I make the obeisance possible.

Hence it is that throughout the *Chandrikā* the word used is not Brahma-Vidyā simply, but—Yoga Brahma-Vidyā. And in the verse which follows that in which

Nārāyaṇa describes his own nature, He expresses his determination to promote this Yoga Brahma-Vidyā with the co-operation of Yoga-Devī and the Sages assembled. And as I already stated, the founding of the Shuddha Dharma Maṇḍalam was for ensuring the promotion of that Vidyā in the Kali age, making the necessary change in the Dharma to be observed so as to bring within the reach of all, without the least distinction of nationality, race, caste, creed or sex, the attainment of this supreme Science.

This attempt on my part to give an idea of the contents of the *Anuṣṭhāna-Chandrikā*, will be incomplete without a brief description of the Anuṣṭhāna, or discipline, prescribed for the Dāsas and the Tīrṭhas. Such description, however, must stand over for the present. But before concluding this article, it may not be out of place to say that the existence of the Esoteric School of the Theosophical Society in no way makes the work of the Organisation superfluous. It is the only institution to which aspirants to Yoga, who for one reason or another are unable or are unwilling to join the Esoteric School, must resort to in order to obtain true training. Furthermore, there are always some to whom the rigid and the old discipline in the Organisation will be most attractive by reason of the fact that as a rule it ensures a certain amount of perceptible results, provided, of course, there is no lack of perseverance in undergoing the discipline. One reason for this is most likely the constant use of mantras and rituals as part of the discipline. And there can be no doubt that from a theoretical point of view also the course of meditation prescribed is perfect. It must therefore be gratifying to all in this country interested in Rāja-Yoga that the

Authorities connected with the Organisation have seen fit to draw the attention of the public to its existence and thus have caused the veil which hitherto had been thrown over it to be partially lifted.

Now I wish to remark that the precise time when this lifting of the veil was allowed to take place is to my mind curious. For it was almost simultaneous with the temporary closing of the door of that part of the Esoteric School known as the Esoteric Section, as was made known the other day. Considering that the Organisation in question and the Esoteric School are not rival institutions, but flourish under the protection of the same Brotherhood for the same purpose, what could be the reason for such a concurrent happening? One in my position can only make conjectures. It may be that the Esoteric Section has just reached a stage of compactness and unity when the due discharge of its special responsibilities requires a suspension for a time of fresh accession to it. Or possibly it was considered that the systematic efforts made by the local public to bring the Section into unmerited disrepute, were calculated to retard its utility for the time being as a school for new-comers, owing to the state of the moral atmosphere in this locality tainted, as it has been, with malice, untruth and ingratitude. Hence, probably, the temporary step taken in reference to it. At the same time it may have been felt that the general public should not suffer for the misconduct of a portion of it. And the lifting of the veil was considered a suitable remedy in these circumstances inasmuch as the race and colour hatred which found vent against the Head of the Section, could not operate against the indigenous agency in the Organisation. Furthermore,

it must have been assumed the discipline in it would specially commend itself to the community by reason of its ancient character, and thus tend to keep the door a little more open in this country to aspirants to Yoga than hitherto. I should not fail to remark that in taking such a step the agency concerned has no intention of relaxing the discipline, as will appear from the nature of the questions to be answered and the pledges to be taken preliminary to the admission into the Organisation set forth in the appendix hereto. Nor should I omit to request my readers not to do me the injustice of thinking that I am posing as an Occultist capable of initiating anyone into any mystery. I am merely the mouthpiece of Those who wish that the existence and character of the Organisation shall no longer remain unknown to the extent to which they have been till now. Whilst disclaiming all pretensions to the position of a teacher in the Organisation, I ought not to shrink from saying that none who has the courage to seek admission into it would, but for his own fault, have the least occasion to regret the step he takes. On the contrary he will soon find that he has planted his feet on the lowest rung of the ladder that leads to the highest goal and that the benediction of Shuddha Dharma Maṇḍalam would ever be with him.

S. Subramania Iyer

APPENDIX

THE true disciple, desirous of hearing the Guru's words, takes his seat in front of the Guru, having saluted him with raised palms.

The Teacher proceeds to give a brief explanation regarding Shuddha Dharma Maṇḍalam.

Teacher.—Know thou that the all-transcending, eternal and all-pervading Para Brahm dwells in the heart, capable of direct perception.

Dost thou with purified mind desire to perceive It by the Path of Yoga? If so, take, filled with delight, this hand of mine, the dwelling-place of Brahm.

In this Shuddha Dharma Maṇḍalam, Nārāyaṇa, the Deva, of His own will, under the auspices of Yoga-Devī and with the co-operation of Nārada, other Maharṣhis and the Siddhas, resident in the five villages, and who are intent on the welfare of the world, provides in a manner suited to the Kali age for the upward evolution (Ūrdhvasṛṣhti). They who avail themselves of that provision will enjoy eternal bliss. Rṣhi Nārāyaṇa, the Deva, confers boons but never receives. This Shuddha Dharma Secret will benefit those who are of equable mind. This truth I affirm by command of the Guru.

Disciple.—Making salutations to Them who constitute Shuddha Dharma Maṇḍalam, to Them whose sole aim is the practice of Shuddha Dharma, to Them who preach Shuddha Dharma, I am desirous of learning from you to the best of my ability that Shuddha Dharma. May Nārāyaṇa the Great protect me who have surrendered unto Him.

THE NINE PROMISES

(To be made with hands clasped. The disciple's palm below and that of the Teacher above, so gripped as to make the two thumbs press against each other erect.)

Teacher.—1. Will you feel as your own the pleasures and pains experienced by all others? Will you, wishing good, abandon all harm to living things?

Disciple.—Henceforward daily will I pray for the welfare of the world and I renounce all harm to living things by deed, thought or word.

Teacher.—2. Teach not this Yoga Brahma-Vidyā to doubters, evil-doers and to those otherwise unfit.

Disciple.—I shall obey the command.

Teacher.—3. Will you refrain from taking the wealth of others unlawfully, from slandering others, Yoga Brahma-Vidyā and the Teachers thereof?

Disciple.—I shall obey the command.

Teacher.—4. Will you give up such Varnāshrama Dharma as is opposed to the principles of the Teachers of Shuddha Dharma Mandalam? Should you, however, adhere to the same, will you act up to it only in so far as public interest warrants?

Disciple.—I shall obey the command.

Teacher.—5. Will you follow this discipline, wishing the welfare of the world and serving it, abandoning all distinctions between yourself and others at all times and places, being equable in mind, advancing the cause of righteousness according to the needs of time and place?

Disciple.—I shall obey the command.

Teacher.—6. Will you, purified in mind, avoid evil company, unclean food and bad ways?

Disciple.—Yes, I shall.

Teacher.—7. You will not give up this righteous discipline by reason of any good or evil which may befall you in this life, but hold on to that discipline with a firm heart,

convinced that such experiences must necessarily be undergone?

Disciple.—With the conviction that whatever happens must be experienced, never will I become a discarder of this righteous discipline. This I declare in truth!

(N. B.—The whole of the following discourse of the Teacher refers to the symbol constituted by the act of the disciple taking the hand of the Teacher as above explained. Its name is Brahma Muḍrā.)

Teacher.—8. This is the highest symbolic form (Parā Muḍrā). It explains the secret of Para Brahm and was invented to auspiciously mark the union, or marriage, which takes place between the disciple and the Maṇḍalam on his admission into it. It is the symbol not only of the union but also of Para Brahm itself. It signifies the merging of all in that Para Brahm. Through this symbol, Yogashakti makes its entry into the highest place in you (Brahma-randhram).

Disciple.—I place it on my head.

(He then raises the two palms united and places them on his head.)

Teacher.—9. O disciple! A Brahma-marriage has now taken place between you and the Knowers of Para Brahm. It is not capable of disruption for any reasons whatsoever under any circumstances.

Disciple.—I affirm that by Brahma Karma I have become the subject of this union and marriage. I shall not transgress the words or orders of the Teacher.

THE FIVE PROMISES

1. The Teacher asks whether he will lead the life of perfect celibacy after the period of three and a half years from the date of his admission and whether even during these three and a half years his family life will be subject to certain restrictions which the Teacher mentions.

In the event of the disciple's answer being in the negative with reference to his ceasing to lead a family life after that period of three and a half years, the disciple is told that he

will not be given instructions other than those received by him during the three and a half years and that he must remain content with them.

Teacher.—2. During the course of your discipline, if you should wish to perform any religious rites for the purpose of securing worldly benefits or for averting evil happenings to you, will you follow the plan prescribed by Shuddha Maṇḍala Achāryas in such matters ; and not otherwise ?

Disciple.—I shall act accordingly.

Teacher.—3. You will not abandon your duties as householder by reason of your observing Yoga Brahma-Vidyā discipline ? You will not break your ties with wife, children or relations, without their consent ? You will not fail in doing whatever civil duty you owe to your children, your parents and your King ?

You will refrain from appropriating any portion of the property acquired by you in relation to this Yoga Brahma-Vidyā, beyond an eighth share thereof ? Though poor, you will support your family to the best of your power ?

Teacher.—4. Will you observe whatever special rules the Teacher lays down with reference to place and time ?

Disciple.—I shall act accordingly.

Teacher.—5. You will promote the advancement of the creed of Shuddha Dharma Maṇḍalam ?

Disciple.—I will do so to the extent of my power.

THE THREE ACCESSORIAL QUESTIONS

Teacher.—1. Do you enter into the Shuddha Dharma Maṇḍalam along with your wife ?

(The answer is one or the other.)

Teacher.—2. Should there accrue any benefit from Shuddha Dharma Maṇḍalam, would you like it to go to yourself or to your family also ?

Teacher.—3. Would you endeavour so far as you can to uplift in whatsoever way possible all who are inferior to you in knowledge or status ?

Disciple.—Heartily so.

After certain instructions by the Teacher to the disciple with reference to the discipline to be observed thereafter, the disciple takes the following pledge :

“ In the presence of Iṣhvara in the heart, possessed of all power, and in the presence of the Sun, Moon, Fire, Wind and Ether, I truly declare that I shall not disclose to any unfit person, the secret of Shri Viḍyā, or the Science of Yoga, or the seat of the Preceptor, or the methods of discipline, or what are known by the name of Vāmaḍevam. I vow that if I break any of these promises, I may be subject to the penalties attaching to killing a black cow in Benares, to the crime of infanticide, patricide, matricide and to the loss of all Brahma-Viḍyā and of higher worlds and births.”

S. SUBRAMANIA IYER

TO H. P. B.

After reading "The Secret Doctrine"

Reader of dark riddles priestess of Mysteries
Wonder-worker friend of the dazzling Host
Thy fearless hand withdrawing the veil of Isis
Disclosed vast vistas undreamed-of worlds.

Backward through ages uncharted in history
Gazing we watch the huge drama unfold—
Continents races long merged in oblivion
Rise from their ocean-grave to the light of day.

There stride colossal the dark-browed Atlanteans
Builders artificers weavers of spells
Constraining the Elementals to dire bondage
Confronting with fierce pride the impending doom.

Beyond, sexless and mindless forms the Lemurians
Loom phantasmal—anon divided in twain
They lose the benign ray of celestial vision
Plunge into ruinous orgies of mad lust.

Faintly we glimpse the divine Kings the Progenitors
Shimmering sons of the sevenfold Light
Sowing the seed garnered from past cycles
Tracing the paths to be trodden by those to come.

Their brightness veiled in mystical garments woven
By the Lords of the Lunar Sphere they people the Earth,
The veils thicken, the luminous forms darken
Lost are the tranquil joys of the Golden Age.

Slowly recedes the tide of divine Wisdom
Dark the night of the soul but the stars remain :
Thou showest the flaming torch of Initiation
Handed across the centuries flaming still.

Cromlechs tombs temples gigantic statues
Mutely proclaim the lore of the men of old
Jealously hoarded scrolls of strange inscription
Pyramids carved hieroglyphs tell their tale.

Doctrines drowned in the murk of grey tradition
Hints obscurely breathed by adept seers
Symbol myth legend Zodiacal portent
Never baffled the quest of thy strong soul.

Undeterred by the sevenfold rings of darkness
Undismayed by the watchful dragon's maw
Stripping the harsh rind from the radiant kernel
To a thankless horde thou profferedst Wisdom's fruit.

And the curse fell. The venomous tongue muttered
The false friend struck the treasonous blow—
Transfixed by the shaft of the world's derision
Thy heart knew the pangs of despair and shame.

But the work stands impregnable Cyclopean
Its Tall Towers fronting the Eastern sky
The night wanes and the dawn comes inevitable
Of the day that shall immortalise thy name.

CHARLES J. WHITBY

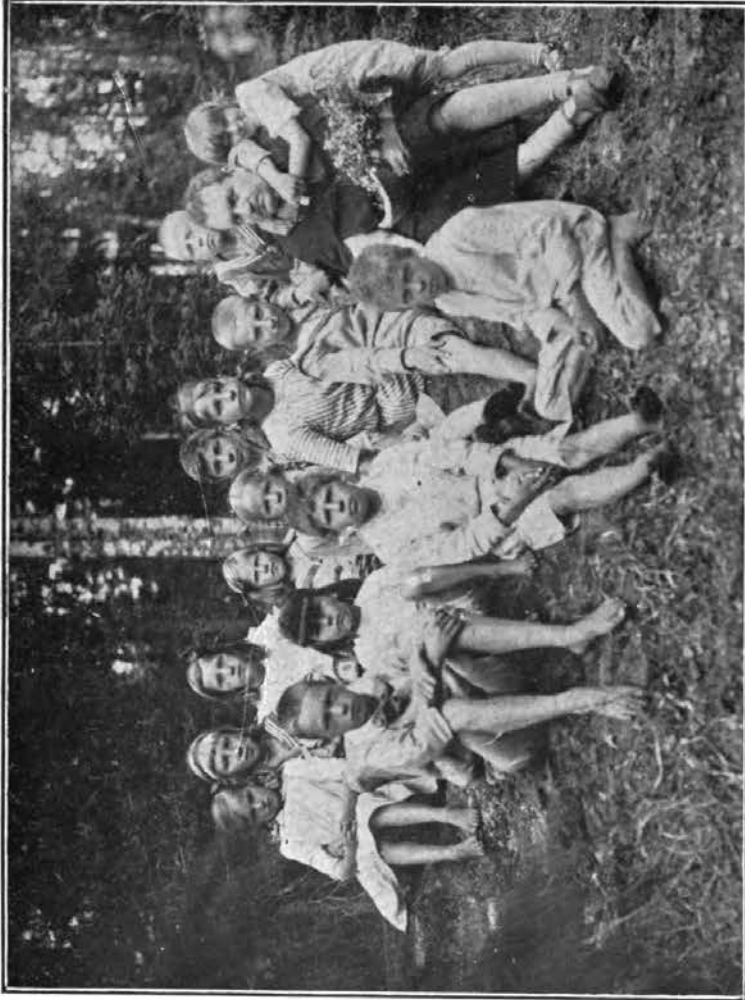
THEOSOPHY IN FINLAND

A WARM MESSAGE FROM A GOLD COUNTRY

[The following interesting letter is from Mr. V. H. Valvanne, Assistant Secretary of the T. S. in Finland. It speaks of our movement in that far-off country, which we reprint as it will interest our many readers.—ED.]

THE last letter from Finland was sent December 16th, 1913, by my younger brother, who acted as Assistant Secretary, Theosophical Society in Finland. I think he was going to write a lengthy letter in the summer of 1914, telling of our Annual Convention and the Summer School, but then the War broke out and great confusion prevailed in all countries for some time. The communications were much endangered, and that condition remains even now. But at the same time we are more than ever before in need of spiritual community and sorely miss the news from the Headquarters and our President. We have not received THE THEOSOPHIST, nor yet any direct report of the last Annual Congress at Adyar, but through other Sectional Organs we have had some information about the progress in the Theosophical world.

Now we have lost our hope to see the President among us, which hope we have cherished for many years. Seeing the great need of the world and of the more suffering nations, we cannot even ask her to visit



The little ones gathered around the General Secretary, Mr. Pekka Ervasti, at the Convention of the Theosophical Society in Finland, June, 1914.



our distant country in the near future. And yet, who knows, how things will develop? In all circumstances, we are sure of not being left without guidance by Those who know and who love.

It is with pleasure we learn that our Annual Report has reached Adyar. So I need not speak about the main facts contained in it. May I only tell some personal impressions from the Annual Congress of the Finnish Section in the midsummer of 1914 and of the Summer School, which followed closely upon it. Both were held here in Aggelby, at our little Headquarters, and I enclose some photographs to illustrate our places.

The Annual Meeting, which lasted for four days, was very successful and harmonious. Some years ago we passed through the same trial which shook the northern countries in Europe. We lost some fifty members, most of them Swedish-speaking, but most of these had been incongruous elements in our Section. Now we feel a greater freedom and confidence in each other than ever before and not even a shadow of discord is felt. Accordingly the formal transactions of the Convention ended very soon and we had enough of time to discuss together Theosophical questions, which before were always put away for lack of time. We had a large E. S. meeting, and short meditations every morning, all held in our special E. S. room, in the "upper storey" of the temple.

For the general members there was a theatrical performance of Maeterlinck's play, *Beatrice*. We have among our members several actors and actresses from the Finnish National Theatre, and with their help the play made a very great impression. It was preceded

by a short exposition by Mr. Pekka Ervast of the symbolical meaning of the play.

But the greatest feature of the Annual Meeting was assuredly the Order of the Star in the East meeting, with which it ended. It was open for all, even outsiders, and the programme was carefully prepared months before by the National Representative, Dr. V. Angervo. I enclose the printed programme, from which you will see that Dr. Angervo and his wife sang many songs together. They stood on the platform, both clad in white, both of them accomplished singers—really, it was delightful. Then followed three speeches, made by V. Angervo, V. Valvanne and the Secretary of the Order, Toivo Vitikka. It ended by a reciting of a prose-poem, specially composed for the occasion, in accordance with the words: “Except the Lord build the house, they labour in vain that build it.” It told of the Coming of the Great Master among us, and never have I felt such strong vibrations as then were filling the great audience. It seemed as if all the powers which had worked for the Convention were concentrated in this moment, and the reciter, Mrs. Hilda Pihlajamäki, seemed a proper channel for those great forces. Her voice did not tremble, the words went into every heart with a mighty force.

Immediately after the Convention there was held a Summer School in Aggelby. Some forty or fifty persons were present and every day was filled with lectures and discussions. Two ladies, Mrs. Tyyne Vuorenjuuri and Miss Helmi Jalovaara, were among the speakers, and the latter gave a permanent impulse to a new movement, “Marjatan rengas,” which seems

to be the key to many new activities. I don't exactly know how much is told about this organisation in the Annual Report, but all who were present at the Summer School felt that this was the beginning of a new period in our Finnish Theosophical movement. It is essentially a movement of the women and a work for the children, but it includes many offshoots. It left a great inspiration and responsibility for all present, and a new section was opened in the Sectional Organ *Tietäjä* for "Marjatan rengas". The name is taken from the old Finnish mythology, *The Chain of Marjatta*, i.e., of the Holy Virgin Mary.

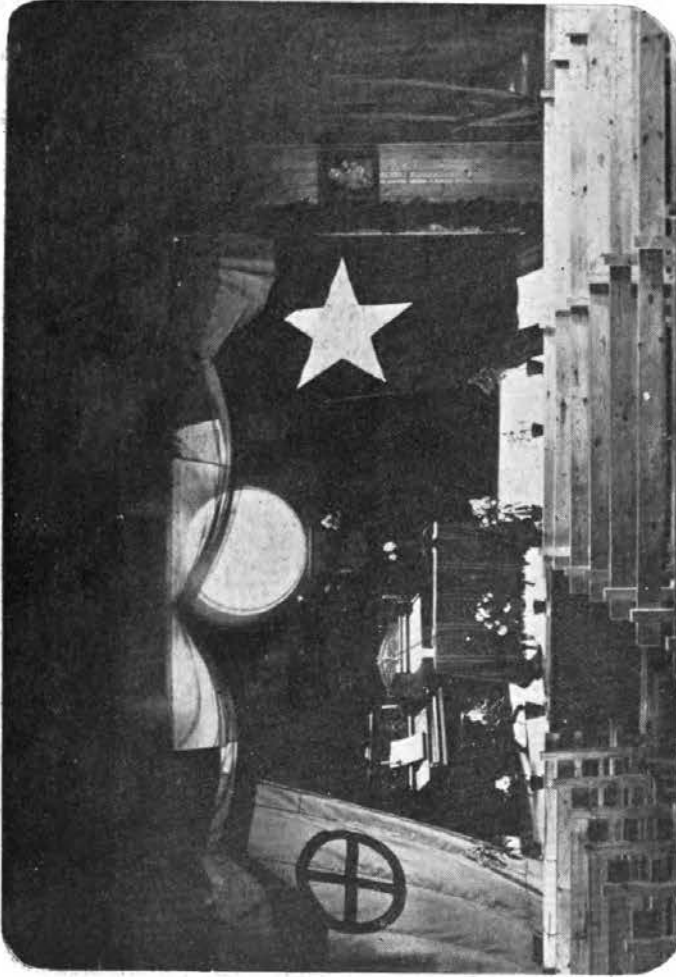
Scarcely had we started this new organisation, quite informal in the beginning, when the great War broke out. Here at Headquarters we are living in the closest proximity to the Fort of Sveaborg and therefore we were for long in suspense and fear lest our little place should be taken hold of. Regular literary work seemed impossible in the first days or weeks, and many moved to the interior of the country. There was an astral vortex of conflicting emotions, but when "the place of Peace" was once more regained, we did not lose it. You can imagine how grateful we are to the Lords of Karma that we are not dragged into this great conflagration, but permitted to stand outside and preserve peace and firmness. That is our special Dharma, and I think our people have splendidly fulfilled this ideal. We have no military power of our own, but have performed our duty only by tending our wounded Russian brothers, and that we do heartily and with great sympathy. I think we have felt an even nearer companionship with the great Nation to which we are united, and hope never to come into discord with it.

Perhaps the time will come soon when all nations, who stand at a similar stage of culture, will recognise each other and treat each other with brotherly reverence.

Our regular Theosophical work in the Lodges began little by little during autumn and even the regular Sunday lectures in Helsingfors were allowed. No serious disturbance has been experienced, though the circumstances do not permit any great expansion of the movement in this time. We are content to stand where we are and to preserve the inner spirit of the Society uninjured.

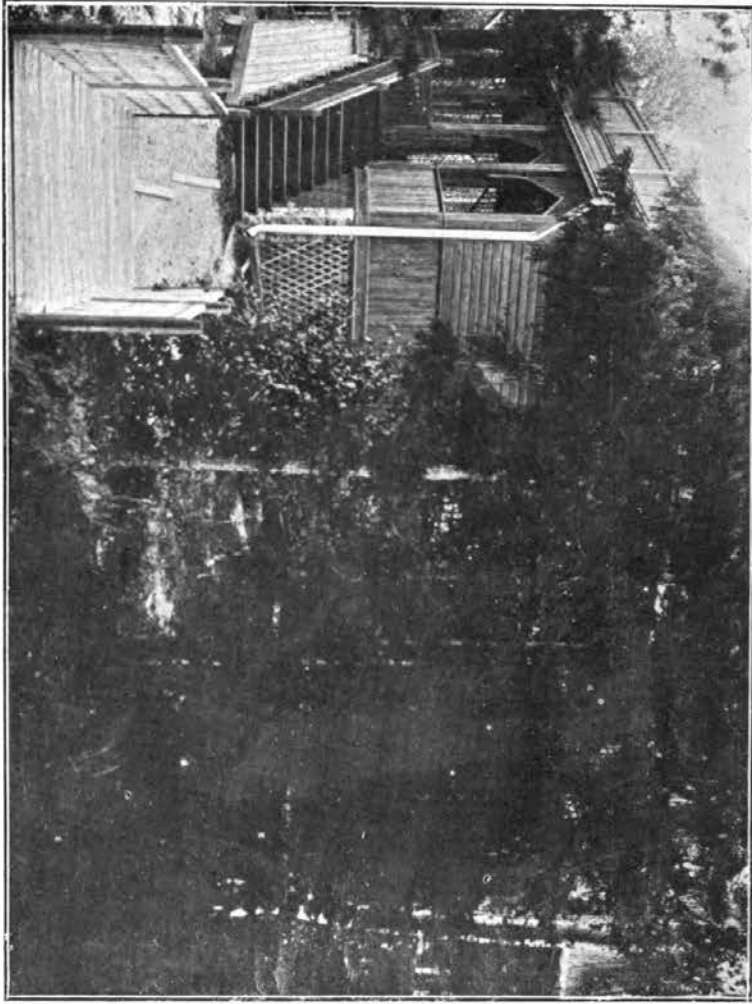
The Lodges in the country are suffering through the lack of able lecturers. This time is a time of preparing and slowly the Finnish mind is accepting Theosophical concepts. In our University a compulsory textbook is adopted by the Theological Department, *What is Theosophy*, written by a doctor. The book is not wholly unsympathetically written, though it contains the false reports initiated by Soloviev and others. It contains many extracts from our books. The public is showing respect for our movement and for our General Secretary, who is very well known as lecturer and author everywhere in this land.

On February 28th, a great many Theosophists were assembled in the house of Mr. V. Palomaa, who has been a steady worker in our Society since its first days in Finland. He is an original philosopher and lives quite alone, without taking part in outer activities. His greatest vigour is shown in the thought-spheres and for many years there has been a regular contribution from his pen in every number of *Tietājā*. Also, he has lectured in Helsingfors and in the country. He uses the pseudonym "Aate," *i.e.* "Thought". For the



Theosophical Lecture Hall, Aggelby, Finland. (Interior.)

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Entrance to the Residence of General Secretary of the Theosophical Society
in Finland, Mr. Pekka Ervasti, including the Theosophical Library,
Book Concern, etc.

first time he received visitors at his home, when celebrating his fiftieth birthday. A gift reached him from the General Secretary, some 670 Finnish Marks, collected by the Theosophists. He follows his own lines of thought, but the Theosophical ideas are innate in him and he has seldom been in dispute with others, because he recognises a perfect liberty of thought, not only in theory, but in strictest practice. Our General Secretary made a speech addressed to him, where he pointed out his great originality, how he stood untouched by all Theosophical and non-Theosophical authorities, and never followed anyone blindly, but preserved a respect for all. Such natural philosophers are seldom found, who resemble this old man with the long beard and the big stick in his hand.

One of our workers, Mrs. Hanna Ruuskanen, was lately called to Norway by Miss Eva Blytt, who sorely needed co-workers in her devoted activity. Mrs. Ruuskanen is self-educated like many of us, but in a few months she has succeeded in learning the Norwegian language and is now doing good work in going about and selling books.

The Order of the Star in the East, which was constituted in Finland only in 1913, has developed very little outer activity, mostly for lack of able organisers. The National Representative, Dr. Angervo, is living long away from the Capital, Helsingfors, and yet there surely is none who better fills this office. In his own town he is lecturing before great audiences and conducts the work of two Lodges. He has built a little house, named "Tähtelä," *i.e.*, "the home of the Star," and there are held smaller meetings.

For two years we have published at Christmas *Idān Tāhti*, i.e., "The Star in the East," and distributed five thousand copies. I send one copy of the last publication, which went out of print before Christmas, so that we have not had any copy to send before. This booklet aroused very great interest and I hope it will be continued in the future and be a commencement for a periodical.

Quite recently there was held a public meeting for the discussion of the following question: "What is the meaning of the Order of the Star in the East and how is it justified?" All dissenting parties were called to attend the discussion and it was very lively, but yet quite gentle. There it was clearly felt how deeply the idea of the Order of the Star in the East has impressed itself on the common people, in the stillness of the heart. The first Sunday in the month a "Star" meeting is held in Helsingfors, open to the public, and this holds the torch burning, though we are waiting for a greater and more illuminating flame. Dr. Angervo has deigned to appoint me as his representative in Helsingfors, but very little I have been able to do, and have not had power or courage to enforce the new idea too strongly upon the minds of others, but rather waited for their voluntary response.

Our movement is in accordance with the nature of our people, quiet, unobtrusive, tending more to devotion than to powerful mentality. The only thing I can say without reservation is, that we steadily hold our eyes fixed on the great ideals, which we have received through Theosophy, and our heart is burning with love and gratitude for those Guides, and Leaders, whom

we do not see with our physical eyes but yet feel near to us.

I write only to persuade you to send a letter to us, bringing a message from the heart of our Society, telling how the great new thoughts shape themselves in the mighty crucible, what the beloved President is doing and how you are living at Adyar at this time. Don't be wearied by this long letter, my unknown brother. The greetings of our General Secretary, Pekka Ervast, and the Theosophists living here, are sent to all our co-members at Adyar.

P. S.—I must add something that was a great surprise to me. It was with an aching heart that I told about the slow progress of the Order of the Star in the East in Finland. So you can imagine my amazement when, the same afternoon, when I had finished this letter, quite unexpectedly Dr. Angervo and Mr. Toivo Vitikka, the two deputies for the Order, called here at Headquarters. They had come purposely to discuss and arrange "Star" matters. Dr. Angervo, who is a very busy man, had come from S. Michel in the northern part of the country. We discussed together and many good resolves were made for the progress of the Order of the Star and for each place where several members were resident, one was elected to be an agent. In Helsingfors and Aggelby two new agents were chosen, Mrs. Anna Arvidsson and Mr. Edward Leimu, to confer together with Toivo Vitikka and myself on all matters, and to have in charge the practical affairs. There was a sense of security gained by these arrangements, and new publications were discussed, which should be issued in the near future.

Dr. Angervo made a remark, that I cannot forbear from telling. He said: "Have you observed how great a blessing has followed all meetings and assemblies held in the name of Order of the Star in the East in Finland?" There has never been said one ill word about them, and the Spirit of the Lord has ever been with us. We both confirmed his impression. My own personal experience is that I have returned from these meetings quite invigorated, although the meeting had been formally and seemingly unimportant.

The group of children whose photograph faces the first page of this report are all resident at or near the Headquarters, and they had just been singing their songs to "Uncle Pekka" when a passing photographer caught them.

V. R. V.

CORRESPONDENCE

BROTHERHOOD AND WAR

TO THE EDITOR OF "THE THEOSOPHIST"

I read with great interest your remarkable article on "Brotherhood and War" in the June number of your magazine. It is written indeed in a comprehensive way, trying to meet various aspects of War in its relation to Brotherhood and from both the view-points of the body and spirit of man. However, it leaves one point out of consideration and it is this.

You say that War is justifiable "in defence of the country against invasion, in defence of National pledges by treaties and other engagements; in defence of a weak State oppressed or invaded by a strong one, to help a struggling nationality to throw off a tyrannical yoke". This statement is clearly right. Now the question arises as to how a man should behave when the country which has given him his body engages itself in an unrighteous War? Whether he is to fight on behalf of his country engaged in waging manifestly wrong war, serving the country with his body which he derived from its soil and thus discharging the bodily debt with the body, always keeping his sympathies for the right cause, *i.e.*, his opponents, evidently following in the footsteps of the great Bhīṣma, the embodiment of Ārya Dharma, or is he to stand neutral? or is he to go over to the side of the righteous cause and fight against his own countrymen, thus trying his best to uphold the right cause, following the example of Vibhiṣaṇa, the brother of Rāvaṇa, who went over to Shri Rāmachandra's side? If a German is convinced that his country's cause is wrong, what is he to do on the principles

laid down in your article? On page 211, while dealing with a "healthy vital realisation of Brotherhood," you say: "The only service we can do to the cruel and the tyrant is to *actively* stop their cruelty and tyranny, they are heaping up misery for themselves and it is *brotherly* to deprive them of the opportunity to continue their ignorant madness!" etc., etc. This would mean that the above German should fight on behalf of England against his own country. This mounts us on the horns of a dilemma: Who was right? Vibhīṣhaṇa, or Bhiṣhma, the embodiment of Dharma?

Dhulia

W. L. CHIPLONKAR

SPENCER V. MILL: THE CRITERION OF BELIEF

TO THE EDITOR OF "THE THEOSOPHIST"

The contribution of Mr. Abdul Majid to the May number of THE THEOSOPHIST helps to clear up the obscurity surrounding the question of the criterion of belief; yet I cannot help thinking that his conclusion is in some respects destructive of his arguments. Mr. Majid throughout his argument supports, as against Mill, the doctrine of Spencer, that "the ultimate test of a belief is the inconceivableness of its opposite". And his conclusion is "that the terms 'inconceivable' and 'unbelievable' in their ultimate analysis mean one and the same thing". I think this conclusion is perfectly sound when we speak of the inconceivability of a *proposition*, for I cannot see any meaning in such a phrase except that the proposition is, on its face, and in virtue of its terms, unbelievable. If this is so, it follows that when Mr. Spencer says: "A belief which is proved by the inconceivableness of its negation to invariably exist, is true," he should have said, "the unbelievableness of its negation." Mr. Spencer uses the word "inconceivable" when applied to a proposition as meaning that the two terms of the proposition which are two concepts, will not coalesce, will not harmonise, in the mind of the person making the

examination—but this is precisely the condition we have in mind when we say a proposition is unbelievable. Mr. Majid, in defending Spencer against Mill's charge of confusing the two terms, quotes a passage in which Spencer states his view of the meaning of each. He regards a proposition as unbelievable when the union in thought of the subject and predicate is very difficult, and when this is impossible the proposition is inconceivable. The difference between the terms being thus a difference of degree only, it becomes less surprising that Mr. Spencer should sometimes unwillingly confuse the two, in spite of his own clear definition of the sense in which he intends to use the terms. And it seems to me that Mr. Majid has entirely failed to vindicate Spencer from this confusion, or to convict Mill of ambiguity. Mr. Majid says: "All that Spencer meant to assert was not that there could be formed absolutely no ideational representation of darkness, but that it was impossible for a person to *conceive himself as actually looking into darkness*, while his consciousness was, on the other hand, employed in finding himself looking at the sun. Spencer's language was plain enough; and it is not a little surprising that a thinker of Mill's acuteness should have so completely misunderstood it." And Mr. Majid quotes, "the still plainer language of G. H. Lewes—'during the state of consciousness produced by looking at the sun, it is impossible for the opposite state of consciousness to emerge'".

To my mind the above statements are "not a little surprising," for I can see no difficulty at all in causing "the opposite state of consciousness to emerge," unless indeed it is meant that the sun's glare is so overpowering that I am unable to entertain any other idea. Will any one tell me that if I am broiling under tropical sunshine I cannot conceive myself as swimming in a cool stream, and earnestly wishing that the conception could be realised? The "opposite state of consciousness" emerges almost as a matter of course. Mr. Majid says that Mill's treatment of this point "is admittedly feeble". I do not know who has made this remarkable admission, but the arguments of Spencer and Lewes appear to me like laboured attempts to evade the conclusion that when they talk of the inconceivability of a proposition they only mean that it is unbelievable, and in this attempt Mr. Majid aids

and abets them, notwithstanding that he himself comes to the conclusion that these terms, "in so far as they are used in connection with the ultimate criterion of belief, signify one and the same mental state."

But is it not time to ask whether there is not something incongruous or paradoxical in making our own imbecility or incapacity of mind the ultimate criterion of positive truth? Am I not permitted to believe that a whole is greater than any of its parts until I have exhausted myself in vain efforts to conceive a part that shall be bigger than the whole of which it is a part? Is it not simpler to say that as soon as I have learned what is meant by the terms "whole" and "part," I see that the whole is greater than the part, and because I see this I cannot believe its contradictory? A question may arise here which seems to threaten our conclusion as to the identity of "inconceivableness" and "unbelievableness" in relation to a proposition, for it may be asked whether a proposition of which the truth is inconceivable may yet not be believed. Nothing is more inconceivable to me than a fourth dimension in space. I can conceive two straight lines crossing each other in a plane, and a third line drawn vertically at right angles to both of them, but to conceive a fourth straight line at right angles to all the other three is rather beyond me. Yet that eminent mathematician, the late Professor Kingdon Clifford, seemed to have grasped the idea, or rather the idea grasped and fascinated him, and Mr. Hinton, whose writings I have not read, fearing too great a shock to my mental equilibrium, has, I am told, thrown a flood of light upon the subject. Moreover the late Professor Zellner declared that by knowing how to use the fourth dimension it would be quite easy to understand the performance of the medium, Slade, who make a knot appear on an endless cord on which there was no knot previously. And if I remember rightly, Mrs. Besant told us some years ago that on the astral plane, where the fourth dimension is a recognised thing, when you face a man you can not only see through him, but you can see the back or further side of the buttons on the back of his coat, as if they were turned towards you. Now, do I believe or disbelieve in these, to me, inconceivable propositions? The case stands thus. Feeling, as I do, much confidence in

Mrs. Besant, and being already predisposed to suspect the illusory nature of the things we call space and matter, I am not prepared to reject as untrue any statement she may make from her own knowledge and experience, merely because the terms of her proposition "offer an insurmountable resistance to union in (my) thought". Then, do I believe an inconceivable proposition? No; what I believe is that things which are inconceivable to me now may become obvious truths to me at some future time when my environment is changed, or my mental and psychic faculties have expanded. The proposition, then, that I believe is, not that there is such a thing as four-dimensional space, but that my inability to conceive it is no proof that it does not exist.

Spinoza postulates four degrees of belief and knowledge, as illustrated in the acceptance by the mind of the truth of mathematical proportion. In the first case a "rule of three" sum is done by following the rule given by the teacher. The second is when one "of nimbler wit" puts a particular case to the test of experiment, and, finding it come right, accepts the principle without reflecting that a single experiment is not enough. A third person examines more carefully, and finds that the property of proportion guarantees the result in all cases. A fourth case is given in which a higher intuition is supposed, but, leaving that, we may ask whether one who has discovered that $1/2=2/4=3/6$, etc., believes in this principle of proportion because he cannot conceive it to be otherwise, or rather, whether he cannot conceive it to be otherwise because he *knows* the principle of proportion to be true?

It seems, then, that while the correctness of a belief may often be usefully tested by trying whether its negation is conceivable, yet the inconceivableness of its negation does not prove the truth of the proposition, or, in Mr. Spencer's words: "That what is inconceivable cannot be true, is postulated in every act of thought."

I will not occupy space by defending Mill's view that experience is the true ground of our beliefs, except to say that Mr. Majid only adduces an old argument which in the sphere of ethics has been over and over again employed, and as often

refuted, when he asks: "Who of us has ever time to go through the record of his experiences while accepting or rejecting a proposition?" As if the sum of different classes of experience had never been embodied in an ethical, mathematical, chemical, etc., formula!

But if Mr. Majid could see his way to tell us a little more about "the ambiguities" that have alienated "the inductive school from their allies, the evolutionists," I, for one, should feel grateful, for I suspect that Mr. Majid has read and thought on these subjects much more up to date than I have done, and I should much like to know what ground of quarrel there is between those who believe in inductive reasoning and those who believe in evolution.

Auckland, N.Z.

J. GILES

REVIEWS

The Book of Talismans, Amulets and Zodiacal Gems, by William Thomas, and Kate, Pavitt. (William Rider & Son, Ltd., London, 1914. Price 7s. 6d.)

We would specially commend this book to all those who regard astrology as an illegitimate brother of astronomy. "Gems owe their origin to the stars," said Plato; and from the remotest ages, they have been regarded as media for the transmission of astral forces and vibrations. And modern research tends to confirm the old belief. Biologists talk of the world-law of evolution by which animals and plants develop, step by step, from a few simple to various complex and higher forms. What is the fountain-head of this law of progress? How does it operate? It takes its source, it obtains its driving power, from that Primal Force or etheric influence, which in the form of wavy vibrations penetrates the universe. And it helps or nullifies development according as the condition of the medium through which it moves favours or resists such action. It operates most powerfully on man, the highest evolved of living forms, and serves him as the channel through which he can act on animals and plants, and receive desired vibrations from them. It is this etheric influence Plato attributed to Gems, as "acting on the auriferous matter which forms their composition".

This is the reason why precious stones and talismans have always been so much prized as tokens of confidence and joy by humanity; so much coveted as the repositories of occult forces. The former have been esteemed because of their beauty; the latter on account of their virtues, as transmitters of good luck and their power to avert misfortune. Gems have been the accompaniments of power, civil and religious; they have played an important part in the lives of the great; and with their substantial money value, they have combined the

allurements of antiquity and of mystery. They had their origin in the remotest past. As forewarners of danger, as inspirers of courage and faith in the fearful, they have, it is believed, exerted marked influence on the lives of individuals and nations, and played a part in some of the world's greatest romances and tragedies. Spiritual and material powers, and medicinal and curative qualities, have been attributed to them. It is believed that their translucent lustre is due to the action on them of the floods which preceded the fiery volcanic period.

It is probable that precious stones were first worn as ornaments in India. The famous Regent diamond, which was purchased by Thomas Pitt, Governor of Madras, for £20,400 and sold by him to the Regent of France in 1717 for £135,000, was found by a coolie in a village south of Golconda. The Koh-i-Noor, the history of which Tavernier traces back to half a century B.C., is believed to have passed into the hands of the Kings of Delhi from their conquest of Malwa in A. D. 1304. Many Indian rulers owned the gem, who believed that the safety of their dynasties depended on it. Ranjit Singh, the last Eastern potentate who wore it, was so convinced of its mystical powers, that he bequeathed it to the shrine of Jagannath, expecting to get benefits for his soul after death. The jewel was, however, subsequently presented to the late Queen Victoria by Lord Dalhousie in 1850. The Crimean War and the Mutiny of 1857 have been attributed to its influence by Indians. They imagine that misfortune will attend all those who may own it until it is restored to the line of Vikramāditya. But as England is under the influence of the Zodiacal House of Aries, the House of the diamond, we need attach no importance to this belief, and may rest assured that the British Empire will still flourish and prosper. The Hope diamond was, we believe, purchased by Tavernier in India, and sold by him to the Grand Monarque. His arrogant favourite, the Duchesse de Montespan, wore it at a Court ball, and from that moment lost her influence over that fickle sovereign. The superstitions attributed the terrible fate of Louis XVI, his Queen Marie Antoinette, and the Princesse de Lamtelle, her dearest friend, all of whom had worn it, to its evil spell. The authors might well have added to this list of

diamonds with long and tragic histories, the Orloff diamond. Formerly an eye of the image in the Shrirangam temple, it was purchased by Catherine II and now adorns the sceptre of the Russian regalia.

The present work covers a wide field, and is evidently the outcome of many years' study of Occultism. The authors have delved deep into ancient and modern writings on symbolism, mythology, folk-lore, ceramic art, gnosticism, astrology, the Zodiac, and the virtues of precious stones, and supplemented the information obtained from these sources by personal experience and experiments. The first part of the work is devoted to a systematic description of the multitudinous forms of prehistoric amulets and talismans, their nature, uses, antiquity, popularity and psychic and magnetic influence. They appertain to all nations and all ages of the world, to Egyptian, Chinese, Japanese, Tibetan, Indian, Etruscan, Greek, Roman, early Christian and mediæval civilisations. The second part, which comprises half the volume, deals with the characteristics, influences and significance of the gems, symbols and glyphs of the Zodiac. These characteristics vary according to the remaining planetary influences, such as may be learned from one's horoscope. The information should help people to know generally something of their own particular dispositions and of their companions, and thereby lead to much mutual sympathy and understanding.

The subject is rich in romantic interest and is calculated to make a very wide appeal. The illustrations are an important feature of the book. The gems of the Zodiac are strikingly reproduced as a frontispiece. This is an imaginary belt in the heavens wherein the planets move and form aspects. The sun takes a year to travel through its twelve Houses, his entry into Aries marking the beginning of the year. The symbols of these various Houses are vividly described, and their meanings explained in a popular, even fascinating manner. Here is a dimly understood occult force scientifically interpreted by the authors :

Chemical evidence reveals the fact that the human body is composed of separate elements, common to all physical formations, and that the differences between individuals is caused by different and varying combinations of these elements, portions of which are vivified to a greater or lesser degree by the

Planets of our solar system. The influence of this force should be taken into account when the relative effect of one person's mind qualities, or magnetic emanations, on any other person is under consideration.

The characteristics of persons born under the influence of each of the Zodiacal Houses vary. Thus Aries people are born leaders, the brain being the most active part of their bodies. They are possessed of the true Martian spirit—the love of conquest. The gems of this House are the bloodstone and diamond, which will not be good for people born between June 21st and July 21st—the period during which the sun remains in this House—unless Mars was very favourable at their birth. The Gnostics wore the bloodstone as an amulet to prolong life; and the ancient Greeks and Romans, to bring renown and the favour of the great, as a charm against scorpion bites and also for success in athletic games. A chapter is allotted to each of the twelve Houses. A note on real and artificial gems explains the qualities of the former, and should enable intending purchasers to distinguish them from imitation or coloured stones.

As a clever and interesting attempt to explain and interpret the little known subject of talismans in a popular but scientific way, the book is a remarkable piece of work. It is well worth the attention not only of the scientifically minded few, who are imbued with a fervent and reverent appreciation of the abstract and the hidden, but of anybody who, from whatever point of view, is interested in this curious subject.

U. B.

The Unknown Guest, by Maurice Maeterlinck. (Methuen & Co., Ltd., London. Price 5s. net.)

The book under review is an examination of some of the problems which occur in life, and the explanation of which lie somewhat without the limits of what we term our normal consciousness. The author had hoped to be able in *The Unknown Guest* to include all his material within the scope of one volume, but in his introduction he tells us that this was impossible, and he has in preparation a second volume which will deal with "the miracles of Lourdes and other places,

the phenomena of so-called materialisation, of the divining-rod and of fluid asepis, not unmindful withal of a diamond dust of the miraculous that hangs over the greater marvels in that strange atmosphere into which we are about to pass”.

In his published volume, Mr. Maeterlinck reveals himself as a poet and dreamer with an unmistakable admixture of the spirit of scientific inquiry which is the characteristic of the present age. He has collected numerous instances from the cases published by the Society for Psychical Research, and examines the validity of the explanations for these phenomena offered by the spiritualists, and others who are interested in such matters and have theories to offer. The book is full of stories authenticated, as far as authentication may go, dipping carefully into the problem of psychometry, telling the strange tales of prevision which comes in dreams and other ways and gives to some mortals a knowledge of the future; the wonderful Elberfeld horses—now victims of the War alas—have a whole chapter devoted to their intelligence. A Poet and Mystic, with an intuitive belief in the “things that lie beyond,” throughout the whole volume the author endeavours to find some intelligible solution of why these things should be, what is their nature, what their import. But for this, he must have evidence which will scientifically satisfy him, and so phenomenon after phenomenon must be collected until a theory that satisfies the facts can be woven. And yet the Unknown Guest, that indefinable something, remains hidden, and the riddle is still unguessed.

We need not go into a detailed examination of this book. It is a beautifully wrought translation by Alexander Teixeira de Mattos from the original, the poetry and beauty of which the translator has faithfully preserved. It will make an appeal to many readers and introduce them by its charm to subjects of absorbing interest which otherwise they might have impatiently passed over. Mr. Maeterlinck's name is a sufficient guarantee of good work, and we are glad that he has interested himself so much in matters in which we, as Theosophists, are interested, and which, for us, are satisfactorily, if not as yet completely, explained by Theosophy.

T. L. C.

The Ritual Unity of Roman Catholicism and Hinduism. (Adyar Pamphlets, No. 54.) By C. Jinarajadasa. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price As. 2 or 2d. or 4c.)

This pamphlet should prove of considerable value to those who look for identity of teaching in the different religions, and to those who are trying to feel after the esoteric significance of rituals which are apparently meaningless in their "dead-letter" performance. Its value lies largely in the fact that Mr. Jinarajadasa does not theorise, offering possible explanations merely, but give us valuable facts, carefully and clearly sorted out from his own studies of Occultism.

The sacrifice of Prajāpati, the Lord of Creatures is the basic ritual of Hindūism and the doctrine of the Atonement, the Son of God crucified, of Christianity. The esoteric significance of the Mass is studied in detail, and many interesting points are brought to light, such as the origin of the word Mass. It is derived, he tells us, from the phrase "Ite, missa est," "Go, you are dismissed," used in the old Church when the converts who were not yet "the faithful" were dismissed as unprepared for the Mystery to follow.

The Mass, as performed in the Roman Church, when studied in its occult aspects, leads us into deep mystic realms where we join hands on the one side with Hindūism, and on the other with Masonry.

In the latter connection one interesting section refers to the many marks and signs that Masonry has in common with the Roman Church as, for instance, the mark of the 33° and that on the pastoral staff of an archbishop; also to the mystic parallel in Masonry of the killing and raising of the Master. Parallel with the story of Calvary is the Eastern story of Prajāpati, the Victim, whose death for mankind is daily commemorated in the sacrifice of the fire-altar. The description of this ceremony is both interesting and beautiful.

The Real Presence of God, the writer tells us, during a certain part of the ritual, is not only found in the Roman Catholic, but in rituals of Egypt, Greece, and India. "The Real Presence," he says, "is the heart and soul of a ritual, and in all true rituals He is there."

Finally I will quote the following passage, written with the author's own beauty of style and expression, and showing something of what takes place in the invisible worlds during the ceremony of the Mass :

What is the real significance of the Mass? It is that of a wondrous outpouring. As the Host and Chalice are elevated and priest and people adore the Lord, the Logos sends down an outpouring and blessing. The particles of physical substance glow with His fire and there shines a radiant Star flashing to all sides. There to one at the far end of the church a Ray will shoot out, and here to another at the altar not one. It is only to such as are at one in utter belief of His presence, then, that He can send His quickening—a quickening that touches the man in his inmost nature, for a moment making his causal body to glow as a new-born star, for a moment waking that of a child-soul out of its dreaminess to the reality of the Life of the Logos around. To many a child-soul after death the only touch of the heaven world will be from this quickening at the Mass, for it may be no other activities of his life of passion will give him an ideal that will flower in heaven.

C.

Kāthakōpanishad, with the Commentary of Sri Sankaracharya, translated into English, by M. Hiriyanna, M.A. (Sri Vani Vilas Press, Shrirangam, 1915.)

This is the third of Mr. Hiriyanna's excellent translation of Shankarāchārya's Commentaries on the Upaniṣhaḍs. The *Kēnōpaniṣhaḍ* and the *Ishāvāsyopaniṣhaḍ* have preceded the present volume which, like those two, is exceedingly well printed and executed. Two tikās have been used in the translation and the work of translation has been as careful and painstaking as on the former occasions. A very clear typographical disposition renders the distinction between text and commentary very clear and the repetition, in the Samskr̥t form, of the words explained in the latter must be very welcome to the student. This little volume is a decided addition to English literature on the Upaniṣhaḍs and is also a decided improvement on the previous attempt by Mr. V. C. Seshachari to present the main Upaniṣhaḍs with Shri Shankarāchārya's bhāṣhya in English, however thankful we were at the time for that laudable undertaking. This new publication is at the present time indispensable to all such serious students of the Upaniṣhaḍs who cannot read the original with any ease.

J. v. M.

Religion as Life, by Henry Churchill King. (The Macmillan Co., New York. Price \$ 1 net.)

In this as in his earlier books, Dr. King gives his readers practical Christianity and his teachings are coloured by his own vivid personality. It is evident that he has been greatly influenced by the modern thinkers who base their philosophy upon biological foundations. To him God is Life, a supreme energy, and the greatest men are those who share that Life most fully. All his effort is directed to bringing this supreme Source of Life into relation with human activity, or, in other words, to giving religious satisfaction to the practical demands of his own time and country.

No religion "in the clouds" can have permanent value or motive power for the matter-of-fact American; therefore beyond all else Dr. King indicates lines of action, a policy, if the term may be pardoned in this connection, of spiritual realisation rather than of vague mysticism. He sees the life of the follower of Christ as a life of strenuous religious work both objectively and subjectively.

The danger with which the Christian world is threatened is not the conscious choice of sin (he regards sin as the failure to express the highest that is in one); but "the peril of the lesser good". Passion, possessions, and power may prove pitfalls or opportunities in the search for fulness of life. The problem whether the seeker will choose the highest form of self-sacrificing love or be blinded by the lower passion; whether he will have the strength to make "the great refusal" or missing his opportunity prefer the more comfortable conditions of worldly prosperity; whether he will allow himself to be dominated by the meaner ambitions or the more splendid which are "wide as the kingdom of God".

The frank simplicity of Dr. King's writing is very attractive. There is no straining for effect and though his view-point may be perhaps too pronouncedly Christian for the Theosophical reader, the latter cannot but find pleasure in the broad humanitarianism which permeates the teachings and is so characteristic of this author.

A. E. A.
