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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[Family Motto of the Maharajahs of Benares.]

INAUGURAL ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

[DELIVERED AT MOTT MEMORIAL HALL, IN THE CITY
OF NEW YORK, AT THE FIRST REGULAR MEETING
OF THE SOCIETY; NOVEMBER 17TH, 1875.]

[Concluded from p. 327]

IF I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted.

There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the protestant and catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas ; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done ; it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found ? It can not be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of His attributes as they exist in the ASTRAL LIGHT, or, as the old world Kabbalists called it, the Matrix of the World. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret. The exoteric comprised the working of wonderful effects at public ceremonies—among others the causing of statues to walk, talk, and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirits which lurk in the astral light. As the practice of even exoteric theurgy is dangerous, it was left to the High Priests and the “ Initiates of the Outer Temple.” But the real esoteric mysteries were chiefly confined to the hierophants. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society can not be compared to an ancient school of theurgy, for scarcely one of its members yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The neoplatonists formed a school of philosophy which arose in Alexandria coincidentally with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas—of Egypt and India respectively. The Jewish Kabbala colored neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the neoplatonists had no longer access to the real treatises upon the Divine Science (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Cæsar), and so they had to fall back upon the Kabbala of Moses and the Seventy. Neoplatonism was tintured

with both Orientalism and Occidentalism ; and its expounders tried to present the elements of Theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were : the Oriental doctrine of Emanation ; the Pythagorean Number of Harmony ; Plato's ideas of the creation and the separation from the world of sense.*

They believed in elementary spirits, whom they evoked and controlled—a point of especial interest to us.

We can not, of course, include ourselves among the number of American spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits ; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognize in most of the physical phenomena called spiritual, the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them—

“ as clear

As pebbles within brooks appear,”

and echo and respond to every fanciful vagary which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows : “ We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles.” Over the table hung suspended from the ceiling a

* See Ennemoser's “ History of Magic.”

large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death : but the murder proved a useless precaution, for *Theodosius* succeeded to the purple, and the prognostication of the table turned out correct.

There is the difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak.

The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the stoics, for " they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it." * Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed ; and we found this society in token of our discontent with things as they are and to endeavour to bring about something better.

Finally, we do not resemble the atomical atheists, who considered every thing a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being, while the very title of our Society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes.

No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

Plotinus, Porphyry, Iamblichus, and the neoplatonists, all worked

* See Howitt's " History of the Supernatural."

at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness ; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The hermetists of the Middle Ages were all neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not ; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness ! We seek, inquire, reject nothing without cause, accept nothing without proof : we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, Spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of exploration. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we shall print and circulate our documents, and translate, reprint, and publish works by the great masters of Theosophy of all times.

But until our now somewhat incongruous elements are harmonized, and a common interest results from increased familiarity with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to

work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the populace knew how to check the subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses, of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her mediumistic power. If she be in fact a medium and not an impostor, I do not doubt the possibility of this being the case. Every one who has studied mesmerism is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can we expect that *as a society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and corres-

pondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

H. S. OLCOTT.

[Theosophists, all the world over, will read with keenest interest this first address of the President of the Theosophical Society. The broad outline of policy, the boldly-drawn sketch of the Society's work, might be written in our own day, and the President's insight is statesmanlike in its acuteness. Mr. Felt's promises were never carried out, and the hope of theurgic phenomena was not realised. The work of laying a broad and strong philosophical foundation has occupied all the time and energies of the Society, and it is indeed well that the hopes raised by Mr. Felt fell into the limbo of forgotten things. Far greater than tricks with elementals has been the progress made in philosophy, psychology and ethics, and in the spiritualising of the world's faiths. So we need not sorrow that what then seemed to be the most promising work of the Society failed.—This address is being issued in pamphlet form and may be ordered from the *Theosophist* office.]

THE GREAT PYRAMID.

OTHER THEORIES CONCERNING ITS DESIGNATION AND SYMBOLOLOGY.

[Continued from p. 341.]

THE Great Pyramid has always been connected with Astronomy more than with any other science. It was not only asserted by many that it was an Astronomical observatory, but chiefly it was said that many of the well-known truths of this science were symbolically embodied in its construction, from which it might then be inferred also that the Egyptians of that time, already knew several astronomical facts that are alleged to have been discovered only at a relatively very recent date. Long ago some writers

treating this subject, suggested the idea that the Pyramid might have been built for the purpose of observing the stars, and some authors tell us that it was precisely for this reason that the Pyramid had a platform on the top, where the observing priests could place their instruments ; further it is said that the downward-leading gallery of the Great Pyramid served as meridional telescope. Hence the accurate orientation of the Pyramid. Apart from all other possible objections, of which we shall treat when quoting the principal modern promoter of this theory, Richard Proctor, we are directly struck by some circumstances that make us doubt the truth of this theory. In the first place it would be quite impossible to get on to this platform if we accept what is told us, *viz.*, that the Pyramid was covered all over with polished marble on its outer surface ; in the second place it is certain that the entrance of the downward-leading gallery was shut off. Only when presupposing that this was not the case (and there is more reason to accept the contrary) we can recognise the possibility of the theory. But even then the question remains—why was a pyramid built and not an ordinary tower ?

Let us now see what Richard Proctor has to say regarding this theory. First he states that Piazzi Smyth and others assert rightly that certain astronomical truths are embodied in the building ; “ but these are *merely* accidental circumstances.” We already have expressed our opinion of not believing in mere chance in connection with this edifice.

How does Proctor himself explain the astronomical characteristics in the construction of the Great Pyramid ? He says * that all the Egyptian Pyramids were based on some astronomical plan and that such a plan had been executed with exceptional accuracy in the case of the Great Pyramid, which points to its being required to place the building itself as well as its constituent parts in a certain astronomical position, and it was chiefly for this reason, that the Pyramid “ was meant to serve as an astronomical observatory.” Accepting this idea, it is clear that the builders made use of the galleries of the building to fix the right position and the place of each part of the whole. The downward-leading gallery was directed

* What is given here concerning Proctor's explanation, I partly took from *Knowledge*, Vol. I, and partly from the “ Origin and Significance of the Great Pyramid,” by Staniland Wake, pp. 6—19.

towards the Pole-star. After this downward-leading gallery had reached the northern side wall, it became necessary to observe the Pole-star in another way with the building of the upward-leading gallery (see drawing in previous number). This was effected by building the new gallery in such direction that the rays of the Pole-star shone upwards into it, after having been reflected by a horizontal surface. To procure this horizontal surface the downward-leading gallery was shut up at its lower end, then in part filled with water, by means of the quiet surface of which the rays of the Pole-star were reflected. The builders therefore worked relatively to the plane of the meridian.

The Grand Gallery, according to Proctor, is the most convincing proof of the astronomical intention of the builders. This Grand Gallery by its double nature shows that it was meant for astronomical observations. Its walls as a whole are inclining, but each part of them is exactly vertical, as must be the case for accurate observations. To make these observations possible, there have been made on both sides of the Gallery stone benches inclining and somewhat raised, where holes are to be found at equal distances to place removable seats. At the upper end of the Gallery the so-called Ante-room would have been the place where the time-recorder sat. Proctor is moreover quiet convinced that this method of observation was of the greatest possible utility. He says, for example :—“ If some telescopist of our days would conceive a method of determining the declination and the right ascension of stars (for instance for the purpose of drawing up a reliable catalogue of the stars) without using a telescope, he might by means of such a place of observation as the Grand Gallery, soon discover, how much may be done there as regards the equatorial and zodiacal stars ; and those are the most important even now, and were more so in those days when it was supposed that the stars in their courses ruled the destiny of individuals and nations.” *

Now this reasoning of Proctor, taken apart, certainly is excellent, but few have been convinced by it of the fact that the Great Pyramid was nothing else than an astronomical observatory. Some few recognise the value of the arguments given for this purpose, but only as accidentals. And so does Proctor himself for the matter of that, for

* “ Origin and Significance of the Great Pyramid,” p. 12.

the King's Chamber with him remains a tomb, all the same. Obviously he is afraid to harm his scientific reputation by not accepting as a matter of fact a theory which is scientifically established, but wanting to start a theory of his own he tacks the observatory-theory on to it. After that, however, he realizes, himself, that it does not quite hold good, and then he says that the builder had not only scientific intention but some higher reason that is above even the using of it as a tomb. This reason may be understood if one admits the fact that, "the astronomy of the time of Khufu was intrinsically astrology, and that Astrology was an important part of religion. " His final conclusion is then, that the Great Pyramid is an astrological building—is the giant horoscope of Cheops in stone. If we accept an absolute belief in astrology (and we know that such a belief did exist) it was worth while to erect even such a building as the Great Pyramid."

I think that there are very few, as already stated, who take Proctor's theory in good earnest, and we shall therefore not consider its details but rather try to find out which are the astronomical data symbolically embodied in this edifice. Some of these I shall only *mention, explaining* only a few, most of them being too technical for the average reader, to be detailed.

Those who feel especially interested in this part of the subject, I should advise to read Dufeu, Piazzi Smyth and J. Wilson. The latter especially has elaborated this point in his book "The Solar System of the Ancients." The great difficulty however remains in the question, which measure may have been used—the opinions as to the standard inch and cubit differing considerably.

After much writing concerning the question of measures, being a bulky library in itself, there is a harmony established on this point and we find some peculiar characteristics now fixed.

The Pyramid, then, symbolises its *degree of latitude* (Wild, P. Smyth), its *age* (P. Smyth, Casey, Dufeu), the *circumference of the earth* (J. Wilson, P. Smyth, J. Taylor), the *form of the earth* (P. Smyth, Dufeu), the *density of the earth* (P. Smyth, Petrie), the *distance between the earth and the sun* (P. Smyth, Petrie), the *days of the year* (Smyth, Tracey, Petrie, Yeates, Adams), *The Law of gravitation* (J. Wilson), the *distances of the planets* (J. Wilson), the *precession of the equinoxes* (Casey, Wilson, P. Smyth). A number of other astronomical and physical data are according to some of these

authors embodied in this building, but those which are mentioned here may be considered as the most important. To give an idea to our readers as to how these astronomical values and relations are embodied in the proportions of the Pyramid, we shall follow up some of these symbologies and try to make them clear.

In the first place we have to find out the reasons why the builders embodied those astronomical values in the edifice at all. As we have already seen, the most obvious exoteric reason was that which makes of the Pyramid an astronomical observatory and an astrological monument ; next we have to consider that reason which, among others, Taylor and Smyth adduce, namely, that the God-inspired builders wished to give to mankind a unit of measures, and very naturally connected this foundation with cosmic measures owing to the divine origin of the edifice. These reasons will of course appear logical only to those who agree with the theories of the authors mentioned, but if one is an adherent to the theory that the Great Pyramid has been a temple, a place for the celebration of religious ceremonies, a "Mount of Initiation," what reasons may then be given for the fact that we find those astronomical values embodied in the building ? In the first place the ready-made answer that Proctor gives may serve as such to those students who are easily to be satisfied, namely, "that the religion of the Egyptians was chiefly based on astronomical knowledge and astrological principles," and that therefore this must have been the case with their religious mysteries as well. But to those who are not quite content with this rather superficial reason in connection with their accepting the theory of a temple of initiation, if I may so express it, I would suggest the following explanations :—

Regarding the Great Pyramid as a temple of initiation, I most decidedly think it to be the *first Masonic Temple* we know of since the existence of the masonic order, and in this respect I therefore take the side of those brethren who hold that Masonry has its origin in the mysteries of Egypt and not in the guilds of architecture of the Middle Ages. To each mason the Temple is (or ought to be) our solar system, the body of the Logos of this system. Now this viewed in connection with what has been said already concerning the Great Pyramid brings us to the following conclusions : The Physical Temple on this earth had to express symbolically in its construction

all the values and forms that are to be found in the true Temple (the body of the Logos, our solar system), and we know that Free-Masonry is nothing but a philosophy wrapped in *Symbols* given as a guide in their evolution to those who develop along the line of ritualism.

What we have already said concerning the [p]-symbology, which rests on what Madame Blavatsky tells us about this value (Secret Doctrine, part I, in the note on p. 469) in my opinion agrees exactly with this idea.

Furthermore many will agree with me—especially those who understand—that that which we seek through the initiations is *Light*; the Light, that is to say, the knowledge of the nature of things in our system, or, generally speaking, higher knowledge. In our system the physical body of the sun is the lowest aspect of this Light. And this same Light we may also find symbolized in the Pyramid. Let us also observe that *sound* or *tone* is as necessary to *life*. Adams says with good reason: "Light is the first principle of created life. There is no life without growth; there is no growth without light. Colour, perfume, savour, every varied object of sense vanishes if light be absent. Each beam is a separate celestial gift, direct from the hand of the Creator; as in the bas-relief on the tomb at Thebes, discovered by Mr. Stuart, where the diverging rays form a pyramid of light, and to each ray is attached a hand of blessing." *

In the Pyramid we find symbolized form and life in manifestation, the Logos as ☉. And how has this light been expressed masonically in the building? By the same [p]-symbology. I can not explain this better than Adams does. He writes:

Light itself gives us a reply. For if, as in the bas-relief at Thebes, the diverging flood of rays be represented as it pours down at noon on the day of summer solstice, the opening day of the Egyptian year, we shall have one face of the Pyramid of Light. Suppose now that a quadrangular pyramid be erected with four such sides facing respectively the cardinal points of the heavens. Then since each revolution of the earth is completed by one quarter of a rotation later than the preceding, it follows that every fourth or grand year the same face will be turned towards the

* Marsham Adams: "The House of the Hidden Places," p. 147.

sun when the revolution of the earth is accomplished ; and thus the Egyptian Grand Cycle (of four years) will be expressed masonically. Just such a form is found in the quadrangular Pyramid of Light, its sides so oriented as to have originally faced the cardinal points, and its summit so truncated as to permit the sun on one day in the year to rest upon it "with all its rays," so that the building "devours its own shadow."

The general form determined, what proportions were the dimensions to assume, or in other words, at what angle should the sides converge towards the invisible vertex ? The earth in her orbit gives reply. For as that planet moves around the sun in an (approximately) circular path, while each ray travels towards it in direct line, the relation between the illuminating force and the illuminated body may be expressed by the relation between the radius and the circumference of a circle." *

Let us now see how a unit of measure may be obtained, which shows the symbolization of the astronomical numerical relations in the edifice as being correct. This measure also we may derive from the earth, namely, from its axis. The English inch is contained 250,250,000 times in the earth's axis ; when we add to this inch a one-thousandth part of it we obtain an inch that is used in the Pyramid and is known as the Pyramid-inch. This inch is contained in the axis of the earth 250 million times. The casing-stones of the Pyramid, of which one was measured by Dixon, are 25,025 English inches long ; or 25 of the inches just mentioned. The length of the stone is therefore contained 10 million times in the earth's axis, and now this measure is taken as a unit by Smyth and Adams. This measure or rather relation is isolated. But what was found besides ?

The length of the base-line of the Pyramid is just one-twentieth part of a geographical mile. If we measure the pyramid-unit on this we find that it is contained therein 365·25 times and 1,461 (or 4 times 365·25) in the whole circuit of the base. Apparently we have here a symbolical representation of the number of days of the solar year and of the Grand Cycle of four years. Adams says concerning this symbolical representation :

"It seems therefore not unreasonable to conceive that before the

* Op. cit, pp. 150, 151.

casing-stones finally shut up the secret, the relations of the sun and moon to the position of Sothis and of the Pole-star should have been co-related with the courses of the Pyramid in the manner above described ; and thus a starting point for all the motions of the earth, whether in relation to the moon, the sun, the equinox, or the stars, have been registered unalterably in the masonic light.*

I might give a number of other examples illustrating the manner in which astronomical truths connected with the construction of the Pyramid are expressed symbolically, but such a periodical as this is not the place in which to treat too technical questions. I am even afraid that the preceding will cause many readers to shrink from penetrating deeper into these points. Those who are interested in this subject I should strongly recommend to read "Our Inheritance in the Great Pyramid," and above all, Marsham Adams' "House of the Hidden Places ;" this last mentioned especially to Theosophical students. Concerning the symbology of the Great Pyramid in connection with Masonry one may read in the following pamphlets which are decidedly worth perusal, namely : "The Great Pyramid and Freemasonry," by John Chapman, P.P.G.D., and "A Lecture on the Great Pyramid in Egypt, suggesting an intimate relationship with the Probable Foundation of Freemasonry," by W. Charles Langley.

Although a great deal more might be said concerning this point, I refrain from doing so for the reasons above given, and in the ensuing numbers I shall treat of that part of the theories which is of greatest importance for theosophists, and has a bearing on their studies, therefore deserving a fuller consideration in this periodical. We then shall see first what Marsham Adams gives us in his works, "The House of the Hidden Places" and "The Book of the Master."

H. J. VAN GINKEL.

[*To be continued.*]

* Op. cit., p. 161

DEVOTION IN ZOROASTRIANISM.*

NO religion can live without the element of devotion. Its philosophy may be clear and comprehensive, its ethics may be pure, its ceremonial may be full, and suggestive of deep truths and ennobling ideals, but if the element of devotion is lacking, then the motive power is wanting, and the religion, however much it may convince the mind, has but little hold on the heart of man. In some religions devotion is the most prominent feature; in others it is thrown somewhat into the background, so that to one who studies it cursorily and superficially, it is not obvious. But the very fact that an ancient religion still lives is a sufficient indication that a deeper study will reveal the presence of this element, and not only its mere presence, but also its active power in vitalising the religion.

In trying to determine what is the place of devotion in Zoroastrianism, we are at once confronted by two difficulties. The first would apply equally to any other religion. Devotion is a thing of which it is difficult to speak, and the more we know about it, the more difficult it is to talk about it. It might be said of it, as was said of the Tao by the Ancient Chinese sage, Lao-tsze, that those who know it do not talk about it, and those who talk much about it know but little of it. So we shall expect to find it in any religion rather as a power that is sensed, a power that permeates the whole, than as direct teaching; and it may even be, for a reason that we shall see presently, that in a particular religion one may feel it strongly, while another is almost unaffected by it. In other words, a religion will not so much teach devotion, as contain the elements necessary for awakening it in the hearts of its followers. From this point of view, how shall we write of it? how shall we attempt to show to others that it is in any religion?

So far, however, as we can do so, we shall find that we must look for these necessary elements in two directions. To a limited extent we may find them in direct teachings as to the need for devotion, and its power over the life of man. This we find in a very

* [All rights reserved by author.]

marked degree in Christianity, which is full of teachings as to the effect to love of God or to the Christ in purifying men and lifting them above all sin. Similarly in the *Bhagavad Gîtâ*, where we are taught in various forms that whole-hearted devotion is the means by which "even the most sinful . . . shall be accounted righteous."

But this is, comparatively speaking, of little importance ; it is not this that will kindle devotion in the heart. It turns our thoughts towards it, and makes us feel that we ought to be full of devotion. But the question still remains as to how devotion may be cultivated when it is not already present ; and we find the answer to this in the conception of the Supreme, which is put before us partly in direct teaching, but far more in the person of the founder of religion. For God can reveal Himself to man far more through the lives of the great prophets and saviours than through sayings, however beautiful these may be ; just as an idea can be conveyed to a child better through a picture or some other concrete presentation, than through mere words.

In this connection we must remember the two-fold position occupied by the founder of a religion. On the one hand, there is his divine side ; he is, as we have seen, the form through which the Divine is able to give a fuller manifestation of Himself ; he has come nearer to God than other men have done, and so he knows more of the nature of God and is able to reveal Him to others. In the case of some of the great Teachers, there is more than this ; for They are also Avatâras, the special incarnations of the Supreme, through whom He manifests Himself in the most direct way possible. This position, however, is not, as a rule, claimed for Zoroaster ; he is the teacher, the prophet, the messenger, himself in communion with Ahura Mazda, and conveying to the people the instructions which he himself receives ; but he does not, so far as I know, anywhere claim that he is the Supreme, or that he and Ahura Mazda are *one*, as do Śrî Kṛishṇa and the Christian teacher.

On the other hand, each great world-teacher has his human side ; he is the leader of men, he is the type of what men shall become ; he embodies the highest ideal of humanity, not necessarily of humanity *as a whole*, but of that section to whom he, first and foremost, reveals the truth. It will therefore be certain virtues that are most clearly shown forth in him ; he will not be wanting in balance, for all the

virtues will be present, but they will be coloured by the predominance of certain ones, just as at sunrise or sunset, though there is sometimes such variety in the colouring of the sky that it seems as if all the colours were present there, yet the whole is suffused with now a golden, now a rosy, now a purple glow. It will therefore be only to some that any great teacher will most strongly appeal; those to whom such virtues are most attractive will respond more readily to him than will others; to them he will be an ideal, inspiring them with love and reverence for himself, and through him for all that is good and beautiful, while to others he may seem to be a good and noble man, in truth, but somewhat lacking in spiritual inspiration. In his life, too, these qualities will show forth, so that its very incidents will be an inspiration to those who are drawn to him.

If, now, we realise that the very root of devotion is the response of the divinity within man to the divinity beyond man, we shall see the supreme importance of the way in which God is presented. It is those religions in which the love-element of the divine nature is most strongly emphasised that may be called essentially devotional religions; for only love can awaken love. Take Christianity as an illustration of this and contrast with it Judaism, in which it took its origin. In Judaism, Jehovah is represented as a God of power, of truth, and of justice, at times even a God of wrath and vengeance, apparently subject to similar passions to those which affect man. The love-element is but little emphasised, and there is therefore little to call out the responsive love of His worshippers. In Christianity, on the other hand, it is the God of love who is represented, almost to the exclusion of other attributes. Not only are we told again and again in direct words, of the love of God, but it is that attribute of God which is so fully exemplified in the life of the Christ; so that as one studies the religion, it is as if a flood of Divine love was pouring down upon one. Hence Christianity is essentially a religion of devotion, while in Judaism this element is comparatively slight. Or again, take that aspect of Hinduism which might perhaps be summed up in the word Vaishnavism; take it especially as exemplified in the life of Śrī Kṛishṇa. A continuous stream of love poured down on earth through Him; now the happy, joyous love of childhood as shown in His sports with the Gopis; now the strong tender love of manhood, as shown in His relations with Arjuna and

his brothers ; now the love of the Divine towards His devotees, a flood of response to their prayers and worship. "Wherever my devotee is worshipping me, there am I in the worshipper's heart." Here again, then, we have a form of religion in which the devotional element is strongly and unmistakably prominent.

The second difficulty to which I alluded is one that is peculiar to Zoroastrianism, the extreme meagerness of the Scriptures, their fragmentary character, and the doubtful authenticity of many parts of them, owing to the fact that the form in which they now exist is of comparatively recent date. This of course applies especially to the Pahlavi texts, so that it is difficult to discriminate between what is actually and originally a Zoroastrian tenet, and what is borrowed from kindred systems of thought. To a student who is unacquainted with the Zend language the difficulty is increased by the scarcity of really accurate and reliable translations of the Avesta, and the obscurity of many portions of it. Hence, in all that is done to elucidate these Scriptures, there must of necessity be a certain element of speculation.

Bearing these two difficulties in mind, then, let us see how far we can trace in Zoroastrianism the elements necessary for kindling devotion. On first reading the Scriptures the elements that strike one most are the records of the long struggle with opposing forces, the constant appeals to Ahura Mazda for help and protection, the oft-repeated warnings to the people to shun the worship of the Daêvas, and to pay their homage to Ahura Mazda ; the invocations, songs, and hymns to the various divinities, angels or Tazads ; the elaborate ritual and ceremonial, especially in connection with purification ; and the detailed and strange code of laws, with regard especially to all forms of dead matter, and to the treatment of dogs, cattle, and other domestic animals. At first sight the devotional element does not stand out prominently, as it does in Christianity or Vaishnavism ; and one can understand a superficial student even thinking that the religion, as compared with some others, is lacking in the fiery force of devotion. When, however, we study it more closely, we find that this is not so ; and that though there may be little reference to devotion in words, yet it is fully implied in the presentation of the Supreme and in the life of the Prophet.

In one part of the Scriptures we find also more direct reference to it ; *viz.*, in the Yasna, including, of course, the Gâthâs. The spirit

breathing throughout these is that of love towards Ahura Mazda, and the recognition of the necessity for devotion and dependence on Him.

“O Ahura Mazda! recognising Thee as the Lord of all, every one will come to Thee (*i.e.*, every one needs to ask help of Thee and will come to Thee finally). Our virtue and our life are from Ahura Mazda alone.” (Gâthâs, Hâ XXXI, 2, Darmesteter’s translation.)

“In my heart is the joy of Ahura Mazda.” (Gâthâs, Hâ XXXII, 1, Kanga’s translation.)*

“O Ahura Mazda! bestow on me in return for my love to Thee (*or* through Thy favour) all the most happy conditions of life.”

(Gâthâs, Hâ XXXIII, 10, Kanga’s translation.)

“O Ahura Mazda! . . . do Thou give me such teaching as to the spending of my whole life that I may approach Thee with the greater devotion as Thy worshipper and the singer of Thy praise.” (Gâthâs, Hâ XXXIV, 6, Kanga’s translation.)

“Those who always dedicate the gifts of devotion to Ahura Mazda) with due submission, those who discriminate between right and wrong, will be loved by Ahura Mazda, by His Ashoi full of perfect wisdom.” (Gâthâs, Hâ XLVI, 17, Kanga’s translation.)

“O Ahura Mazda! may I, who sing Thy praises, reach Thee through devotion, through truth, and through the deeds of the good mind. Since I am firm in my desire for truth (Ashoi), I would become a seeker after Thee, Thy devotee, even like a man of perfect wisdom.” (Gâthâs Hâ L. 9, Kanga’s translation.)

“Those who by their deeds, their purity, and their words, acknowledge Thee as lord, and also by their worship with Vohumano, and of whom Thou art the first (foremost) Guide, will at last attain to Thee.” (Gâthâs, Hâ LI, 3, Kanga’s translation.)

“O Ahura Mazda! may we by the joint help of good kindred, good Ashoi, good Faseratu (Khordâd and Ameredâd) and good Spendarmad, reach around Thee (*or* approach Thee).” (Yasna, Hâ XIII, 6, Kanga’s translation.)

“O Ahura Mazda! may we reach Thee by means of good mind, of good Ashoi, and by means of good deeds of wisdom.” (Yasna, Hâ, XXXVI, 4, Kanga’s translation.)

* Kanga’s translation is in Gujarati; it has been rendered into English for me by two of our Parsi members, to whom I owe my sincere thanks.—L.E.

Here, then, there is surely sufficient recognition of the need for devotion and of its power in drawing men nearer to God. And if some may object that these passages refer only to outer forms of worship, still we should remember that these forms have power over us only in so far as they are the outer expression of the inner feeling of love, and this feeling of love is the first step towards the self-surrender which is the characteristic of the highest form of devotion.

Turning now to the presentation of the Supreme, we find that in this respect Zoroastrianism is essentially a concrete religion. There are but slight and vague allusions—and even these questioned by many—to the Unknown and Unknowable. Ahura Mazda is essentially the God with attributes, the God who is very near to his people, and may be approached and known by them. Little may perhaps be said in words as to His love for His people, but He is ever watching over them and guarding and protecting them; if they lift their hearts to Him and seek His protection and help, He is ever at their side strengthening and shielding them. In the Ormazd Yast He is represented as enumerating the various names by which He may be known. He is the Keeper, the Creator and Maintainer, the Discerner, the most beneficent spirit; the bestower of health; the Lord, all-knowing, holy, glorious, far-seeing; the King who does not deceive and is deceived by none; the Conqueror, the Beneficent, the wisest of the wise. “He who shall pronounce and recite these names of mine, either by day or by night; he who shall pronounce them when he rises up or when he lays him down, when he lays him down or when he rises up; when he binds on the sacred girdle or when he unbinds the sacred girdle; when he goes out of the dwelling-place, or when he goes out of his town, or when he goes out of his country, and comes into another country; that man neither in that day nor in that night shall be wounded by the weapons of the foe; . . . not the knife, nor the cross-bow, nor the arrow, nor the sword, nor the club, nor the sling-stone, shall reach and wound him. But those names shall come in to keep him from behind, and to keep him in front, from the fiends . . . It will be as if there were a thousand men watching over one man.” (Ormazd Yast, 14—19.)

There is a story in the Bundahish of how in the beginning of time He called the Farohars of men before Him, and, through the omniscient wisdom, offered them their choice as to whether they would

remain always in the spiritual existence, but in a state of ignorance and helplessness, or whether they would go forth into the world, and gain strength and immortality through conflict. "He deliberated with the consciousness and guardian spirits of men, and the omniscient wisdom, brought forward among men, spoke thus :—' Which seems to you the more advantageous when I shall present you to the world, that you shall contend in a bodily form with the fiend, and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed ; or that it be always necessary to provide you protection from the destroyer ? ' Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them in the world from the fiend Aharman, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the future existence, forever and everlasting." (Bundahish, II, 10, 11 .

And when the struggle began in its full force it is said that Ahura Mazda, who had till then been living on the earth with man, "went from the earth up to the sky, in order to be much more able to keep watch over the mingled creatures." So His strong love followed them in the long struggle, and was a protection and shield to them.

From time to time also there appeared kings or prophets, on whom the "Glorious of Ahura Mazda" descended, so that it became their "glorious destiny" to be the preservers and helpers of humanity. (See Dinkart VII, i, 8—43.) Perhaps one of the most famous of these was the shepherd king Yima. It is said that Ahura Mazda first asked him to be "the preacher and the bearer" of the Good Religion ; but Yima declined on the ground that he "was not born, was not taught to be the preacher and bearer of Thy religion." So Ahura Mazda then asked him to "nourish, rule, and watch over the world," and make it increase and grow. This he readily consented to do, promising that so long as he should rule over the world there should be "neither cold wind nor hot wind, neither disease nor death." For nine hundred years he reigned, and all was plenty and prosperity. Indeed, such was the prosperity that three times the earth became "full of flocks and herds, of men and dogs and birds,

and of red blazing fires," so that there was no room for more ; and three times Yima, as instructed by Ahura Mazda, made the earth open and grow larger that there might be sufficient room. At the end of nine hundred years Ahura Mazda warned him that a winter of unparalleled severity was approaching, when the whole earth would be covered with snow, and all the animals would take shelter in underground abodes, and yet even then would perish, for "after the melting of the snow a place wherein the footprint of a sheep may be seen will be a wonder in the world." So Yima was ordered to make a Vara, or underground enclosure, into which he should bring specimens of all the living things on the earth, that they might be preserved. There were to be none in this Vara who were diseased, whether in body, or mind, or soul ; all were to be of the best, and all would there live the happiest life. It was lighted by "uncreated light," for neither stars nor moon nor sun could be seen there. When it was completed Yima sealed it up, and reigned there for another nine hundred years. (Vendidâd, Farg. II., Dinkart VII, i, 20—24). But at last Yima fell ; he "began to find delight in words of falsehood and untruth," which, according to some authorities, is interpreted as meaning that he claimed divine powers and honours. Then the "divine glory" fled from him, and he was overpowered and destroyed by the demon Azi-Dahâka, the "snake of the storm-cloud." (See Zamyâd Yast, 31—38 ; Abân Yast, 25-31 ; Gos Yast, 8—11 ; Râm Yast 15—21.)

LILIAN EDGER.

[*To be concluded.*]

THE LAST DAYS
OF THE
PRESIDENT-FOUNDER.

THE LAST DAYS OF THE PRESIDENT-FOUNDER.

THIS month will ever be memorable in our annals, for it saw the long illness of our beloved President-Founder ended by gentle Death. His faithful physician, Dr. Nanjunda Row, almost in despair, on February 1st, called in the leading English physicians in Madras, Lieutenant-Colonel Browning and Major Robertson. They declared the patient's case to be hopeless, symptoms of heart-failure being present ; he might die at any moment by a sudden movement, or he might linger till his vitality was exhausted.

From January 14th, his descent was unbroken, though very slow ; every day saw him a little weaker, and the fits of panting, which threatened immediate dissolution, became more frequent. He could not sleep, for, if he laid himself down, he choked, and from January 14th to February 11th, he did not have one full hour of unbroken sleep. His courage, patience and endurance never wavered, and he even preserved a gentle gaiety, which deceived those who only saw him rarely, into the idea that he was not so ill as the constant watchers by his side knew him to be.

His joy in the Masters' presence and in that of H.P.B. gave to Death the appearance of a longed-for friend : "Let me go," he would whisper softly ; "Brothers, let me join your glorious company, and join in your work. God bless us all." And as the weariness grew deeper : "Oh ! take me away ; Master, take me home." His room became as a Temple, a peaceful vestibule to the Holy Âshrama he longed to enter.

At last, from sheer sleeplessness, his mind began to wander, and he would murmur sentences in many languages, think himself on board ship, long to be at Adyar. But from time to time, he would become lucid, and through all knew those dearest to him. But on the evening of February 11th, he began to sink into definite unconsciousness, and his words became almost inaudible. In all his wanderings, the work, the Society, were uppermost. And in his deeper unconsciousness, a watcher heard him murmuring : "I bless

Annie. I bless Annie," as though his thoughts clustered lovingly round the one to whom he had bequeathed his sacred work.

The unconsciousness deepened day by day, and on Saturday, February 16th, the last signs of the dissolution of the body appeared ; Saturday night was quiet, and I left him at 5-30 A.M., to bathe. At 6-30 I looked in, and found him much the same, and left to take my morning coffee, but a little before 7 the nurse summoned me, and said he had had two violent convulsions, and she thought he was dying. There was another slight convulsion, and seeing the end was close at hand, I sent for Mrs. Russak and Miss Renda, who came at once. We sat quietly beside him, an occasional long breath being taken, till 7-15. A slight shiver ran through the body two minutes later, and he was gone. The three Masters to whom he had been nearest during his life, and his old comrade H.P.B., were there in astral presence, and at 7-27 H.P.B. said : " The cord is broken." He was free.

Thanks be to the Blessed Ones, who have taken their faithful tired servant home.

THE LAST RITES.

We ourselves performed, with his devoted night nurse—Miss Smart, to whom we all feel profoundly grateful—the last offices, and prepared him for the bier, while the arrangements previously made for notifying his passing were carried out by Miss Willson. At 12-30 he was placed on the bier, and carried down to the large hall, where he lay in front of the statue of H.P.B. Small tables, bearing the scriptures of Hindus, Zoroastrians, Buddhists, Christians, Muhammadans, Sikhs and Jains, stood at the east end of the space, and a censer burning incense was at his head ; the space around was ringed in with flowering plants, and his body was covered with his own national flag and the Buddhist flag, with many flowers. There it lay in peace, while Theosophists from Madras, and from all the country round—present in consequence of a conference here to which they had come—gathered to take a last look at the loved body of their friend and father. Thereto also came the teachers of his Panchama Schools, his good work for the degraded and oppressed, and many of the very poor, men, women and children. It was a truly Theosophical sight to see the long string of people, easterns and westerns,

proud Brâhmaṇas and humble pariahs, each casting a few flowers on the body, till it was covered with blossoms, and only the white head and beard were visible. The members, after passing him, sat round, chanting and meditating.

3-30 P.M. was the time appointed for the simple funeral ceremony, and those who were to take an active part in it stepped within the flower-ringed space. The place of honor was given to the representatives of Buddhism, as the Colonel was a professed Buddhist, and Messrs. K. George, B. M. de Silva, D. G. P. de Silva, H. L. Don Charles and Pandit C. Iyodhi Doss opened the proceedings by chanting softly and sweetly some Pâli shlokas on the transitoriness of earthly life ; Brother H. L. Don Charles then said :

“ Brothers, I shall try to give just a brief explanation of the verses we repeated in this ceremony, according to our Lord Buddha’s teachings about the uncertainty of this life. Things born have their death, therefore nothing is eternal. Death comes with birth, and it is in search of an opportunity to overcome, just as an executor ready to execute his orders. The life stops not even for a moment, and it is always passing as the sun. This life is not certain, it passes away as a lightning-flash, as a water-bubble, as a dew-drop at the end of a weed. Death cannot be checked or stopped ; it goes always after him as an enemy ready for taking away one’s life. This death overcame our Lord Buddha, whose wealth, strength, merits, charities, power and wisdom were the greatest and the highest. Therefore what is it for him to overcome with all the others in this world ?

Through the virtues of the merits we have just gathered let the deceased, our beloved Col. Olcott, attain to heaven without any evil obstacles, and let all the Gods partake of the merits and protect the Religion, the Teachings, and the world.

We express our deep sorrow about this great benefactor’s death, and congratulate him for his great works for the Buddhists by opening schools, &c., after he published himself as a Buddhist, by taking Panchaseela at Galle, Ceylon, in June 1880.”

Two Brâhmaṇas, Brothers P. Nârâyaṇa Aiyar and Shrînîvasa Rao, then chanted some splendid shlokas from the *Taittirîyopaniṣhat*, and Judge Sir S. Subramania Iyer spoke thus of the services he had rendered to Hinduism :

“ Brothers, on behalf of the numerous members of the T.S. whose

faith is that mirrored in the Upaniṣhat, the solemn sounds whereof are till resonant in our ears, it becomes my duty to give humble expression to the profound gratitude they one and all entertain towards our beloved President-Founder, who in the fulness of time has this day quitted his earthly tenement. Nor should I omit to say that I myself am under very special obligations to him. For, now more than a quarter of a century ago, when under the stress of circumstances of my life I came to look less without and more within, it was my good fortune to peruse a small collection of the addresses which this new-comer from the West had been delivering in this, his land of adoption. And a little later that good fortune was enhanced by the opportunities I had of hearing him with my own ears. The stirring appeal he made to my co-religionists in favour of their paying a more intelligent attention to the great truths they had inherited, and the transcendent philosophy they possessed, made so strong an impression upon me, as to give to my whole life a course which has never since been deflected. Passing from my insignificant self to the millions that share in that priceless heritage, I say without fear of contradiction that the discriminative study of our Scriptures, and the revival in practice of some of their dictates as to the leading of a true life, which have now replaced the contempt for them that prevailed, are entirely due to the work of the Society which it was the rare privilege of the now departed President to found, with the colleague who can never be thought of by us without the utmost veneration. Brethren, I am sure you will agree with me when I say that the labours of the revered Founders, and of those who have been working under their valiant generalship, are destined to exert on the Indian people a beneficial influence on an immeasurable scale. Though at the present moment many may not be able to see and appreciate this, I have no doubt that when the history of these times in India comes to be written, the impartial historian will not fail to point out and acknowledge that the spiritual progress of the people, with its many-sided advantages in store for us, was the harvest of the seed planted by the revered Founders, the growth of which it was given to one of them to promote for so long a time with infinite pains. This is not the hour for me to speak in detail and it is meet that I should not detain you more than to say : May the R̥ṣhis of Āryāvarta, as our departed friend was wont to

refer to them, and whose existence he strove to bring back to the memory of a generation which was becoming almost oblivious of the fact, continue to grant Their protection to the cause to which he was so deeply attached and which he so nobly served. ”

Then a Zoroastrian brother, J. R. Aria of Bombay, chanted from the *Zendavesta* some shlokas full of mântric power, and he said :

“ Brothers, it is through Their divine grace that I have been made an instrument to represent the Zoroastrian Community, for whose religious revival our dear and revered President-Founder did such signal service. It would be nothing short of ingratitude if I were to let go this opportunity without tendering my deepest gratitude and heartfelt love, on behalf of the Parsî Community, to our much respected and beloved President, and I cannot do better, at this juncture, than invoke the grace of the Holy Zarathushtra to descend upon him, by fervently praying that his passage into the higher worlds may be facilitated, and that he may pass in perfect peace into the higher realms.

May also the Peace and Blessings of the Holy Masters, whom he served so faithfully and loyally for the last one-and-thirty years, with unswerving devotion and perseverance, rest upon him, and may he rest enshrouded under their protecting care in their holy *Âshrama*.—SHANTI.”

Then came some fine verses from the Christian Bible, *Wisdom* II., 1—5, 21—24, and III., 1—9. read by Mrs. Russak. Mr. Urquhart followed, and said :

“ As a Christian member of the Theosophical Society I deem it a great privilege to be present to bid farewell to the mortal remains of this faithful servant of all religions, who saw in each world-faith a branch of the one Tree of Wisdom ; who looked on his own Eastern Master and the great Western Master, Jesus Christ, as Brothers in one Lodge, Brothers in the service of humanity. To him, after his long life of untiring energy and zeal, it must have been a source of satisfaction to see the fruit of his labours in the great strides that have taken place within recent years towards the realisation of his ideals. He has now gone to Those whom he served so well ; and while our loving thoughts and blessings follow him, may his noble record of unselfish service in the cause of humanity

be an example to each of us. May he enter into the Peace Eternal, and may perpetual Light shine on him."

Mrs. Besant then said :

" Brothers, we are here to-day not to bid farewell to our dear President, for there is no farewell between spirit and spirit, but to bid farewell to this cast-off garment of his, in which for the last 31 years he has so bravely striven to serve humanity. We are here to take, with all love and reverence, this cast-off garment to the fire, which shall give back to the elements that which is theirs, so that Nature, the Mother, may use again these elements for new forms of beauty and of life.

You heard our Buddhist brethren chant their loving farewell, and you heard Buddhist lips, with faltering tongue, say words of gratitude for what this man, their co-religionist, had done for Buddhism.

Then came the solemn rhythm of the familiar Samskr̥t, and Hindu lips spoke the same deep gratitude for what he had wrought for Hinduism. For he found these two ancient faiths despised, he found the men belonging to them ashamed of them ; and he so laboured, that the youth of both faiths now respect their Scriptures, are proud of their Dharma, and with uplifted heads declare their fealty to the faith of their fathers.

Then Zoroastrianism spoke, and even though you may not have understood the language, you must have been conscious of the power of the chanted words of blessing, and our Parsî brother told Zoroastrian gratitude to him who had worked so nobly for their ancient faith, so that in each Parsî community to-day words of benediction will follow him who loved their faith, and loved its people too.

Next came a noble passage from the Christian Bible, telling of man as the image of God's eternity, and Christian lips added their testimony to the Brotherhood of religions, and prayed that light might rest on him who served the light.

One faith was missing, of the world faiths ; not unwilling, I fain would hope, but only coming too late, to speak Islâm's thanks to one who spoke so well for Islâm that one of her Moulvis, hearing him, declared that he expounded her faith better than one of themselves.

And I—I am Theosophist ; what shall I say of him who, loving all religions, yet loved most that God-Wisdom in which all faiths

are blended, from which they all proceed. How shall I speak our gratitude to him who, with his noble colleague, H. P. Blavatsky, founded this Theosophical Society for the re-vitalising of religions, and the spiritual good of men. For this he labored ceaselessly ; as he lay dying, through long weeks of weariness and suffering, this was his constant thought ; and even when, from excess of weariness, his thoughts began to wander, even then they ever lingered round the welfare of this movement, dearest of all to his heart. This morning came from their far-off Āshramas in the snowy Himālayas, his own Master, wearing the Rājput form, with that other gentlest One in form of Kashmīri Brāhmaṇa, and yet one other, Egyptian-born, who had had him also in charge, and They, with his dearest friend, H.P.B., came to fetch him to rest with Them in Their home far north. His own Gurudeva snapped the cord that bound the man to his cast-off garment, and, sleeping in His Master's arms, as it were, he passed from earth. Oh ! the joy of the suffering over, the weariness at rest, the burden of the flesh laid down. (Turning to the body) : And now, dear friend, we bear away your body ; we bid you not farewell ; for you, unborn, undying, perpetual, eternal, there is no such thing as death. We have served your body while we could, tended it, loved it ; now we give it back to the elements whence it came. Brave soldier of Truth, striver for good, we wish you light and peace. And by this dead body we pledge you our faith—I, to bear on the standard of Theosophy, fallen from this cold hand, if the Society confirm the choice you made, along the road as you have borne it ; all to serve Theosophy though life to death, as you have served it. So long as this Society endures, through the years of an unmeasured future, so long shall your name live in and with it. Here is our President's last message, signed by his own hand, on February 2nd, to be read above his body ; dear friend, your lips are cold ; my voice speaks your words :

‘To my beloved brothers in the physical body : I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

‘To my beloved Brothers on the higher planes : I greet and come to you, and implore you to help me to impress all men on earth that ‘There is no Religion higher than Truth,’ and that in the Brotherhood of Religions lie the peace and progress of humanity.’ ”

The bier was then lifted and borne to the burning-ground by six Brāhmaṇas and four Buddhists, the nearest friends following immediately, and the great concourse falling in behind. Soon the body was laid on its last bed and wood was piled round it, and flowers rained from all sides. Up leaped the fiery tongues of flame, flashing radiant in the sunshine, and the pyre was soon a mass of roaring flames, Agni scattering into its elements the gross body, and with it its etheric counterpart, while round the pile sat the friends of varied nations and of varied faiths. Presently the crowd dwindled, as one after another went quietly away, till at last only the watchers remained. All night long the fire smouldered, and at 6-30 A.M. on the morning of the 18th, water and milk quenched the red-hot embers, and the fragments of bone were gathered and placed in two receptacles, to carry out his wishes as to the disposal of these last remains. One casket was locked and placed in a wooden box, to be taken to Benares, and dropped in the sacred river, Gangā, to join the ashes of H.P.B., there lying. The other was carried to the sea, at low tide, and Brother K. Nārāyaṇasvāmi Iyer went out beyond the farthest breakers, and cast it into the blue heaving waters. Then all returned home.

It is interesting to read the following passage, written by the President-Founder in *Old Diary Leaves* in the *Theosophist* of March, 1892. He is writing of H.P.B. and says :

“ I notice in Mr. Sinnett's book the coincidence that she arrived at New York on the 7th July, 1873, that is to say on the *Seventh* day of the *Seventh* month of her forty-second year (6×7), and that our meeting was postponed until I should have attained my forty-second year. And, to anticipate, it must also be remarked that she died in the Seventh month of the Seventeenth year of our Theosophical relationship. Add to this the further fact, recently published by me in the *Theosophist*, that Mrs. Annie Besant came to H.P.B. as an applicant for membership in the Seventh month of the Seventeenth Year after her final withdrawal from the Christian communion [and when I was 42, A. B.], and we have here a pretty set of coincidences to bear in mind. My own death, when it comes, will no doubt occur on a day that would accentuate the fatefulness of the number Seven in the history of our Society and of its two founders.”

How accurately the prophecy was fulfilled is shown above. It would almost seem as if the Blessed Master, with tender and perhaps amused benignity, as of mother to child, shaped the passing to please His disciple, for the etheric double separated at 7-17, and the cord snapped at 7-27, on February 17th, 1907.

The arrangements for the ceremony were placed by me in the hands of Brother K. Nārāyanasvāmi Aiyar, Provincial Secretary T.S., and were all most admirably made, so that all passed without a hitch. To name others, where so many were helpful, and all were eager to help, would be invidious.

ANNIE BESANT.

COLONEL HENRY STEEL OLCOTT,

PRESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY.

Colonel H. S. Olcott, who has just passed away in his loved Indian home, the Head-quarters of the Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Mme. H. P. Blavatsky, he founded the Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, on August 2nd, 1832. He was only 23 when his success in the model farm of Scientific Agriculture near Newark, led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honor, and in the same year he founded, with Mr. Vail of New Jersey, "The Westchester Farm School," near Mount Vernon, New York, a School regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, "Sorgho and Imphee, the Chinese and African Sugar-canes," which ran through seven editions and was placed by the State of Illinois in its school libraries. This book brought him the offer of the

Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the managership of two immense properties.

In 1858 Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what he saw was published in Appleton's "American Cyclopædia." Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever. As soon as he recovered, he prepared to start again for the front, but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was "as important to Government as the winning of a great battle." Secretary Stanton declared that he had given him unlimited authority because he "found that he had made no mistakes that called for correction." Assistant Secretary Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterised your conduct under circumstances very trying to the integrity of an officer." The Assistant Secretary of War wrote: "you will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the Army wrote: "I cannot permit the occasion to pass without frankly expressing to you

my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years, the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal, he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

This was the man whom Mme. Blavatsky was sent by her Master to the United States to find, chosen by them to found with her the Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the *Āshrama* of the Masters.

He was found by Mme. Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic*, to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused

that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded the Theosophical Society, of which he was appointed by the Masters President for life, and of which he delivered the inaugural address on November 17th, 1875, in New York. He studied with Mme. Blavatsky, and largely Englished for her her great work *Isis Unveiled*, one of the classics of the Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first Convention of the T.S. in India, Svadeshism was first proclaimed, as at a later Convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, began the great Buddhist revival in Ceylon, which has now 3 colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on June 30th, 1906. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up 14 fundamental propositions, which form the basis of union between the long divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought, almost entirely with their own money, the beautiful estate of Adyar, near Madras, which they established as the Head-quarters of the Theosophical Society. The

work done from 1875—1906 may be best judged by the fact that up to the year 1906, the President had issued 893 charters to branches all over the world, the majority grouped in 11 Territorial Sections, and the rest scattered over countries in which the branches are not yet sufficiently numerous to form a Section. The most northerly branch is in the Arctic Circle, and the southernmost in Dunedin, N.Z.

His time, his thoughts, his money, were all given to his beloved Society. One day I said to him : " Henry, I believe you would cut off your right hand for the Society." " Cut off my right hand ! " he cried ; " I'd cut myself into little pieces if it would do the Society any good." And so, verily, would he have done.

He travelled all the world over with ceaseless and strenuous activity, and the doctors impute the heart-failure, while his body was still splendidly vigorous, to the overstrain put on the heart by the exertion of too many lectures crowded into too short a time. " You will die as I am dying," he said to me lately ; " they drive you just as hard." To the furthest north, to the furthest south, he went, cheering, encouraging, advising, organising. And ever joyously he returned to his beloved Adyar, to rest and recuperate.

Many difficulties have confronted this lion-hearted man, during these 31 years. He stood unflinchingly through the discreditable attack on Mme. Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone, steadfastly and bravely for another 16 years, knitting hands with Annie Besant, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order, he appointed his colleague Annie Besant as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth,

and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return.

India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

[I have to thank Mr. Fullerton for the facts stated in the early part of this article. I have taken them from a little pamphlet issued by him.—A.B.]



THE SOUL OF INDIA.*

[Continued from p. 354.]

ACCORDING to European ideas, the condition of the women of India is very much of a kind of slavery :—that is, however, a huge mistake, and it will be sufficient to point out the essential place of the mother in the family, to give an answer to this error.

It is none the less true that the Hindû woman has a very heavy load of responsibility and of work in domestic life ; but there is between her actual condition and the idea which we form of it, all the distance separating the *spirit of sacrifice* from that of *slavery* !

In order to convince oneself of this, it is sufficient to talk with the best educated Hindû women, those who mix with Europeans—who notice their life of pleasure, of luxury, of recreation, of intellectual interests ; never would it occur to them (the Hindû women) that the condition of the European woman was at all to be envied : no, certainly, never, so strong is the hold of the idea of Dharma on the Hindû woman.

A second instance will show this idea of duty under another aspect.

Having been the recipient of hospitality among Hindûs, I was surprised to see how uncomfortable my hosts appeared to be, when I expressed my thanks to them for their kindness and their graciousness. Finding myself on terms of sufficiently cordial intimacy with one of them one day, I put to him the question : “Why do you appear so profoundly embarrassed when I thank you, in moderate enough terms, for what you do for me ?”

The question was a puzzle to me, but my host made the following reply—a very simple one for him : “According to my religion, according to my race and my caste, I ought to practise hospitality, to the measure of the last thing that I possess, towards whomsoever may call upon me for it. It is a *duty* ; there cannot then be any question of thanks to be made or to be expected, and I do not look for it any more than any Hindû would expect it in my

* A lecture delivered at the Paris T.S. Headquarters in 1906. Done into English by M. O. Macvicar Shaw.

place. In being thanked I should ask if I had done too much, or had done anything in an ostentatious manner, for which I should feel sorry, or if I had not done enough, or had failed in my duty as a host. The fact of your thanking me is so unusual from our point of view, that I fear whether I may have done something out of the common : that was the reason for the momentary disquiet, of which you noticed the expression."

Thus, in this simple act of hospitality accorded to a guest, in this little glimpse of social life, we shall find again this deeply rooted idea of Dharma—the sense of duty, which directs and inspires the individual under all circumstances. These two instances, taken out of a thousand others, show plainly that the sense of obligation continually presents itself before the Hindû : but this obligation for what ? and how can we discern the obligation ?

The experience of life in India leads me to discern a gradation of four "authorities," admitted either explicitly or implicitly, at different periods of the growth of the human soul. In analysing them we shall show that amongst us, Europeans, there exist similar authorities, and it will be interesting to establish a parallel between the methods of looking at them, from one side and from the other.

For the Hindû, the fundamental authority is found in the Sacred Scriptures ; but in what way does he look at them ?

Let us first notice a characteristic which is absolutely universal, namely, the most profound reverence. I will add, with extreme regret, that as a consequence of their European culture, or their university education, one notices that for about the last 20 years, a certain number of educated Hindûs have taken on a varnish of scepticism, badly alloyed—but it is only a varnish. Converse with one of these supposed sceptics, while placing yourself at a point of view which does not jostle against his Hindû ideas to the same extent as the arbitrary and too exclusive European ideas usually rub against him ; this fragile varnish will soon rub off, and you will find below, this characteristic of the race,—their deep reverence for the Sacred Scriptures.

Besides this universal reverence, we shall see some facts which are very interesting to note, but in order to do that we must distinguish between the different castes.

The individual of low caste, generally without education, and

with no great faculty for discernment of deep subjects, is capable only of observing strictly the religious and moral precepts which apply to his caste, and which are the very wise work of beings whom every one recognises as divinely inspired, having at their service such illuminations as do not belong to the masses. He must obey, and await simply *by obedience* whatever results may accrue therefrom.

For the higher castes, it is otherwise ; and here we meet with a singular characteristic. The Hindû Scriptures—the Shastras particularly—prescribe rites which no one has the right to dispense with : but outside of these rites, they do not impose any *belief*, and leave to each individual the right to think liberally.

One can therefore be an atheist, without ceasing to be a perfectly orthodox Hindû : one can be the most spiritualistic of Spiritualists, and at the same time a perfectly orthodox Hindû. In both cases the orthodoxy is the result, not of a belief, but of the observance of certain rites to which the individual is bound. I will not enlarge upon the considerations which justify the practice of these rites. The Hindûs have had from the most ancient times, a wider knowledge than ours of personal magnetism,—and they attach great importance to keeping their magnetism pure : hence the necessity of taking baths at certain hours of the day, and according to certain rules ; to eat in accordance with certain fixed regulations. ‘All this is purely material ; nevertheless, it is from these practices alone that “orthodoxy” results, from the Hindû point of view.

To the high caste Hindû comes naturally the duty of knowing, at any rate, partially, the Sacred Scriptures of his race : but after that, it is a matter for his conscience and for his intelligence, to retain all that he has read and meditated upon as to what he may believe in all good faith, and may conform his life to.

That, you see, is a point of view absolutely new to us Westerns, and one which surely deserves to hold our attention.

Outside the lower and the higher castes there is a third category of individuals to consider—the spiritually developed man, the “ascetic,” the “Yogî.” The rules which concern him are also different. Not only is he no longer bound to believe this or that, but he is not bound to conform to any rite, to any external observance. The Scriptures are for him simply a source of profoundly venerated inspiration : even more than for the high caste man it is for him to

draw out from the Scriptures all that has, according to his inward consciousness, the value of real living principles: the care for outward observances is no longer useful for him: discernment is awakened in him, and that must serve as his guide.

Thus, as may be perceived, Hindû society symbolises fairly well, an army on the march; we find there different fractions, each with its distinct duty: the rear-guard, which certainly has its place, and its utility, but its duty is simply to follow and to march in good order: then, the larger portion of the troops, whose responsibilities are a little heavier, and from whom a larger initiative may be demanded at the moment of need: finally, the extreme point of the vanguard,—the scouts, whose duty is quite individual; liberty being given to each one to conform at every moment to the circumstances which may present themselves.

I will say nothing more here on the Sacred Scriptures, in order not to enter into those secondary considerations on which it is useless just now to insist, and I pass on to the second “authority”—that of Ethics.

Ethics are also another guide to help the man to discern his duty; in point of fact, the sacred writings are entirely impregnated with moral precepts, but it is quite certain that the highest precepts are an *exterior* authority in reference to the affirmations of consciousness. Ethics are also a guide to Dharma; they lay down obligations as do the Scriptures, but under a form to some extent less material, and more individual.

Having arrived so far, it may be useful to point out briefly, the profound disorder of the ideas of us Westerns on the subject of Ethics.

Ethics, for some, are only purely conventional and arbitrary—imagination of a social class which does not conform to them but which endeavours by them to keep in good order other classes on whom it seeks to enforce conformity thereto: for those who think thus, Ethics—a negligible tradition—ought to be destroyed without any scruple.

Others, less radical, agree that Ethics are nothing but a conventionality, but as all society is based on conventions of all kinds, which are necessary to a certain extent for the maintenance of society itself, they conclude that moral precepts ought to be observed, even

though they be not more respectable in themselves than other conventionalities.

Others, finally, consider Ethics to be an assemblage of arbitrary commands, such as those of Moses : "Thou shalt not kill, thou shalt not steal, etc." : there is no room for any explanation, any comment, any appeal to reason or to logic, it is an explicit injunction, pure and simple.

Let us notice also this curious feature, that we essentially hold to the principle of universal Ethics, the same for all men,—and yet we resign ourselves with a strange facility, to what in the region of facts, means, that these Ethics shall not be observed.

We cannot admit the idea of different Ethics being applied to different levels of humanity : we wish that there should be one single code of Ethics, the same for everybody, but practically we have lost the habit of being surprised at the fact that the great majority of people do not seek to conform themselves to it ; it is "custom," and we shall easily grant a very large discount to the defaulters : for instance, what can we say about the almost universal practices ; of trades with reference to strict honesty ?

For the Hindû, things fare quite differently : he recognises naturally a universal moral ideal, but in practice, he accepts the notion that this ideal is inaccessible, and he holds to the regulations of his law-givers, who impose on each class of individuals the degree of morality of which they are capable, and no more, but they exact that degree rigorously. In order to make you understand what justifies this point of view, allow me to give you a picture.

We meet amongst animals a striking instinct, studied by psychologists, and which is called the instinct of preservation : this instinct has special characteristics in the different animal species : it still exists in a remarkable degree among men in the savage state, but becomes blunted by degrees among civilised men. In proportion as this instinct grows weaker among civilised men,—in proportion as the individual is less taught by the instinct of what can injure the preservation of his physical being, we see the rudiments of a science called Hygiene appearing among all peoples.

Here and there, in a way, however, quite inexplicable, we remark in the past epochs of the different races, some men strangely in advance of their time, who seem to have a direct vision of the laws

for the preservation of the self in their physical being. Take a Galenus, a Hippocrates; I think that the greater number of the doctors of our time will agree that it is extraordinary to discover so precise and so correct an intuition of the laws for the preservation of the physical self, among men who had no notion either of anatomy or of physiology.

Thus on the one side we see a knowledge of the laws for the preservation of the physical being amongst individuals, amounting to instinct; on the other side the direct perception in some way, of these laws by a few exceptional men, who have formulated them into precepts, into a code, into a science, "hygiene," which serves to supply the progressive loss of the previous instinct.

Now let us turn to Ethics. In every man we find likewise a special instinct which he can hardly explain, but which teaches him in a very sure fashion, and which is called conscience.

Conscience, for the Hindû, is nothing more than the instinct of the laws for the preservation of the mental and moral self.

In the same way as there are laws the observance of which tend to preserve our physical being, so there are laws which we must observe to protect our moral, mental, and spiritual being—that is, moral consciousness. I do not wish to dwell too long on this idea, but I must again point out, that for each individual the moral consciousness is formed and developed little by little in the course of the numberless existences he has passed through; and that each man brings back at birth the sum of the consciousness which he has previously developed, just in the same way that the instinct of self-preservation in an animal is the product of a long past heredity of his own species.

Let us continue the parallel. We too have "seers" of a special order, who may bear comparison with such men as Hippocrates and as Galenus, who appear also themselves to have a direct perception of the laws for the preservation of being, in a world very much higher than the physical world, and who have written these perceptions in their moral codes: among such we name, Buddha, Plato, Epictetus and Jesus.

Do you now see the very different point of view from which the Hindû looks upon morality? For him, morality is certainly not conventional, it is exactly the reverse of conventional, it is a law of

nature, which acts in an irresistible manner, as sure, as inevitable, as the law of gravitation.

It follows that the differing systems of Ethics are not at all contradictory to the Hindû, and they cannot be in contradiction the one to the other : indeed, in the same way that you cannot bind down to a similar hygiene, the Esquimaux, the African of the Sahara, and a man living in our western cities, because the conditions of existence are different in the different surroundings, and because different laws govern them ; in the same way you cannot dream of binding to the same laws of morality, a Chinaman, an individual of our lowest social scale, and a man at the height of our civilization ! These three individuals live on a totally different level of the species, and they are governed by different natural laws.

These then are the two principal guides which can help the man to recognise a sense of duty ; on the one hand that external authority, held in reverence, and of which one must always sound the depths, and try to understand, in the Sacred Scriptures ; on the other hand that expression of the profound laws of nature which is called Ethics.

There are higher authorities still : I shall call the third, "faith" —what the Hindûs call "S'raddha."

P. E. BERNARD.

[*To be concluded.*]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Continued from p. 364.*]

WE have seen that the body of man becomes fitted in the course of ages to give forth higher combinations of sound. The physiological apparatus is more or less complete, and now in order that language should begin to evolve, it is necessary that a higher form of the energy of *Vâk* should pour into the human body. That accordingly begins to pour from the macrocosmic reserve of that energy.

But in order that language should evolve, it is necessary that at this stage another form of energy should also come down into the

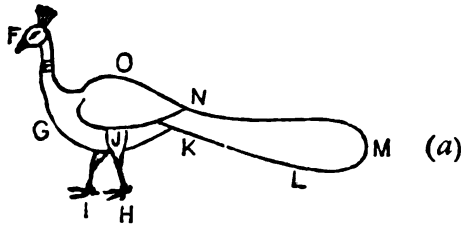
body of the human animal. This is an extra accession of the power known as *Buddhi-ahankāra* or *Buddhi-manas*. The lower *Manas* has up to this time the power of only furnishing the typical nucleus to the organism—mineral, vegetable, or lower animal—that it inhabits. And as the necessary concomitant of the exercise of this power, we find in it the power of holding together on its own plane the impressions of form, flow, temperature, motion and note.

But up to the animal kingdom this power receives only a low form of development. Animals can connect these impressions to a certain extent, but, cannot very well distinguish and join. The mere power of holding them together is there, but not to such a degree that it may do active work of any magnitude. The higher powers of *anvaya* and *arthavatva* (conjunction and purpose) or *ahankar* and *buddhi* (individuality and will), must come in to make further evolution possible. It is only after the incarnation of this energy that the formation of language becomes possible. And it is only with the incarnation of this energy that man becomes complete. As yet all the progress has been preparatory.

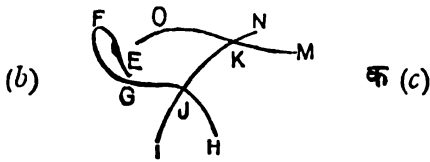
External sound then, according to Patanjali's dictum, first takes the form of the *S'rotra indriya* (the auditory or soniferous ether) and thence passes into the mental body, as a peculiar notion. Along with this also passes into the mind the notion of form, flow, temperature or mode of motion, which is connected with the production of this sound. Therefore, with the gradual working out of the powers of agreement, difference and residue (or as they are called by Sanskrit Logicians, *anvaya*, *vyatireka*, and *pariśeṣa*), the sonorous impression begins to call forth the allied impression. The power of *Vāk* by natural affinity takes in this impression, and tries to throw it out. The *lānmātric* ethers vibrate; the physical ethers take up the vibration, and the physical organ begins to vibrate.

Now every sound in nature has a certain phonetic value. The sound emitted for example by a peacock, among other birds, etc., is represented by the letter *ka* (क) of the Devanagari alphabet. The letter *ka* (क) is given many meanings in the Sanskrit Dictionary and one of them we find is a peacock. The root *ku* is said to signify sound generally. The impression carried to the *manas* therefore of the peacock's sound, strengthened by the similar sound of other birds, etc., when taken up by *Vāk* and sent forth, is found to stop in the

throat, or to use more exact language, to resolve itself into a guttural sound, and is heard as a distinct letter of the future alphabet *k* (क). It may be added that the sound of the peacock is called in Sanskrit *kekā*, and besides *ka* we have other words such as *keki* and *kekika* to denote a peacock. And it may perhaps be permissible to add that the figure of the letter क of the Sanskrit alphabet appears only to be a development from the picture of a peacock. Thus, to draw a rough picture of the bird,—



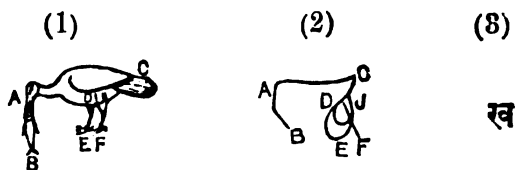
Now as people can not go on drawing full pictures while writing, we can very well conceive how in the process of writing, this picture should take such forms.



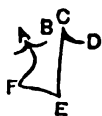
In figure (a) the line E F G J H is drawn as E F G J H also in figure (b), and the only difference is that, most of the points, curves and bifurcations have disappeared. Similarly the I J K portion of the bird is represented by the line I J K of figure (b), and the line O N M of the bird by the line of the same name in figure (b). It is not difficult to see how figure (c) is the same as figure (b).

The letter क (khi) which is next after क in the Sanskrit alphabet, seems to tell a similar though somewhat different tale. The sound *kha* is produced by a bird digging into the soft earth, say of a sea-shore or a river-bank. In fact if a man would dig with some implement in such a place, the same sound would be produced. We therefore find the sound *kha* associating itself in the human mind with the idea of a *void*, the result of digging. Hence the root खन्, to dig. (The root खन् is in fact a composite word, having two different sounds), and the other meanings of

the word *kha* are a cypher, the sky or ether, the sun, as the most prominent object in the sky and so forth. There is no other word similar to the several words which we found in the instance of the letter *k* which would show this. But again if we draw the picture of another bird, called the *kurara* in Sanskrit, and also by the descriptive name of *matsyanāśana*, the destroyer of fish, we shall find that the **ख** has come into existence naturally from such a picture. The bird is perhaps called in English an osprey or fish-hawk. Thus



The fish *AB* in figure (1) becomes the curved line *AB* in figure (2) the line *AC* in (1) showing the face and back of the bird, become *AC* in the second figure. The *CDEFGH* of the bird becomes the *CDEFGH* of figure (2); and from this the third figure is an easy outcome. We thus see how the **ख** *kh* comes into existence. If the fish is placed beneath the talons we shall have an appearance something like the following,—



the *AB* being the neck, the *AFE* being the fish, the *CE* being the legs and *CD*, the remnant of the tail. This is the Bengali form of the letter *kh* (**ख**). The sound of the serpent also seems to have provided man with many letters and figures of letters. Thus for example the vowel **इ** This is nothing more than a serpent coiling in a particular fashion. Or, take again the letter **ह**. This again is a serpent coiling in another fashion. Look also to the Bengali form **र**. That the sound which a serpent makes may be imitated as *hiss* or *hi* or *i* (**ই**) is plain.

It is thus that Sanskrit has two roots *i* (**इ**) and *hi* (**हि**), which mean motion. Another meaning of the word **हि** is to send, to discharge (as an arrow) and it is easy to see how the sound became connected with various meanings.

These examples are quite enough to establish the principles set forth.

1. That the literal sounds are all represented in nature.

2. That the notion of a literal sound in *manas* is a distinct whole,—a thought-form,—having a form, a flow, a temperature, a mode of motion and a note of its own, with the sonorous quality prevailing.

3. That with every such notion is produced always the notion of the various objects, their conditions, causes, and effects ; in fact of all the circumstances under which the sound is produced.

4. That memory recalls the one when the other comes into consciousness.

5. That the power of *Vāk* takes up the sonorous impression and throws it out.

6. That the physical sound appears as various letters—gutturals, labials, dentals, cerebrals, &c., because the effort in these different cases stops at these various parts of the mouth, on account of the differing lengths of wave, and also on account of differences of power and development in the organs of speech. Indeed it is on account of this latter cause that the same sound is imitated differently by different men and different tribes. This also is the cause, to a large extent, of the appearance of different sounds in the same word in different languages. Man thus comes to possess the various letters of his language. But the sounds of nature are not always so simple as to be capable of being resolved into single letters. Most sounds are of a composite nature, which though existing in nature and perceived by man as a single whole, always resolve themselves when pronounced, into distinct letters uttered in a distinct order and only calling forth the impression when the last sound has been uttered. The sounds of animals almost always resolve themselves into a consonantal and a vowel sound, though sometimes they are mere vowels. The sounds of the mineral kingdom are always consonants, but man must add vowels when pronouncing. There are some languages which cannot begin a word with a conjunct consonant, such as Arabic. But even in those languages which can so begin a word, a vowel must appear at the end. It is these sounds which in the vast majority of cases supply us with roots. Thus *su*, *hu*, *bhu*, *as*, are all sounds of the breath of animals

under different conditions. They are all single expressions of sound, but when uttered by *Vāk*, they appear as compositions of distinct literal sounds. The meanings again which all these roots convey are concomitants of the act of breathing. Thus the roots *bhū* (be) and *as* (is) mean, to exist, inasmuch as when animals die, breath goes away. The root *su* means, to create, to express the juice, which both convey the idea of bringing into existence. The root *hu* means to eat, to take, to sacrifice, because eating is the means of existing, sacrificing is the giving to others to eat, out of one's own substance, and taking means making one's own, primarily food and then any thing else. The root *hins* हिनस again is evidently the sound emitted by an angry serpent. It is evidently the same as the English *hiss*, with the *i* nasalized on account of intensity of anger. It means to kill, to injure ; and the reason is obvious.

After this it appears that the direct connection with nature ceases ; the sounds then are known as expressing certain general meanings, irrespective of the objects of the lower world which originally produced them. The power of mental *sankalpa* strengthened as we have seen by the fresh accession of the power of *anwaya* (conjunction) from the plane of *buddhi ahankāra*, then composes these roots into new words, and these words are transmitted by the *Vāk* to the physical apparatus, and there brought forth in the shape of articulate speech. As the different conditions, circumstances and relations of the external world are coming within the purview of the mind, new thoughts are made, and they necessitate new words. These are formed by the addition of new roots to the words already framed. The formation of words by this process is only a process of composition, which again at a later stage, appears in the composition of entire words to a very remarkable extent in Sanskrit, and more or less in other languages. But the important fact here is that the thought comes first, the necessity for its expression arises afterwards, and it is when the necessity of communication arises that the mind searches for its soniferous materials, and composes them into new words. The notion of an object first comes into the mind without the intervention of a word ; the different conditions of an object, the causes and effects of a phenomenon all come into the mind in the beginning without the intervention of a word ; and, therefore thought without language, is not only possible, but is absolutely necessary in order that language

should come into existence. The reader may at this point be perhaps usefully reminded of Patanjali's aphorism :

"The word, the object, and the idea appear as one, because each coincides with the other."

It may also be mentioned that the word in the original, which I have translated as "*appear as one*," is *sankara* ; and the original word for the translation "*coincides with*," is *adhyāsa* ; *adhyāsa* really means *superimposition*, and *sankara* means bringing or coming together.

We have to see how by a study of the distinction obtaining between sound, object and idea, and of the nature of *adhyāsa* and *sankara* (which processes have brought language to its present stage), we may arrive at Patanjali's conclusion that the future man will understand the sounds of all living creatures, and that a Yogî may do so even now by extraordinary effort.

But as soon as we enter upon this study we are face to face with the origin of language ; and our conclusion in fact, as will be seen, depends upon our true comprehension of the origin of language. Patanjali's view of the origin of language has been briefly explained. But in order to understand his position fully it appears to be necessary to go a little more deeply into the modern theories of the origin of language. It appears to me to be plain that the Sankhya theory of the origin of language as set forth by Patanjali in his aphorism above cited, brings all the opposing theories into line, as it recognises the partial truths of each, and explains the difference. The reader will see in this another illustration of the general statement made at the beginning of this series, that the Sankhya Yoga philosophy brings all the opposing theories ever put forward, in any branch of human study, into line ; and synthesizes them all.

There are at present three theories of the origin of language in the field.

1. The Onomatopoeic Theory. According to this the words of a language are imitations of the sounds of nature.
2. The Interjectional Theory. According to this roots are involuntary interjections.

These two theories have been called by Professor Max Müller the *Bow-wow* and the *Poolh-poolh* theories respectively.

3. The third theory or hypothesis is suggested by Professor

Max Müller himself, and has been called the *Ding-dong* theory. Roots are *phonetic types* and embodiments of general ideas.

“There is a law it has been said, which runs through nearly the whole of nature, that every thing which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibrations, by the answer which they give. Gold rings differently from tin, wood rings differently from stone, and different sounds are produced according to the nature of each percussion. It is the same we are told, with man, the most highly organised of natures’ works. Man responds. Man rings. Man in his primitive and perfect state, was not *only* endowed, like the brute, with the power of expressing his sensations by interjections and his perceptions by onomatopoeia. He possessed likewise the faculty of giving more articulate expression to the general conceptions of his mind. The faculty was not of his own making. It was an instinct of the mind, as irresistible as any other instinct. Man loses his instincts as he ceases to want them. His senses become fainter, when as in the case of scent they become useless. Thus the creative faculty which gave to each general conception, as it thrilled for the first time through the brains, a phonetic expression, became extinct when its object was fulfilled.”

In a note we further find, “The fact that wood, metals, cords, &c., if struck, vibrate and ring, can of course be used as an illustration only, and not as an explanation. The faculty peculiar to man, in his primitive state, by which every *expression from without*, finds its vocal *expression from within*, must be accepted as an ultimate fact, while the formation of roots as the exponents of general conceptions, will always be viewed differently by different schools of philosophy. When an agreement shall have been effected between Plato and Aristotle, between Kant and Hume on the origin of general conceptions, we may hope for a similar result with regard to the origin of roots, the *first embodiments of general ideas*.”

The reader will see that the question of the origin of language is a question of the origin of roots only. Given the roots, all other words can be traced back to them, or from them, according to laws long laid down for Sanskrit and Prakrit, and by comparative philologists for all the languages of the world. These facts can not be denied. The Indian philosophers never trouble themselves to

explain the names of objects found in the language in any other way, but by deriving them from roots. To say that all *names* must have been derived from an imitation of the sounds of nature cannot certainly be true. Nor can the theory that all names—entire words—as we find them—have an interjectional origin.

There is no doubt whatever that roots as they are given to us now, are expressions of general ideas, and not the expressions of any particular sounds of nature. Those philosophers therefore who have explained the imitation theory to mean that all names are specific imitations of the sounds of birds and beasts, &c., have done so simply because they were not conversant with the science of language as it has been studied in Europe since Sanskrit became known to the West. Had they known Sanskrit, there can hardly be any doubt that they would have explained the origin of the *roots* on the theory of imitation.

Considered in this light, it appears to me that there is a good deal of truth in the onomatopoeic and interjectional theories. And the same may be said of the ding-dong theory, so far as the actual expression of the inarticulate sounds of nature as articulate vocal expressions is concerned.

Thus we find the commentator of Patanjali telling us :

“ Now the power of speech (*Vāk*) functions in the manifestation of literal sounds only.”

“ The auditory power (*śrotra*) is the substratum for the changes of *sounds only*.”

Now the sounds which produce vibrations in the *śrotra indriya* are two-fold :

1. The sounds uttered by men. These are articulate sounds, which are letters, or are made up of several letters placed together.

2. The other sounds of nature : the sounds of birds, and beasts, the sounds of winds and thunders, metals and rivers—in fact, all the sounds of the mineral, vegetable and animal worlds.

The question how man came to utter articulate sounds is of a different nature. Here we have simply to understand the double nature of the sounds of the external world. Because it is this double nature of the sounds which will enable us in our future study to see the elements of truth that exist in the onomatopoeic and interjectional theories. Interjections are literal sounds—

expressions of articulate speech, which express certain emotions of the utterer.

Some of these exclamations we find expressing different emotions; there are others which express the same emotion always. Some of these latter, are common to some of the brutes also.

The interjectional stage of the outward oral expression of the inner man is in fact the one which is common to man and animal. It is the expression of a very low degree of thought power; which low degree of thought power is the ultimate acquisition of the animal kingdom, but is the beginning of, and is comprehended by, the higher thought power of man. We shall have occasion to discuss these problems presently. The interjectional sounds of animals may therefore be classed from one point of view with the similar sounds of men. The evident possibility of those sounds being classified under one head, shows that man, so far as these sounds are concerned, is on a level with the brute creation; and the well-known fact that these sounds do not enable the beast to form a language such as that of man, equally goes to show that in man there is a higher power which does not exist in brutes. That higher power will have to be presently discussed.

But at present we have to see that the vast majority of sounds which man hears comes from the external world; and these sounds are heard equally by animals with men. These sounds in themselves express no meaning. They simply produce certain vibrations in the soniferous ether (the *śabda tanmâtra*) and the sense of hearing, which as we have seen is only a functional output of the same subtle matter. "Sound produces," says Patanjali, "certain changes in the substratum of the auditory power only." On its own plane, in itself independent of anything else, it has no *meaning*.

One important point with regard to the nature of animal sounds may be considered here. All sounds besides possessing peculiar forms, flows, temperatures, modes of motion, and notes, also possess at the same time different tones. It is these tones that express different emotions. Take for example the interjectional sound *â* (अ) in Sanskrit.

Now we find it mentioned in Sanskrit dictionaries, that, the indeclinable अ (â) expresses pity, sympathy, memory, anger.

It also signifies limitation, *all round*, &c. This word is the

same as the English interjection *Ah!* Every reader will see easily that these different meanings are always connected with different tones, although the sound is the same.

Under different conditions, the sounds of animals differ in form, flow, temperature, mode of motion and note. The reader knows of course that anger means a peculiar rise of the *agni tattva*, as this *tattva* also possesses the qualities of form, flow, mode of motion, and note, besides the prevailing quality of temperature, every output of anger, must possess a peculiar colour, and so on. Similarly fear means an increase of the *ākāśa tattva*, and this too like anger gives a peculiar form, &c., to the sound. All the needs of the animal life,—hunger, thirst and other appetites of the body, and all the passions,—anger, love, jealousy, have their *tattvic* values. Sound represents all those appetites and passions faithfully, and it only requires a cultivated ear, to carry the *full* impression of a sound to the human mind.

To one who cultivates his sense of clear hearing (clairaudience), this sort of sonorous perception becomes clearer and clearer every day. When the mind begins to distinguish (*pravibhāga*) between the finer shades of form, temperature, flow, mode of motion and note of the sounds of animals, then will sound begin to connect itself with the ideas of hunger, thirst, anger, love, in fact all the passions and appetites of the birds and beasts and of the human animal. The cries of animals will then begin to convey, and will end in conveying to the human mind the impressions of the needs of the lower animals. As every metal has its own peculiar *ring*, so has every passion and every appetite. Even now men can distinguish cries of pain, terror, anger, hunger, &c., in a general way. When the sense of hearing becomes more powerful and clear, their finer shades will begin to be sensed, and by the operation of the inductive canons of agreement, (*anwaya*) difference (*vyatireka*) and residue, (*pariśeṣa*) man will come to possess a *language* for describing and interpreting the cries of animals. This is the natural development of the interjectional portion of the human speech.

“It cannot be denied,” says Professor Max Müller in his lectures on the Science of Language, “that with interjections, too, some kind of language might have been formed; but not a language like that which we find in numerous varieties among all races of

men. One short interjection may be more powerful, more to the point, more eloquent than a long speech. In fact interjections together with gestures, the movements of the muscles of the mouth, and the eye, would be quite sufficient for all purposes which language answers with the majority of mankind."

The language which we now speak is the result of the sonorous vibrations which our ears can catch at present. When we can catch the finer notes of sound, which are replete with the nature of the appetites and passions, accompanying their production and shaping, then we shall have a language which will express very much finer shades of meaning.

Thus by separating the three elements of language, sound, object and idea, we come to learn that the future of man as foreshadowed by his past, must unfold the power of hearing and understanding the differences of the finest shades of sound, as determined by the passions and appetites of men and animals.

It might be useful at the close of this chapter, to remind the reader of a portion of Patanjali's aphorisms quoted above :

तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम्.

"By *samyama* on the distinction (obtaining among) them comes a knowledge of the sounds of living creatures."

RĀMA PRASĀD.

[*To be continued.*]

ILLUSTRATIVE STORIES.*

KILLING.

1. STORY OF THE THREE BHIKKHUS.

[The following stories have been translated from various Suttas, as illustrative of the Rules for the Buddhist laity. From time immemorial in the East, simple stories have been used as vehicles of teaching great truths to the masses of the people. The details may often be strange, and to the western mind as incredible as a fairy-tale, but, as in the fairy-tale, deep wisdom may therein be veiled. In any case the stories throw light on the beliefs of the uneducated, and thus bring the reader into touch with the ideas that sway the masses in eastern lands.—Ed.]

ONCE when the Lord Buddha resided at the Jetawana monastery, many Bhikkhus called on Him to pay their respects. On their way thither they went to a certain village, begging for alms, and the villagers having taken their bowls, seated them in a dining hall, gave them gruel and sweets and awaited the time for their mid-day meal. In the meantime the Bhikkhus preached the Doctrine to the people. Having cooked the alms, a woman began to fry some food, and the pot caught fire, and sparks from the wood reached the roof. A blade of straw caught fire, and it went off flying into the sky. At this time a crow happened to fly through the air over this house and this blade of burning straw catching round its neck, the crow fell dead on the ground, just in the centre of the village. The Bhikkhus having witnessed this said, "Oh, this is a very sad occurrence, look at this poor bird, what has happened to it?" None but the Buddha can tell us why it has been subjected to such an accident, and we

* These fourteen stories illustrate the four sinful actions, *viz.* : (1) Killing, (2) Stealing, (3) Lusting, (4) Lying ; the four passion of the mind, *viz.* : (5) Desire, (6) Anger, (7) Fear, (8) Ignorance ; and the six sources tending to the destruction of wealth, *viz.* : (9) the use of intoxicating liquors, (10) the promenading of streets at unseasonable hours, (11) the frequenting of places of dancing, singing, and instrumental music, (12) the indulgence in gambling, (13) the association with unrighteous friends, (14) the addiction to indolence.

must therefore question him about it and understand the cause ; so they went their way.

Some other Bhikkhus from a distant place desiring to come and pay their respects to Buddha embarked on a vessel. On their voyage, when in the centre of the ocean, the vessel all of a sudden came to a stand-still. Then those on board spoke amongst themselves : "Of a truth there must be some unfortunate man on this vessel, we must find him out. To know who he is we must write our names on slips of ola." The Captain agreed to this. Now he had on board, his wife, who was young and exceedingly beautiful, affable in manner, captivating in appearance, and sweet in speech. Accordingly they wrote out their names and threw the slips on the surface of the ocean ; when to their great surprise, the slip containing the name of the Captain's wife sank into the water, while the rest remained floating on the surface. But they did not believe that the slip which sank contained her name, and for the second time they wrote out their names and threw the slips into the ocean. Again the slip containing the name of the Captain's wife sank. A third time they did the same, and to the surprise of those on board, the same slip sank again. Those on board asked the Captain what should now be done. The Captain replied, "We cannot sacrifice our lives on account of one, you may cast her into the sea." They then thought that if she be seized and cast into the water she would be frightened and begin to scream. The ornaments she has on should be taken off and letting her have only an undergarment she should be cast into the water. The Captain again said, "I cannot bear seeing her perish floating on the water, it will be well to drown her in a way unseen by me. Hang round her neck a pot filled with sand, and then throw her in." They accordingly threw her into the water, having tied a pot filled with sand on her neck. No sooner was she cast into the water than the fishes ate her up.

The Bhikkhus having witnessed this, thought that none but the Buddha would know why this woman was subjected to such suffering, and decided to report this occurrence to the Lord and question Him as to the cause of it. The vessel then moved on and having reached its destination the passengers disembarked and went on their way.

Seven other Bhikkhus coming to see the Buddha during the

evening arrived at a certain temple and asked for shelter during the night. The resident Bhikkhus thereupon pointed out a cave wherein there were seven beds, and the visitors went in there for the night. When they were fast asleep a stone about the size of a house sufficient for one man, rolled to the entrance of the cave and blocked the door. The resident Bhikkhus observing the occurrence, became very sorry, and having gathered all the villagers together, tried to move the stone, with the assistance of those in the cave. Continually for seven days they tried to move it but failed ; and the seven Bhikkhus inside the cave had nothing to eat or drink, and in the meantime they suffered great privations. After the expiration of seven days the stone rolled off of its own accord. The suffering Bhikkhus now came out of the cave, and thought that none but Buddha could tell them the cause of their having suffered in this manner. They thought that they would enquire from Him the cause of this, and so went on to see Him.

All the three companies of Bhikkhus met on their way, and together went to see the Lord, and having paid obeisance to Him they sat down at a respectful distance. One of each company now related in order what had been witnessed by them, and questioned the Lord as to the cause of such suffering, and the Lord replied to them in order :

Bhikkhus, that crow underwent much suffering as a result of his action in a previous incarnation. In times gone by there lived at Benares a shepherd who tried to tame a bull, but was unable to do so. That bull used to go a distance and lie down ; when forced to get up, it would go for a short distance further and then again lie down. All his attempts to tame the animal were of no avail, and being greatly annoyed he beat it until its bones were broken and it lay like a heap of straw. He then wrapped a layer of straw round the bull's body and set fire to it, by which the bull was burnt to death. Bhikkhus, as a result of this action, the shepherd was first born in the Avichi hell, and after enduring great suffering there, was reborn as a crow seven times, suffering death by fire in each existence.

Now the Captain's wife also endured suffering as a result of her actions in a previous existence. In times gone by this woman was the wife of a householder in Benares. She used then to pound

paddy, bring water and cut firewood. When she was engaged in doing these works her dog used always to be looking eagerly at her. When she took her husband's meals into the field or went to the jungle for firewood, or to gather herbs, the dog used to accompany her. Having noticed this the boys used to say: "Behold here goes a she hunter with a dog, to-day she will have meat for her meals and have a good dish. So saying the boys used to mock at her, and unable to stand it, she tried to drive away the dog, beating it with sticks and stones. The dog ran away from her for a while and again followed her. It had been her husband in three incarnations prior to this, on account of which nothing would prevent its attachment to her. In these times of re-birth it is hard to find one who has not become a husband or wife to another. Owing to this the dog could not remain separated from her. One morning she took a cord with her, covering it under her waist cloth when setting out to carry gruel to the field for her husband. Having given the gruel to her husband she went to a pool of water taking the empty pot. On her arrival there she filled the pot with sand, looked around and called the dog, which being greatly pleased ran to her, wagging its tail. She then seized the dog, and having tied one end of the cord to the pot she attached it to his neck, and threw the pot and dog into the pool, thus drowning him. On account of this demeritorious deed she was born in hell several times, and when re-born as a human being was drowned a hundred times with pots of sand hung round her neck.

Bhikkhus, you seven have undergone much suffering as a result of your action in a previous existence. A long time ago in Benares there were seven shepherd boys, who fed cattle in a certain meadow for seven days. One day on their return, seeing an iguana they gave chase and it ran away into a cleft. There were seven holes in this cleft, and finding it difficult to seize the iguana that day they blocked these seven apertures intending to seize the animal on the following day. They then went on their way and on the following day as they drove the cattle they entirely forgot about the iguana. Seven days after, when they were passing by the cleft, they thought of what they had done, so ran thither, and removed the branches and leaves with which they had blocked the holes. The iguana having starved for seven days, and being reduced to a skeleton

was barely able to crawl out. Seeing this they were greatly moved and tapping it on the back let it go away. As the shepherd boys did not kill the iguana they did not undergo sufferings in hell, but throughout fourteen incarnations these seven boys had to starve for seven days in each. Bhikkhus, you were the shepherd boys who starved the iguana on that occasion.

At the termination of this discourse one amongst the Bhikkus asked Buddha : "Oh Lord, could one escape the results of a sinful action by being either in the sky, in the centre of the ocean, or in a cave?"

The Lord then said : "There is no place in the sky, centre of the ocean, or in a cave, where one can escape the result of any bad action in one life.

[Dhammapada Aththa Kathâ.]

STEALING.

2. STORY OF THE WOMAN PUNISHED FOR THEFT.

During the time of Kâsyapa Buddha, there lived a woman in Benares who supported herself by the proceeds derived from the sale of toddy and oil. One day noticing a band of men fast asleep through intoxication, she stole their clothes, and again seeing a Bhikkhu, who had attained Arahathship, going on the round for alms, she invited him to her house and served him with the mid-day meal. He preached a sermon to her and went his way. After a lapse of time she died, and was born in a beautiful island in the mid-ocean. Though beautiful in complexion, yet as a result of having stolen clothes belonging to others in a previous incarnation, she was not provided with clothes to cover her nakedness. She died and was born again and again in that same island several times. During the time of Gotama Buddha five hundred merchants of Savaththi embarked for Swarnabhumi (Burma) carrying with them merchandise for sale there, so that they might bring back gold for sale in their own country. The vessel encountering a storm was carried by a current to the island where this solitary woman resided.

On the arrival of the merchants at her golden abode, she spoke to them, remaining in a place unseen by them. The chief among the merchants invited her to come out from concealment and speak

to them. Thereupon she said, "Friend, I am ashamed to come out, for I have no clothes to cover my nakedness," upon which the chief merchant offered her a robe. But she said, "I cannot receive anything in that fashion. If there be amongst you any one who observes the precepts and places confidence in the Buddha, His Law, and His Order, give the robe unto such a one and let him make me to partake of the merits accruing therefrom." Accordingly a set of clothes was given to an Upasaka (devotee) who was amongst them and she was made to partake of the merits accruing from such offering, by pouring out water from a vessel.

Immediately there sprang up an abundance of celestial clothes of various forms, so the woman thus received clothes after a myriad of years.

As the result of her having stolen clothes in a previous incarnation she had to pass a myriad of years without clothes. Therefore let wise men reflect upon the evil consequences resulting from taking anything that belongs to another, and abstain from committing this vice.

[Kuddaka Nikâya Aththa Kathâ.]

LUSTING.

3. STORY OF THE KING OF KÔSALA.

[This discourse was delivered by the Lord Buddha when residing at Jetawanarâma, concerning the King of Kôsala and one of his subjects].

Once upon a time on a day of national rejoicing, the King of Kôsala went about the town, riding on a beautifully caparisoned elephant, and large crowds thronged to have a glimpse of him. As he was passing along one of the streets, the wife of a certain townsman climbed the upper story, opened the window and peeped out to look at the procession. The King noticed this woman, whose appearance greatly attracted and captivated him, and he wished to have her. He hurried through the street and returned to the palace. Having summoned a faithful minister, he enquired if he had noticed a certain house and the woman who resided therein, and the minister answered in the affirmative. Thereupon the King ordered him to ascertain if the woman was married or not. After enquiry the minister informed the King that she was married and lived with

her husband. The King then ordered the minister to summon her husband, who came to the palace in obedience to the order. This man now thought that some danger was impending on him owing to his wife. When the man had paid the usual respects, the King said to him, "Henceforward you shall serve under me ;" but the man respectfully declined to do so, promising to pay any tax imposed upon him in lieu of personal service ; yet the King persisted in his order being carried out, and commanded him to do some work. The man now thought within himself, "This must be a plan devised by the King to entrap me and take my wife," and being greatly terrified, he did whatsoever he was ordered. The King failing to find any loop-hole in the man's work now ordered him to go up the river in the morning, a distance of one hundred yôjanas, and bring a bundle of lotus flowers and a ball of clay to be had in the Nâga Lôka, before his bath in the evening ; failure to do which would result in his being executed. The man doubting his ability to carry out this order and being greatly frightened, went home, took some boiled rice in a basket and started on the journey. After walking a distance of a yôjana, he rested for a while, and setting aside a portion of the rice began to eat. Seeing a poor and humble wayfarer he offered him the portion set aside. Both having partaken of the rice, a handful of it was thrown into the river. He thrice invoked and desired the Devas haunting the place to partake of the merit accruing from the food given to the wayfarer and the fish in the river, and solicited their help to accomplish the object of his mission.

A Deva now appeared in the form of an old man and granted the man's request. Now the King thought to himself that if the man were successful in doing what was ordered, his object would be thwarted. So he locked the palace gate and kept the key himself.

Bringing the flowers and clay the man arrived at the palace gate before the bathing time of the King, and desired the gate-keeper to open the gate ; but the latter cried aloud and said what had happened. Being greatly alarmed that his life would not be spared, the man threw the flowers and the clay through the openings in the gate and began to exclaim, calling upon the residents of the town to bear witness to the fact of his having executed the royal order. Being now desirous to enlist the sympathy of the Bhikkhus, he went into a Vihara close by.

After retiring for the night, the King, thinking of the woman with lustful motives, decided to have the man killed the following morning and get her brought to the palace. Now about midnight the King heard four dreadful cries uttered by four beings who were undergoing terrible sufferings in the Lohakumbi hell for a myriad of years, and began to tremble with fear. He now thought, "Oh what do these cries portend; is any danger coming upon me, my Queen, or my kingdom?" Having passed a sleepless night through fear, the King, early in the morning, summoned the chief Brahman counsellor and explained to him what had happened, and requested him to interpret these occurrences. The Brahman, though he did not actually know what these signified, yet said that they portended the loss of the King's life. The King now became more alarmed and enquired if by any means such danger could be averted. "Do not be alarmed, Oh King, I know the three Vedas, a sacrifice will avert the evil." "What do you need for so doing?" asked the King. The Brahman replied, "One hundred of each of the following, namely: elephants, horses, oxen, cows, goats, sheep, fowls, pigs, boys, and girls." The King now thought that he would secure his life, and ordered that all these be instantly provided. They were all gathered, and instead of one hundred, five hundred of each kind were brought. The parents, relatives, friends, in fact all the townsmen now began to weep and lament over this intended sacrifice of so great a number of human beings. Queen Mallika then went to the King and enquired what made him look so downcast. The King thereupon said: "You would even not know if a serpent were to pass through my ear," and related what had happened and how the Brahman counsellor had advised him to make the sacrifices in order to secure his life. Thereupon the Queen said: "What, O King, are you who reign over two kingdoms, so ignorant a person as to repose any confidence on that Brahman's advice? When have you heard that one's life is saved as a result of sacrificing the lives of so many persons and animals. There lives the Buddha, the Omniscient One, in a Vihara hard by. Go to Him and abide by any advice that He may give you." The King consented to do this and went to Buddha along with Queen Mallika. After paying their obeisance to Him, they remained silent. Upon being questioned, the Queen explained the object of their mission. The Lord then said: "Mahâ

Rajah, do not be alarmed, there is no danger impending on you," and He related how those four had been subjected to suffering in hell.

Once upon a time there lived in Benares four wealthy men. They conversed amongst themselves as to what they should do with their wealth. The first of them said that alms should be given to Bhikkhus to acquire merit ; the second said, drink liquor and eat good flesh to improve the constitution ; the third said, eat different kinds of flesh with boiled Ell (a superior quality) rice. To all these they did not agree. Then the fourth said. " What affords greater happiness than illicit sexual intercourse ? " To this the rest agreed, and all began to spend large sums of money and enjoy illicit sexual intercourse. Subsequently they underwent great suffering in this world and after death all the four were born in several hells, and at last in the Lohakumbi hell, in which they had uttered the cries.

The Mahâ Rajah now became terrified at the evil consequences resulting from unlawful sexual intercourse, and decided never to indulge in it, nor think of doing so, and had the poor man, who was then in the Vihara, released from personal service.

[Dhammapada Aththa Kathâ.]

D. J. SUBASINHA (*Translator*).

[*To be continued.*]

From lust springs sorrow ; from lust springs fear. Whose is wholly free from lust knows neither sorrow nor fear.

" Dhammapada."

Whoso conquers desire that is difficult to subdue, sorrow slips from him like water off a lotus leaf.

" Dhammapada."

A noble truth I would discover ; an aim unlike the common aims of men. I would bring to an end the pain that springs from existence.

" Fo sho hing tsan ching."

No living, sentient creature that yields to desire can escape pain. Those who thoroughly understand this, rouse themselves to abhorrence of desire.

" Fo sho hing tsan ching."

COLONEL OLCOTT'S SERVICES TO ZOROASTRIANISM.

THIRTY years ago the state of Zoroastrianism was anything but satisfactory. On one side, superstition, bigotry and dogmatism were cankering its heart from within, while on the other, Materialism was wreaking vengeance from without. Goats' heads and fat were sacrificed and offered to the sacred fire in the name of religion ; the praise and adoration of the Yazatas were dispensed with, as they were, according to certain authorities who formed themselves as a reforming party, fibs invented by the mobeds in dark ages to impose upon the laity, not knowing that at about the same time Prof. Huxley, the Agnostic, considered the existence of these Yazatas—whom he called Higher Intelligences—essential in the economy of Nature ; and the sacred fire of the Atashbehrām was on the verge of being extinguished, as one of the reformers announced that it is folly to worship the fire as we are Monotheists. Great mischief was done in the name of Monotheism, which only supported Materialism at the time, in absence of the true knowledge of the science of the Universal Soul. The priests were helpless to defend the charge assigned to their custody, owing to their limited knowledge, and the religiously inclined Parsis were threatened to be dethroned.

There came then the advent of the Theosophical Society. Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott landed in Bombay, India, on the 16th Feb. 1879, and began their work to revive and vivify the Aryan and other great religions of the world, all of which were more or less in the same sorry plight at the time.

The ever-memorable lecture on "The Spirit of Zoroastrianism," delivered on the 14th February 1882, by Colonel Olcott, which kindled the fire of religious revival once more in the heart of the Parsi community, quite naturally attracted our attention to the Theosophical Society ; but as there were various considerations to be looked after, then, the movement was watched rather passively or indifferently. I was then taking a prominent part in a comic paper, and, I am pained to say, I caricatured many a Theosophical truth at the time. During the interlude, however, I came across several articles in *The Theosophist*, which I found so very convincing and explicit on

subjects which were then under controversy, that I was naturally drawn towards Theosophy.

When I joined the Theosophical Society in 1887 I had not the honour personally to know either the great soul H.P.B., or her co-worker, Colonel Olcott. I knew H.P.B. through her profound wisdom only, as manifest in various articles published in their journal at that time. Subsequently, after joining the Society, I put certain questions to Colonel Olcott, on Zoroastrianism, with the hope that I might learn from him some truth relating to my religion; but he replied, to my surprise, that he did not know the philosophy of Zoroastrianism, and that I must study the religion myself, and that if I did not understand anything I must try and *try* and TRY to understand it, till I succeeded. Some of us were under the impression that the Founders of the T. S. claimed to give us better interpretation and explanation, and the above answer was so much disappointing and discouraging that any impatient member would surely have resigned his membership. Had I done so, I would have missed the golden opportunity to acquire the eternal benefit that I have had the good fortune to obtain and would have remained an animal-man till the end of my life. But I obeyed; and began to prosecute the study of my own religion, which subsequently led me quite naturally towards the Vedânta—a philosophy that is as essential to Zoroastrianism as is water to a fish—as there were then very few books written by prominent members of the Theosophical Society. Subsequently the profound exposition of H.P.B. shed immense light on the allegoric, mystic and occult teachings of Zoroastrianism, which would otherwise have remained a dead-letter—as they still are to the uninitiated. The interpretation and explanations given by H.P.B. appealed to my reason, and I found them true. Whether they are true or false, posterity will say.

The well-known letter addressed in 1895 by Colonel Olcott to our veteran colleague and co-worker Mr. K. R. Kama, is still fresh in our memory, in which the enthusiasm shown by the late Colonel in urging once more the Parsî leaders to raise a fund for the propagation of Zoroastrianism is more than praiseworthy. I would advise all new Parsî members to read it, and those who have already done so I would recommend to re-read it, as the letter reads anew as long as the advice therein imparted is not carried out by the Parsîs.

When I published "Zoroastrianism in the Light of Theosophy," Colonel Olcott was good enough not only to write a long preface for the book, but he furnished me with the valuable correspondence he had had with the European Savants regarding an Archæological Expedition for Zoroastrian research—a subject cherished by him as no Zoroastrian would ever have done. Though he was an American by birth and a Buddhist by religion, the fire of Zoroastrianism was ever burning within his bosom and he was ever ready to receive any Parsî member with that degree of warmth and love which rarely have manifested in a Zoroastrian heart.

He can rightly be called the pioneer of New Zoroastrianism. It was he with his co-worker H. P. B. who turned the first sod of Theosophical-Zoroastrianism and thenceforward changed the phase of this ancient system which was then being devitalized, on the one side by Materialism which was rampant in the world, and on the other by superstition, dogmatism and bigotry. He gave it a new impulse, and vitalized it just as he vitalized, magnetized and cured so many invalids. The Parsî community is highly indebted to him for his persistent efforts to encourage them to study their own religion in the light of Theosophy; and his continued persuasion for an exploring expedition to Persia—though the same unfortunately remains unfulfilled up to this day—will ever be a monument to his zeal for Zoroastrianism, though it will remain a black spot in the Parsî history.

Though by birth and religious belief he may be an alien, he was at heart a true Zoroastrian. When I went to Adyar to see him on his last sick-bed, I interviewed him—with a Parsî lady and other friends. Seeing them in his presence, probably for the last time, the Zoroastrian fire again awoke in him; and although he had to make much effort, he spoke for some time on the relation he bore to Zoroastrianism, and the feeling with which he spoke about one of his past incarnations as a Parsî, was pathetic. We parted with feelings which will ever remain inscribed on our hearts. His love for the Parsîs was unique; his love for Zoroastrianism was as strong as ever. In his passing away to the other shore, Zoroastrianism has lost one of its most noble, most loving, most devoted friends.

I cannot close without giving expression to the lasting gratitude I hold for him, and pray that he may ever rest in PEACE.

N. F. BILIMORIA.

THEOSOPHY IN MANY LANDS.

HEAD-QUARTERS, ADYAR.

Mrs. Besant has placed a commission for a statue of Colonel Olcott in the hands of Mr. Govinda Pillai, who executed the admirable statue of H.P.B. which is in the large Hall. The pedestal of this statue will be enlarged, so that the President-Founder may stand beside his colleague, and the twain, the Founders on earth of the T.S., will ever be there together, as they will ever be joined in our grateful and loving memory. The model has been approved.

Any friends who wish to share in the raising of this statue can send their contributions to the Treasurer of the T.S., Adyar, Madras.

On February 16th and 17th a Conference of E. S. groups was held at Adyar, and was largely attended.

There is a gathering every evening at Head-quarters, open to all members, at which, for about an hour, Mrs. Besant explains any Theosophical teachings which may be brought up for discussion. After this, the meeting breaks up into twos and threes for social talk.

As the Western Library has been removed to the main Library, the large room has now been arranged as a Reading-Room, and the daily papers, and all the Theosophical magazines, are placed there for the use of members. It is hoped that this room will be largely used, and members have the right to bring a friend with them at any time; for these friends, tickets must be obtained. The evening conversations are held in this room.

It has hitherto been the custom that any travelling Theosophist might use the Head-quarters on the payment of the actual cost of food, leaving nothing for fuel, servants, lights, use of linen, etc. Many have felt very uncomfortable at thus living on the subscriptions sent in to Head-quarters, and some have tried to make it good by gifts, on leaving. In future a regular daily charge will be made, to cover all expenses, of Rs. 2 to vegetarians, and Rs. 3 to non-vegetarians,

Theosophists who are engaged in definite Theosophical work here on subsistence allowance or gratuitously, and members who come here on official business, will only pay, as heretofore, the cost of food.

A Superintendent has been appointed who will have complete authority over the whole household arrangements, and will be responsible for their orderly and economical management. The President has been fortunate enough to secure the services of a very old member of the T.S., a staunch friend of H.P.B., and one who, on three occasions, was privileged to see the blessed Masters with his physical eyes. His wife, also, was much loved by H.P.B. Mr. Subbiah Chetty, the gentleman in question, gives his services gratuitously to the Society.

INDIAN SECTION.

The work at the Indian Head-quarters goes on steadily. The new building for the use of members who live in European style is now occupied, one-half of it having been completed. If this building is utilised as fully as that for the use of members who live in Indian style, it will certainly justify its erection. The General Secretary has built it chiefly out of the compounded subscriptions of the members, and the rent paid by those who use the rooms yields the interest on the subscriptions thus invested.

ITALIAN SECTION.

An Italian correspondent writes :

“ All is going on promisingly here. We have started a *Bollettino della Sezione*, or monthly periodical for our Section, edited by Prof. Penzig, the General Secretary. The Rome Lodge has started a small Review, called *Ultra*, edited by Signor Calvari. And, generally, over Italy there is a regular crop of occult, philosophical, religious, sociological, and spiritual magazines, reviews, etc., showing a wave of intellectual and perhaps of spiritual impulse.” We cordially wish success to our two new colleagues in the press.

AMERICAN SECTION.

January 1907.

The past month has been one of increasing activity among our Branches. The uneasiness previously felt is gradually passing away and there is a steadily growing conviction on the part of the principal workers, that the mission of the Society is certain to be fulfilled and

that the organization will safely weather all the storms that may come. This is of course strengthened by the splendid attitude of the President-Founder and our other officials, which every right-thinking member endorses.

It is interesting to note that the moral regeneration now going on within our movement continues to be reflected in the political and commercial life in this country, and the whole tendency is toward sound ethics.

Magazines and other periodicals continue to give some space to stories dealing with super-physical phenomena, but they are naturally giving more attention to the vital moral questions now before the community.

H. H.

REVIEWS.

THE COMMENTARIES OF HIEROCLES ON THE "GOLDEN VERSES OF PYTHAGORAS."*

Nothing need be said in praise of the 'Golden Verses of Pythagoras'—they speak for themselves; and perhaps little more need be said in this brief notice than to quote, from the book under review, a page of the commentaries. Verses 11 and 12 read thus: "*Never commit any shameful actions, neither with others, nor in private with thyself. And, above all things, respect thyself.*"

In commenting on this last—verse 12—Hierocles says (see p. 33):

"*Above all, respect thyself, for* if thou gettest a habit of respecting thyself thou wilt always have at hand a faithful guardian whom thou wilt respect, who will never depart far from thee, but always keep thee in sight. For it has often happened that many, after their friends and domestics had left them, have taken the liberty to act such things as they would have been ashamed to have done in their presence."

"Was there then no witness of it? I speak not of God, for God is far from the thoughts of the wicked. But had they not their souls, that is to say themselves, for witnesses? Had they not the testimony of their own consciences? Doubtless they had, but, being subjected to their passions, and enslaved by them, they knew not that such

* The Theosophical Publishing Society, London. Price 5s. 1-14.

witnesses were present. And all who are in this condition contemn their own reason, and treat it worse than the vilest slave."

"Establish thyself, then, for thy own guard and thy own inspector, and keeping the eyes of thy understanding always fixed on this faithful guardian, begin to have an abhorrence of vice."

"The respect thou shalt have for thyself will of necessity create in thee an abhorrence of all vice, and incline thee to shun and avoid whatever is shameful and unworthy to be committed by a Reasonable Being. He who thinks ill actions unworthy of him, insensibly familiarizes himself with virtue."

The tone of the work will be apparent from the foregoing extracts. The book is well brought out (as are all books issuing from the T.P.S. of London) and contains 130 pp. 8vo.

W. A. E.

SONGS FOR LOTUS CIRCLES.

As we glance over the pages of **THE LOTUS SONG BOOK**,* sweet voices from early days of The Lotus Circle, in Avenue Road, and Albemarle Street, call to us across land and ocean, and they echo in our ears. With these voices that we knew and loved of old, mingle some, new to us, from other lands, where bands of happy children are gathered to hear the olden stories that are yet ever fresh, in their effect on the lives of those who heed them. Brave words to ringing music, sound from the pages of this book, and gentle words, wedded to soft melodies, whisper to us therein of "Love Divine, through all things flowing." The story that "comes from long ago," is re-told there, and there, too, we hear of the Golden City, "mentioned in the legends old," of which, "all our lives are building stones." The wee, tiny ones love to sing about "When the children go to sleep." We miss "The Lords of Flame," and hope the song will appear in the next edition. We especially welcome the Foreword, as supplying a much felt want amongst those Theosophists who conduct Lotus Circles and gatherings of Links of the Golden Chain. An outline programme of a meeting for children is given, but it is insisted that each teacher should have his own method, and only hints can be given. If a teacher have very real love for children he will find out how best to teach them. We recommend all who are drawn to help young folks, to carefully read over this Preface, and even our non-English speaking, and our East-

* 8, Inverness Place, Queen's Road, W, and The Theosophical Book Concern, 26, Van Buren Street, Chicago. Price 10 Annas.

ern members may gather hints therefrom ; though naturally they will each adopt and use the songs and tunes and stories of their own motherland. "The Lotus Song Book" can be obtained from any Theosophical Publishing Society or bookseller.

A. J. W.

We have received with thanks, two new tracts in Tamil, one on "Love" or devotion, and the other on "Toleration," from the President of the Madura Theosophical Society. They are numbers 16 and 17 of the series of Tamil tracts that have been published mostly for free distribution, for the last three years, by this Branch T.S. It has also published four English tracts for free distribution. This sort of work to popularise Theosophical truths amongst people is of high value. We hope this branch may be enabled to issue more tracts and that the Theosophists and sympathisers will help the branch in its labour of love.

We beg to acknowledge, with many thanks, the receipt from Messrs. Thompson & Co., of numerous large and very serviceable diaries, blotting pads, memorandum tablets and calendars—all of excellent quality ; and from Messrs. Hoe & Co., of a useful pocket diary.

MAGAZINES.

The Theosophical Review for February, opens with a remarkably clear presentation of the principles of "The Universal Religion," by Annie Besant. It is evident that such a religion must include the essential points in each separate religion,—which must, each and all, have emanated from the one source of all truth. The article should be widely read. "Bahaim, or a Universal Religion" [No. II.], contains copious extracts from the teachings of "Bahaim." We quote a few sentences :

"If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness. If it be received and be effective the object is attained, and if not, leave it to them, and with regard to them, deal not harshly but pray."

"The language of kindness is the lodestone of hearts and the food of the soul . . ."

"Strife and contest were and are seemly in the beasts of prey of the earth, but laudable actions are seemly in man."

The writer of the article (Mr. Sydney Sprague), in commenting

on these extracts, says : " It will thus be seen that the message of Bahaim is one of peace to the world, of good-will to men, and that the Bahais consider this manifestation! as but another outpouring of Divine Truth upon the earth ; that they are lovers of the light, from whatever horizon it may appear, considering the different prophets and divine teachers of the past as lamps through which this light shone forth and by which the world has been enlightened." The further comments of the contributor are quite illuminative, but our space is limited. Dr. Montagu Lomax next gives a further expression of his views, in " Agnostic Theosophy, II." This is followed by Mr. Orage's, " In Defence of Agnosticism." Mr. Mead's praiseworthy contribution in praise of Theosophy is entitled, " A Measure of What Theosophy Means to Me." " The Study of Animals," by R. Maguire, calls attention to the growing sympathy towards the animal kingdom, which is lately being manifested by naturalists and in the literary world. There is a refreshing originality (and much besides), in Dr. Wells' article on " The Communion of Saints," which is characteristic of the writer. " The Days of the Week : Their Religious significance, by E. H. C. Pagan, M.A., is an interesting paper. Following this are poems, correspondence, ' flotsam and jetsam,' etc.

The New Zealand Theosophical Magazine for January opens with an article by Miss A. E. Davidson, entitled " Peace on Earth, Good-Will to Men," the angelic song of the Annunciation, which is followed by a paper on " The Bible and Christian Dogmatics," by W. A. Mayers. The ' Stranger's Page ' deals with proofs of Theosophical Doctrines, and there are various matters of lesser import, both original and selected, together with the ' Children's column,' which is admirably adapted to entertain and instruct the little ones.

Theosophy in Australasia, January. The chief articles that we note are, " Happiness and Propaganda," by Edgar Williams ; " The Self and Selfishness " (unsigned) ; " About a Garden," by F.A.F. ; " Indirect consequences," by Ernest Hawthorne ; and " Our Attitude towards Orthodoxy," by Peto. Branch reports indicate a condition of healthy activity.

Theosophy in India begins, with the January number, Vol. IV. of the new series. Notes of a lecture by Mrs. Besant on " The Significance of Psychical Experiments " are concluded. A selection of " Helpful Thoughts for each Week," is commenced in this number. " A Short Sketch of the Life of H. P. Blavatsky," is given by W. L. Chiplonka. Dinshah Pestanji Ghadiali, in making a plea for

"Universal Brotherhood," presents arguments to show that the spread of the new universal language—Esperanto will tend in a great degree to hasten this much desired condition of Brotherhood among the nations of the earth. "The trials of Sukra," by M. Venkata Rao, and "A Critical Examination of the Daṣopanishats and the Śvetasvatara," by S. H. Mehta, are both continued.

Theosophy and New Thought, for February, publishes the President-Founder's recent letter to "The Theosophical Society, its Officers and Members," and also his article entitled, "A Conversation with the Mahatmas," which relates chiefly to the appointment of his successor. The article giving the chief events in the life of H. P. Blavatsky is continued. Other articles (unsigned) are, "Minds in Motion," "Where dwells Liberty?" and "The Great Awakening." A brief report of the 31st Annual Convention of the T.S. is given by Mr. Vimadalal of Bombay.

The Central Hindu College Magazine, contains—after the interesting matter found 'In the Crow's Nest—' a very useful and practical lecture which was delivered by Mrs. Besant to the boarders of the Central Hindu College, Benares. Following this we find, "Family Annals of the Râjas of Manda and Daiya," by Keshab Chandra; notes on "Dadabhoj Nawarojy," by A Student; "Science Jottings," by Miss Willson; "Some Characteristics of Samskrit Poetry," by K. S. Ramasvami Sastriar; and "A Hindu Catechism," by Govinda Dâsa; the last two being continued articles.

Broad Views, for February, opens with an interesting paper by Mr. Sinnett, on "The Origin and Purpose of Stonehenge." Mr. Mallock's serial, "An Immortal Soul," is continued. The chief of the remaining articles are, "A very Curious Experience," by J. J.; "The Zancig Performance," by A. P. Sinnett; and "Theosophic Correspondence."

Theosophia for December has as its chief articles the following:

"Old Diary Leaves," by H. S. Olcott. "Remarks concerning the 'Pairs of opposites,'" by T. Lieftinck; "Magda," by M. Tiedsman de-Jonge; "For Peace we ask Thee Lord," by Dr. A. A. Wells; and "H. Borel's Chinese Art," by R. Lensselink.

Neue Metaphysische Rundschau (vol. XIII., Nos. 5 and 6). In the first article, Dr. Franz Hartmann calls attention to an almost forgotten mystic, Johann Pordaedsche, an English physician teaching a philosophy very similar to that of Jacob Boehme whose contemporary he was. Then follows the continuation of the 'Birds' Dialogues' and

that one of Guido v. List's 'Armanship of the Arians,' and the second half of the book is filled by an exceedingly interesting 'Review' on 'Superstition,' 'Excavations,' 'Problems of Culture,' 'Tibetan Medicine,' 'Phrenology,' 'Graphology,' 'Crimes against Religion in Penal Law,' 'Jesuitism,' 'Studies among the Cora Indians,' 'Sven Hedin and Annie Besant' (see in 'Cuttings and Comments,') etc., etc., and a 'Review of Books' containing a notice of a new book of the Austrian engineer, Ph. Neweast, who attacks the theory of gravitation, ascribes ebb and flow of tide to the sun, declares the moon to be an iron ball and the earth a stone meteor, etc.

Sophia (Madrid, January 1907). "The Perfect Man," by Annie Besant; 'Popular Myths of Spain: Blancaflor,' by Mario Roso de Luna; 'The Present of the Gods,' by Rafael Urbano; 'Love Dialogues,' by Leon Hebreo.

Theosophia (Amsterdam, January). 'Old Diary Leaves' by H.S.O.; 'Use and Object of Art,' by J. L. M. Lauweriks; 'Heirs of the Aeons,' by G. R. S. Mead; 'Is a Lie ever to be justified?' by Jo de Vos; 'A Dutch Periodical for Astrology,' by S. V. W.

Received with thanks:—*The Lotus Journal*, *The Vâhan*, *Theosophic Messenger*, *Modern Astrology*, *Mind*, *Phrenological Journal*, *Light*, *The Light of India*, *The Arya*, *The Indian Review*, *The Banuer of Light*, now changed into a monthly magazine, *The Arena*, *Revue Théosophique*, *Teosofisk Tidskrift*, *Bulletin Théosophique*, *Revista Teosófica*, *La Verdad*, *Brahmavidyâ-pracdraka* (Vol. 11, No. 11), *Theosophisch Maandblad*, *De Theosophische Beweging*, *Ultra* (Rome), *The Ceylon National Review*, *Gurukula Magazine*, *The Light of India*, *Christian College Magazine*, *Mysore Review*, *Siddhanta Dipika*, *The Dawn*, *The Brahmacharin* (November and December 1906), *The Indian Journal of Education*, *The Metaphysical Magazine*, *The Mahâbodhi and the United Buddhist World*, *The Grail*, *S'ri Krishna Sukthi*, *The Theist*, *The Hindu Spiritual Magazine*, *The Review of Reviews*, *The Punjab Theosophist*.



CUTTINGS AND COMMENTS.

Thoughts like the pollen of flowers, leave one brain and fasten to another."

Useful The Chicago *Sunday Herald* publishes several
dreams. accounts of dreams that proved to be of practical
 utility. Here are two of them :—

A story comes to us from Scotland of a dream being the means of saving the lives of two little children near Dumfries. They were daughters of a blacksmith and disappeared one evening at dusk. Search parties scoured the neighboring country during the night, but without success. One of the searchers went to bed early the next morning tired out with his long search, but, unable to sleep, he passed into an uneasy doze, when he dreamed that he saw the missing children in a hole at a certain part of the woods which he and others had passed in their search during the previous evening. Though skeptical of dreams, he got up and went to the place, and, lo and behold, he found the children fast asleep, though hidden by a dense pile of brushwood.

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Saved from Hanging by a Dream.

Another dream comes from St. Louis, in which a wife charged with the murder of her husband is saved and the real murderer discovered through a dream she had concerning the event. Her name was Mary Thornton and she had been in jail a month, when she requested one of the jailers to let her see the judge. This being done she told him that she dreamed that a man named George Ray murdered her husband. Full details of how such murder occurred was given by her to the astonished judge, who was so impressed by the woman's earnestness that he caused a search to be immediately made for Ray. The man was found and the judge, charging him with the murder, recited the details of the occurrence as the woman had given them. Ray was thunderstruck. It was as if some one watching him commit the crime had reported the matter in every detail. He confessed to everything and the woman was immediately released.

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Henry The St. Joseph *Press* gives the following very brief
Hotchner summary of a lecture given in that city in January last,
in Missouri. by Mr. Henry Hotchner, his subject being "What
 Knowledge is Most Valuable :"

"The most valuable knowledge," said Mr. Hotchner, "is that which enables us to live a thoroughly useful, happy and progressive life; which shows us how best to utilize our time, how we may avoid pain and suffering and disappointment, and obtain health and peace and contentment in the present as well as in the future. Such information must disclose the nature of existence, our place in the world, why we are here, what is our duty to the Creator and to our fellowmen, the nature of the life beyond death, the goal of human existence and the method of attaining that goal.

Common-Sense Philosophy.

"Theosophy—the common-sense philosophy which contains all that is true in both religion and science and far more—gives us those facts and provides that knowledge. It shows clearly the nature of existence by describing the formation of the solar system and the gradual evolution of life therein. It describes our place in the world, points out our relation to the kingdoms above us and to the kingdoms below us. It explains that we are here in order to co-operate in the scheme to help

others, and to develop strength, courage, wisdom and spirituality. It demonstrates that our duty to the Creator, inasmuch as we are made in His spiritual likeness, is to study His laws and to live a life of usefulness and of aspiration, and that our duty to man is to help him in every way possible. It informs us that the life after death is in entire analogy with life here, and that by our existence here we are storing up for ourselves there either pain or joy. It proves that we are to become perfect eventually, perfect in love, in wisdom and in power, so that we shall be greater forces in the helping of humanity. It explains that the method of reaching the goal is by reincarnation, by successive rebirth on earth in ever-improving physical bodies—never in animal bodies; that each life is determined by the thoughts, emotions, actions and words in previous lives, because justice rules the world. Thus each person decides for himself here and now what the nature of his future lives shall be. Theosophy shows that no troubles or sorrows can befall us unless we have brought them upon ourselves, and that the way to avoid them in the future and to insure a happy and a useful existence, is to aim for high ideals here and now, to eliminate our weakness and vices and to build in the virtues.

Gives Much Information.

"Theosophy gives us all this information and far more. It clears up difficulties in life, it makes the whole scheme appear to be what it really is—an orderly, joyous, and progressive plan intended for the benefit of everything in it. The person who studies theosophy knows how to live and why to live. He knows how best to utilize his time. He spends it in improving himself, in study, in fitting himself to help others, in kindness, in service to his fellowmen. He recognizes that the things for which most people strive are the least valuable, for they are ephemeral and unsatisfying. So he does not waste his days in that way. But he aims to live a useful, moral and unselfish life, to be better to-morrow than he is to-day, and, generally, to think, to do, and to say, the right thing in the right place at the right time."

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*A Hindu
Criticism on
Mr. Zancig's
Methods.*

Mr. Zancig writes some of his Indian experiences to the *Daily Mail*. After having once given a demonstration before a Rajah and his Court, one of the Indian gentlemen who had witnessed it called on Mr. Zancig and politely stated his views, which we quote :

The Courtly Hindu.

He sat down opposite to me, and in far better English than I shall ever be able to command, he began to criticise my work. It was, he said, very cleverly done, and yet he did not like the way in which we did it.

"You do not meditate enough," he said in his quiet, even tones; "you do not give yourself up to silent, concentrated contemplation sufficiently, and that is absolutely essential. You eat too much meat, which is distracting to the mental process, and most injurious to the higher functionings of the intellect. Nor do you fast enough, or use the air for clarifying of the mind and the body. Certainly you have power, admirable power, but, my dear friend you do not know how to use it. Forgive me, sahib, for speaking thus, but there are divers things which interfere seriously with the full exercise of this power."

My visitor was sitting before me cross-legged on a cushion, Oriental fashion: as I listened to him and gazed at him intently, I saw him rise into the air and float there without the least perceptible effort. There he remained suspended in the air, three or four feet from the floor, smiling quietly upon me.

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*Sanskrit
terms in Mod-
ern Science.*

The terms of science are usually derived from the Greek or the Latin. But the advent of that brilliant Hindu scientist, Professor Bose of the Presidency College, Calcutta, in the field of modern science, seems likely to be signalized by going back beyond Latin and Greek to the mother tongue of Greek and Latin and all the European tongues, Sanskrit, for the latest and most delicately shaded, learned

terms. Professor Jagadis Chunder Bose, M.A., D.Sc., etc., has just published a book of seven hundred pages treating on the movements of plants in response to stimulation, arriving at the astonishing conclusion that there is no physiological response given by the most highly organized animal tissue that is not also to be met with in the plant. Professor Bose assumes the right, and should have that claim allowed, in view of his contributions to European science, to suggest that European science, when it sets out to go back to an ancient language for its name had better go a little further still, logically back to the tongue of tongues, the root language, never uprooted from its original dwelling place. Thus Professor Bose has christened the instrument he has devised for recording the contractile response of the plant (just as the myograph records the response of the animal), the "kunchangraph," from the Sanskrit "kunchan," contraction; and the appliance by which the suctional response is measured, the "shosungraph," from the Sanskrit "shosun," "suction." And the reviewer in a scientific contemporary has the bad taste to remark that these venerable roots look "grotesque." What looks grotesque is purely a matter of convention. It is certainly grotesque for a presumably scientific writer to be caught thus looking a gift to science, of such immense interest and importance as Professor Bose's, in the mouth as it were.—*Boston Transcript*.



The Experience of dying. *The Hindu Spiritual Magazine* gives us the personal experience of Dr. Wiltse of the *St. Louis Medical and Surgical Journal*, who died apparently and was afterwards restored to life.

According to his own account Dr. Wiltse died of typhus fever—at least so nearly died that the church bell was tolled for his death. He lay pulseless and apparently lifeless for half an hour. Needles were thrust into his legs without producing any effect. While the doctor lay motionless, apparently dead, his soul, he tells us, was never more intensely alive:—

"I realised my condition, and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body."

How the Soul Escapes.

"By some power, apparently not my own, the Ego was rocked to and fro, literally as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished, I began slowly to retreat from the feet toward the head as a rubber cord shortens. I remember reaching the hips and saying to myself, 'Now there is no life below the hips.' I can recall no memory of passing through the abdomen and chest, but recollect when my whole self was collected into the head when I reflected thus: 'I am all in the head now, and I shall soon be free.' I passed around the brain as if I were hollow, compressing round membranes slightly on all sides toward the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jellyfish as regards colour and form."

The first Sensations of Freedom.

"As I emerged from the head I floated up and down and laterally, like a soap-bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked. With a painful sense of embarrassment I fled toward the partially open door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and, satisfied upon that point, I turned and faced the company." His experience almost exactly coincided with that

described by 'Julia' in 'After Death.' He saw the mourners round his corpse, and tried in vain to make them realise his presence. Like her, he marvelled that he felt so wonderfully well ; like her also he passed out of doors and travelled swiftly through the air. But unlike her, he did not pass into the other world.

How he came back.

Three prodigious rocks blocked his path. His hour had not yet come :—

He became unconscious again, and when he was lying in his bed he awoke to consciousness and soon recovered. He wrote out this narrative eight weeks after his strange experience, but he told the story to those at the bedside as soon as he revived. The doctor, who was at the bedside, said that the breath was absolutely extinct so far as could be observed, and every symptom marking the patient as dead was present.

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Remarkable precocity. The new York *Tribune* narrates a strange instance of precocious development which is shown by a lad named Norbert Wiener, who has just entered Tuft's College, Medford Mass., as a freshman. Wiener may be said to hold the record as the youngest collegian in the country. He is eleven years old, of No. 11, Bellevue street, Medford Hillside, and the son of Professor Leo Wiener, of Harvard, and he will be graduated, if all goes well, three years before the average youngster begins to think of entering college or, in fact, is through high school. He knew his alphabet when he was 18 months old, and began to read when three years old. When he was eight he was reading Darwin, Huxley, Ribot, and Haeckel, along with the works of other scientists and philosophers. His father is assistant professor of Slavonic languages at Harvard, and young Norbert is himself well versed in the languages taught by his sire at that institution. Although far advanced in his mental development young Wiener is in every other way a normal, healthy boy, fond of out-door sports, especially swimming and baseball. He has been brought up a strict vegetarian, like the rest of his family.

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Sven Hedin and Annie Besant. The *Neue Metaphysische Rundschau* (Berlin) publishes the following interesting note :

In letters to his relatives, Sven Hedin who is already walking towards Lhassa again, reports on a meeting with Annie Besant in Srinagar. He was living there incognito, in order to escape the abounding amiability of the Indians. 'Only one guest,' he writes, 'did meet me, one, but a lion—or rather a lioness—Annie Besant. She was once sitting near me, at the table of the Viceroy, but there she was so much engaged by a conversation with the landlord—and I still more by a dialogue with a lady,—that we did not exchange ten words. Now she came to see me here instead, and we had many an interesting conversation. She is an elderly lady with a penetrating look, a deep earnestness in her entire appearance and of splendid eloquence. The day before yesterday she gave a lecture, in the Mahârâja's garden, belonging to the most splendid and most suggesting I ever heard, a comparison between the fundamental truths of the great, dominating religions, and a fortunate attempt of reconciling them. It is singular to see the deep, undefined awe shown to her by the Hindus.'

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