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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXII.

(Year 1898.)

THREE days after my return, my friends Mr. and Mrs. Kirkpatrick and their son, coming from Australia and *en route* for London, paid me a visit for a few days.

The problem of the origin and religious heredity of the Pariahs of Southern India was so important, that I determined to bring the communities into relation with the High Priest Sumangala, so that in case they were proved to have been original Buddhists their communities might be brought into close connection and under surveillance of the Buddhists of Ceylon. Mr. Iyothee Doss, the native physician already mentioned in this narrative, and P. Krishnaswami, a teacher

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

in my first Pariah school were chosen by the Pariah communities to represent them at Colombo, and on the 1st of July I left Madras with these two for Colombo, *via* Tuticorin and reached our destination on the second day. I presented the delegates to the High Priest, who was delighted to see them and on the same evening brought them before a monster meeting, whose feelings were highly excited by the addresses of the delegates themselves, and of the High Priest, myself and Dharmapala. The remarks of the High Priest were very dignified and noble. He told the delegates to remember that, although they had been degraded to the lowest social level under the caste system of India, at the moment when they became Buddhists all these arbitrary social distinctions were stripped off their shoulders ; they became free men, entitled to their own self-respect and of whom it was expected by every Buddhist that they would do nothing to lower the dignity of their new condition. Then taking me as their sponsor he gave them the Pancha Sila with great impressiveness. The whole audience listened with the closest attention to the pronunciation of the words and when the fifth Precept was completed, they gave vent to their restrained enthusiasm in a great shout of "Sadhu ! Sadhu !" The Sinhalese are an emotional people, easily aroused by anything which touches upon their religion, so that, when they realized that these two black men were the chosen delegates of an outcaste Indian community numbering five millions of people, that it was claimed for them that they had been Buddhists at the time of the emperor Asoka, that they had been mercilessly persecuted and tortured to compel them to become converted, that, yielding to *force majeure*, the once independent community had been reduced to a state of degradation and slavery, and that, at this moment these delegates and their associate leaders of the Pariahs nourished the hope that with the help of the Sinhalese Buddhists they might recover their religion, build temples and establish monasteries for the support of the Bhikshus who might be sent over to take them under their spiritual charge, the outbreak of enthusiasm at this meeting need surprise nobody.

The next day I sent the delegates under good escort to Kelani Temple and spent the day in town, visiting Mrs. Higgins and Madame Canavarro, and going with Dharmapala to see his Raja Giri estate, where he had made a failure of an attempt to establish a Buddhist

college. Our young friend has a marked tendency to fly kites, the strings of which persist in getting broken; he lets them go and they are out of sight. Dharmapala could not see the absurdity of the proposal he made me after the scheme had hopelessly failed, *viz.*, that as I was growing old and had placed the Buddhists under enormous obligations, I should now retire from the management of the Theosophical Society, settle down at Raja Giri and pass my remaining days in dignified retirement. Stript of all covering of fine talk, the idea was simply that I should pull his chestnuts out of the fire—so illogically and impulsively does his mind work.

Before retiring that night I dictated to Mr. Jayatilaka a draft of a reply for the High Priest to make to the Pariah Petition, and the next day went over it with Sumangala, got his approval, had the printers set it up and the same evening read the proofs.

That same day Mr. Harry Banbery came down from Kandy to escort us to the Mountain Capital. On Wednesday (the 6th July) we went there, were received at the railway station by a number of friends, among them Mr. Kobbekaduwa, a Kandian noble, whose family had great influence at the time of the native sovereignty before the British occupation. I took the delegates to pay their respects to the Mahâ Nayakas, High Priests of the royal temples of Malwatte and Asgeriya, and the High Priest of the Ramanna Nikaya. In the evening there was a very big and demonstrative meeting to welcome the delegates, and speeches were delivered by Kobbekaduwa, Dr. Iyothee Doss, myself and others. There being no important priest present I gave the Pancha Sila to the assembly and the Pariah delegates had the opportunity for the first time of joining with their new co-religionists in this act of Buddhist worship.

On Thursday (the 7th July) we returned to Colombo and in the evening the Buddhist Theosophical Society entertained the delegates and myself at dinner at headquarters. I happened to drop in in the afternoon upon a meeting that was being held there and where it was very persistently urged by Dharmapala to eliminate the word "Theosophical" from the title of the Colombo branch and break its relations with our Society. The young advocate of secession made the protest that our Society was in reality hostile to Buddhism and that the connection between the two was doing harm to the religion. This was the beginning of an agitation that this ambitious young man has

been carrying on ever since with the real object of bringing himself into notoriety and weakening the influence of our Society in the Island. At the meeting in question he and his few sympathisers explained to me that they had no desire or intention of altering my personal relations with the Sinhalese people, but should expect me to go on as before as their leader. I exposed their sophistry and repudiated their proposal with scorn, showing them the base ingratitude that underlaid the plot, and telling them that, while they were perfectly at liberty to expunge the word "Theosophical" from the title of their branch, if they did it I should immediately break my relation with them and never answer another appeal for help, whether coming through their High Priest or any other channel: a people so devoid of the sense of gratitude were not worth my while to waste any more time over. Needless to say, nothing more was heard of the proposal at that time.

On the 8th of July our good-byes were said and we sailed for Tuticorin in the B. I. Steamer, "Kapurthala." The sea was rough, the delegates very sick and the next morning on our arrival they looked about as miserable as human beings could, yet rejoicing over the success of their mission. On the morning of the 10th I reached Adyar and found awaiting me a copy of my "Sorgho and Imphee" book on the sugar-canes of China and Africa, which I had written in 1857, which has passed through seven editions and of which I had not seen a copy for many years, until my friend, Mr. Gould, editor of *Notes and Queries*, had procured me one after inserting a paragraph in his excellent magazine.

The next few days were crowded for me in the way of foreign correspondence and the writing of editorial paragraphs and articles. On the 14th a letter came from Banbery reporting that the Kandian public were enthusiastic over our recent visit and that as one result he had got several new scholars for the Buddhist High School of which he was Principal.

A fund, known as the "Olcott Pension Fund," which had been started some time previously without my consent and which, though most kindly conceived, was in my case useless, lying idle in bank and earning a small interest. I thought the money would be much better employed by turning it into a fund for the upkeep of the Panchama School, so on the 16th of July I drafted a public notice

of its transfer to the credit of the "Olcott Free School" as invested capital for its support.

As it was decided that Miss Edger should make the tour of Southern India I left home for Coimbatore on the 19th and began the work. I was met at Podanur Junction by a committee and was put up in a large empty house that had been kindly loaned for the occasion. At 3-30 P.M. Miss Edger arrived from Ooty with our Parsî friend, Mr. Panday, of Bombay, and Mr. K. Narayanasawmy Iyer, Inspector of our branches in Southern India. In the evening she held a conversazione at the Coimbatore College Hall, received an address of welcome and was garlanded in the usual poetical Hindu fashion. In the evening she gave her first public lecture at the same place on the subject: "Will Theosophy help the world?" On the next day there was an E. S. T. meeting, another conversazione which lasted from 2 till 5 P.M. and in the evening a lecture on "God in Man and Nature." On the next morning before 10 A.M. there was another E. S. T. meeting and conversazione: at 2 P.M. I took her to see the old temple Peroo and examined the many monolithic pillars carved with huge figures of Indian gods and rearing hippogriffs, of which there are so many splendid examples at Madura and the other chief temples of Southern India. The three grand carved portals that we now have at Adyar are of the same pattern.

Miss Edger found, during that night, that travel in India is not without its disagreeable features, for the old house where we lodged was alive with a certain kind of vermin of a most persistent character which feasted on her fresh Australian body to her great dissatisfaction. However she had the moral courage to take things as they came and keep in view the great object of the tour without paying too much attention to these unpleasant details.

At 7-27 the next morning we left for Palghat, our westernmost objective point, where we were nicely received and put up in the very good Government Rest-House. Miss Edger held a conversazione in the afternoon and at 4-30 P.M. lectured to a packed house on "Theosophy in Theory and Practice."

Palghat is inclosed in a strip of the Western Coast of India, lying between the southern chain of the Ghâts and the ocean and is probably more tropical in its character than almost any part of India. The mountain chain fences in moisture-laden breezes of the ocean

with the result that a luxurious vegetation makes the country appear as though it were a strip of the sea-begirt Island of Ceylon. The inhabitants having no part in the feverish activity of the other portions of India, have kept to their ancient customs and beliefs with peculiar tenacity ; the folklore is very rich in tales of the interference of the invisible powers with men, practitioners of sorcery abound and some of the worst aspects of black magic, such, for instance, as lycanthropy—the changing of the sorcerer's astral body into the appearance of wolves and other wild animals—are said to be rife. If the reader will consult my translation of D'Assier's book "L'Humanite Posthume" he will find among the replies to the circular of enquiry which I issued to correspondents throughout India, what the inhabitants of this Western Coast have to say on these interesting subjects. It was this Western Coast that in remote historic and pre-historic centuries was visited by the adventurous merchants of Arabia, Egypt and Venice, who made themselves rich by the enormous traffic which they carried on. It was to Cochin, capital of the native state of the same name, that came Albuquerque, the Portuguese admiral, in the year 1503. Of course he built a fortress, and founded the first European colony, which comprised, equally of course, a lot of bigoted Roman Catholic priests who brought a train of disasters in their wake. The doom of the country as an independent kingdom was sealed, for—after the Portuguese—came, on the 6th January 1663, the Dutch, who proceeded forthwith to strengthen the fort, but consecrated the most of their force to the laying of the basis of an active trade in Indian commodities, which enriched the merchants of Amsterdam and Rotterdam and created in them a thirst for Eastern conquest, that is not even now, after the lapse of four centuries, assuaged (*e.g.*, the Dutch East Indian politics).

While we are at Palghat and are resting from our railway journey, I may say in parenthesis, that nowhere are the difficulties of my poor friends, the Pariahs, so merciless as in this strip of a physical paradise. The hatred of the caste people is so exaggerated that, if a Pariah is walking on a public road and sees a caste man approaching at a distance, he is obliged to give utterance to a peculiar cry of warning and before the caste man reaches him, must turn off into a field beside the road, turn his back and hold his hands over his mouth, so that by chance not even a whiff of his breath might be

wafted in the direction of the other. If a Pariah should ever read Bishop Heber's "Missionary Hymn," when he came to the lines :

" Though every prospect pleases
And only man is vile ;"

he might almost be excused for saying, "That means the West Coast." This however is one of the points which go to make up the picture on the reverse of the medal, and which a casual traveller like Miss Edger is not likely to have forced upon her attention, so we will return to our narrative.

Palghat presented to us a smiling appearance in its tropical aspect, and our pleasure was enhanced by the kind treatment given us by our local friends. I founded here one of those Bala Samajes or Hindu boys' societies which I made for the purpose of interesting the younger generation in their religion, while at the same time giving them a training in the administration of public affairs. My idea was that the boys should be taught the lesson of self help, and the plan I pursued was to propose at a public meeting, after a lecture on education, that the boys of the town should join together and manage their own affairs, looking to their elders only for encouragement and practical help such as the supply of books, the rent of a meeting place and advice as to the best course to pursue in emergencies. I found no difficulty in enlisting the sympathy of the juvenile public and of their parents and guardians, and I am happy to say that the seed thus sown has since borne a good harvest.

At 4 P.M. on the 25th (July) Miss Edger gave her final lecture, and at 7-30 P.M. we left by train for Salem. The night was passed in the train and in the morning we reached our destination and were most charmingly received. The branch with which we now came in contact was one of the most energetic and useful in the Indian Section. Its presiding officer, Mr. T. M. Ramchandra, B.A., Deputy Collector, was a man of exceptional ability and force of character. He took hold of the branch with the same energy which he gave to the direction of the affairs of his own bureau, with the result that a nest of capable workers was soon established and the influence of the group spread over a wide area of the country.

It is the custom of India, as my readers know, to present addresses to visitors along with those fragrant garlands of flowers that express the poetical temperament of the people. The Salem branch on this

occasion presented to Miss Edger a nicely-worded address, enclosed in a silver tube highly ornamented on the outside and having at the two extremities figures of Hindu gods.

Our people put up Miss Edger in a bungalow and myself in a tent close by. From 8 to 9 A.M. there was a conversation meeting at our Branch rooms, and at 6 P.M. at the Town Hall, a lecture by Miss Edger on "A bird's eye view of Theosophy," to a great crowd. Despite the intense heat I wrote many letters. On the next day, the 27th, we had the same routine, a morning conversation, a reception of visitors at fixed hours and an evening lecture, very much applauded by an audience as large as the capacity of the hall would allow. The routine of the following day was varied by the giving of lectures to Hindu boys by both of us and the forming of a "Boys' Society." At 10 P.M. we went to the station, escorted by our friends, dismissed them—not without difficulty, so anxious they seemed to enjoy our company to the last—settled ourselves down in the two waiting rooms for a bit of rest and at 3-30 the next morning took the train for our next station, Karur.

H. S. OLCOTT.

THE RELATION OF THEOSOPHY TO LIFE.

THERE is a chemical aspect to the relations between divine truth and human thought. The mass of human thought may be regarded as a compound (in which ignorance is, perhaps, the predominating ingredient), effervescing slowly with the forces of evolution. Into this the Great Chemist, as He watches its action, from time to time pours a few drops of truth, using a great teacher to stir it into the mass.

A new element being introduced, a new combination is formed, action is quickened, and evolution takes a fresh impulse. But the chemical affinity between truth and the plane upon which it is thus set to work is none too strong at best, and presently the truth, seizing as a base some salient point in the conditions which hold the solution, begins to crystallise, to draw apart from the mass and form combinations with itself. Thus it builds up a form which may be beautiful in itself, as crystals often are, but which is utterly useless to the mass it was meant to effect.

Let us drop our somewhat mixed metaphor, and lest we be misunderstood, follow out the same line in plainer words.

From time to time a great mind comes into the world, bringing or opening up a new store of truth. As this always happens when the world has assimilated its last mental food and is again hungry, the new supply is absorbed very speedily, mental and spiritual progress is stimulated and mankind makes a few giant strides.

When the thought is new to most of the world, and when it meets the great needs of the time, its teachers find inspiration in its acceptance by many of those to whom it is presented. But when new needs have arisen, its propagandists begin to find that the public to which they can appeal is composed only of those who are indifferent. How much easier, then, to turn back upon the material already made and play at work by fashioning and refashioning *that* !

The movement finding itself no longer in demand by the world, because it is no longer related to the world's needs, its activities become internal : the process of crystallization begins.

Do you recall my chemical illustration of a few moments ago ?

Do you see the difference ? From a living, active, outward-reaching force, doing the will of God in the world in which he placed it, it becomes a self-centred, indrawing, reactionary force, affecting nothing outside of itself, and only hardening that.

Suppose for instance, that the truth has taken outward expression in the form of a Church. When this stage is reached its ideal changes from giving to getting : the personal salvation of its members becomes a greater concern than the service of the world—its internal structure more important to it than the structure of the society in which it exists. It may carry on missionary activities, but instead of seeking to serve the needs of those to whom it goes, it seeks to force them to need the worn out dogmas which are all it has to offer ; and it counts with more glee the number of persons who are gathered into its fold than the grains of truth given out to a hungry world. It forgets that the purpose for which it was sent into the world was to help humanity to take the next step and the next. Having, perhaps, really helped it to take one step, instead of then helping it to take another after that, it tries to make its bewildered pupil take the same step over and over again, like a soldier marking time forever.

Having thus become useless, the day of its dissolution is fixed,

and thus it comes about that religions and philosophies rise and fall as incessantly as ocean waves : only because we are submerged by them, perhaps, do we fail to catch the rhythm of their surges as they break upon the shores of time.

The spirit of Truth incarnates and re-incarnates, ever and ever, in a countless succession of religious and philosophical systems, struggling awhile in each to express itself, and succeeding for the most part but very partially. But its struggles produce some effect in each of these, its bodies ; each in turn is expanded a little, rendered a little more plastic, made a little better instrument for the expression of the informing Truth. And these qualities are transmitted by each to its successor, exactly as physical qualities are transmitted from parent to offspring by the process known as heredity. For these successive forms in which Truth shows itself, though still more veiled than seen, may be very properly regarded as the physical bodies of an evolving entity—the whole process forming a close analogy with the reincarnation of the human ego.

And these forms seem to be subject to the laws which govern other forms in the physical world. They are born, weak in manifestation but strong in potentiality, out of the agonies of older forms ; they partake of or reproduce, in a general way, the characteristics of their parent forms ; they pass through a period of rapid growth, and by and by reach a stage of full stature, when the informing life uses them to do its work in the world ; presently they have been utilized to the limit of their usefulness, their muscles stiffen, their joints ossify—in short they grow old ; and the life, finding they no longer serve its purposes, breaks them and abandons them, and clothes itself anew in more pliant garments.

Perhaps it must be so. Perhaps the dream of Eternal Youth which men and systems have somewhat cherished since the world began is but the vainest of delusions for any form. And yet, if there *should* ever be a man who should know just *why* men die, and if in himself he steadily avoided that cause, *might* he not, just as a theoretical possibility if nothing more, keep his physical processes so balanced that he could go on and complete his evolution in one body ?

And if there should ever be a system of philosophy or religion

which should understand *why* the spirit of Truth had been obliged to abandon in turn each of its predecessors, and should strive intelligently to avoid that moral ossification, *might* it not keep itself so pure, so receptive, so plastic, that each additional manifestation of Truth should find it possible to work through the old form, which should thus grow with the unfolding of Truth itself, and continue its effective instrument forever ?

It may not be so. It may be that immortality is not even to be desired for any form. But certainly it is the duty of every form to be as good an instrument and to last as long as, in the nature of things, it may. And just as it is our duty so to care for our own physical bodies that nothing may unnecessarily dull the edge of their effectiveness, so it is our duty to see that the forms of any kind of intellectual or spiritual movements in which we are interested do not crystallize before their time, and thus prematurely become a clog upon rather than an assistance to the efforts of Truth to be expressed in the world of form.

Therefore it is of importance that we seek the causes of decay and the means of avoiding them.

I speak as a Theosophist to Theosophists and on behalf of the beloved Society to which we owe our most precious possession—our knowledge, so far as it goes, of the Truth. For it I would find the key to immortality, if there be any such key : and if there be none, then at least keep it in the way of the longest and fullest service.

Let us examine the situation to see whether we have any better ground for hoping for permanence than the followers of all the perished cults which line the path of man's progress. We look back along the line and see that truth after truth has been proclaimed by the succession of teachers, each so perfectly related to the needs of its time and place as to seem to those who received it, and often (so far as they made known) to those who taught as well, to be a whole and complete system of truth. Men whose minds were filled to overflowing have ever thought they had a portion to fill the cup of the world for evermore. But over and over again continuing evolution has brought new needs and conditions, and humanity has learned through pain and travail the ever-puzzling lesson that so long as truth is partial it will become false by the introduction of new relations.

What right have we Theosophists, who claim to rise above the limitations of these steps and stages of the past and to take a bird's eye view of the whole, what right have we to think that our system is not to be just a link in the chain of things which failed by being only partial successes? This question has been asked me by "outsiders" (if I may once use that very un-theosophical word) as a poser. The answer is simple, but it will not bear demonstration in the light of the opinions held by some of those who most enthusiastically bear the label of Theosophist.

It is this : that all these systems which have been outgrown and burst asunder have been circumscribed by a self-defined limit. Their teachers have proclaimed, or their followers have been permitted to think that they proclaimed, an ultimatum of truth, which could stand only on condition that it succeed in opposing an immovable body to the irresistible force of evolution. The results have been what were to be expected.

But Theosophy—and I wish I could write this thought indelibly upon the mind of every Theosophist—Theosophy is not a system, but an *attitude*—the attitude of receptivity to truth. There is, it is true, a philosophical, religious and scientific system which passes current under the name of Theosophy. But every Truth or supposed Truth which makes that system might be proven false by the introduction of new relations, and the true Theosophist would be a Theosophist still—not by maintaining a hypocritical allegiance to the dead form of the system, but by holding still to the attitude of accepting truth wherever found, and discarding error wherever found. Therefore we may somewhat indulge the hope, if its members do not forget the oft-repeated warnings of their teachers, that the Theosophical Society may avoid this one of the causes which have superannuated and killed so many of its predecessors.

But this is not all. And when we follow out other lines we shall find less encouragement at the end.

There are two sides to every movement—a taking-in side above, through which it receives from the divine sources its supply of the life forces of the universe ; and a pouring-out side below, through which those forces flow out for the helping of mankind. The movement which becomes closed above suicides by starvation. The movement which becomes closed below is killed for its uselessness.

The Masters of Wisdom will not pour into a vessel which does not act as a channel to convey their loving service to those who need it. We have just seen that there is some reason to hope that the Theosophical Society may be able to keep itself open above to the beneficent forces which are ever seeking means to reach and help struggling humanity. And when we consider the other side—which is of exactly equal importance—it seems to me there is more occasion to be concerned lest Theosophists forget to relate themselves and their philosophy to the needs of the time and place. System after system in the past has been shipwrecked upon this rock: the shores of time are strewn with their shattered hulks, and we may see yet other mariners bearing down upon it, full sail and the helm lashed fast. Shall the Theosophical Society be wiser? It will require more than an effortless desire to make it so.

There seems, almost, to be something in the very nature of Theosophical study, with its wonderful opening up of new and fascinating realms, which has a tendency, unless met by a calm common-sense, to draw its devotees out of relation with the work-a-day world of which they are a part, and to make them forget that if any truths are given them from above it is only that they may make use of them for the betterment of the world below. The plea of getting in order to give, of learning in order to teach, may be made to sound most plausible, but the *thought* must be of the giving rather than of the teaching. Who opens himself to give, by that same opening finds himself filled. But there is many a sincere, though mistaken student to whom it has never occurred that all the wonders of Theosophical science and philosophy were sent into the world for any other purpose than to afford him and his kind mental gratification.

Systems as we know them are not instituted for the benefit of the inhabitants of the higher planes. The best our puny, unresponsive brains can *conceive* of or *receive* is but child's play to them. Our religions and philosophies are instituted for the benefit of those who are prisoned in the house of clay and have still the problems of life on the physical plane to solve. And if the Theosophical Society will not get down to help in solving those problems, if it will not use what is given it for the purpose which those who gave intended, if it spend all its energies reaching up, it may lift itself quite off its foundation,

which is the need of mankind, and find itself shrivelling in space forgotten of God and despised of man.

What *is* the great need of the world at this time? What *is* the task which Theosophy must shoulder, or disappoint those who sent it into the world?

Look deep. No superficial judgment will answer here, for on this question hangs not merely the fate of our Society, but for a time and in a measure, the fate of the world. Survey the whole field of evolution in the light of the teaching which has been given us, and try to determine what great step now most demands the efforts of intelligent workers.

You will not be disappointed. There is an issue now ripening than which a greater has not been since first the impulse to bring forth stirred in the bosom of the unknowable—than which a greater shall not be until the whole ripened harvest be gathered into it again.

Look how the arc of evolution swings downward and upward. First the One Existence; then duality; then continued subdivision, differentiation, multiplication, complexity, combat, until the limit of separation is reached and the individualized soul stands as far from God as it ever can go, because it is as far from its fellows as it can ever go. This is the descent into matter, and during this stage individualism is the proper ideal of evolution, diversity is the will of the Logos.

But sometime the forces reach the lowest point, and the upward climb must be commenced. Now the ideal changes. From seeking difference we must turn to seeking unity. The individuals, enriched and enlarged by their experience of life, must find their way back over the way they have trod, to union with each other and with their source. If we are not mistaught, the separative forces of this planetary evolution are just now lapping the periphery of creation, about to turn back and become the unifying forces which alone can accomplish anything further.

Humanity may be said to be trembling in the balance between individual-ism which has been, and the social-ism, the realized unity which is to be.

Now toward this fact we as individuals, and we as a Society, have choice of three attitudes. We may cling to the old order and

oppose ourselves as so much inertia to the change ; we may add our several energies to the forces working for the new order ; or we may lazily seek the centre of gravity and trust that the forces of evolution will see that we go forward and not back. Ah, but responsibility is not to be so easily escaped ! For what are those "forces of evolution" on which we so serenely rely ? They are the Will of the Logos, expressed and acting through his creatures, including us ! And if we will not do our part, who will ?

Something more than a glittering generality was meant when the Founders of our Society made Brotherhood its one essential tenet. They meant to point us to the work we have to do in the world.

Now when men make the first turning toward the realization of unity, what is the first step ? To find something in common with each other, and then base part of their lives upon that common ground, instead of each ordering his life wholly with regard to his separate self. Finding that good, they go on discovering and developing more and more in common, and basing upon that more and more of the interests of their lives. Sometime each will live wholly for the all, and then unity will be realized indeed.

[*To be concluded.*]

S. EDGAR ALDERMAN.

THE SACRED WAR.

[*Continued from p. 900.*]

THERE is in every man a desire to drive the devil of frailties out from himself : a handful only have the good fortune to keep this desire alive in their hearts, to sever connection with the abortive yearnings of a body which, the more satiated, is ever and anon more ablaze for the destruction of the Higher Self. Knowledge must precede wisdom, and the very first step of knowledge is that a man is a mixture of reality and unreality, of truth and falsehood, and the interests of Evolution can best be served by him who knows how to side with the former, with an ever-decreasing partiality for the latter. From our very infancy we have witnessed that our bodies are not our lasting possessions on earth ; they come and go, are built and

destroyed, according to unerring laws of Nature. With all this conviction there is such an inordinate love for the body that even when it is on the point of dissolution, the common notion is that all the highest aspirations of the human heart cease with it, and that nothing more is to be heard of its Lord or Owner. Nine-tenths of the sorrows of the world are due to the misconstruction of the inevitable law of Nature which mercifully rules that as often as a vesture fails to answer the moral and spiritual needs of its wearer, it must be substituted by one more calculated to stand the requirements. The main aim of Evolution, in the beginning, seems to be the development of the mind, an ever-increasing factor, to differentiate between the perishable and imperishable, the form and life, that which makes the world a world, and the energy which sweeps through it to hold it intact from destruction. Put a just and proper price upon both, according to their intrinsic merits. Let the mind delve into the depths of Life, till its nectarine waters well up, till the hard soil which hid them be rent apart and there is no more let or hindrance to their free and easy flow. When once their source is seen in the Rock of the Heart, there is no more danger of our falling into pits of errors which surround our path in all directions.

But this mind is a double-edged sword, it cuts both ways ; it is never your friend and well-wisher till you have come to love the Self in you which is a part and parcel of the Universal Self. Your mind and your Self harmonized, at peace with each other, give you a right to stand in the presence of Him who dwelleth in the lotus chamber of your heart. But before that harmony is established you have to carry on an unmitigated fight with that which is base, personal and carnal in you. To eliminate everything that partakes of the nature of the body—covetous, designing and selfish, that ever grasps—is attended with much discomfort. The heart bleeds with imaginary losses, which are never your own when you come to estimate the priceless boon of your own divinity ; but before you learn where that is within you, an incessant struggle is to be kept on for the suppression of that which is denied access in the Kingdom of Heaven, where nothing can hope to enter which has not the ring of altruism or compassion ; in short, those thoughts and emotions are welcome there which subordinate the personality to the one leading idea, the welfare of Humanity.

Birth after birth we have been carrying with us a maimed cripple who has stuck to us through thick and thin. His entire body is scarred with numberless wounds of earthly desires, his forehead is seamed with many lacerations of envy, hatred, jealousy and malice; his soles are blistered with past misdeeds which neither allow him to stand erect nor to command any free movement of his own. This unsightly creature knows not to sit or walk. He has to be taught to climb the Rock of Immortality, and he has to be given the crutches of devotion and knowledge to make his ascent possible, with the support of his eternal Ego at his back. Sometimes his crutches even fail him, but by all manner of means he must be made to move uphill, now by exhortation, now by force of example, by arguing the necessity of the task, or by some other mode, which can recall him from his hopeless plight. Trudge he must a few paces, and his very wobble will teach him in course of time to balance himself, to stand erect, and even to run, when he breathes in the serene atmosphere of the Holy Spirit. Supported by his unfailing guide and comforted with words of encouragement, he often abhors his old habits, which make great onslaught upon him, under the impulse that he is soon going to part with them. They who were his playmates and chums for so many years have nothing in them to charm him any more. He inwardly prays to sever his old ties but they are loath to leave him alone. The serried phalanx of thoughts, so uncongenial to him now, confronts him in the new field he has chosen to divert his energies in, and there are a thousand and one memories of things which may very well be asked to take care of themselves. It is at the very moment when the cripple is getting whole and wants to be by himself that his unwelcome guests, unbidden and uninvited, thrust themselves on his attention. He has a great mind to improve himself, but his spiritual health does not gain much, owing to the festering wounds opening out, now and again. He tries solitude but finds to his no small regret that it turns out to be the very London of din and confusion of the former denizens of his heart and head, for of what use is retirement when it is crowded with so many undesirable companions? He tries one method after another to be free from their tyranny but the end is ever far away from him. A faint streak of hope, a solitary ray of light may occasionally gleam upon him. Let a few seconds pass and once more the fast-gathering clouds of

bleak despair hover in sight. He knows not whither he shall fly for refuge, to whom he shall hie for protection. Who is there, in the three worlds, to give him shelter from himself but his own Self? A Lord of compassion may be anxiously watching over his mental difficulties and the restless condition of his soul, but He would be running against the laws of Karma and Evolution were He to attempt to pluck the fruit from the branch before it is ripe, for that would mean oblivion of self-reliance and inner growth which alone can give a *status* to the student of the Higher Life in the invisible realm of spirit. He must feel his divinity within him by his own unaided effort, by his unflagging zeal, and by his indefatigable perseverance. He must be convinced that there is that within him which never can brook defeat, uncreate and eternal, his very Self, which cannot be of much use to him if extraneous help is sought to lighten the load. He must, of his own strength and his own conviction, insist on standing alone. No man has hitherto stepped into the Kingdom of God by using the legs of others. If victory is to be bought at its true price, if it is to be ensured permanence, he must, to the best of his ability, avoid dependence on others. He must chew his own food to assimilate it in the shape of blood for the growth of his own system.

There are not wanting periods when the tension of anxiety and disappointment well-nigh reaches the breaking point, and even then, he pants to know the cause of this grand panorama of Life, why it began and how it is going to end. Why this mysterious coming in and going out of myriads of forms? What regulates the immutable law on which these two depend? Are they not so many bubbles on the infinite Ocean of Life? Conscious though he be that he possesses the ability and means to arrive at truth, there are so many distractions that he finds himself unable to focus his mental energies upon the Central Point in his heart whence emanate all things in their motley differentiations. The still small voice of reason, in an unmistakable tone, tells him to ferret out the secret of the universe, and the object of his own mission to this globe, but its authority is drowned by the swell of those raucous noises that sound so hideous by the side of the strains of the "Song Celestial." Many a time, he seriously thinks of throwing overboard his resolve about the spiritual life and investigations into the unseen world, which he supposes to be so

barren of success ; and being, in his past, so glued to the deceptive thralldom of hope and despair, his standard of gauging truth is not yet fixed for him. He does not yet know how to be stronger than joy, nor to be more powerful than pain. People often complain that they have but sparse chances of doing anything practical in a field where the physical ceases to be of much use, but where by the aid of the physical, the superphysical has to be gained. The proper handling of the senses and their subordination to the main object of Evolution, namely, the bringing forth of that in us which is beyond birth and death, will ultimately prove of greater use than setting them loose in all directions and thus making of them more our foes than our friends. Why should the thought of victory or defeat be our motive of action in a realm where we have to leave our senses which we profess to have brought under control, but which our acts show as still holding us in serfdom, far, far behind ? We mean one thing and do just the reverse. We aspire to mount above the ephemeral and yet we sneak about in the low levels of mire. Show us a man who willed earnestly to learn and failed to do so. Nature is ever ready to open out before us the vast vistas of the Holy Spirit ; it is we, ourselves, wallowing in sensations, who will not allow the sable veil of illusion to drop from our eyes. Hypocrisy is never brooked even for the barest second in a region where purity of the whitest type, where purity purified, is the order of the day. We allow the mud of Mâyâ to gather round our feet and then grumble that we are unable to mount the rungs of the ladder of ascent. It was a very wise saying of the Sage of Concord that if we live truly we shall see truly. Life only avails, not our having existed. It is the mystery of the heavenly life, hard indeed of attainment, which requires that our thoughts and acts must be in perfect accord with each other. For the bulk of humanity, it is usual to find that their thoughts falsify their acts, or their acts their thoughts ; and this decidedly means perversion of that which is, above all things, the mainstay of him who has entered the path of probation.

It is much to be regretted that our civilization with all its vaunt of achieving marvels has not until now taken any trouble to arrive at a knowledge of what thought actually is, what its function should be in the drama of human evolution, and last, not least, how it must be trained for the "Ascent of Man." The East alone knows of th

wonder-working powers of thought, and handles it in the right way for the higher purposes of life. The East says that thought is mighty, the West, the dollar. To the Westerner nothing is more difficult than to keep his mind unintruded by thoughts, even for a few seconds. He thinks that it is arrant nonsense to stop the mind from its perfunctory work, which is, as a general rule, unproductive of the aim of life. It is for this purpose that your Lombrossos and Max Nordaus, without a tittle of the knowledge of the economy of the human mind, have launched forth wildest notions that mystics, geniuses and votaries of wisdom divine, are hysteriacs, and that religions are outputs of dyspeptic and nervous maladies ; that Jesus, Buddha and Mahommed were suffering from neurasthenia, and that there was nothing elevating or admirable in their mental aberrations. In plain language, to be a Saviour is synonymous with being a maniac. Forsooth ! maniacs were they?—and their followers no less so, for a third of the human race venerate Jesus in their heart of hearts, and a third more, the Indian sage. The sanest and the most intellectually gifted are those who are too wise, in their generation, to call all persons insane who have any extraordinary powers, which lift them up above their fellows. We may be able to read the distance of the most distant stars, we may move heaven and earth to trace the pedigree of man from the simian family, we may be steeped in wonder at radium and its mysterious radio-activity, we may be doing a thousand and one things to boot, but let us not hope that with such illuminati to guide us we will ever succeed in finding the seat of God in our own heart, or in lifting humanity a rung higher, with a view to relieve it from its untold miseries and pains.

But to revert : it is a failure, pure and simple, for one to try to arrive at a true knowledge of the God within him, without probing deep into the secrets of his own thoughts. The reason why so many attempts prove abortive may be safely attributed to a want of proper management of the mind, to the absence of harmony between the mind and its objectified result—the acts, as they affect our surroundings. We say one thing and think another, we act in one way and think in another. This is the bane of spiritual life, and ardent disciples fall short of the mark, because, in the path they have chosen, they do not, in the beginning, by their past and present associations, realize the merit of attuning their thoughts to their words and

deeds, or their words to their thoughts and deeds, or their deeds to their thoughts and words. The invisible is the father of the visible, and unless the visible faithfully answers to the needs of the invisible, there is no ingress to the Temple of Truth. When these three are made complementary, and when they cease to oppose each other; when the inward purity of thought is reflected in exact proportion to the outward word and act (and this means a great advance), the eternal monad of man may be said to be a naturalized citizen of the three Lokas, the physical, astral and mental. Zoroaster must have been a great intuitional philosopher and a practical mystic when he boiled down the ritualism and ceremonies of all the religions to give to his followers his own philosophy in a highly concentrated form, in three laconic words, to reach God, the good, by being good in thought, word and deed. Goodness, in course of evolution, fructifies in love divine, and when you are good yourself where will be the impediments to your progress? We do not advance, because there is the tiger of evil stretched at full length in our path; he growls and shows his uncanny claws ready to rend us. The best and safest way to scare him away is to gather as much good within us as it is possible for us to gather, till we become goodness itself.

For months, years, and if need be, for decades, the disciple has to fight against the lower self, his emotional nature which used to revel in unseemly pleasures and in passing baubles which grow as often stale as enjoyed, the demand rising incessantly by reason of their inherent incapacity to impart true happiness, has to be radically changed; the eyes of the perishable in him have to be opened to the imperishable within him, so that he may not cry himself hoarse in search of happiness where happiness does not exist. His whole nature has to be transformed, and as the spark of divinity has to be fanned into a flame, the personality has to be entirely sacrificed that it may burn bright and holy.

He has been instructed by others more advanced than himself that every morning, as soon as he merges back into physical consciousness, he must use his best endeavours to separate his body from the Lord of that body, and that he must clearly distinguish for himself what is eternal in him from the frail and fleeting. Reiterated exhortations and anticipated results are ever before him, to go into that Peace towards which the whole creation

moves. He is enjoined to see and live, to live and see. For him, meditation is to his soul what food is to his tenement of clay. Bicycling on a rope or swimming through the Niagara falls are not fraught with such hazards as his attempts to call back his mind every day from the hopeless medley in which it is allowed to enmesh itself. Those who have ever tried to scale the celestial heights of the Rock of Ages, know the writhings and strugglings, excruciating pangs, anxieties and worries—what gnashings of teeth, what frustrations of hopes, and inevitable despairs, are in store for him who dares to defy the lower mind in its own den. Volatile and vagrant as his mind is, it is most frisky when it ought to be most collected. It requires more than human efforts to shake it free from the associations contracted in days of youth and indiscretion. To the neophyte, it appears at first that his greatest enemy is his own mind, but hardly does he realize that it is this very mind which when curbed and disciplined is the only one vehicle in which he can ride secure to the Haven of Peace. The sage, the saint, the philosopher, the mystic, the sufi, were all conquerors of their mind before they became such, finally. Unreliable and unsafe at first, mind is the ruler and guide of cosmos, the *summum bonum* of creation, the sheet-anchor of human hopes and aspirations. Let no one run it down, or depreciate it. Learn to economize it, to regulate it, to conserve its mighty force from the pitiful waste in which it is usual to let it run ; prize it as it deserves to be prized ; lead it back, slowly and carefully, with unremitting toil, to its nest of rest in that profound silence from which it has emanated, from the jar and discord of the world. Make the most of it, for it was meant to consecrate you, to lift you up banner-like on the serene heights of spirituality, where Light and Life are forevermore. Let it be your comforter in every moment of your pilgrimage, and you will come to know that therein you have a treasure which no Aladdin's lamp and no kingdom of Croesus can buy for you. It is with such a mind, with all its glories hidden from the purblind eye of the neophyte of the higher life, that his first trial begins. He struggles to guide his mind in one direction and it flies in quite the reverse. He tells it to come to his help, but it recalcitrates, is pugnacious and is very shy of the pillory that is yet going to be fixed round its neck. Days, months, and shall we not say years, must elapse before it can profitably serve the purpose of

its owner : disobedience is its watchword. Come what may, let things take the course they will, the mind has to be triumphed over ; it must be severed from its old ties. Hard indeed is the task to fight against it, but harder still, the determination to continue it at any price, and at any risk. With its conquest, *you be and become*, but should it conquer you, there is no firm ground left for you to stand upon. You forget the mission of your life and you make yourself as despicable as the dry leaf scudded in all directions by the furious gusts of circumstances. Man is man when the mind is his ; man is an animal when that mind allies itself with the passing concerns of his body.

SEEKER.

(*To be concluded.*)

THE THIBETAN ADEPTS

AND

MARU AND DEVÂPI OF THE PURÂNAS.

AT the Theosophical Convention of 1884 at Adyar, the late respected City Judge of Madras—Diwan Bahadur P. Sreenivas Rao—read a paper in reference to the above named two Rishis which was considered very suggestive. That paper was however never printed. In May 1905 I asked Judge Sreenivas Rao to let me have the paper, but he said the greater portion of it had been lost. He however sent me the original notes written out by him in the commencement, from which he had enlarged and prepared the paper. What is given below has been taken from these notes.

“It has been predicted in the *Srî Bhagvata Purâna* that ‘*Devâpi*,’ brother of Sentanu, and *Maru*, descendant of Ikshvaku, are residing in the village of Kalâpa, by the power of Mahâ Yoga (great devotion) ; and that at the end of the Kali Yuga, acting under the instruction of Vâsudeva (Parabrahma) they will conjointly re-establish the *Dharma* (morality and religion) of *Varnas* and *Âsramas* (castes and states of life) of the people as it existed formerly” (Book XII., Chapter II., verse 37, &c.).

“The Vishnu Purana mentioning the names of the said two personages declares that ‘they will continue to live throughout the

whole four Yugas,' in the village of Kalâpa, and will return hither in the beginning of the Krita Yuga (or in other words at the end of the Kali Yuga) and will form the seed for the perpetuation of Manu's family of the 'Kshatriya race' (Book IV., Chapter 24, verse 37). The Matsya Purâna also contains a similar prediction" (Chapter 271, verse 57).

"These are not isolated stray passages occurring in the Purânas incidentally, but on the contrary the Hindu Sacred Books contain a full and circumstantial account of each of these great Yogis. The Sun (Surya) and the Moon (Chandra) are important Aryan Deities and it is said that the Kshatriya race sprang from them in two great branches. The Sun's son was Vaivasvata Manu, whose son was Ikshvâku. The latter had numerous descendants of whom the 53rd was S'ri Râma, the Prince and hero of the epic poem called Râmâyana, and who is believed to have been an incarnation of Parabrahma. S'ri Ramâ's son was Kusha; and the latter's 19th descendant was Sighra. 'This Sighra's son is Maru, who by the force of Yoga, is still living in the village of Kalâpa, and will in the future ages, perpetuate the Solar Race" (Vishnu Purâna, Book IV., Chapter IV., verse 47. S'ri Bhagavata Purâna, Book IX., Chapter XIII., verse 7). Then the Purânas describe the descendants of Maru, declaring that the famous Chandragupta was one of them. Such is the history of Maru in his present incarnation, but who and what he was in his prior births, I have not been able to find out as yet."

"Then as to the other branch :—

The Moon's son was Buddha (Mercury). The latter married Vaivasvata Manu's daughter Ila, and begat Purûrvas, whose 41st descendant was Pratipa, who had three sons, (1) Devâpi, (2) Sentanu and (3) Vahika. The first of these (Devâpi) adopted a forest life from childhood, and his younger brother Sentanu became king. Sentanu's son was Bhishma, whose descendants were Pandu and Dhritarâshtra, and these latter were the heads of the great families of the Pândavas and Kauravas, whose chronicles form the subject of the Mahâbhârata."

"The names of Devâpi and Sentanu occur in the Rig Veda (Mandala Sukta 98, verse 7). It is there stated that Devâpi, out of affection for his brother Sentanu, used the influence of his devotion and induced Indra to pour down abundant rain in the Kingdom of Sentanu when there was no rain for twelve years. The learned

Scholiast, Sáyana, explains that Devâpi and Sentanu were brothers, and belonged to the family of the Kauravas. The account of the Veda corresponds with that of the Purânas with this difference, that the latter, attributes Devâpi's conduct in uttering words against the Sacred Veda, to the teachings of designing heretics, while from the Rig Veda it is to be gathered that Devâpi's apparent heretical notions were due to his affection for his younger brother Sentanu, so that he himself (Devâpi) may be considered unfit, by the Brahmins, for the kingly office, and Sentanu may legally succeed to the throne. In the Purânas again Devâpi is the son of King Pratipa, a *Kshatriya*, while the Vedas say that he was the son of Rishi Arishtashena, a *Brahmin*. Devâpi was however the son of a *Brahmin* in his previous birth, and he subsequently incarnated in the family of a *Kshatriya* as I shall try to show from some extracts from the Mahâbhârata."

"Brahma had six *Manasa-putras* (generated by Will), viz., Marichi, Atri, Angiras, Pulastya, Pula and Krata. The son of Marichi, was Kasyapa, one of the seven principal Rishis (Mahâbhârata, Âdi-parva, Chapter 65, verse 10). Kasyapa married 13 daughters of Daksha, and one of these was named Danu (*Ibid.*, verse 10). By her he begat several sons who formed the class known as Dânavas, and one of these was named Nikumbha (*Ibid.*, verses 25 and 26). Now these Dânavas and other classes like them had the privilege and choice of incarnating themselves on the Earth in any of the families of Raja-Rishis or Brahma-Rishis (*Ibid.*, verse 4). So 'Nikumbha' who was said to be of inestimable valour and sublime wisdom was born on Earth as a great Prince, and was thenceforth known as Devâpi (*Ibid.*, Chapter 67, verse 7). Kasyapa was known by the name of Arishtashena also (*Vide* Mahâbhârata, S'antî Parva and Vaya Purana)."

"Devâpi gave up the throne and devoted himself to Yoga of his own free choice, to re-establish Dharma among mankind and perpetuate the Lunar race. So it is declared : Devâpi is still living in the village of Kalâpa as a Yogî, and at the end of the Kali Yuga he will re-establish the Lunar race and Dharma." Bhâgvata Purana, Book IX., Chapter 22, verse 17 ; Vishnu Purâna ; Book IV., Chapter 20, verse 3, &c.).

"Maru of the Solar race, the descendant of Vaivasvata Manu's son, and Devâpi of the Lunar race, the descendant of the same Vaj-

vasvata Manu's daughter in his present incarnation, are thus said to be living in the village of Kalâpa, regarding which the commentator of the Bhâgvata Purana says that, 'this village is famous as the residence of the Yogis.' The commentator of the Vishnu Purana adds that, this village lies in the outskirts of the Himâlâya which in the Bhâgvata is said to be the locality where the Rishis reside" (Book XII., Chapter IX).

After making these quotations regarding the two Rishis Mr. Sreenivas Rao tried to find out some resemblances between these two and the two Masters of whom Madame Blavatsky used to speak, and thought that in several ways the two pairs were identical. He was however cautious and hoped that in the course of years further light would be thrown on this subject by those who had devoted themselves to the esoteric side of Theosophy.

The name '*Mâru*' resembles to some extent the name of the Adept of whom H.P.B. used to say that he was her teacher, but there is a difference in the spelling. The name of the other Master is quite different from the name '*Devâpi*.' The village of Kalâpa is again in the Himâlâyas, while those two who inspired H.P.B. are said to live in some unknown place in a trans-Himâlyan District.

Mâru is said to have been a Kshatriya and so also H.P.B.'s Master is said to be a Rajput. The other Master is however said to be a Kashmiri Brahmin. Devâpi, in the Puranas, is said to be a Kshatriya, while in the Vedas he is mentioned as being born in a Brahmin family, but that is explained by saying that he was a Brahmin in his previous birth. The Puranas say that Mâru and Devâpi are to re-establish Dharma *at the end* of the Kali-Yuga, whereas we are now in the early part of that Yuga.

The Puranic stories must be read and considered with a great deal of caution. Several have come to believe that the two Rishis of the Puranas are identically the same as the two adepts who taught and helped H.P.B. It would be much better, however, if all the authorities in the Puranas and other Hindu sacred books were referred to and noted in regard to the subject, which is a difficult one to investigate, particularly when people mix up a great deal of emotionalism with it.

Madame Blavatsky once wrote :—

"The Masters I know are neither the Yogis as known in India

who sit for ages buried in a jungle, nor do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and occultism, adepts whose head-quarters are in a certain part of Thibet, and whose members are scattered everywhere through the world. Some quite holy, others less so."

A great deal of misconception prevails regarding these adepts, and if instead of trying to explain their ways and methods of work out of our own consciousness, without having exact knowledge about such matters, we refrained from saying anything about which we are not quite sure, we would be serving the cause of Truth. A dispassionate and critical investigation of all the authorities and references would prove of use, and it is to be hoped that some of our Hindu brothers who are well versed in Sanskrit, will take up the task and publish the result of their labours in connection with this subject. The Kalki Purana is said to contain a good deal about these two Rishis.

In a note written by Damodar on Mr. Sreenivas Rao's paper I find the following :—

"Prince Devâpi by his proficiency in occultism is said to have attained Brahmanhood at the same time and place with the celebrated Rishi, Visvamitra. He was, in his first incarnation on the planet, a son of the great Rishi Kasyapa. Now the Gotra (clan) which was founded by Rishi Kasyapa and is extant even to the present day is pre-eminently a Buddhistic clan. One of the four Manushi or human Buddhas, the one immediately preceding Sukya Suha, was born in this clan and is known as Kasyapa Thathâgata. Mota Kasyapa, another member of the clan, was one of the first disciples of Gautama Buddha, and a great Arhat. There was another Kasyapa, brother and fellow-pupil of the last-named, who also attained an eminent position among the Arhats who succeeded Gautama Buddha. Now as is well known to all students of occultism, Visvamitra was an adept of the same type as that adorned by the last of the Buddhas, and Mahârishi Devâpi as a fellow-initiate of Visvamitra must have belonged to the same time. This will throw some light on the question why our Guru Deva calls himself a Buddhist, the word in this connection having no relation to the ecclesiastical system evolved out of the philosophy preached by Gautama Buddha."

N. D. K.

THE GREAT PYRAMID.

[Continued from August issue, page 824.]

SITUATION.

IN the preceding number I gave a brief outline of what is taught by several authorities concerning the age of Egypt, its inhabitants and the pyramids. Now we shall consider in the first place the *Great Pyramid* as an isolated monument. Everyone acquainted to some degree with the literature of the Great Pyramid, will know that it was precisely this pyramid that always drew the attention, and not the pyramids in general, for the Great Pyramid presented many characteristic peculiarities differing entirely from those of the other pyramids, characteristic peculiarities not to be reconciled with historically known data about Egypt. One of the best known writers on this subject, Prof. Piazzi Smyth, in his work, "Our inheritance in the Great Pyramid," has even come to regard the Great Pyramid as an *ante-Egyptian* building. We shall refer to this important point later on when treating of the BUILDER.

The Pyramid is situated on the plateau of Gizeh, a vast desolate elevation, 100 feet above the valley of the Nile, in the vicinity of Kairo, a place not far distant from old Memphis. It must not be supposed that only three pyramids are to be found here at the present day, for the whole plateau is strewn with pyramids, about seventy in number, many of which however are nothing more than gigantic ruins. The Great Pyramid would, in the Theosophical historical period, have been found there first and then the other two close to it; these three pyramids are respectively known as Khufu, Kephren and Menkaura. We can accept the idea that the rest were imitations of the original divine monuments, and belong to the historical period of Egyptologists. As regards the geographical situation of the Great Pyramid, we cannot, of course, make use of any scientific data; and we can only form an idea of this situation when we trace the transformation of the Earth's surface, as it is described in "The Story of Atlantis."

From this it is apparent that the Great Pyramid lay by no means isolated. Egypt was, so to speak, the centre of the inhabited country, and as far as we can infer, there the great roads crossed, along which the Adepts travelled from Central Asia to Southern Atlantis. These roads are still to be traced in the ruins of pyramids in Mexico and India and those lying between. In this connection the following quotation is of importance: "*The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now under the Triangular Stones.*" Or in other words, "the pyramids, at the four corners of the world."

"This puts clearly what is mentioned more than once in the Commentaries, namely, that the Adepts or 'Wise' men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such 'pyramids' existed in the 'four corners of the world' and were never the monopoly of the land of the Pharaohs, though indeed until they were found scattered all over the two Americas under and above ground, beneath and amidst virgin forests and also in plane and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical 'menhirs' in Morbihan, and Britain generally, many of the Danish 'tumuli' and even the 'giant tombs' of Sardinia with their inseparable companions, the 'nuraghi,' are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the 'some yellow, some brown and black' races that remained after the submersion of the last Atlantean continents and islands, 850,000 years ago—Plato's island excepted—and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East."*

From this quotation and from what has been said before concerning the Great Pyramid, we see that it was, so to speak, the central point to which the great roads of communication of the Adepts converged, and this statement about its site is more interesting, in my opinion, than the recording of the degrees of longitude and latitude it

* "Secret Doctrine," II., p. 367.

occupies, to which, of course, most writers on this subject confine themselves. Piazzi Smyth in this respect makes an exception in his work, "Our Inheritance in the Great Pyramid," where he traces out the reason in detail, why the Great Pyramid was built on that spot precisely and not elsewhere. Though we shall revert to his theory later on, more fully, yet it is necessary at this point, in order to grasp his data, to explain it in a few words: He then asserts that the Great Pyramid is a building erected by a Jewish king who was divinely inspired, as a treasury of measures, and that generally speaking the Great Pyramid provides three keys of knowledge:

(a) The key of mathematics, as embodying a certain number [expressing the relation between circumference and diameter.]

(b) The key of practical mathematics or astronomical measurements.

(c) The key of the history of humanity, as it has been given to us in the Divine revelation of the Old and New Testament.

In Isaiah he finds a text, namely, XIX., 20: "and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt," and this one also: "in the middle of the land of Egypt and on the boundaries thereof," that should designate the situation of the building, and he is therefore obliged to prove that the Great Pyramid answers to this; he actually does so in a way entirely in accordance with his purpose, but which to us cannot be of importance in connection with our views. We must not forget though that Piazzi Smyth speaks of a period some thousands of years before Christ, while we according to Theosophical ideas have to go back some hundreds of thousands of years. At all events we can from the Theosophical standpoint say little more about the situation than what has just been stated, because data are missing for more details; only we can conclude from what we have been taught concerning the surface of the earth in those times, that the sea washed the foot of the plateau on which the Great Pyramid stood.

For the present this may suffice concerning the situation, though it will be necessary to revert to it when considering the various theories, especially those about the symbolism of the monument, and we will then deal with those points that have to do with the orientation and astronomical symbology at greater length. Now we will try to give further details concerning the builder.

THE BUILDER.

Last month, when quoting a passage from the "Secret Doctrine," in connection with the age of the Great Pyramid, we already traced in rough outlines who the builders were. No "scientific" man, no freethinker, and no believer will in any way agree with us in this respect, but usually designate as the builder "Khufu" known from the history of the human dynasties. He would have been a very cruel ruler, who shut up the temples and forbade the people to sacrifice to the Gods; they had to labour hard instead in his great work that was to spread his fame, and where he wished to be buried after his death.* Madame Blavatsky however says in the "Secret Doctrine," that "what Herodotus tells us, may be doubted, as he knew more and better, but was bound by religion, faith and promise," and so knew what the Great Pyramid was and what was its purpose, but did not want to set forth his knowledge to the profane."

The proofs that can be adduced to show that Khufu was the builder are very few indeed and chiefly rest on the fact that a tablet has been found in the Pyramid, on which his name is inscribed, so that we cannot call it a scientific fact in any case, that Khufu was the builder. From occult sources we learn that Khufu repaired some parts of the Pyramid that were damaged, and also shut up, from what motive we do not know, some of the chambers formerly accessible.† That it was not his burial place is all but certain. At least never has his mummy been found; and Prof. Greaves tells us that Diodorus mentions a curious particular concerning Khufu. He declares that this king never was buried there, though having meant the Pyramid for his tomb, because he feared lest his mummy might be rent and destroyed by the population that hated him. When he died he therefore ordered his friends to bury him in a secret place. Now Piazzi Smyth believes this secret place to be situated 1,000 feet south-east of the Pyramid, because the burial place found there answers to the description given of the said secret place.

Though as has been shown, nothing is known with certainty concerning the building of the Great Pyramid by Khufu or Cheops, he now is generally accepted as its builder and it is usually called after him for that reason, in connection with the most fantastical stories

* "Herodotus," Chapter CXXIV., 124.

† "The Pyramids and Stonehenge," pp. 16, 17.

about the reason why it was built and the way of building it. When we consider these tales in the light of Theosophy there generally lies a certain truth hidden in each of them. On the whole there is not much to be found among the Greek writers that might give us any certainty as to the builder. Some interesting stories about him may however be extracted from the works of Arabian authors. John Greaves, one of the best known writers on the Pyramid, who also visited it personally, gives us one of these tales which he translated from the Arabic.

“The writer of the book called ‘Morat Alieman’ says : They differ among themselves as to the builder of the pyramid. Some say Joseph, some say Nimrod, some Dalukah the Queen, and some that the Egyptians built it before the Flood, for they foresaw that it would come, and they brought their treasures there, but it availed them nothing.” In another place he tells us that according to the Kopts (or Egyptians) these two great pyramids and the smaller one, which is coloured, are tombs. In the Eastern Pyramid King Saurid is buried, in the Western his brother Hougib, and in the coloured one, Farfarinoun, the son of Hougib.* The Sabeans say that one is the grave of Shub (that is Seth), and the second the grave of Sab, the son of Hermes, after whom they are called Sabeans. For them it is a place of pilgrimage, and they sacrifice to him a cock and a black calf, and they offer incense.”

Another Arabian historian, Ibn Aba Alkokm, gives the same name for the builder, namely, Saurid, and says likewise that it was built before the flood.

So we do not find anything in these tales corroborating the Theosophic statement, though it may be noted in passing, they confirm that it was built before the deluge, therefore previous to the inundation that buried Atlantis in the waves.

Josephus, the Jewish historian, says that the Israelites had to work at pyramids during their captivity. It is more probable that they worked at later pyramids, though Yeates † asserts that they never were at Gizeh, but may have constructed their stone pyramids elsewhere. T. Gabb in “The Origin of Measures” says that they

* Bonwick, “Pyramid Facts and Fancies,” p. 71.

† “A Dissertation on the Antiquity, Origin and Design of the Principal Pyramids of Egypt,” p. 16.

“were the product of the direct descendants of Seth” and that “the direct descendants of Seth were of taller stature than we are.” Now this is the only indication in non-Theosophical descriptions of the workmen employed in the building, which assigns to them a higher stature than our own. Concerning the builder we do not find anything either, to bear out our Theosophical data.

But we now come to a series of theories that do square with them. John Taylor, the celebrated writer of “The Great Pyramid, Who built it and Why was it built?” says: “To Noah we have to ascribe the original idea, the dominating intelligence and the noble purpose. He who built the ark was the most able among men to direct the building of the Great Pyramid.” * In my opinion it is obvious that the Ark and the Pyramid were the same building if we trace the mythological stories about the purpose of the building of both. Before entering further upon John Taylor’s account I wish to mention another name that has been given by other writers holding the same view, namely, that the Pyramid is a divine revelation. Here a digression is necessary to show how they came by that name. In the first place we have to return to the record of Herodotus. Madame Blavatsky obviously stands not alone in stating that Herodotus knew more than he wrote or said, for Bonwick also says: “Herodotus, the father of history, seems to know more sometimes than he thinks wise to reveal in simple language, and he has an esoteric significance behind his words.” † Herodotus then, says: “No Egyptian will mention their names (the Builders, V. G.), but they always ascribe their pyramids to a certain Philition (Philities), a shepherd who fed his cattle in these places.” ‡ Then it is told that this man left Egypt with 24,000 persons following him, went to Judea and there afterwards founded Jerusalem. According to different writers this Philities could have been no other than the Biblical Melchizedek.

My personal opinion is that this tale of the emigration of countless families to a foreign land is simply the history of one of the attempts of the Manu to form the new Fifth Race, but I give it quite conditionally. Before trying to find out if the builder

* Op. cit., p. 228.

† “Pyramid Facts and Fancies,” p. 75.

‡ Rawlinson, “Herodotus,” Part II., p. 207.

here mentioned is identical with Noah and with the one designated as such by Theosophical data, it will be interesting to hear a little more about this shepherd king, Philitis. At all events there is, seen from the Theosophical standpoint, a great confusion of periods, for Melchizedek cannot possibly have lived at the time of Khufu, and if we were to apply the Biblical chronology used by the writers above mentioned, we should certainly never succeed in fitting in persons and facts with each other. So now we shall leave out of account Melchizedek's sojourn in Egypt and confine ourselves to stating the fact that these writers indicate Noah as the builder and likewise Melchizedek, chosen as such by the Most High. Of Melchizedek it is said that he was "without father, without mother, without descent, having no beginning nor end, but made as a likeness of the Son of God." Seen from an occult standpoint we can gather from this that he must have been a very high Initiate in any case, but probably he was a personification of the Second Logos, as we shall see presently. This becomes even clearer to us, when we hear that while Piazzi Smyth, for instance, takes Melchizedek as the builder, Tracey mentions Christ as such. Now this sounds very strange and impossible if we were to take this as many do, the writer among the number, and suppose that all these names actually meant some person, and not as they really do, the principle or the High Being they always represent. Then it cannot be surprising that according to Kabbalistic numerical value it is proved that Melchizedek = Father Zadik = Christ * and is intimately connected with profound occult facts of great worth, to which we shall have to revert occasionally when dealing with the Symbolism of the Pyramid, in connection with the great part played by the numerical value of names in the sidereal cycle of initiation in the Great Pyramid.

Now I do not mean to say that it was the intention of the writers before mentioned who take Melchizedek as the probable builder, to come to the conclusion I am going to draw; they never could do so, because they stick to persons and to historical facts also, while we as Theosophists may know that all historical and Biblical persons represent cosmical entities as well, when we submit the stories and the events to a second reading; which is also the case in this instance.

* J. Ralston Skinner, "The Source of Measures," Appendix II., 89, pp. 208, 209, 210, 211.

As we have seen, Melchizedek (Christ) is mentioned as the builder, and John Taylor takes Noah as being probably the builder, Madame Blavatsky tells us that Noah is Melchizedek (Father Zadik). And if we do not stick to historical personages we have paved the way in some measure to an agreement concerning the builder, for now it only remains to show that Noah (= Melchizedek = Christ) is the same as the Eight Great Gods * and my end will be attained this time, inasmuch as I wanted to point out the fact that though here, as in many other cases, apparently very impossible things are said, in this instance concerning the builder the data are harmonised and made clear in the light of that knowledge given to us by H. P. Blavatsky.

“ But we may add a few more words about Noah, the Jewish representative of nearly every Pagan god in one or another character. The Homeric songs contain, in poetized form, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain, and the further equally futile attempt to show them as *real, historical* men, has only led to more serious enquiries into the history of the past, and to discoveries which have damaged forever the supposed *revelation*. For instance the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Zadik, with Chronos-Saturnus is also proved. That this is so may easily be demonstrated. It is not denied by any of the Christian writers. Bryant † concurs with all those who are of opinion that Sydic or Sadik, was the Patriarch Noah and also Melchizedek, and that the name by which he is called, Sadik, corresponds with the character given him in Genesis, VI., v. 9 ‡ “ And further :” Now it is Sanchuniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchi-Zedek). True enough, as this information has descended to us through the “ *Preparatio Evangelica* ” of Eusebius, it may be regarded with a certain amount of suspicion, as it is more likely that he dealt with Sanchuniathon’s work as he has with Manetho’s Synchronistic Tables. But let us suppose that the identification of Sydic, Chronos, or Saturnus,

* See *Theosophia*, May 1904, p. 42.

† “ *Analysis of Ancient Mythology*,” ii., 760.

‡ “ *Secret Doctrine*,” II., p. 409.

with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, "king of Salem, and priest of the Most High God," after his own order; and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became rabbinically and kabbalistically. In speaking of Adam, Cain, Mars, etc., as *personifications*, we find the author of "The Source of Measures" enunciating our very Esoteric Teachings in his Kabalistic researches. Thus he says:

"Now, Mars was the Lord of *birth* and of *death*, of *generation*, and of *destruction*, of *ploughing*, of *building*, of *sculpture* or *stone-cutting*, of *architecture*, in fine, of all comprised under our English word *ARTS*. He was the *primal* principle, disintegrating into the modification of *two opposites for production*. Astronomically, too, he held the birthplace of the day and year, *the place of its increase of strength*, Aries, and likewise the place of its death, Scorpio. He held the house of Venus and that of the Scorpion. He, as *birth*, was *good*; as *death* was *evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good* he was *man*; as *bad*, he was *woman*. He held the cardinal points, as Cain, or Vulcan or Pater Sadic, or Melchizedek; he was lord of the ecliptic or balance or line of adjustment, and therefore was the Just One. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadic, The Just or Right One, was Lord of the eighth, which was Mater Terra." *

It will now be possible for the reader to understand, that the same builders are meant in different stories, if considered cosmically. Skinner states in his work mentioned above that the builder's symbol was the form of this pyramid with its top and basic points, so that we find his image in his work. Next we shall try to see, how this image was expressed in the majestic monument, when we understand its symbolism.

I intend to deal with the building itself and with the outside of the Great Pyramid, and afterwards with the inner, simply by way of description.

H. J. VAN GINKEL.

(To be Continued.)

* "Secret Doctrine," II., pp. 409, 410, and "The Source of Measures," 85, p. 186.

COMPASSION.*

ONE plan we intend to adopt for practical work at these annual Federation Meetings is to take up a virtue at each yearly meeting, give a few hints as to its nature and practice and recommend it for adoption in the succeeding year. This year, Compassion will be taken up. We all meet under the banner of Theosophy. The essence of the teachings of Theosophy is that man is divine and can realise his divine nature by his own self-exertions. How a man should become divine is the problem. Try to learn what is meant by "divine" and then live it and practice it. Both knowledge and practice are necessary for realisation. Without study our ideas are crude and even inaccurate and if we don't try to live what we learn, we are unworthy of being members of the Theosophical Society. Every one (even the best of us) has got his own defects and we have to study and try to put into practice what we learn by studies. We must go on striving, year after year. We do learn much at the meetings of the kind we are holding. What is even more important is we learn to gather with a common spiritual object. We meet under the banner of Theosophy, eat together, work together and associate together ; we are told we thus form a vehicle for the flow of spiritual energy to the world, which is sorely in need of it. Thus used as the vehicle of a common life, we also create a bond of union between ourselves just like the cells of the body of a single individual. We are not to be isolated units. We must form one body for the life of the Masters to flow through. That is why we are trying to meet as often as possible at formal and informal gatherings. Nobody need think that no tangible results are produced by these meetings. As a matter of fact, what we are doing is, we are forming bonds of union.

No better virtue can be chosen for the first year than Compassion. It is one of the aspects of love. The other two aspects of love are—

* Rough notes of a discourse delivered at a meeting of T. S. members only, at the recent meeting of the Central Districts Federation at Bellary, by T. Ramachandra Rao, retired Sub-Judge.

(1) Reverence to superiors and (2) love to equals. Compassion is love to inferiors and as we have many such we had better take up compassion as the first virtue for practice. Compassion must be practised. In every deed, word and thought we must live it. No use of mere theorising. S'rî Krishna says in Bhagavad Gîtâ III., 26 :—

“Let no wise man unsettle the mind of ignorant people attached to action ; but acting in harmony with Me, let him render all action attractive.”

This is addressed to Great Beings.

These are to go into the world and do action so that people may be attracted and served. The Sanskrit word *Joshayêt* connotes both love and service. They must show to people that love and service are needed. Even those who are *Mûktas* should serve in the world and set an exemple of love in the heart and service in action. This is the lesson taught in the above śloka.

In the “Voice of the Silence,” it is said, “So shalt thou be in full accord with all that lives ; bear love to men as though they were thy brother-pupils, disciples of one teacher, the sons of one sweet mother.”

All are sons of the same parents. We must be full of love to all and show this in our deeds, words and thoughts. S'rî Krishna says in Bhagavad Gîtâ X., 11 : “Out of pure Compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom.”

Note the word Compassion in the above. Whatever another feels, we must feel also. The “Voice of the Silence” thus explains the “Anukampa” of the Bhagavad Gîtâ. We may go even further and say we have the divine in us. We are really one, one *Âtma* in all. Hence we should love all.

“He who, through the likeness of the Self, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogi” (Bhagavad Gîtâ, VI., 32).

Our heart must vibrate in sympathy with all in pleasure or in pain. Compassion is trying to feel the One in all, to feel and realise our oneness with all, for S'rî Krishna is in the heart of all. Man loves himself and therefore cannot but love all since all are one.

“The self, harmonised by Yoga, seeth the Self abiding in all

beings, all beings in the Self ; everywhere be seeth the same " (Bhagavad Gîtâ, VI., 29).

Îśvara is in all, in good things as well as in bad things.

In the gambler also he is.

"I am the gambling of the cheat" (Bhagavad Gîtâ, X., 36.)

There is no good in *only saying* we are one. We must try to *realise the Oneness*. Our Masters are called Masters of Compassion. They inculcate the practice of Compassion if we are to reach Them.

How are we to know what Compassion is ?

How can we make the ideas our own ?

By mere study our ideas will not be clear or we may forget. We must take up the virtue and meditate upon it. At the time of meditation we concentrate in the name of the Masters or of the Îśhta Deva and we are at our best at the time. Let us therefore meditate on the virtue for five or ten minutes, every day and try and analyse what it is. This is intellectual meditation. We may, if we are devotional, also adopt what is called *Guṇoṣṭa Samharam* (investing with virtues) in the Vedânta.

Whatever virtue we invest our Îśhta Deva with, that we get. Think of the Guru or the Îśhta Deva as an embodiment of the virtue and meditate. Thus may we absorb the essence of the virtue into our spiritual nature. We thus, as it were, get our spiritual food. In the case of the physical body, both eating and exercise are necessary. Similarly there is no use in mere meditating and obtaining spiritual food. It must be put in practice, otherwise it will be of no use. Rather will it be mischievous, just as eating is bad without exercise.

One great defect in us is we generally distrust any one we meet for the first time. A really compassionate man's first thought must automatically be one of love and trust. When we feel hate, we must replace that feeling of hate by one of love. If necessary, we think of the man whom we hate, in meditation, and pour love and compassion on him, so that eventually, without any exertion, compassion may naturally flow out. In thought we must love all. That is the first thing. It comes above words and deeds. Thoughts must be first purified. *Next as to words.*

We may in the discharge of our duties have to look angry or use words of apparent anger. Thought must always be pure and full of

love, but sometimes a thought of love may have to be expressed in words apparently unkind. *Similarly with actions.*

If words and deeds are sweet but thoughts are of nothing but hate, much harm is done.

Note the case of a magistrate. He may be compelled to punish a culprit and have recourse to unkind words or unkind deeds, but his thought must be one of love. Apparent unkind words and deeds should be accompanied with love at heart. God is always compassionate but speaks and acts compassion according to circumstances. In one case, he may reward ; in another, he may kill. Outward treatment cannot be the same for all. A loving doctor will not necessarily give sweet medicine to all. Inward attitude must be the same to all, *i.e.*, all love.

“The Voice of the Silence” says we should be as soft as the mango pulp for others’ woes and hard as the seed to our own sorrows. We are doing quite the opposite. Masters give all their love to the world. We must be strict to ourselves and compassionate to others. To know how we should act towards one in a given case, let us reverse our positions and question to ourselves “What would I have him do if I were in his position.”

I hope the Branches will adopt the recommendation and take up this virtue for the coming year. In the annual report they may give us the result of their meditation and practice. Next year, we must take up another virtue. We must improve ourselves. We must apply in practice the teachings of Theosophy which are not sectarian. Theosophy does not condemn any line of activity. It says choose your own line of activity. But it says we are fit to help and serve only when we have the knowledge and live the life. Then only will the help be effective. Let us first fit ourselves for service and then take what line of activity we will to take.

Let us meet often and exchange thoughts. Let us make ourselves channels for the Masters’ influence. We are not mere animal natures. Let us serve the world as the embodiment of the divine.

T. RAMACHANDRA RAO.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

WE left the Yogî on the threshold of the third state of matter.

The materials in his possession were :—

1. Two states of matter, the solar and the planetary, or what might otherwise be called positive and negative or *Prâna and Rayi*.

2. The sun possessing three different kinds of powers in the shape of the *exciting*, the *continuing* or the *phosphorogenic rays*, and what may be called the *sensory rays*; and the planetary matter possessing three allied receptivities. From this, among other things, the conclusion is arrived at, that there must be a common state of matter which, under different conditions, can exist in either of these states—the solar and the planetary. This according to the Sânkhya Yoga Philosophers is the matter of the heaven-world. In this world the matter must exist in all the states in which it has been found to exist on the lower planes, because nothing can exist in the effect which is not already existing in the cause. We thus find the Sânkhya Philosophers naming these three states of matter in the heavenly world as *tanmâtras*, *karmendriyas*, and *jñânendriyas*.

The *tanmâtras* represent the *continuing* rays. They represent the objective side of the universe upon which the *indriyas* act. It is in them that form lives. It is from them that comes the power which maintains form in the solar ethers and planetary *Mahâbhûtas*.

The *karmendriyas* represent those rays which excite the *tanmâtras* into action, thus throwing them into various forms—all more or less complex,—from the *Mahâbhautic atom* to the most complex machinery of the human body.

The *jñânendriyas* represent the sensory rays. They carry the impressions of the *tanmâtras* and their forms in the heaven world, and through their representatives of the solar rays, of the forms of the *Mahâbhautic* world, to the MANAS of the Sânkhyas. How do we arrive at this *manas* which is as much a part of the heaven-world as the *tanmâtras* and the *indriyas*? A little considera-

tion will show that in order that there may be an evolution of forms in the *tanmâtric* kingdom, and through its agency in the *Mahâbhautic* world, the pattern of the form must exist before it is imprinted by the agency of the *karmendriyas* upon *tanmâtric* matter. These patterns are called *ideas*, and it is the function of *manas* to give forth constantly improved *ideas* for the evolution of form in the lower kingdoms. *Sankalpa* or ideation is a familiar power in the universe and its existence as a necessary factor in evolution of form is beyond denial. This is a fourfold output of energy, but it is quite plain that the matter which performs these functions is really the same. The difference is functional only. What then is that power which has given the same material three different kinds of form and function? I speak of three here, putting down the two outputs of the *indriyas* as one, because both of them have the common quality of being instruments, while the *tanmâtras* are objective and *manas* subjective or essential. The nature of the *tanmâtras* in the terminology of the Sânkhya philosophy is *tâmasic*, that of the *indriyas*, *râjasic* and that of *manas*, *sattvic*. The common power which has multiplied the one into three, is called *Ahankara*, the principle of individuality, or individualization. The work of individualization goes on in the *tanmâtric* kingdom. The one is always dividing into more than one.

The I, the THOU and the THIS of the phenomenal universe are all the results of the working of this principle. When this tendency to divide becomes quiescent, we have the pure principle of Sattva the *Buddhi*, the principle of determinative existence, the WILL TO BE, or which is the same thing, the WILL TO KNOW, in the universe and in man. It is really this power which lies at the root of all evolution. In the *linga śartra* of the Sânkhyas, this is really the permanent principle which survives all deaths of the body, and in fact lives up to the end of evolution. The *ahankâra* is always understood as forming part of the *Buddhi* and therefore in reality, it is the *buddhi ahankâra*, or if we add the *ṣuruṣa* to this (which however is ordinarily kept apart from the *linga śartra*) it is really the triple principle of the *ṣuruṣa buddhi ahankâra* or *Âtma buddhi manas* which comes out to be the permanent principle of the human constitution. It is the business of the *linga śartra* to go about the universe and obtain knowledge by passing into all the possible states of *prakṛtic* existence, for the *ṣuruṣa*.

We thus find that up to the *buddhi* there are seven manifested creative principles, the *buddhi*, the *ahankâra* and the five *tanmâtras*, because each in its turn creates the other from above downwards ; and then all these create the *antarikṣaloka* and the *bhūrloka*.

These seven creative principles are the seven *Âdityas*, of what it is now the fashion to call Hindu Mythology, but what we may venture to call the Scientific and Philosophical religion of the Hindus.

As however at the present stage of human evolution, the *buddhi* and *ahankâra* are practically one, the *Âdityas* are more often considered to be six only in number. It may be noted that these gods are called *Âdityas*, because they are manifested from, or in *Pauranic* language are the sons of *Aditi* which means infinity, and which stands for the *Mûlaprakriti* of the *Sânkhya*s. The highest of these *Âdityas* is Vishnu—the macrocosmic *Buddhi-Ahankâra*. Says S'rî Kṛṣṇa in the *Bhagavad Gîtâ* :—

“Of the *Âdityas* I am Vishnu.” Now the Sun also is called an *Âditya*, and that is because the Sun it is through whom the creative principles, the real *Âdityas*, act upon the Earth. That the Sun is only the medium and not the real *Âditya* is also shown by the very next pronouncement of the *Bhagavad Gîtâ*.

“Of the lights I am the Sun.” The number of the *Âdityas* is sometimes raised to twelve, because each of the six *Âdityas* has a double aspect, the *rajasic* and *tâmasic*, the male and female, the *S'iva* and *S'akti*, the *prâna* and the *rayi*, the positive and negative as they are variously called. The physical Sun is an output of all these twelve *Âdityas*, and performs the functions of all these. The six months for which the Sun moves northwards represent, so far as our earth is concerned, the six positive *Âdityas*; the six months of the southward march represent the negative *Âdityas*. It is by this double motion that creation of forms on the Earth is rendered possible. If the heat of the Sun upon the Earth were a constant quantity throughout the year there would be no creation of forms.

All the so-called myths of the ancient *Âryans* have been found to have their origin in the Sun, and it must have been so. The myths, however, have a deeper scientific and philosophical meaning which the modern mythologist has not yet seen his way to recognize. It is quite consistent with the plan of human education

adopted by nature that all the creative powers of the Earth should first be traced to the Sun, and thence onwards to the original creative principles of the Sâṅkhya philosophy, until man is fitted to feel the One existence everywhere. It is only man who can sometimes think of jumping all at once into the arms of the Most High, albeit he may not be able to stand on his legs even. Nature never leaps.

Patanjali when saying that we should perform *Samyama* upon the Sun, has laid down the true method of education, which has been adopted by nature herself from the very beginning. How much could we learn even now in a very short time comparatively, if our teachers knew how to start from the simplest natural phenomena, and then lead us up on Patanjali's system to the altar of the Most High.

Many theories have been advanced to account for the mythology of the ancients. Some have tried to stamp it as an invention of interested persons, promulgated with the object of deceiving and befooling the world for the purpose of obtaining their own selfish ends. To this class always belong those persons who cannot or do not care to give thought to the subject, and who believe that the world consists of fools, capable of being easily deceived into all sorts of beliefs, they themselves being of course honourable exceptions.

Others again have said and say that "the stories of the power and omniscience of the gods, and of their rewarding the good and punishing the evil were invented by wise men for the purpose of maintaining law and order in communities, leaving it to be supposed that the universal representations of the gods were the inventions of foolish poets."

"The interpreters of the physical (also called the allegorical) school held that the myths contained explanations of natural phenomena, or of certain views regarding natural phenomena under a peculiar phraseology which disclosed its hidden wisdom when rightly understood . . . Others up to our own time have endeavoured to find astronomy or some other physical science hidden under the Mythology of Greece. Creuzer may be classed as belonging to this school, his work on the mythology of the ancients being written to prove 'that Greek mythology was composed by priests born or instructed in the East, who wished to raise the semi-barbarous races of Greece to a higher civilization and a purer

knowledge of the Deity. There was according to Creuzer a deep mysterious wisdom and a monotheistic religion veiled under the symbolical language of mythology, which language though unintelligible to the people, was understood by the priests, and may be interpreted even now by the thoughtful student of mythology" (Max Müller).

"The third or historical school identified with the name of Euhemerus, represented the gods as having been originally kings and chiefs, great warriors, sages or benefactors of the human race, who, being exalted above their fellow men in life, after their death gradually came to be looked upon as deities." The modern School of Comparative Mythology maintain that all myths have a physical origin, but that they are the unconscious growth of the popular mind, and not the conscious product of some mind, composed by instructed priests with the object of raising the people to a higher civilization, in fact, educating them. This School tries to trace every myth to a solar origin, and in fact holds that all the gods represent the Sun under different names, raised to godhead because the names ceased by and by to be applicable to the physical Sun, and were therefore taken to be the names of separate deities. "I consider," says Professor Max Müller, "that the very idea of divine powers sprang from the wonderment with which the forefathers of the Âryan family stared at the bright powers that came and went, no one knew whence or whither, and never failed, never faded, never died, and were called immortal, that is unfading, as compared with the feeble and decaying race of man."

Another class of comparative mythologists give more prominence to such natural phenomena as storm, thunder, lightning, etc., rather than to the Sun, in accounting for the origin and growth of myths.

It has been pointed out, and with great reason, that none of these theories accounts for *all* the myths of the world. How, for example, would the ethical theory account for many an immorality ascribed to the gods; such silly stories for example as the incestuous intercourse of Kṛṣṇa and Subhadra, and of the god Brahmâ and his daughter the goddess SARASVATI, or of the god Indra with the wife of the Rṣi, Gautama, or of the proposals of Nahuṣa to the wife of his predecessor, Indra, in the kingdom of Heaven.

The historical theory of Euhemerus would also seem open to

many objections. The deification of departed human personages, would at least presuppose the existence of the idea of divinity. For otherwise it would be impossible to account for the birth of the idea that gods could affect humanity from another plane of life. How again could we account for such ideas as that of the dual gods Mitra and Varuṇa, the former the god of day, and the latter the god of night. How again could we explain on this theory the idea of the gods and goddesses of rivers and mountains, of air, fire and water. It would be too much for the human intellect to admit that air and fire had human rulers assigned to them in the past, or that on the banks of every river a female ruler of mighty power ruled at one time or other, and that the idea of the river goddesses is derived from these departed great women of the past ! We have now to deal with the physical theory. The outward statement of the allegorical theory may be accepted so far that these myths contain explanation of scientific facts. But it appears to be impossible to account on this theory for the *origin of myths*. Creuzer who was studying only the Greek myths accounted for them first in a way which appears to be impossible to admit, in the light of the study of comparative mythology. If the priests who were responsible for the existence of Greek mythology were instructed in the East, who instructed the priests of the East ? and what led them to the invention of mythical stories ? Then there is the further objection to this theory that these learned priests could have taught at least the ordinary truths of science in plainer language rather than try to veil every truth in allegorical language. While it must be admitted that some ancient teachers have spoken to their uninitiated followers in parable, it could hardly be said that a parable was necessary for the statement of every paltry natural fact. Why was it necessary to speak of fire as *Zeus*, of air as *Hera*, of earth as *Aidoneus*, and so forth. Common truths could be explained in common language, though it might be advisable to speak of higher mysteries in the form of parable. It thus appears that all the myths could not be explained even on this theory.

We now know that the myths of all the *Āryan* nations have a common origin. The question is only what that common origin is. The modern school of the physical theory holds that our forefathers of the earliest times observed the phenomena of nature and described them in their own language, which now would be called

poetical, but was quite natural to them ; that in time the words and phrases applied to describe these simple natural phenomena were only remembered, while their connection with the natural phenomena they originally described was forgotten, and therefore it was supposed that the words and phrases applied to some higher powers which were therefore dubbed as gods. The language originally used to describe these phenomena was not exact, it is said, because men in the early stages of civilization made themselves the gauge of every natural phenomenon, and spoke of every object of sense as being endowed with a conscious life similar to their own. The Sun followed the Dawn as a lover would follow his mistress. The Dawn fled at the approach of her lover, and as he came near her and was just about to touch her she died. The ancient name of the Sun was Apollo, and that of the Dawn, Daphne. It was a most ordinary description of a solar phenomenon when the Sun and Dawn were respectively named Apollo and Daphne. But in time these names were forgotten as being applicable to the Sun and the Dawn, and therefore Apollo and Daphne became a god and a goddess. The Sun and the Dawn were both believed by the earlier humanity to be conscious agents like themselves. But they began to take, in time, a more prosaic view of nature, and therefore apparently lost the sense of speaking of the Sun following the Dawn as a lover would follow his mistress. Hence deification.

It has been objected to the solar theory, that it cannot account for many a wild and monstrous myth and that it cannot account for many a story told about the creation of the world, and of the *post mortem* states of life. It appears to me further that the suppositions as to the mental state of our forefathers which made it possible for the myths to grow, are not very convincing. It does not appear to be possible that memory should play such freaks with man as it is alleged to have played with our early forefathers. Words no doubt fall out of the current vocabulary of man, their meanings are changed, even their very sounds are changed, their radical meaning is naturally lost sight of, but the facts which they have once presented to the human mind, constantly exist, and as long as the facts are before man every day, it appears to be a violent supposition only, to say that all at once they begin to represent gods. Should there be present among later generations older men who are familiar with older

words, we would expect them to know their real meaning, and we should expect that if they do remind the younger generation of the older forgotten words, they would at the same time give them the real meaning. Unless we suppose that the myth-makers of the ancients were great scholars of the modern school, who at one time tried to re-interpret *long forgotten* words and phrases, which had lost all sense to every living creature of those days, but whose sounds only were somehow remembered, the genesis portion of the solar theory must itself be considered a myth. That the Brāhmins of Ancient India explain some words of the mantras to mean sometimes something different from the ordinary meaning would only go to show that the old meanings of these words were known although perhaps they might have been forgotten by the common people. What is more probable and in consonance with Hindu tradition is that the common people never knew these, and had constantly to be taught their sense from the very beginning. This theory will have to be stated more fully, later. At present I will go on with the discussion of the solar theory. There is then no evidence to show that the myth-makers were a school something on the pattern of the modern school of comparative philologists and mythologists. In the absence of such a school we would have to make the supposition that the common people remembered the old words and phrases, but that they lost the sense of their original meaning. It is impossible to see how memory could have played such a freak, when the facts of nature denoted originally by the words were *constantly* in the presence of those people. Memory helps us to bring back into consciousness long-forgotten facts, when something connected with those facts comes before us again. But it has never been said that memory or some other mental power drives out of consciousness facts and relations which are constantly before it.

Then another objection to the modern physical theory is that myths are found to exist now among the savage races; and yet we do not find these races elaborating upon the lost meaning of words and giving birth to newer and newer myths, as indeed we would expect them to do if the basis of the solar theory were a correct one. The human mind always progresses along similar lines. Where then did the savage find his myths? He is, as we know, quite incapable of elaborating upon the meaning of old words and phrases.

It appears to me that we must turn from all these imperfect theories to the Hindu theory of evolution to find a satisfactory explanation of all these myths. We are taught then by the Sāṅkhya Yoga philosophers (and their teaching pervades the whole of Hindu thought) that,—

1. The gods exist, as a matter of fact, in the subjective planes of the universe.

2. That all the forms of the Earth are first prepared in the *tanmātric* world of Mahendra, and from there descend in the garb of the solar ethers to the plane of earth-life.

3. That all the changes of life on Earth, whether mineral, vegetable, lower animal or human are first prepared in the same world.

4. That the gods are the agents through whom these changes are designed and carried on.

5. That the gods manifest their forces of life on the Earth through the agency of the Sun, inasmuch as they can only descend to that plane in the garb of ethers (the *sūkshma śarīra*).

6. That there are gods in Heaven whose duty it is to see to the education of humanity.

7. That in the infancy of a human race, the gods incarnate themselves among men, or send other enlightened seers to the earth to guide infant humanity to enable them to stand on their own legs.

8. That these divine teachers and *Ṛṣis* (seers) know all the mysteries of the universe, and know full well how to educate infant humanity properly.

9. They set before man the ways by which he can educate himself morally, physically, intellectually and spiritually, and then remain by him for some time to see that he properly benefits by the lessons that are given him.

10. Knowing full well that all men cannot receive all lessons at once, they initiate the advanced portion of humanity into all the mysteries of the universe and depart in time leaving them in charge of the younger souls.

11. These younger souls who form the majority, almost the whole of mankind, thus start upon their evolution.

12. The more advanced souls (the old Brāhmans in India) are given the duty of making themselves masters of the mysteries of the universe, of checking the mistakes of erring humanity, of leading them

again and again out of the difficulties which they may have created for themselves through ignorance, and thus by and by educating the entire human race and bringing it up to their own level.

The teachings of the early seers of the Āryan race (the Ṛṣis of the Vedas) are thus given in the language which the people understand. Knowing full well what powers of the gods are manifested in what forms and manifestation upon Earth, they give to their gods such names as denote those powers on the physical plane familiar to man. It is thus that every name of an object of sense is an epithet, and besides denoting the object it is also made to signify a god, whose immediate power may be working in the object.

Now as we have seen, all the divine powers manifest themselves upon the Earth through the Sun and the solar ethers. It follows as a matter of fact that all the names of the gods must be epithets denoting the Sun, although the Sun cannot for all time go on bearing all those names, and ultimately all of them but one must fall into disuse.

The true method of education consists in this, that every natural phenomenon must be traced to the Sun, and through the Sun to the gods of the *Svarloka* and then onwards to the Logos, the *Īvara* of our system ; and thus we find that Patanjali always takes the phenomena of the universe on the lowest plane on which they exist, and says that *samyama* must be performed on them. The *samyama* on the Sun is one of the highest *siddhis*, inasmuch as it leads to a comprehension of all the *lokas* of the universe.

It will be seen readily that this conception of the way in which the Divine Teacher carries on the education of the human race, and which he made known to man through his servants, the ancient Ṛṣis, and sometimes through his own incarnations, reconciles all the theories of mythology which have been put forward by imperfect seers.

[To be continued.]

RĀMA PRASĀD.



THEOSOPHY IN NORTH-EAST AUSTRALIA.

PRELIMINARY.

THIS island continent of the Southern Hemisphere which contains an area of the size of Europe, if we exclude that portion of it belonging to the Russian Empire, is as yet little known to the outside world, if we except the fringes of its coast line, where are a few great cities chiefly situated on its southern shores. Its potential value as a home for myriads of the human race, is at present unknown or unrealised.

The purpose of these papers is not the giving of an essay on the material aspects of human activity in these outskirts of civilisation in which the hardy pioneers of our British people are opening the way for the inflow of the surplus peoples of the old world, but rather to indicate the means whereby the intellectual 'soil' is being prepared for the seed of Divine Wisdom, by which shall be nurtured, generations yet unborn--those who will fill the vast empty spaces awaiting them.

Their object in the first place is to indicate the conditions under which the foundations of the religious philosophy of the Higher Life are being laid in the outskirts of these newly discovered lands of the old Lemurian continent.

On the north-eastern seaboard of Australia, a few miles off the coast line, for the most part just above sea level, there is situated what is known as the Great Barrier. This rock formation with its beautiful coral reefs and myriad forms of brilliantly coloured marine life, whose exquisite tints must be seen to be appreciated, appears to have been at one time the coastal line of the continent and stretches away along the coast for upwards of 1,000 miles into the tropics, forming a protection from the rolling waves of the vast Pacific Ocean. Within its sheltering embrace there are, perhaps, thousands of small islands and islets, clothed with verdure and basking in eternal sunshine.

The mountain ranges which extend round the Southern and Eastern Australian coasts for some 3,000 miles, here, in their north-

eastern extension, frequently approach within a few miles of this almost inland sea ; and vary in height from 1,000 to 5,000 feet. These ranges form numerous extensive valleys and attract a copious rainfall, which covers their eastern slopes with tropical growths. On mountain side and in the intervening valley there are vast forests of valuable timber in great variety, many of which are almost unknown to commerce. The valleys, composed of rich alluvial soil, are filled with the usual varieties of plants found in semi-tropical and tropical regions.

Beyond the coastal range and extending several hundred miles inland, this vast empty country may be broadly divided into three sections. (a) Great treeless downs rolling away westward, containing a variety of rich native grasses upon which millions of sheep are reared and fed. (b) Lightly timbered areas of poorer country utilised as cattle ranches. (c) Rugged ranges where rocks of varied formation are scattered about in wild confusion with here and there a river valley intervening. Here are found almost every metal known to commerce, often in wonderfully rich combination—unknown treasures of wealth upon which a few thousand miners are engaged in extracting their contents, but who have as yet hardly scratched the surface. They consist of gold, silver, precious stones, copper and tin in abundance ; lead, zinc, bismuth, antimony, molybdenite and many others.

To one or the other, or, in turn all the varied industries indicated in this sketch, the pioneers of the country are attracted. A constant fight with Dame Nature is maintained. She sometimes smiles and pours her treasures at the feet of her wooer, only suddenly with frowning brow to withdraw them by flood or drought or flame ; stripping him to the skin and casting him a hopeless—or dauntless wanderer, as the case may be—amid savage surroundings.

A drought arrives and sheep and cattle die in thousands, of famine of feed or water, and the capital invested in the industry is depleted or entirely lost. The toiling settler in the coastal valleys, after years of labour in clearing and planting his lands, sees the fruit of years of industry swept away by flood or pests. The same capricious change of fortune attends the miner, often in more severe form and greater diversity of circumstance.

INTRODUCTORY.

Nearly twenty years since, a travelling amateur photographer took up his abode in a (at that time) small coastal settlement favourably situated in the centre of the upper end of the north-eastern coast, containing in the near or far future, the potentiality and promise of a great city.

Our photographer had by profession been a teacher of languages and was a pronounced Agnostic. Of eccentric habits, he threw up his profession and sought refuge for his sensitive nature as a wandering entomologist and photographer, in the beautiful coastal wilds referred to above. Having, on a visit to England, met with the Theosophical teachings, they henceforth became the life of his life, and henceforth to the end of his earth-life, he freely distributed the literature, both in his tours and from his place of business. By this means many obtained some knowledge of the teachings, some of whom are worthy members of the T.S.

Some six years ago our friend the photographer passed to his rest. Ere he was taken another instrument was prepared, who possessed some of the requisite qualifications for taking and continuing the work in a more permanent form. During these six years many have been brought into contact with the teachings; of whom a goodly percentage have found in and through them the life of their life. Much has been accomplished by the literature, a comparatively large quantity having found its way into the solitary home of the lonely settler, and likewise into the widely distributed camps of the miner.

Religious and philosophic truths have frequently been presented by means of fictitious correspondence, as it supplies a suitable and familiar mode of communication. The following excerpts are given just as they came warm from the hearts of the writers, they are the simple soul-breathings of men who have passed through a full share of the hopes, disappointments, and varied vexations incident to the life of a pioneer.

Mr. N. in the course of fulfilment of his official duties is entertained at the solitary home of an old settler situated in an almost inaccessible district in the wild tropical forests, on the banks of a beautiful river, adjacent to a mountain of an altitude of some 4,000 feet, and of volcanic origin.

Under such conditions the meeting of two men who have had educational advantages, gives opportunity for the interchange of thought which is always highly appreciated. In the course of their conversation the mysteries and enigmas of life found place, and N. introduced Theosophy as offering a solution not otherwise obtainable. Finding his friend interested in what was to him altogether a new philosophy of life, on his return home he mailed Mr. O. the "Outlines" by C. W. L., and a few pamphlets. The reading of these by O. operated on his intellectual, emotional and spiritual nature with the intensity and vividness of an electrical shock: a thirst for spiritual realities was awakened which nothing but a full and deep draught of the Waters of Life could assuage. By reading the simple and lucid statements contained in the "Outlines" the agnostic found a key to the hidden Wisdom of the ages. As the sharp pangs of spiritual hunger thus aroused must seek satisfaction, he wrote his friend asking him to obtain a selection of Theosophical books and forward by the next mail. N. on purchasing the literature of M., asked permission to give his address to O. for the purpose of opening a correspondence. It was under these interesting and auspicious conditions that the following letters were written.

D.———

February 28th, 1906.

To MR. M.,

Dear Sir,—Mr. N. has informed me that I might venture to ask your advice on Theosophical subjects.

To put the matter as briefly as possible I may state that a conversation with Mr. N. induced me to take up Theosophical study and I was much impressed with the resultant experiences.

To give one instance: One night quite recently on retiring to rest, I prayed fervently that your spirit and that of Mr. N. would aid me to acquire knowledge by which I might teach to my children the Truth.

I slept profoundly and wakened much refreshed, with a vivid recollection of an ethereally blue sky flecked with rosy tinted cirrus; no landscape; no personality; neither motion nor sound; but the overarching vault radiant with light and color, and breathing ineffable peace and repose.

This in itself was an experience worth much to gain, but imagine my feelings when my eldest daughter said to me, "Dad, I have had a most remarkable dream. In my sleep I saw beautiful little globes of colored flame float down through the air on Brenda and on me!"

I naturally feel great responsibility with regard to my children, of whom I have eight; two of them are yet young, the others young men and women, over whom however I still retain great influence. Hitherto I have taught them no religion, being an Agnostic myself. My teaching has been solely "Be truthful and honest;" and with that, I am happy to say, they have all turned out remarkably well. But now having derived great happiness and comfort from the Theosophical doctrines I wish to impart some to them and I should be very grateful to you if you could advise me how to commence the teaching, for being but a neophyte myself I dread to make a false step.

I have read the Theosophical works which Mr. N. forwarded me. Do you think that "Man Visible and Invisible" would help me? If so, will you please forward it, and I will remit cash on receipt of account.

I am, yours sincerely.

O.

—
C.——

March 5th, 1906.

To MR. O.,

My dear Sir,—I am in receipt of your interesting letter and it gives me great pleasure to open a correspondence with you on Theosophical topics. It is evident from what you relate of your experiences that you are psychically developed beyond the average, and it would appear, some of your family also. With proper intellectual training and the study of the literature relevant to these super-physical conditions of consciousness, these powers will be of incalculable service in your own future development, and as aids in helping others.

In coming to the Theosophical teachings as they open out in so many directions we each have to select that line of study which will be most in accord with our past, so far as present consciousness and our observed tendencies indicate,

I doubt not that by your 'fervent prayer,' while your intense thought impinged on the two friends you name, you also attracted some far higher entity who opened to you that glorious vision of the realities of the Heaven-World, and which imparted to your prepared soul that "ineffable peace and repose" of which you speak.

At the commencement of your Theosophical studies allow me to remind you that all the inner and higher realms of Nature and Being in all their activities are under the rule and guidance of ordered grades of Intelligences who carry out Nature's Laws; and that on any and every plane of the Universe these Laws operate with a precision that we of coarser mould can only faintly conceive. But I must confine my letter to your more immediate enquiries.

Oh, happy family! to have escaped the tortuous theological teachings of the current Christianity!

I would say, let each go on the lines toward which they show the most affinity, remembering that each one has a past differing from all others; we should carefully note and respect these diversities.

While the higher teachings are extremely complex, as is also the case, as you are aware, with the physical sciences; yet there are certain broad outlines which are within the grasp of the simplest minds. As examples take the two principles of reincarnation and karma which run like lines of living light through all the teachings, and indeed throughout every phase of Nature with which we are familiar.

I presume you are acquainted with Sir Edwin Arnold's "Light of Asia." These teachings are there put into fine poetic form and incorporated in the myths of the life of the Buddha. It makes a highly attractive book for young people. On taking it up I always find it elevating, exalting the emotions and refining and purifying the intellectual conceptions.

We have a monthly magazine specially for young people—the *Lotus Journal*, published in London. I can order it to be sent you direct, c. 4/ per annum. There is an excellent writer for children in the *New Zealand Theosophical Magazine*, I am sending you specimen copies.

I have not a copy of "Man Visible and Invisible," but I think both for yourself and family the newer work "Thought Forms" will be as suitable; this I am sending you.

If you have not "Esoteric Buddhism" I would recommend it as a good foundation for the more complicated teachings. There is also a valuable work of Mr. Leadbeater's, "The Christian Creed," enlarged edition. It has nothing to say of ordinary Christian teaching, but gives the origins of the beliefs, on the occult side, which are incorporated in this great religion. All Christians and Agnostics would do well to study it.

There is a new work entitled "First steps in Theosophy." It contains a selection of articles from the *Lotus Journal* mentioned above, also five fine illustrations from "Man Visible and Invisible," it is only two shillings. I am sending it you. These works are all very suitable for young people who have a taste for intellectual studies.

I shall be pleased to hear from you at any time, and any questions on the teachings I will reply to, so far as I am able.

I am, my dear Sir, very truly yours,

M.

D.———

March 11th, 1906.

DEAR MR. M.,—Thank you very much for your kind letter of the 5th instant. I shall commence to teach my family along the lines you suggest, "Reincarnation and Karma," and in the meantime shall study diligently myself to keep ahead of them. I find it a most fascinating and absorbing doctrine, and I intend to procure all the best works dealing with the subject.

Will you please forward me Arnold's "Light of Asia," "Esoteric Buddhism" and the "Christian Creed." Also monthly copies of the *N. Zealand T. S. Magazine*, *Theosophy in Australasia*, and the *Lotus Journal*.

These will do to go on with for a short while. I am able to devote about four hours per diem to close study, and I shall be much obliged if you will advise me as I advance, as to the suitable works to procure.

I consider it not improbable that I may possess some slight clairvoyant power. Would you advise me to attempt to develop it? If so, where could I procure a crystal and what would be the price? My object in this would be to give some actual proof in teaching my family that would impress them greatly. As for myself I have no

more doubt on the subject than I have that the sun will rise to-morrow. As I read work after work I continually find passages which I knew perfectly well in some other life, and also ideas which I have worked out for myself before I ever heard of Theosophy.

What are the qualifications for one to become a member of the Theosophical Society—and the fees. If eligible I should very much wish to become a member. I may state that I have been a Freemason for twenty-five years.

I enclose amount of account rendered and will remit cash on receipt of accounts for further booklets.

“Thought Forms” impresses me greatly and opens up a tremendous vista of possibilities.

Again thanking you for your kindness,
I remain, yours very sincerely,

O.

—
C.———

March 21st, 1906.

DEAR MR. O.,—You have doubtless taken up these studies where they were broken off in some far-away past, and the favourable conditions for study which you now have is a boon of immense value.

If intellectual and cultured folk around us could but realise the priceless value of these newly given teachings, how poor humanity might be helped forward on its upward way!

I am sending you the books you order, also a small one entitled “The Path to the Masters of Wisdom,” an advance copy just received. I send it that you may see something of Mrs. Besant’s various books on this special theme.

The literature is much more abundant in an inexpensive form than when I commenced the study some fourteen years since and the difficulty is, what to select where there is so much that is good.

Madame Blavatsky’s “Secret Doctrine” is the source from which much is derived.

All of Mrs. Besant’s and Mr. Leadbeater’s writings are worthy of study. . . .

If I may be allowed I would strongly advise you not to attempt any premature forcing of clairvoyant power. Carefully note what

the above-named have to say on this subject. See the last chapter in "Clairvoyance."

As the subject is presented to myself there is before us in the first place the need of a broad and general conception of the teaching as a whole. Of course in the first instance this can only be a mere surface sketch, but it will be valuable for future filling in. Then will follow the conviction of the imperative necessity for the purification of our three vehicles now in course of evolution : (a) The physical body ; (b) the astral, *i.e.*, the emotional and desire nature ; (c) the Manasic, *i.e.*, the lower thought mentality, or body, as it is technically termed. Pure thoughts, desires and emotions require a clean and pure physical vehicle wherein to function.

Until we take ourselves well in hand in these particulars, we are seriously warned of the dangers accompanying the awakening of Clairvoyant power. Here please note the undermentioned small booklets where this matter is very fully treated, "Light on the Path," by M. C., "The Voice of the Silence" by Madame, Blavatsky, "The Gita," Mrs. Besant's Translation. All students, whatever their special line of study, require these.

Joining the Society. Yes, all serious-minded persons who are attracted to the philosophy are welcome to become members. All members are registered at Adyar, Madras, India, and are free of the entire Brotherhood. . . .

I am, my dear Sir, very truly yours,

M.

BĀLABODHINĪ.

[Continued from p. 936.]

CHAPTER III.—ON THE ALL-ESSENTIAL PHILOSOPHY
AND THE HIGHEST PRACTICAL KNOWLEDGE.

NOW then this third chapter is begun with a view to comment upon the whole of the Thirty-third *Upaniṣad** called *Sarvasāra*, and thereby to enable all the aspirants for liberation to acquire the true experiential knowledge :—

- (1) How (is) bondage (caused) ?
- (2) How (is) liberation (accomplished) ?
- (3) What (is) *Avidyā* ?
- (4) What (is) *Vidyā* ?
- (5) How (are) *Jāgrat*, *Svapna*, *Suṣupti* and *Turīya* (states of consciousness attained) ?
- (6) How (are) the sheaths—*Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya* (to be explained) ?
- (7) How (are)—(a) the doer, (b) *Īva*, (c) the five *Vargas*, (d) *Kṣetrajña*, (e) *Sākṣi*, (f) *Kūtastha*, and (g) *Antaryāmin* (explained) ?
- (8) How (are) *Pratyagātman*, *Paramātman* and *Māyā* (explained) ?

[Answers to the above queries.]

(1) The self is subjected to bondage when one looks upon the body, etc.—that are not self—as SELF, and is attached to them.

(2) Liberation is accomplished when one *knows*, through his experiential knowledge, that he is *Brahman* and thereby *becomes* unattached to body, etc.

(3) That shadow (of SELF) which is of the form of dense ignorance, is *Avidyā*.

(4) That reflection (of SELF) which is of the form of concentrated Divine Wisdom, is *Vidyā*.

(5) The self attains the *Jāgrat* state (or waking consciousness) when it becomes conscious of “sound” and other physical sensations that are blessed by the SELF.

* The Thirty-fourth *Upaniṣad* called *Nirālamba* is fully quoted and commented upon in the latter part of this chapter.

It attains the *Svapna* state (or dreaming consciousness) when, with the aid of the powers of the fourteen organs which carry the impressions created by the (physical) senses, it becomes conscious of such impressions even in their absence.

The self attains the *Suṣṭi* state (or deep sleep) when, through the absence of the powers of the fourteen organs and the consequent loss of its discriminating faculties, it becomes unconscious of "sound" and other sense-impressions.

It is called *Turīya Caitanya* or SELF in the fourth state of consciousness when it is the witness of both the presence and the absence of the aforesaid three states—(the absence of the first three states of consciousness applies to the immovable creation, *viz.*, the mineral and vegetable kingdoms of Nature)—while (the SELF) itself, is constant and devoid of appearance and disappearance.

(6) The sheath of flesh, etc.,—which are the effects of food—is said to be *Annamaya Kośa*.

When the fourteen vital currents—*i.e.*, the five, *Prāṇa*, etc., the five, *nāga*, etc., and the four, *viz.*, *Ārambha*, *Ghata*, *Paricāya* and *Niṣpatti*—remain in the *Annamaya Kośa*, it is called *Prāṇamaya Kośa*.

When the self in conjunction with the aforesaid two *Kośas* performs the functions of willing, etc., pertaining to the sensations of sound, etc., with the aid of the fourteen instruments, mind, etc., then it is known as *Manomaya Kośa*.

When the self in conjunction with the aforesaid three *Kośas* knows all those that pertain to them and shines out with that knowledge, then it is known as *Vijñānamaya Kośa*.

When the self, with these four *Kośas*, remains in its own ignorance, the first cause, like the fig-tree in its seed, then it is known as *Ānandamaya Kośa*.

(7) (a) When he pays attention to pleasure and pain, the self becomes the internal agent or doer. Then his intellection (or idea) concerning sensations that are liked by him becomes pleasurable and that pertaining to those that are disliked by him becomes painful. Sound, touch, form (or colour), savour and odour are the causes of pleasures and pains.

(b) When the self attains union with the body—by following the effects of Karmas, virtuous and vicious,—and when he

appears to act as though he has had no such union (for, he has become so thoroughly one with the body), then he is called *Upahita Jīva* or veiled self.

(c) *Manas*, etc., *Prāṇās*, etc., desire, etc., *Sattva*, etc., and merit, etc., are the five *Vargās*. These five *Vargās* cannot be destroyed by anything else but by the knowledge of their *Dharmi*, viz., SELF.

(d) That *upādhi* (or limitation) which always appears in proximity with the SELF, is the *linga-śarīra* (or the subtile body) called "the knot of the heart." The *Caitanya* that shines in it (i.e., in the *linga-śarīra*) is called *Kṣetrājña*.

(e) He who is devoid of the appearance (*āvirbhāva*) and the disappearance (*tirobhāva*) of the three, viz., (1) *Jīva* the KNOWER, the understanding which is KNOWLEDGE, and pot, cloth, etc., which are the KNOWN, and who is self-effulgent, is called *Sākṣi* or the witness. Here it should be understood that only the periodical appearance and disappearance of the universe—and not its creation and dissolution—are referred to, because the period of its preservation, i.e., the state known as *Samsāra* is alone considered in this place and not that of liberation.

(f) When he, who is the ultimate Principle that remains in the *buddhi* of all living beings from *Brahmā* down to an ant, abides in the *Buddhis* of all such beings, he is said to be the *Kūtastha*.

(g) The SELF is said to be *Antaryāmin* when he—being the cause of realising the nature of the differences that exist between *Kūtastha* and *Upahita-Jīva*—unceasingly shines, like the thread that passes through beads, in all bodies.

(8) When the SELF—who is TRUTH, KNOWLEDGE, ENDLESS and BLISS ; who is free from limitations and who is wisdom concentrated, like the massive gold—not separated or converted into such ornaments as bangles, crowns, etc.—of his own nature shines by virtue of his being *Cit* alone, then he is said to be the *Pratyagātman* denoted by the meaning of the word "thou" (in the text "That thou art").

The Brahman who is Truth, Knowledge and Endless is True and Eternal.

ETERNAL is that alone which endures even after the destruction of TIME, SPACE and CAUSATION (or objects).

KNOWLEDGE is that homogeneous *Caitanya* alone which is devoid of beginning or end.

ENDLESS is that *Caitanya* alone which fully pervades the Universes proceeding from *Avyakta*, etc.,—like the earth (substance) which pervades all its modifications, pots, etc. ; like the gold which pervades all its modifications, ornaments, etc. ; and like the thread which pervades all its modifications, cloths, etc.

BLISS is that *Caitanya* whose very nature is bliss, which is the immeasurable Ocean of joy and which is the ultimate blissful form that remains in the end.

That Subject whose predicates the aforesaid four attributes are, and that which is never affected by TIME, SPACE and CAUSATION (or objects), is the *Paramātman* denoted by the meaning of the word "That" (in the text "That thou art").

That THING-IN-ITSELF which is distinct from the LIMITED ONE denoted by the meaning of the word "thou," and the UNLIMITED ONE denoted by the meaning of the word "That," which is subtle like ether and which is of the nature of mere EXISTENCE, is called *Parabrahman*.

It should be understood that the first-mentioned *Paramātman* is the *Mukta-sākāra-Cidrūpa-Nirguṇa Brahman* and that this (last-mentioned *Parabrahman*) is *Nirākāra-Nirguṇātīta-Brahman*.

Māyā is devoid of beginning and end. It is common to both *Pramāṇas* and *Apramāṇas*. It is neither *Sat* nor *Asat*. It has expanded itself and is free from modifications. It has no other distinguishing features for purposes of description. Such a thing is called *Māyā*. Being but IGNORANCE it is insignificant to the knower. Though non-existent in the three periods of time, it is existent and true to the ignorant and the worldly.

It is incapable of being described in any manner and hence nothing can be said of it.

(1) I am neither the body of everyday description, nor the powers of the ten organs of senses, nor *Buddhi*, nor *Manas*, nor the I-making faculty which has ever been in existence.

(2) I am perfectly pure, being devoid of *Manas* and *Prāṇa*. I am always the witness of *Buddhi*, etc. I am always eternal, and nothing else but mere *C'it*.

(3) I am neither the doer nor the enjoyer. I am the witness of *Prakṛti*. On account of my presence alone, the bodies, etc., act as though they are not *Īadās*.

(4) I, the motionless, the eternal, the ever-blissful, the pure, the omniscient and the stainless One, am the *omnipresent SELF* and the witness of all creatures.

(5) I am the *Brahman* capable of being known by the aid of all *Vedāntās*. What ought to be known in the form of Ether, Air, etc., is not I. Names, forms and *Karmas* are not I. I am *Brahman* alone whose nature is *Sac'cidānanda*.

I am not the body : how can there be birth and death for such a one? I am not *Prāṇa* ; how can there be hunger and thirst for me? I am not *C'itta* ; how can there be sorrow and delusion for me? I am not the doer ; how can there be bondage and liberation for me ?

Thus ends the *Sarvasāropaniṣad*.

Question.—In the above *Upaniṣad*, the question “ How is liberation accomplished ? ” is thus answered, *viz.* : “ When one knows, through his experiential knowledge, that he is *Brahman*, and thereby becomes unattached to body, etc., liberation is accomplished.” From this we come to the conclusion that liberation can be attained by knowledge alone, as taught by the Pure Monists and that the said answer does not support the doctrine of the *Anubhavādvaitin* who holds that it can only be accomplished by *Īñāna-Yoga-Samuc'āya*. The *Upaniṣad* under discussion is also significantly called “ *Sarvasāra* or the all-essential one. None can therefore contradict it.

Answer.—Is *aparokṣa Īñāna* untainted by *Viparyaya* (wrong notion) the last of the four impediments to knowledge, *viz.* : *a'suddhi* (mental impurity), *ajñāna* (ignorance), *samśaya* (doubt) and *viparyaya* (false knowledge) ? If tainted, it cannot be removed without the help of the practice of *Nididhyāsana* or *Īñāna-Yoga*. If you contend that one who has already removed that impediment by the aid of *Nididhyāsana* practised by him in his previous birth need not have recourse to it, we answer that if that impediment had already been removed in his previous birth, then there would have been no room for this birth. If it is said that because ignorance was

not destroyed even though false knowledge had been removed, it gave room to this birth ; then we say that ignorance which is capable of being destroyed by *S'raṇa* cannot continue in one who has practised *Nididhyāsa*. Such being the case, it is reasonable to hold that liberation can be attained only by *Jñāna-Yoga-Samuc'āya* agreeably to the doctrine of the *Amibhavādvaitin*, and that it can never be accomplished by the aid of mere *Jñāna* agreeably to the doctrine of the *Advaitin*. Further, this *Upaniṣad* refers to the great text "I am Brahman," of the *Yajurveda*, and not to the great text "That thou art," of the *Sāma-Veda*. If it had referred to the latter text, then the doctrine that '*S'raṇa* alone will suffice' will hold good. As it does not refer to it, it must clearly be understood that the *Advaitin*, who holds that *S'raṇa* alone will suffice, can find no support for his doctrine in any of the *Upaniṣads*.

Question.—Tell me all about the said *Nididhyāsa* which combines *Jñāna* and *Yoga* and which is termed *Upāsana* or meditations on the identity of *Brahman* and *Ātman*.

Answer.—For the very purpose of establishing and upholding the said *Jñāna-Yoga* or *Sāṅkhya-Yoga-Samuc'āya* doctrine, I have already written several voluminous works (based on *Tattvasārāyaṇa*). If you want to know all about this *Sāṅkhya-Yoga*, you should study the *Amibhavādvaita* literature consisting of numerous works.*

G. KRISHNA S'ĀSTRĪ,

(Translator).

(To be continued.)

* The names and descriptions of these works will be found in the "Bibliography of Sāṅkhya Yoga-Samuc'āya works" that will be added next to the Appendix.

BUDDHIST RULES FOR THE LAITY.*

REVERENCE TO THE BLESSED ONE ; THE HOLY ONE ; THE FULLY ENLIGHTENED ONE.

ABOUT 2,450 years ago, there lived at Râjagaha † an ancient town in the province of Behar in India, a generous and noble-minded Brahman, belonging to a pre-eminent clan. His wealth when computed amounted to forty lacs of golden coins called Kahawanas. Like himself, his wife was also renowned for piety. Both of them had often heard the Buddha preach and became devout converts. Their observance of the precepts was so strict that both of them had attained the state of Sôwan, the first of the four paths of holiness.

They had a son named Sigâla, who neither had faith in Buddha, His Doctrine, His Priesthood, nor any inclination for the observance of religious principles. His parents very often advised him in this manner ; “ Dear son, go and visit the Buddha, the Sâriputta Mahâ Thera (the chief amongst those learned in the sacred Law), the Moggallana Thera, Kâsyapa Thera, or any one of the eighty chief disciples of Buddha.”

The invariable reply of Sigâla was, “ Dear father, for me there is no use in visiting those religious professors. If I were to draw near to those Holy Teachers, I should have to kneel down and worship them. When I kneel down and bend my body there will arise pains in my back, and my knees will become rough. When I squat on the floor, my clothes will be soiled and torn. When I remain near them, they will begin to converse with me. Conversation will lead

* A translation of the Sigâlawâda Sutta, by D. J. Subasinha, Galle, Ceylon. After the publication of this continued series in the *Theosophist*, it is to be issued in book form, containing the explanatory Preface, Dedication and Table of Contents.

† Râjagaha was the capital of the ancient Magadha, and the seat of King Bimbisara, who was one of the most powerful princes in the Eastern valley of the Ganges. It was situated in a pleasant valley, closely surrounded by five hills, the most northerly offshoot of the Vindya mountains. It is known in modern times as Rajagir or Rajagriha, and is in the province of Behar. The recent excavations by General Cunningham, the Archaeological Commissioner of India, have firmly settled the identity of the place beyond the shadow of a doubt. The ruins of the walls of the citadel, built by Bimbisara are still traceable — Professor Rhys Davids in *Buddhism*.

on to the formation of friendship with them. Thereafter I shall have to supply them with alms, robes, beds, and medicines. When I go to supply them with these requisites, I shall have to neglect my work and spend a lot of money on their account. Therefore, dear father, there is no use in my going to visit your holy Priests."

Assigning such reasons Sigāla always avoided what his parents desired him to do, and became quite indifferent to religion. During their lifetime his parents made strenuous efforts to establish their son in the religious life, and to bring him under the influence of Lord Buddha, but their noble efforts were of no avail.

When his span of life was nearing completion, the aged father, still pitying his only son, thought in this wise :

"Whatever is said to children by a dying man will ever be remembered. I will send for my son and still make an effort to establish him in the religious life. I will advise him to worship the six quarters of the globe. Unmindful of the figurative meaning therein embodied, my son will begin to worship the six quarters. It may so happen that on an occasion, when he is engaged in performing this ceremony, either the Lord Buddha, or one of his disciples, may notice it and question him as to what he is doing. Then his reply would be that, "In obedience to the last advice of my dying father, I am worshipping these six quarters." Thereupon either the Buddha, or one of his disciples, would say to him, "Such was not the manner in which your father worshipped the six quarters ;" and he would explain to him the actual significance of the action. He will then listen to the explanation, understand it and, adhering to the teaching, begin to perform meritorious deeds, by the virtue of which he will become happy, both in this world and in the world to come."

After soliloquizing in this manner the dying Brahman sent for his beloved son and addressed him thus :

"My dear son, my age is now ripe. My life now draws to its close. I shall leave you soon and cross this sea of life to another. Before I draw my last breath, I desire to give you an order. Tell me, dear son, if you will agree to carry it out."

"My dear father," respectfully replied Sigāla, filled with remorse, "most assuredly do I solemnly promise to agree to carry out whatsoever order you may now enjoin on me."

“Beloved son, my order is this. After your morning bath, daily worship the six quarters of the globe, namely, the East, the South, the West, the North, the Nadir, and the Zenith.”

Perceiving that this involved no trouble and difficulty, Sigāla replied, “Dear father, most assuredly I shall daily carry out your order.”

After the lapse of a few days the dutiful Brahman died ; and Sigāla, true to his promise, began to perform the ceremony daily.

It was the custom of the Lord Buddha every morning to rise early and cast His glorious eyes around the world, to see to whom He should give the priceless benefit of His spiritual influence on that day. On one occasion when doing this, He saw young Sigāla performing the ceremony of bowing down to the six quarters in accordance with the promise made to his dying father. Now the Lord thought, “To-day I must see Sigāla and preach unto him a sermon, which will be of use not only to him, but also to all laymen.” This sermon to Sigāla was thereafter termed, “The Sigālawāda Sutta,” or the discourse containing the admonition to Sigāla, and it is recorded in the Pātika Vagga of the Deegha Nikāya of the Sutta Pitaka as follows :—

THE SERMON TO SIGĀLA.

1. Thus was it heard by me (Ānanda*). Once upon a time the Blessed One was residing at Weluwanārāma,† in the park Kalanda Nivāpa in Rajagaha.

* [Further explanations are recorded in the commentaries, and to separate these from the text of the Sutta, the letters ‘Com.’ will appear at the beginning of such notes, signifying that they were called from the commentaries]. After the death of the Lord Buddha, three convocations were held in India. First, one at Rājagaha (in a cave temple) composed of 500 Mahā Theras (aged and respected Bhikkhus) and presided over by the Venerable Mahā Kāsyapa, four months after the death of Buddha. This was done with the assistance of king Ajata Sattu. The second was held at Vaisālī with the assistance of King Kālāsōka under the presidency of the Venerable Yasa with 700 Mahā Theras, 100 years after the death of the Buddha. The third one was held at Patāliputra (Modern Patna), with the assistance of the renowned Indian Emperor Dharmāsōka, 200 years after the death of Buddha. This convocation consisted of 1,000 Mahā Theras headed by the Venerable Moggali Putta Tissa. At these councils of the Theras, one repeated the discourses he knew, and this Sutta having been repeated by the Ānanda Thera, as was heard by him, it is recorded accordingly.

† Com. Weluwana literally means a bamboo (*Bambusa Vulgaris*) grove. In consideration of the fact that a residence for the Buddha and his disciples was built therein by King Bimbisāra, it was named Weluwanārāma. This residence for the Bhik-

2. Now at that time Sigāla, a householder, having arisen very early in the morning and gone out from the town of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowed to the different quarters of the globe, namely, the East, the West, the North, the South, the Nadir and the Zenith.

3. At this time in the morning, the Blessed One arrayed in his yellow robes covering both the shoulders, carrying the alms bowl in his hands, went towards Rājagaha begging for his pittance. He, having observed Sigāla, the householder, arisen early in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowing to the different quarters, namely, the East, the South, the West, the North, the Nadir, and the Zenith, spoke and said unto him thus :—

4. "Householder, wherefore dost thou, having arisen in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and with uplifted hands placed on your forehead in reverence, bow unto the different quarters of the globe, namely, the East, the South, the West, the North, the Nadir and the Zenith?"

5. "Lord," replied Sigāla, "in his dying moment my father sent for me, and said to me;" "My dear son, do you bow in reverence to

khus, or the Arama as it was called, was in the park named Kalandaka Nivāpa, about which the following archæological note appearing in the commentary will be read with interest. The term 'Kalanda Nivāpa' means 'the abode of squirrels.' The park was named Kalandaka owing to a custom prevalent at the time, of giving food to squirrels in this land. This custom originated in this manner :

"In times gone by, a certain King went to this park on a pleasure trip attended by his courtiers. After sporting a while the King took some drink, which made him intoxicated. Unable to move about, he laid himself on the ground and soon passed into a swoon. Under the belief that the King was merely enjoying a nap, delighted with the alluring fragrance of the wealth of beautiful vegetation around him, the courtiers dispersed in all directions through the park. Attracted by the smell emanating from the King's mouth, a venomous serpent emerged from a cleft in a tree and began to crawl towards the place, where the King lay. A Deva (*i.e.*, a fairy, deity or angel) haunting a huge umbrageous tree close by, noticed the danger impending on the King and determined to rescue his life. He assumed the form of a squirrel and drawing near the King's head began to scream. Disturbed by this shrill outcry, the King awoke, being alarmed, and looking around saw the serpent just approaching him, and thought that his life had been saved that day by the squirrel. To show his gratitude, the King commanded that thenceforward food be brought from the palace and given daily to the squirrels on that land. Hence originated the custom of feeding the squirrels and the reason for naming the park 'Kalandaka Nivāpa.'"

the six different quarters of the globe." Therefore, my Lord, honouring, respecting and holding sacred the words of my father, do I, having arisen early in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed in reverence, bow to the different quarters, namely, the East, the South, the West, the North, the Nadir, and the Zenith."

6. "Householder, such is not the manner enjoined in the doctrine of the Buddha as to how the six quarters should be revered."

7. "Venerable Lord, if there be any manner in which the six quarters should be revered as enjoined in the doctrine of Buddha, pray Lord, declare unto me such doctrine, for that will be of advantage to me."

8. "If this be so, householder, listen, bear well in mind, and I will declare the same unto you."

9. "Very well, my Lord," reverently replied Sigāla, in assent to the Blessed One.

10. Then the Blessed one spoke:—"Householder, if by any means whatsoever the four passions of mind be eradicated by the disciple of Buddha, in four ways would he abstain from committing sinful actions, and he would not adhere to the six sources tending to the destruction of wealth. He would in this manner be free from these fourteen sinful actions, thus averting evil from the six quarters. He would then be one who had advanced his prosperity in this world, and had made preparations for his welfare in the world to come. After death and the dissolution of the body, he would be born in the Celestial regions (Deva Loka), where happiness reigns supreme."

D. J. SUBASINHA,

(Translator).

(To be continued.)

REVIEWS.

THE AWAKENING.*

BY MABEL COLLINS.

This latest work by the writer of "Light on the Path," is an attempt to explain some methods of awaking the spirit of man to newness of life, to a condition of enlarged consciousness. The author says in her Introduction: "Those who have awakened upon more spiritual planes and have seen the dawns which are given to man's psychic sight, enter into a state of supreme certainty, and are no longer aware of those fluctuations of feeling which we call fear, and doubt, and dismay, which are born of the darkness of the shroud and vanish with it. The task of the occultist is to awaken the spirit within himself and within others; to this end are these essays written."

The writer briefly alludes to her first experience in getting out of her body and seeing those luminous sentences which form the text of "Light on the Path," and which she was able to remember and write down after her return. She records numerous instances of the final passing of the spirit from the body, and the glorious visions and experiences connected therewith, which remove the last vestiges of fear. She also touches upon the future condition of those darkened souls who pass out of the body while enshrouded in error and ignorance. We quote a portion of the closing paragraph:

"The first possession of the awakened man is that he knows what is, and why it is, so far as the destiny of the race is concerned. The next possession, which comes to him immediately afterwards, is the power of love towards the whole race. Such a power and such a capacity are inconceivable to the ordinary man, and are unattainable for the partially awakened. They are only possible when that knowledge has come to the spirit which is the outcome of complete illumination. The book contains 100 pages, the contents are instructive and the printing and binding are excellent.

W. A. E.

* The Theosophical Publishing Society, London. Price Re. 1-8-0.

LUMINOUS BODIES HERE AND HEREAFTER.*

(The Shining Ones.)

BY CHARLES HALLOCK, M.A.

This work is, as the author states, an "attempt to explain the Inter-relation of the Intellectual, Celestial and Terrestrial Kingdoms, and of Man to his Maker," and the subject is dealt with from the standpoints of the scientist and the Christian. Some of the various matters treated in the fourteen chapters which comprise the book, are the following : "Biology of the Cosmos ;" "Vito-Magnetism and the Soul-Aura ;" "Colour Effects of the Emotions ;" "Electrical Body of the Future Life ;" "The Supreme Source and its Potential Agent ;" "The Philosophy of Eternal Felicity ;" "The Philosophy of Religion ;" "The United Philosophies ;" "Evolution and the Future Life." The Author's ideas will, no doubt, prove helpful to many, especially to the liberal class of Christians who do not object to new truths, but are willing to 'prove all things,' and 'to hold fast that which is good.'

W. A. E.

Also received with thanks :

THE RAMA GITA—Malayalam Version.†

(With Copious Commentary).

This is a work of 410 pages, royal octavo ; with an additional 33 pages of an Alphabetical Index to the 1,000 verses.

PAMPHLETS.

ESSAYS AND ADDRESSES ON THEOSOPHY and SCIENCE," by G. E. Sutcliffe, have previously been published separately, but are now issued together in pamphlet form as follows: "The Life Work of H. P. Blavatsky" (a White Lotus Day Address) ; "The Scientific Aspect of Theosophy" (Address delivered on the occasion of the Silver Jubilee of the Blavatsky Lodge, Bombay) ; "The Hindu Zodiac ; a suggested Key to it and to the Astronomy of the Ancients" (reprinted from the *Theosophist*) ; "A Day of Brahmâ" (reprinted) ; and La Place's Gigantic Hoax." The latter has attracted considerable attention, as the author's conclusions seem plausible. Price Re. 1.

* The Metaphysical Publishing Co., New York. Price Rs. 3.

† The Oriental Publishing Co. (Ld.). Price Rs. 3—To Shareholders half price.

Acknowledged with thanks : ASTROLOGY, A FORGOTTEN PHASE, by C. Gopala Row, of Tanjore (7 pages).

A FEW SUGGESTIONS FOR THE RELIGIOUS REFORMATION OF INDIA, by P. C. Apparsundram, of Mannargudi (13 pages).

EARTHQUAKE BLESSINGS, by J. L. Brown, Berkeley, California (30 pages).

MAGAZINES.

The Theosophical Review, September. "The Rosy Cross in Russia" is continued, treating chiefly, in this number, of 'The Theoretical Degree.' "Stability in Nature" is a philosophical contribution by W. C. Worsdell, containing some fine points of argumentation. In his opening sentence the author says: "Perfect and absolute stability only obtains before a solar system has come into manifestation;" but if stability consists *only* in this state of primeval equilibrium, nature must be greatly lacking in this characteristic, as the author tacitly admits when considering, further on, the questions of *absolute* and *relative* stability. Powis Hoult, in his article, "There is a Two-Fold Path," says, in the summing up: "Action itself may be likened to the stream on which our boat is launched; discrimination is the selection of the particular stream that shall bear us heavenward." In the course of her article on "The Foundations of the Science of Education," Sarah Corbett says: "The right use of discipline towards a child on all occasions would involve an amount of sympathy and discrimination which few possess, but a very little consideration will show that at the present time, little or no effort is made in this direction except in a few cases, and that the power which adults possess over children is abused to an extent which is quite unjustifiable. Many parents, supposed to be well educated and conscientious, seem naïvely to conclude that nothing but their own personal wishes need be considered in dealing with a child." Further on she says: "It is good to conform to law. But what law? Neither for child nor adult is it good to conform to any law with which the higher nature is not in touch. Each human being owes allegiance to his true self, the function of all outside authority is to be regent for this growing life at the stages of evolution where its voice is not sufficiently clear." The article abounds in wholesome ideas, and we are glad that it is to be continued. "Give Peace in our time, O Lord," is the title of Dr. Wells' admirable and exceptionally helpful paper,

in which he criticises,—among other things—the oft-repeated sentence in that familiar prayer : “ Lead us not into temptation, but deliver us from evil.” Concerning this sentence he says : “ Granting for the moment that this was the best he could do for the simple country-folk to whom He spoke, is this the prayer He would teach us men of the twentieth century, were He living now ? Further on he alludes to another saying of the Master : “ I came not to bring peace, but a sword ; ” and says : “ Peace—the peace of final victory—lies for us many centuries, perhaps millions of years, ahead ; our present business is to learn to wield the sword ” (not always one made of steel, we infer). He thinks the spiritual warrior should “ be led up to Temptation and fight it, life after life, till at last he stands, war-worn and stern, but a conqueror ! For God will have of him nothing less ! ” The writer is of opinion that the time “ when men *obeyed* and did not *think*,” is passing away. Strong and valiant manhood is required in this age. We have to grow out of our child-state by exercise, “ And for exercise there *must* be resistance, finally, indeed, to be overcome, but for a long while too much for the unpractised youth ; obstacles against which for a long time he seems to fall helpless. This is the function in real life of Temptations ; they are trials of our strength, and in this sense it is true that God *does* tempt us, every day of our lives.” Of the remaining articles, “ A letter from Brussels ” gives a brief account of the visits of the President-Founder to the Branches in that city ; “ Light and the Looking-glass,” by Francis Sedlak, is subtly scientific ; “ Parallels between Theosophy and Norse (Teutonic) Mythology ” are shown by Mabel Charles ; there is a “ Dialogue of Vision,” by Florence Farr ; and further correspondence on “ The Path of Action ” touching upon Miss Theobald’s letter in a preceding number, and quoting from Mrs. Besant’s works to show that the latter had not changed her opinions.

Theosophy in Australasia August : “ Ideals,” by Ethel B. Wood ; and “ Man and the External World,” by W. A. Hart—both interesting articles—are continued. In a brief paper on “ Duty and Responsibility,” J. B. M’Conkey sets forth his ideas quite lucidly. Mrs. Besant’s article on “ Discipleship ” is reprinted from the *Theosophical Review*. Ernest H. Hawthorne, in a short but well-written article, counsels us to ‘ Hasten Slowly,’ and Zymeria gives us a very interesting contribution, in the form of a dialogue between two ladies, on “ A Question of Diet.”

The N. Z. Theosophical Magazine, after some very readable matter in “ From Far and Near,” gives us the first instalment of a paper on

"Sin and Suffering," by Agnes E. Davidson, which is philosophically dealt with by the writer. "A Dream Lesson," by M. W. M., is a translation from *Theosophia*, by P. van der Linden, and is to be continued. "Poverty," by A. B., is a useful reprint from *Bibby's Quarterly*. S. Stuart states, very briefly, his view of "The Principles of Theosophy;" there are "Questions and Answers," "The Stranger's Page," the department "For the Children," etc.

Broad Views for September opens with a highly important article on "The Problem of the Unemployed," by Sir Edmund Verney, Bart. Extracts from it will be found in our "Cuttings and Comments," for this month. Mr. Mallock's story, "An Immortal Soul," is continued. "The Prejudice against Reincarnation" is ably handled by the Editor, Mr. Sinnett. The "Curious Phenomena at Mentone," as narrated by Reginald Span, seem to have been exceptionally wonderful. The "Woman and Marriage Question" is discussed by M. Kilroy. The other articles are, "Drawing the Sword and Perishing by the Sword," by J. W. Petavel and Walter Pierce; "Philosophy in the Dark," by an Occult Student; "Concerning Mental Healing," by Alice C. Ames; and "What is a Christian?" by Rev. Chancellor Lias and Violet Tweedale.

East and West, for September, is a decidedly creditable number, but space fails us to point out its merits in detail.

The Theosophic Gleaner commences Vol. XVI. with the issue for September. After some interesting 'Editorial Notes' we find the following articles: "Moods and Fidgety Tempers;" "The Era of the Shu King, and its Four Books;" "The Growth of the Animal Kingdom;" "How Pierre Loti became a Theosophist;" "The Attainment of Liberation;" "Occult Masonry;" "The Error of La Place," etc. May the *Gleaner* continue to flourish.

Theosophia, August, contains a further instalment of "Old Diary Leaves," by H. S. Olcott; "Molecules and Atoms," by T. A. Blok; "Astrology as a Factor in the Education of Children," by H. J. van Ginkel; "Short Instructions for Teaching in Lotus Classes," by M. Jager and T. Wijnstok; "Is Pity a Weakness?" by B. de Rook; Book reviews, "From Far and Near," and "Catholic Opponents."

Omatunto, August, contains the following articles:—"Evil not to be overcome by Evil," by Pekka Ervast; "National Culture and the future of the Finnish People," by Pekka Ervast; "Vainämöisen's Prophecy;" "Extracts from the Teachings of Zoroaster;" "Invisible

Helpers," II., by C. W. L. ; "A Talk with an Occultist," by Pekka Ervast ; "From my Travels," V., by Aate ; "Hindu Hypnotism," by G. M. and P. E. ; Questions and Answers, etc.

Revue Théosophique (August). "The Theosophical Movement," by Annie Besant ; "The Avatâras" (continued), "A second word on the Mantras," by Bertram Keightley ; "Jacob Boehme," by Tovey ; "Secret Doctrine," by H. P. B. (continued).

Sophia (August). "Epilogues of the Month," by Arimi ; "The Science of To-morrow and the Medieval Mysticism," by Gabriela Cunningham Graham ; "The two Ideals," by Josè Antich ; "The Great Pyramid," by H. J. van Ginkel (continued), "The number Seven," by F. T. B. Clavel ; "Inri," by Jesús E. Valenzuela, "Christ alone," by Enrique de Mesa.

La Verdad (August). The translations of "Isis Unveiled" and "The Mass and its Mysteries" are continued, "An interesting letter" calls attention to the dangers of Hatha Yoga, narrating the sad case of the Austrian, Dr. Kellner.

The second number of the *Ceylon National Review* is to hand and the excellence shown in the first number is well sustained. It is a very creditable production, and should be of a good deal of use in aiding the work of the society of which it is the organ. The contents are varied, dealing with Arts and Crafts, History, Philosophy, Sports and Pastimes, National polity, Psychology and Education ; with notes and reviews.

It has also a supplement containing the Annual Report of the Ceylon Social Reform Society and an account of the General Meeting, and other matter on the same lines. The printing and whole arrangement of the *Review* are very good.

Charaka Samhita, Parts XXXVII., XXXVIII. and XXXIX. of the English translation are received. The first two treat of Fever, Hæmorrhage, and Abdominal Tumours, and the last deals with Leprosy. The contents must be especially interesting to physicians, as both the causes and the treatment of these maladies are noted.

Journal of the North-China Branch of the Royal Asiatic Society, Vol. XXXVII., 1906. The chief papers in this volume are: "The Jewish Monument at Kaifungfu," by W. A. P. Martin, D.D., LL.D. ; "Ancient Tibet and its Frontages," by Thos. W. Kingsmill ; "Notes on Chinese Banking System in Shanghai," by John C. Ferguson, Ph. D. ; "Notes on Chinese Law and Practice preceding Revision," by Ernest Alabaster ; and "Chinese Children's Games," by Isaac Taylor Headland. There are also various 'Notes,' Reviews and records of business matters.

“The Indian Economist” is a useful magazine published at Calcutta. It deals with domestic, industrial, agricultural and fiscal questions in a practical way.

Theosophy in India. The September number opens with notes of a very interesting lecture by Miss Edger on “The Law of Harmony.” “Poetic Ideals, their value in the Building of a Nation,” is the first portion of a thoughtful paper by Fio Hara. There are further articles on “Practical Theosophy,” by Rup Singh; “Studies in the Pedigree of Man,” by Lilian Edger (to be continued); also a continuation of “A Critical Examination of the Das’opaniṣats and the S’vetâsvatara,” together with a variety of other matters.

The Hindu Spiritual Magazine has a variety of articles calculated to throw light on matters of life and death, and the possibility of communion between the inhabitants of this world and the next.

Received with thanks: *The Vahan, The Theosophic Messenger, Teosofisk Tidskrift, Light, Modern Astrology, Harbinger of Light, Banner of Light, Christian College Magazine, Indian Review, Indian Journal of Education, The Visishtadvaitin, The Arya, The Metaphysical Magazine, Notes and Queries, The Phrenological Journal, The Grail, The Balance* (enlarged and in new dress), *Mind, The Arena, The Lotus Journal, The Muslim Patriot, De Theosofische Beweging, Pewarta Theosofie, The Dawn, The Siddhanta Deepika, Maha-Bodhi Journal, Theosofisch Maandblad, The Light of Reason, Journal of the Buddhist Text and Research Society, Vol. VII., Part IV., Revista Theosofica* (Cuba).

CUTTINGS AND COMMENTS.

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

In *Broad Views*, for September, “The Problem of the Unemployed” is very ably discussed by Sir Edmund Verney, Bart. As few subjects possess greater intrinsic merit, our readers will doubtless appreciate certain quotations from his article. After alluding to the distress which prevails among the poorer classes every winter, he says: “In this over-wealthy country it is disgraceful to allow men or women to starve; if they have not the self-control to earn their own living, the State ought to supply the needful compulsion as well as the work. To have men and women slowly starving and losing their power to work, deteriorating, both in will and in muscle, is a deplorable national waste which ought not to be tolerated.” In seeking for the causes which tend to produce this vast army of the unemployed, he sees that, “The clue to the whole question is to be found in the training of the children, they are the raw material from which the Englishmen of the future are to be made”

Again we quote : " It may be that the characteristic of the 20th century is going to be the discovery of England's children, and the assigning to them the important position in our social scale which they must occupy if we are not to fall behind other nations. We have been holding our children too cheap. At last we are waking up to find that worthy citizens are not made out of starved and neglected children, and that our national wealth can find no better investment than in the training of youth. It is an investment that pays the country better than the most glorious and victorious war. When the supply of neglected children is stopped, and children are trained in mind and body to fulfil a worthy destiny, the unemployed question will be solved." The Emigration scheme is next criticised. The better class of the unemployed are being sent in large numbers to Canada, leaving the feeble and sickly " to breed a feeble race of the unemployable in the next generation." In closing his article he says :

" The dismal procession of the unemployed fills some of us with pity, some with contempt, but few are filled with shame and anger for the social system, for the laws and for the customs, the prejudices and the selfishness, which make such a sight possible in a country overflowing with superfluous wealth, with unequalled commercial prosperity, and with a boastful ' patriotism.' Not many stop to ask what has brought about this disgraceful promenade, and whether any of the responsibility for it lies at their own doors. A very rude awakening will come some day if the governing classes of the country persist in a social policy which to-day before our eyes is making the rich richer and the poor poorer."

Since writing these quotations we have rejoiced to see the announcement of a forthcoming International Congress which will meet in Italy to discuss this momentous problem relating to the unemployed.

Surely it is time that the nations of the earth unite in giving this question their most earnest thought.

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*Mother-love
among
animals.*

The writer of an article entitled, " A Question of Diet," which appears in the August number of *Theosophy in Australasia*, introduces a true story to illustrate the intelligence and strong motherly instinct of " that greatly maligned animal, the pig." We quote it hereunder :—

" Once I was visiting at a station, and the old man who had charge of the pigs got in a rage and flung a block of wood at one for not doing exactly as he wanted it to do. The animal was struck on the head and lay dying, with nine little ones all crowding round her. She made what I could see was a huge effort, and called another sow to her. The second one came and there was a prolonged interchange of animal talk between the two, with the result that piggy No. 2 gathered all the little ones and gravely conducted them into another sty and, returning to her dying friend, remained with her till she died. There was so much real intelligence in the whole thing, such anxiety on the part of the mother, such response on the part of the friend, that I wondered—and pondered, and never forgot.

The story needs no comment : it speaks for itself.

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We find in the *West Australian*, of July 9th, some *Holidays and how to enjoy them* very sensible remarks by Canon Barnett, on "The Use of Holidays." He says :

People for the most part depend for their pleasure on stimulants—not always on the low class stimulant of eating and drinking, but on that of "seeing sights" and "doing something." Stimulants—high class and low class—soon fail to be effective, and holidays which depend on excitement which comes, that is from outside the man, are at last called dull, and letters appear in the paper about their boredom. The disease of modern life is in one sense 'drunkenness,' not just the vulgar excitement which comes from alcohol, but the more subtle excitement which comes from doing and seeing and having. There is no real health but in 'being,' and satisfying pleasure is only found in the enjoying of a self which can think clearly and feel deeply.

He then alludes to the mistake so commonly made in times past, of regarding the Japanese as a nation "given up to play," and remarks that,

The Japanese are what they are because of what is in themselves, because of their "being." They enjoy holidays because they have in themselves the taste for what is beautiful. Young and old, rich and poor, visit the country because of something in themselves which responds to the beauty of the cherry blossom or of the maple tints, or of the flight of birds, or of the reflections of the mountains in the lakes. They do not depend on having something to do—something to hit or to shoot . . . They in a literal sense enjoy their own selves and what is in themselves. The things which satisfy a man, like the things which defile a man, proceed from within, from his own being.

Leisure days are increasing. The sight of many happy faces is good to see, but this happiness which is so anxious to keep itself happy, which is so fearful of loneliness and keeps off dulness by perpetual action, will not last. Leisure days will not have their full use till leisure hours are more used in self cultivation.

There are many good seeds in the human mind. There is the love of beauty. A little care in the study of good pictures, a few hours spent in the reading of poetry, a brave attempt to sketch or to draw, will cherish into strength the seed of taste. Holiday takers who have the love of beauty enjoy themselves as, watching the sea or the landscape, thought upon thought flows from their minds creating beauty upon beauty.

This is quite in accord with the thought of the poet who said, "Who has no inward beauty none perceives though all around is beautiful."

Then again there is the love of knowledge. A little care in the study of science—a few well-prepared-for visits to a museum—a little self-restraint as the reign of law is traced in things material and things human, will give to the mind a sense of power. Holiday takers conscious of this sense go to the country to read in the stones, the plants, or the buildings tales of the past. They, giving out themselves, receive ten-fold and never have a dull day, while with a hammer in their hands or a book in their pockets their minds stretch and expand to take in new facts and rejoice in contemplating a world of order.

There is—to take one more example of the seed which is capable of cultivation in the human being—love of society. This is the seed which can give the most abundant fruit and it is universal. Everyone wants to be in touch with a neighbour and all sorts of devices are invented to satisfy the want. Tours are organized, crowds are formed and holiday parties are planned. But few of the devices satisfy, because few of those who come together have taken pains in leisure hours to cultivate the knowledge of what is lovable in humanity. A little study of the child in the street, a few hours devoted to the consideration of the characters of daily companions, an effort to appreciate the forces which make for progress would give to people a new power of loving.

The writer closes his interesting paper by touching upon the importance of having some definite object to aim at, something to accomplish, while starting on a holiday tour.

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Strange markings occasionally appear upon the human body, but the following statement, which we clip from the *Amrita Bazar Patrika*, is especially wonderful.

A most strange phenomenon has come to light on an island of the Breton coast. In the left eye of the little daughter of a fisherman, just below the pupil, can be seen the number 22,4. The figures are beautifully formed and are plainly visible even down to the comma separating the second 2 and the 4. The local doctor can only account for it by saying that the girl's parents may have suffered from some nervous or hysterical disorders which resulted in this number appearing on the child's eye just as some people show marks on their skin that resemble fruit or ears of corn, or drops of wine. Or, he suggests, Marie de Guen, the little girl, who is now only four years of age, may have been tattooed with this number by a doctor when she was a few weeks old as a remedy for defective vision, nitrate of silver being used in the operation. Whatever may be the reason, the girl is going to be taken to Paris for the experts to see her.

This reminds us of a similar and even more wonderful case, which was noticed in a former number of the *Theosophist*. In this case there was visible surrounding the pupil of the eye of a little child the entire figures of a clock-dial, from I to XII inclusive.

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In a paper in the *North American Review*, the Rev. Dr. Heber Newton sets forth the proposition that the religions of the world, though differentiated among the several people are essentially one. He looks accordingly to a future universal religion which shall unite them all. The germs, he declares, can already be traced beneath the variant beliefs of the present time. The ethics of Buddhism and Confucianism and the religions of Greece and Rome exhibit no real discord; the human ideals are the same everywhere. "The Golden rule proves the rule of Hindu and Chinaman as of the Christian. It was not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish 'Hillel,' and Chinese 'Confucius' and great spirits of well-nigh every land. . . . In the presence of the man of the spirit, be his name what it may, we know that he is of our family and the household of God."—*Metaphysical Magazine*.

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Advices from Berlin state that some most interesting Archæological discoveries have been made by the Prussian exploration expedition to Chinese Turkistan. Remains were found of persons belonging to a red-haired, blue-eyed race, evidently the founders of the temple in the Mingoi caves, and bearing garments of unmistakably Iranian origin. A number of great iron swords were also discovered. Search revealed the existence of further numerous Buddhist frescoes, containing many figures. The temple seemed, in fact, to have been a sort of Buddhist Pantheon.
