

J. KRISHNAMURTI.

1877

1878

1879

1880

1881

1882

1883



J. KRISHNAMURTI.

THE THEOSOPHIST

ON THE WATCH-TOWER

WHEN this reaches our readers I shall be, if all goes well, in England, engaged in strenuous work. May I be therein but the willing instrument of the one true Actor, and perform only the action which is sacrifice, and which weaves no fetters for the Spirit.

* * *

Quite unexpectedly, after arranging for my two wards to remain in charge of Mr. Arundale, the Principal of the Central Hindu College, to carry on their studies preparatory to Oxford, I was obliged to change everything and take them with me to England. Mr. Leadbeater who was staying with them in my Benares home, was suddenly obliged to take up some important work abroad, and as they must live with the one or the other of us, they had to pack up and come with me. I am fortunate in having been able to secure the help of my dear young Brother, Mr. C. Jinarajadasa,

to prepare them in Samskrit and Pali for Oxford ; as he himself took honours in these, he knows exactly the line of study which it is necessary for them to pursue. He has been good enough to give up, for the time, his American work, in order to stay with me in England, and superintend their studies. I trust that Mr. Leadbeater will rejoin me when I return, and will accompany me to Adyar. The Adyar residents have been most kind and generous in the way in which they have accepted the heavy loss inflicted on them by Mr. Leadbeater's absence, and not a word of complaint has been heard. We will try to make it up to them on our return.

*
* *

A very sad piece of news has reached me : the Hon. Otway Cuffe has passed out of the body at Fremantle, Australia, whither he had gone in search of health. He was one of the most popular General Secretaries of the T.S., and gave up office to labour diligently in Ireland where for the last ten years he has been working, aided and upheld by the Devas in whose special care the Green Island of Saints is ever cradled. He devoted himself to the material uplifting of the country, and is said to have spent, with the aid and co-operation of his sister-in-law, some £70,000 in the promotion of industries in Kilkenny, where the family estates are situated. Gentle, polished, affectionate, of a noble and spiritual nature, Otway Cuffe has left behind him a memory that will not pass quickly from the hearts of his friends.

*
* *

Two articles have reached me which are so very funny that I must share my amusement with my readers. They occur in a paper called *America*, and are written by a Rev. Father of the Society of Jesus, named F. Billard. The articles are entitled 'Theosophy in India'. After the usual slanders on Mme. Blavatsky, the Rev. gentleman falls on me tooth and nail; he says that I received the name of 'Sankaracharya' from the residents of Benares, a fact which may astonish the residents, and shows a slight confusion as to sex. Then comes an onslaught on the Hindu College, marked by like inaccuracy, and an allegation that he discovered, from reading the diploma belonging to an inner member, that Theosophy was only a veiled and milder form of Freemasonry, designed to set Indians against Catholicism. After describing how I called "the vengeance of Heaven upon" Trichinopoly, the genial Jesuit goes on to say that "within a few months after" all this triumph, "Mrs. Besant's fame and glory" became "but a thing of the past," and that I had to quit my "beloved Adyar like a fugitive;" after saying that I had gone to London, the writer concludes: "We shall leave her there with the sad reflection that her existence as a Theosophist, after raising her to the pinnacle of glory, has at last brought her to the pass to which all are brought who abandon true wisdom" etc. I give Father Billard a wider circulation than he would otherwise enjoy, in recognition of his oddity, and can only suppose that he feels himself justified in misleading his Catholic readers by the motto of his Order, and that he thinks the slandering

of a heretic justifiable if it be *Ad majorem Dei gloriam*.

* * *

I commented in our issue of January, 1912, on the action of Mr. Justice Shankara Nair, excusing his attack on Hinduism by his membership in the Nair community, which I spoke of as down-trodden. My good friends Mr. T. Ramachandra Rao and Mr. B. Ranga Reddy kindly told me that I was in error, when they saw me attacked for misrepresentation. I at once sent the following letter to the *Madras Standard*, and reprint it here, in order that the correction may reach the circle of readers that saw my original statement.

Mrs. Besant writes from the Central Station, Madras, as she was leaving for Benares last evening:—I learn from two or three good friends, who know that I would not wilfully make a misstatement, that the Nairs have never been oppressed or down-trodden. My experience in the north led me into the error, as there no Benares pandit would teach a Nair boy and no Vidyarthi would study with him. The reason given was the Nair form of marriage. Having been in error, however, I withdraw my statement as to the ill-usage of the Nairs, and apologise to them for making it. I meant it as a defence, not as an attack.

* * *

A huge meeting was held at the Central Hindu College, Benares, in support of the Hindu University, and some seven thousand persons gathered to testify their warm approval of the project. As a very large gathering was expected, the Managing Committee had the School Quadrangle roofed in, so that the verandahs served as galleries, and the crowd could stretch out through the fourth side, which is open, on to the play-ground beyond. H. H. the Maharaja of Benares presided, and his

speech was read by his son, the Maharaja Kumar; His Highness was very enthusiastically greeted, and was evidently pleased by the warmth of his reception; he announced a donation of one lakh—and more as duties to his own people permitted—a yearly subscription, “as much land as is wanted”. Needless to say that this princely generosity was vociferously cheered. The Maharaja of Darbhanga, who was very warmly greeted, made an effective speech, and two poems were then recited by their authors, the Urdu one, by Munshi Sankata Prasad, winning much applause.

My turn then came, and I was followed by one of the Trustees of the C. H. C., Mr. Langat Sinha, and then we had a delightful speech in Hindi from the Hon. Pandit Madan Mohan Malaviya. It is pleasant to see how this able and self-sacrificing man has won the hearts of the people, and his charm of manner and polished tongue make him always a most welcome orator. Then followed a wonderful scene: various announcements of donations were made, and yellow papers were distributed on which people could write their subscriptions; brass pails were provided for collecting, and I espied the Principal of the C.H.C. standing with a pail slung on his arm, as though on household work intent; presently the papers came pouring in—Rs. 1000, Rs. 500, Rs. 100, and so on—and the amounts were read out; then came in rings, watches, bracelets, ear-rings, brooches—what not? one poor man pulled off his coat, and sat down smiling in only his dhoti; caps rained in, rupees, annas, pice, and so on until it grew too dark for

further work. One recalled Savonarola and his sermons, though there the jewels were stripped off for repentance, while here for loving help's sake. It is good to see how men's and women's hearts are moved, and how they love to give.

* * *

H. E. the Viceroy and Lady Hardinge are to visit the Central Hindu College and the Girls' School on February 17th, and my last days in Benares were spent in helping to make the preparations. It is pleasant that they should come so early in their days of rule. His Excellency will receive an address, and will lay the foundation-stone of the King Edward Boarding-House, the loving Memorial of the C. H. C. to the Emperor who has passed away. The following is the text of the address which will be presented:

To His Excellency the Viceroy and Governor-General of India, the Right Honourable Charles, Baron Hardinge of Penshurst, P.C., G.C.B., G.M.S.I., G.H.I.E., G.C.M.G., G.C.V.O., I.S.O.

May it please Your Excellency,

It is with the heartiest pleasure that we welcome Your Excellency here to-day, and we pray you to accept our loyal good wishes for a Vice-Royalty so splendidly begun, and so full of promise for the welfare of our beloved Motherland.

Permit us also to welcome with all respect the gracious Lady who bears with you the burden of your high office, for well, in truth, is it for a land which sees gentleness enthroned beside strength, and kindness beside power.

It would not be fitting, in an address from an educational Institution, to speak of political matters,

yet perchance, as the benefits you have gained for India are national, we may voice a gratitude that you will understand without fuller speech.

As Your Excellency was good enough lately to authorise the expression of your sympathy with the movement for a Hindu University, and as we rejoice to know that Your Excellency will be its first Chancellor, we, of the Central Hindu College, venture to look up to you as to our future Head, and to claim you as, in a special sense, our own. For this College is the nucleus of that larger body, and we have solved successfully here the problem of religious and moral education according to the Hindu Scriptures. Your Excellency sees before you a staff of Teachers and students, who open every College day with prayer and sacred reading; our boys' morality is modelled on the noblest and purest Hindu ideals and so effective have they proved that our discipline is based on love and not on fear. We pray Your Excellency, then, to see here in miniature the spirit which will reign in your future University.

While striving to give our youths the best intellectual instruction, and while the rolls of the Allahabad University tell of our success, we lay more stress on character than on examinations, on manliness, righteousness and loyalty than on prizes for learning. It is our dearest hope to send out into the world men of noble character, who will be honourable citizens and loving servants of their Motherland and of the Empire.

Give us, we pray Your Excellency, your good will and your benediction, that our College now, and our University hereafter, may be nurseries of all that is best and highest in the life of a Nation.

Annie Besant,

Bhagavan Das,

*President, and Hon. Secretary, of the Board
of Trustees, Central Hindu College, Benares.*

On the foundation-stone is engraved the following inscription :

This Foundation-Stone
of the
KING EDWARD BOARDING HOUSE OF THE C.H.C.,
Designed for the training of Indian Students
In the Service of God, the Motherland, and the Empire,
was laid by
H. F. THE VICEROY AND GOVERNOR-GENERAL OF INDIA,
Baron Hardinge of Penshurst,
On February 17th, 1912.

*
* *

Lord and Lady Hardinge are also to visit the Girls' School, where a lovely Benares scarf will be presented to Her Excellency, a little girl saying the following to her :

DEAR LADY,

We are taught in our Scriptures that our Rulers are our Parents; it is theirs to protect and command, ours to love and obey. We see in you the Representative of the Queen-Empress, who has taught all true Indian hearts to love and worship her. Be, then, to us a Mother, and accept the little offering your children bring to you in love and trust.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 649)

THUS we have three factors in Spirit for the creation of karma, and three corresponding qualities in matter, and we must study these in order to make our karma that which we would have it be. We may study them in any order, but for many reasons it is convenient to take the cognitive factor first, because in that lies the power of knowledge and of choice. We can change our desires by the use of thought, we cannot change our thoughts, though we may colour them, by de-

sire; so, in the final analysis action is set in motion by thought.

In the earliest stages of savagery, as with the newly-born infant, action is caused by attractions and repulsions. But almost immediately memory comes in, the memory of an attraction, with the wish to re-experience it; the memory of a repulsion, with the wish to avoid it. A thing has given pleasure; it is remembered, *i.e.*, thought about, it is desired, action to grasp it follows. The three cannot really be separated, for there is no action which is not preceded by thought and desire, and which does not again set them going, after it is performed. Action is the outer sign of the invisible thought and desire, and in its very accomplishment gives birth to a fresh thought and desire. The three form a circle, perpetually retraced.

Now thought works on matter; every change in consciousness is answered by a vibration in matter, and a similar change, however often repeated, brings about a similar vibration. This vibration is strongest in the matter nearest to you, and the matter nearest to you is your own mental body. If you repeat a thought, it repeats the corresponding vibration, and, as when matter has vibrated in a particular way once it is easier for it to vibrate in that same way again than to vibrate in a new way, the more often you repeat a thought the more ready the vibratory response. Presently, after much repetition, a tendency will be set up in the matter of your mental body, automatically to repeat the vibration on its own account; when it does this—since the vibration in matter and the thought

in consciousness are inseparably linked—the thought appears in the mind without any previous activity on the part of consciousness.

Hence when you have thought over a thing—a virtue, an emotion, a wish—and have deliberately come to the conclusion that it is a desirable thing to have that virtue, to feel that emotion, to be moved by that wish, you quietly set to work to create a habit of thought.

You think deliberately of it every morning for a few minutes, and soon you find that it arises spontaneously in the mind (by the aforesaid automatic activity of matter). You persist in your thought-creation, until you have formed a strong habit of thought, a habit which can only be changed by an equally prolonged process of thinking in the opposite direction. Even against the opposition of the will, the thought recurs to the mind—as many have found when they are unable to sleep in consequence of the involuntary recurrence of a harassing thought. If you have thus established the habit, say, of honesty, you will act honestly automatically; and if some strong gust of desire sweeps you into dishonesty on some occasion, the honest habit will torment you as it would never torment a habitual thief. You have created the habit of honesty; the thief has no such habit; hence you suffer mentally when the habit is broken, and the thief suffers not at all. Persistence in strengthening such a mental habit until it is stronger than any force which can be brought to bear upon it makes the reliable man; he literally *cannot* lie, *cannot* steal; he has built himself an impregnable virtue.

By thought, then, you can build any habit you choose to build. There is no virtue which you cannot create by thought. The forces of nature work with you, for you understand how to use them, and they become your servants.

If you love your husband, your wife, your child, you find that this emotion of love causes happiness in those who feel it. If you spread the love outwards to others, an increase of happiness results. You, seeing this and wishful for the happiness of all, deliberately begin to think love to others, in an ever wider and wider circle, until the love-attitude is your normal attitude towards all you meet. You have created the love-habit, and have generalised an emotion into a virtue, for a virtue is only a good emotion made general and permanent.¹

Everything is under law; you cannot obtain mental ability or moral virtue by sitting still and doing nothing. You can obtain both by strenuous and persevering thinking. You can build your mental and moral nature by thinking, for "man is created by thought; what he thinks upon, that he becomes; therefore think" on that which you aspire to be, and inevitably it shall be yours. Thus shall you become a mental and moral athlete, and your character shall grow rapidly; you made in the past the character with which you were born; you are making now the character with which you will die, *and will return*. This is karma. Every one is born with a character, and the character is the most important part of karma. The Musalman says that "a man is born with his destiny tied

¹ See Bhagavan Das' *The Science of the Emotions*.

round his neck". For a man's destiny depends chiefly on his character. A strong character can overcome the most unfavourable circumstances, and overclimb the most difficult obstacles. A weak character is buffeted by circumstances, and fails before the most trivial obstacles.

The whole theory of meditation is built upon these laws of thought; for meditation is only deliberate and persevering thought, aimed at a specific object, and hence is a potent karmic cause. By using knowledge and thought to modify character, you can bring about very quickly a desired result. If you were born a coward, you can think yourself brave; if you were born dishonest, you can think yourself honest; if you were born untruthful, you can think yourself truthful. Have confidence in yourself and in the law. There is another point we must not forget. Concrete thought finds its natural realisation in action, and if you do not act out a thought, then by reaction you weaken the thought. Strenuous action along the line of the thinking must follow the thought, otherwise progress will be slow.

Realise, then, that while you cannot now help the character with which you were born, while it is a fact which must profoundly influence your present destiny, marking out your line of activity in this life, yet you can, by thought and by action based thereon change your inborn character, eliminate its weaknesses, eradicate its faults, strengthen its good qualities, enlarge its capacities. You are born with a given character, but you can change it. Knowledge is offered to you as to the means

of changing, and each must put that knowledge into practice for himself.

Desire and Activity remain to be considered. Will is the energy prompting to action, and while it is attracted and repelled by outside objects, we call it desire, the lower aspect of Will, as thought is the lower aspect of Cognition. If a man, confronted by a pleasure-giving object, grasps it without thought, he is moved by desire; if he holds himself back, saying: "I must not enjoy it now, because I have a duty to perform," he is moved by Will. When the energy of the Self is controlled and guided by right reason, it is Will; when it rushes out unbridled, drawn hither and thither by attractive objects, it is desire.

Desire arises in us spontaneously; we like one thing, we dislike another, and our likes and dislikes are involuntary; are not under the control of the Will nor of the reason. We may make up reasons for them when we wish to justify them, but they are elemental, non-rational, precedent of thought. None the less may they be brought under control, and changed—though not directly.

Consider physical taste; an olive, preserved in brine, is offered to a child, and is generally rejected with disgust. But it is a fashionable thing to like olives, and young people persevere in eating them, determined to like them, and presently they are fond of them. They have changed their disliking into liking. How is the change of taste brought about? By the action of Will, directed by the mind.

We can change desires by thought. The desire-nature with which we are born is good, bad, or

indifferent, and it follows its own way in early childhood. Presently we examine it, and mark some desires as useful, others as useless or even noxious. We then form a mental image of the desire-nature which would be useful and noble, and we deliberately set to work to create it by thought-power. There are some physical desires which we see will bring about disease if left uncontrolled: eating too much, because of the gratification of the palate; drinking alcoholic liquors, because they exhilarate and vivify; yielding to the pleasures of sex. We see in the persons of others that these cause obesity, shaken nerves, premature exhaustion. We determine not to yield to them; we bridle the horses of the senses with the bits and reins of the mind, and deliberately hold them in, although they struggle; if they are very refractory we call up the image of the glutton, the drunkard, the worn-out profligate, and so create a repulsion for the causes which made them what they are. And so with all other desires. Deliberately choose out and encourage those which lead to refining and elevating pleasures, and reject those which result in coarseness of body and of mind. There will be failures in your resistance, but, in spite of failures, persevere. At first, you will yield to the desire, and only remember too late that you had resolved to abstain; persevere. Presently the desire and the memory of the good resolution will arise together, and there will be a period of struggle—your Kurukshetra—and you will sometimes succeed and sometimes fail; persevere. Then successes will multiply, and failures be few;

persevere. Then desire dies, and you watch beside its tomb, lest it should only be entranced, and revive. Finally you have done with that form of desire for ever. You have worked with the law and have conquered.

Two other points concerning desire.

1. Students are sometimes troubled because in their dreams they yield to a vice which down here they have conquered, or feel the stirring of a desire which they thought long slain. Knowledge will destroy the trouble. In a dream, a man is in his astral body, and a stirring of desire, too weak to cause physical matter to vibrate, will cause a vibration in astral matter; let the dreamer resist, as he soon will if he determines to do so, and the desire will cease. Further, he should remember that there will be left for sometime in the astral body effete matter, which was formerly used when the desire arose, but which is now, from disuse, in process of disintegration. This may be temporarily vivified by a passing desire-form, and thus caused to vibrate artificially. This may happen to a man when he is either sleeping or waking. It is but the artificial movement of a corpse. Let him repudiate it: "Thou art not from me. Get thee gone." And the vibration will be stilled.

2. The warrior who is battling with desire must not let his mind dwell on the objects which arouse desire. Again, thought is creative. Thought will awaken desire, and stir it into vigorous activity. Of the man who abstained from action but enjoyed in thought, Shri Krishna sternly said: "That deluded man is called a hypocrite." Nourished by thought, desires cannot die. They will but become stronger

by physical repression when fed by thought. It is better not to fight desire, but rather to evade it. If it arises, turn the mind to something else, to a book, a game, to anything which is at once pure and attractive. By fighting it, the mind dwells on it, and thus feeds and strengthens it. If you know that the desire is likely to arise, have ready something to which to turn *at once*. So shall it be starved out, having no nourishment of either act or thought.

Never let us forget that objects are desirable because of the immanence of God. "There is nothing moving or unmoving that can exist bereft of me." At a certain stage of evolution, the attraction to them makes for progress. Only later on, are they superseded. The child plays with a doll; it is well; it draws out the germinal mother-love. But a grown woman playing with a doll would be pitiable. Objects of desire draw out emotions which aid in development, and stimulate exertion. They cease to be useful when we have grown beyond them, and in ceasing to be useful they become mischievous.

The bearing of all this on karma is self-evident. Since by desire we create opportunities and attract within our reach the objects of desire, our desires now map out our opportunities and our possessions hereafter. By harbouring none but pure desires, and wishing for naught that cannot be used in service, we ensure a future of opportunities for helping our fellows, and of possessions which shall be consecrated to the Master's work.

Annie Besant

(To be continued)

A TEXTBOOK OF THEOSOPHY

CHAPTER VII

REINCARNATION

By C. W. LEADBEATER

(Continued from p. 364)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

THIS life of the ego in his own world, which is so glorious and so fully satisfying for the developed man, plays but a very small part in the life of the ordinary person, for in his case the ego has not yet reached a sufficient stage of development to be awake in his causal body. In obedience to the law of nature he has withdrawn into it, but in doing so he has lost the sensation of vivid life, and his restless desire to feel this once more pushes him in the direction of another descent into matter.

This is the scheme of evolution appointed for man at the present stage—that he shall develop by descending into grosser matter, and

then ascend to carry back into himself the result of the experiences so obtained. His real life, therefore, covers millions of years, and what we are in the habit of calling a life is only one day of this greater existence. Indeed, it is in reality only a small part of one day; for a life of seventy years in the physical world is often succeeded by a period of twenty times that length spent in higher spheres.

Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during his school-day of earth life; then he lays aside the vesture of the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lesson at the point where he left it the night before. Some lessons he may be able to learn in one day, while others may take him many days.

If he is an apt pupil and learns quickly what is needed, if he obtains an intelligent grasp of the rules of the school, and takes the trouble to adapt his conduct to them, his school-life is comparatively short, and when it is over he goes forth fully equipped into the real life of the higher worlds for which all this is only a preparation. Other egos are duller boys who do not learn so quickly; some of

them do not understand the rules of the school, and through that ignorance are constantly breaking them; others are wayward, and even when they see the rules they cannot at once bring themselves to act in harmony with them. All of these have a longer school-life, and by their own actions they delay their entry upon the real life of the higher worlds.

For this is a school in which no pupil ever fails; every one must go on to the end. He has no choice as to that; but the length of time which he will take in qualifying himself for the higher examinations is left entirely to his own discretion. The wise pupil, seeing that school-life is not a thing in itself, but only a preparation for a more glorious and far wider life, endeavours to comprehend as fully as possible the rules of his school, and shapes his life in accordance with them as closely as he can, so that no time may be lost in the learning of whatever lessons are necessary. He co-operates intelligently with the Teachers, and sets himself to do the maximum of work which is possible for him, in order that as soon as he can he may come of age and enter into his kingdom as a glorified ego.

Theosophy explains to us the laws under which this school-life must be lived, and in that way gives a great advantage to its students. The first great law is that of evolution. Every man has to become a perfect man, to unfold to the fullest degree the divine possibilities which lie latent within him, for that unfoldment is the object of the entire scheme so far as he is concerned. This law of evolution steadily presses him onward to higher and higher achievements.

The wise man tries to anticipate its demands—to run ahead of the necessary curriculum, for in that way he not only avoids all collision with it, but he obtains the maximum of assistance from its action. The man who lags behind in the race of life finds its steady pressure constantly constraining him—a pressure which, if resisted, becomes rapidly painful. Thus the laggard on the path of evolution has always the sense of being hunted and driven by his fate, while the man who intelligently cooperates is left perfectly free to choose the direction in which he shall move, so long as it is onward and upward.

The second great law under which this evolution is taking place is the law of cause and effect. There can be no effect without its cause, and every cause must produce its effect. They are in fact not two but one, for the effect is really part of the cause, and he who sets one in motion sets the other also. There is in nature no such idea as that of reward or punishment, but only of cause and effect. Any one can see this in connection with mechanics or chemistry; the clairvoyant sees it equally clearly with regard to the problems of evolution. The same law obtains in the higher as in the lower worlds, and there as here, the angle of reflection is always equal to the angle of incidence. It is a law of mechanics that action and reaction are equal and opposite. In the almost infinitely finer matter of the higher worlds the reaction is by no means always instantaneous; it may sometimes be spread over long periods of time, but it returns inevitably and exactly.

Just as certain in its working as the mechanical law in the physical world is the higher law according to which the man who sends out a good thought or does a good action receives good in return, while the man who sends out an evil thought or does an evil action with equal accuracy receives evil in return—once more, not in the least as a reward or punishment administered by some external will, but simply as the definite and mechanical result of his own activity. Man has learnt to appreciate a mechanical result in the physical world, because the reaction is usually almost immediate and can be seen by him. He does not invariably understand the reaction in the higher worlds because that takes a wider sweep, and often returns not in this physical life, but in some future one.

The action of this law affords the explanation of a number of the problems of ordinary life. It accounts for the different destinies imposed upon people, and also for the differences in the people themselves. If one man is clever in a certain direction and another is stupid, it is because in a previous life the clever man has devoted much effort to practice in that particular direction, while the stupid man is trying it for the first time. The genius and the precocious child are examples not of the favouritism of some deity but of the result produced by previous lives of application. All the varied circumstances which surround us are the result of our own actions in the past, precisely as are the qualities of which we find ourselves in possession. We are what we have made ourselves, and our circumstances are such as we have deserved.

There is, however, a certain adjustment or apportionment of these effects. Though the law is a natural law and mechanical in its operation, there are nevertheless certain great Angels who are concerned with its administration. They cannot change by one feather-weight the amount of the result which follows upon any given thought or action, but they can within certain limits expedite or delay that action, and decide what form it shall take.

If this were not done there would be at least a possibility that in his earlier stages the man might blunder so seriously that the results of his blundering might be more than he could bear. The plan of the Deity is to give man a limited amount of free-will; if he uses that limited amount well, he earns the right to a little more next time; if he uses it badly, suffering comes upon him as the result of such evil use, and he finds himself limited by the result of his previous actions. As the man learns how to use his free-will, more and more of it is entrusted to him, so that he can acquire for himself practically unlimited freedom in the direction of good, but his power to do wrong is strictly limited. He cannot wreck his life in his ignorance, but he can progress as rapidly as he will. In the earlier stages of the savage life of primitive man it is natural that there should be on the whole more of evil than of good, and if the whole result of his actions came at once upon a man as yet so little developed, it might well crush the newly evolved powers which are still so feeble.

Besides this, the effects of his actions are varied in character. While some of them produce

immediate results, others need much more time for their action, and so it comes to pass that as the man develops he has above him a hovering cloud of undischarged results, some of them good, some of them bad. Out of this mass (which we may regard for purposes of analogy much as though it were a debt owing to the powers of nature) a certain amount falls due in each of his successive births; and that amount, so assigned, may be thought of as the man's destiny for that particular life. But all that it means is that a certain amount of joy and a certain amount of suffering are due to him, and will unavoidably happen to him; but how he will meet this destiny and what use he will make of it, that is left entirely to his own option. It is a certain amount of force which has to work itself out. Nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction, just as is the case in mechanics. The result of past evil is like any other debt; it may be paid in one large cheque upon the bank of life—by some one supreme catastrophe; or it may be paid in a number of smaller notes, in minor troubles and worries; in some cases it may even be paid in the small change of a vast number of petty annoyances. But one thing is quite certain, that in some form or other paid it will have to be. The conditions of our present life, then, are absolutely the result of our own action in the past; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in

outer circumstances may not always be able to make himself or his conditions all that he would wish in this life; but he can certainly secure for the next one whatever he chooses.

Man's every action ends not with himself, but invariably affects others around him; in some cases this effect may be comparatively trivial, while in others it may be of the most serious character. The trivial results, whether good or bad, are simply small debts or credits in our account with nature; but the greater effects, whether good or bad, make a personal account which is to be settled with the individual concerned.

A man who gives a meal to a hungry beggar, or cheers him by a kindly word, will receive the result of his good action as part of a kind of general fund of nature's benefits; but one who by some good action changes the whole current of another man's life will assuredly have to meet that same man again in a future life, in order that he who has been benefited may have the opportunity of repaying the kindness that has been done to him. One who causes annoyance to another will suffer proportionately for it somewhere, somehow, in the future, though he may never meet again the man whom he has troubled; but one who does serious harm to another, one who wrecks his life or retards his evolution, must certainly meet his victim again at some later point in the course of their lives, so that he may have the opportunity, by kindly and self-sacrificing service, to counterbalance the wrong which he has done. In short, large debts must be paid personally, but small ones go into the general fund.

These then are the principal factors which determine the next birth of the man. First acts the great law of evolution, and its tendency is to press the man into that position in which he can most easily develop the qualities which he most needs. For the purposes of the general scheme, humanity is divided into great races, called root-races, which rule and occupy the world successively. The great Aryan or Caucasian race, which at the present moment includes the most advanced of earth's inhabitants, is one of these. That which came before it in the order of evolution was the great Mongolian race, usually called in Theosophical books Atlantean, because the great continent from which it ruled the world lay where now roll the waters of the Atlantic ocean. Before that came the great Negroid race, some of whose descendants still exist, though by this time much mingled with off-shoots of later races. From each of these great root-races there are many off-shoots which we call sub-races—such, for example, as the Romance races or the Teutonic; and each of these sub-races in turn divides itself into branch races, such as the French and the Italians, the English and the Germans.

These arrangements are made in order that for each ego there may be a wide choice of varying conditions and surroundings. Each great race is especially adapted to develop within its people one or other of the qualities which are needed in the course of evolution. In every nation there exist an almost infinite number of divers conditions, riches and poverty, a wide field of opportunities or a total lack of them, facilities for development or conditions

under which development is difficult or well-nigh impossible. Amidst all these infinite possibilities the pressure of the law of evolution tends to guide the man to precisely those which best suit his needs at the stage at which he happens to be.

But the action of this law is limited by that other law of which we spoke, the law of cause and effect. The man's actions in the past may not have been such as to deserve (if we may put it so) the best possible opportunities; he may have set in motion in his past certain forces the inevitable result of which will be to produce limitations; and these limitations may operate to prevent his receiving that best possible of opportunities, and so as the result of his own actions in the past he may have to put up with the second-best. So we may say that the action of the law of evolution, which if left to itself would do the very best possible for every man, is limited by the man's own previous actions.

An important feature in that limitation—one which may act most powerfully for good or for evil—is the influence of the group of egos with which the man has made definite links in the past—those with whom he has formed strong ties of love or hate, of helping or of injury—those souls whom he must meet again because of connections made with them in days of long ago. His relation with them is a factor which must be taken into consideration before it can be determined where and how he shall be reborn.

The will of the Deity is man's evolution; the effort of that nature which is an expression

of the Deity is to give the man whatever is most suitable for that evolution; but this is conditioned by the man's deserts in the past and by the links which he has already formed. It may be assumed that a man descending into incarnation could learn the lessons necessary for that life in any one of a hundred positions. From half of these or more than half he may be debarred by the consequences of some of his many and varied actions in the past. Among the few possibilities which remain open to him, the choice of one possibility in particular may be determined by the presence in that family or in that neighbourhood of other egos upon whom he has a claim for services rendered, or to whom he in his turn owes a debt of love.

CHAPTER VIII

THE PURPOSE OF LIFE

To fulfil our duty in the divine scheme we must try to understand not only that scheme as a whole, but the special part that man is intended to play in it. The divine outbreathing reached its deepest immersion in matter in the mineral kingdom, but it reaches its ultimate point of differentiation not at the lowest level of materiality, but at the entrance into the human kingdom on the upward arc of evolution. We have thus to realise three stages in the course of this evolution:

(a) The downward arc in which the tendency is towards differentiation and also towards greater

materiality. In this stage spirit is involving itself in matter, in order that it may learn to receive impressions through it.

(*b*) The earlier part of the upward arc, in which the tendency is still towards greater differentiation, but at the same time towards spiritualisation and escape from materiality. In this stage the spirit is learning to dominate matter and to see it as an expression of itself.

(*c*) The later part of the upward arc, when differentiation has been finally accomplished, and the tendency is towards unity as well as towards greater spirituality. In this stage the spirit, having learnt perfectly how to receive impressions through matter and how to express itself through it, and having awakened its dormant powers, learns to use these powers rightly in the service of the Deity.

The object of the whole previous evolution has been to produce the ego as a manifestation of the monad. Then the ego in its turn evolves by putting itself down into a succession of personalities. Men who do not understand this look upon the personality as the self, and consequently live for it alone, and try to regulate their lives for what appears to be its temporary advantage. The man who understands realises that the only important thing is the life of the ego, and that its progress is the object for which the temporary personality must be used. Therefore when he has to decide between two possible courses he thinks not, as the ordinary man might: "Which will bring the greater pleasure and profit to me as a personality?" but "Which

will bring greater progress to me as an ego?" Experience soon teaches him that nothing can ever be really good for him, or for any one, which is not good for all, and so presently he learns to forget himself altogether, and to ask only what will be best for humanity as a whole.

Clearly then at this stage of evolution whatever tends to unity, whatever tends to spirituality, is in accord with the plan of the Deity for us, and is therefore right for us, while whatever tends to separateness or to materiality is equally certainly wrong for us. There are certain thoughts and certain emotions which tend to unity, such as love, sympathy, reverence, benevolence; there are others which tend to disunion, such as hatred, jealousy, envy, pride, cruelty, fear. Obviously the former group are for us the right, the latter group are for us the wrong. In all these thoughts and feelings which are clearly wrong, we recognise one dominant note, the thought of self; while in all those which are clearly right we recognise that the thought is turned toward others, and that the personal self is forgotten. Wherefore we see that selfishness is the one great wrong, and that perfect unselfishness is the crown of all virtue. This gives us at once a rule of life. The man who wishes intelligently to co-operate with the divine will must lay aside all thought of the advantage or pleasure of the personal self, and must devote himself exclusively to carrying out that will by working for the welfare and happiness of others.

This is a high ideal, and difficult of attainment, because there lies behind us such a long history

of selfishness. Most of us are as yet a long way from the purely altruistic attitude; how are we to go to work to attain it, lacking as we do the necessary intensity in so many of the good qualities, and possessing so many which are undesirable?

Here comes into operation the great law of cause and effect to which I have already referred. Just as we can confidently appeal to the laws of nature in the physical world, so may we also appeal to these laws of the higher world. If we find evil qualities within us, they have grown up by slow degrees through ignorance and through self-indulgence. Now that the ignorance is dispelled by knowledge, now that in consequence we recognise the quality as an evil, the method to get rid of it lies obviously before us. For each of these vices there is a contrary virtue; if we find one of them rearing its head within us, let us immediately set to work deliberately to develop within ourselves the contrary virtue. If a man realises that in the past he has been selfish, that means that he has set up within himself the habit of thinking of himself first and pleasing himself, of consulting his own convenience or his pleasure without due thought of the effect upon others; let him set to work deliberately to form the exactly opposite habit, to make a practice before doing anything of thinking how this will affect all those around him, let him set himself habitually to please others, even though it be at the cost of trouble or privation for himself. This also in time will become a habit, and by developing it he will have killed out the other.

If a man finds himself full of suspicion, ready always to assign evil motives to the actions of those about him, let him set himself deliberately to cultivate trust in his fellows, to give them credit always for the highest possible motives. It may be said that a man who does this will lay himself open to be deceived, and that in many cases his confidence will be misplaced. That is a very small matter; it is far better for him that he should sometimes be deceived as a result of his trust in his fellows than that he should save himself from such deception by maintaining a constant attitude of suspicion. Besides, confidence begets faithfulness. A man who is trusted will generally prove himself worthy of the trust, whereas a man who is suspected is very likely presently to justify the suspicion. If a man finds in himself the tendency towards avarice, let him go out of his way to be especially generous; if he finds himself irritable, let him deliberately cultivate calmness; if he finds himself devoured by curiosity, let him deliberately refuse again and again to gratify that curiosity; if he is liable to fits of depression, let him deliberately cultivate cheerfulness, even under the most adverse circumstances. In every case the existence of an evil quality in the personality means a lack of the corresponding good quality in the ego.

The shortest way to get rid of that evil and to prevent its reappearance is to fill the gap in the ego, and the good quality which is thus developed will show itself as an integral part of his character through all his future lives. An ego cannot

be evil, but he can be imperfect. The qualities which he develops must be good qualities, and when they are well defined they show themselves in each of all his numerous personalities, and consequently those personalities can never be guilty of the vices opposite to these qualities; but where there is a gap in the ego, where there is a quality undeveloped, there is nothing inherent in the personality to check the growth of the opposite vice; and since others in the world about him already possess that vice, and man is an imitative animal, it is very probable that it will speedily manifest itself in him. This vice, however, belongs to the vehicles only and not to the man inside. In these vehicles its repetition may set up a momentum which is hard to conquer; but if the ego bestirs himself to develop the opposite virtue, the vice is as it were cut off at its root, and can no longer exist—neither in this life nor in all the lives that are to come.

A man who is trying to develop these qualities in himself will find certain obstacles in his way—obstacles which he must learn to surmount. One of these is the critical spirit of the age—the disposition to find fault with a thing, to belittle everything, to look for faults in everything and in everyone. The exact opposite of this is what is needed for progress. He who wishes to move rapidly along the path of evolution must learn to see good in everything—to see indeed the latent Deity in everything and in everyone. Only so can he help those other people—only so can he get the best out of those other things.

Another obstacle is the lack of perseverance. We tend in these days to be impatient; if we try any plan we expect immediate results from it, and if we do not get them, we give up that plan and try something else. That is not the way to make progress in occultism. The effort which we are making is to compress into one or two lives the evolution which would naturally take perhaps a hundred lives. That is not the sort of undertaking in which immediate results are to be expected. We attempt to uproot an evil habit, and we find it hard work: why? Because we have indulged in that habit for, perhaps, twenty thousand years; one cannot shake off the habit of twenty thousand years in a day or two. We have allowed that habit to gain an enormous momentum, and before we can set up a force in the opposite direction we have to overcome that momentum. That cannot be done in a moment, but it is absolutely certain that it *will* be done eventually, if we persevere, because the momentum, however strong it may be, is a finite quantity, whereas the power that we can bring to bear against it is the infinite power of the human will, which can make renewed efforts day after day, year after year, even life after life if necessary.

Another great difficulty in our way is the lack of clearness in our thought. People in the West are little used to clear thought with regard to religious matters. Everything is vague and nebulous. For occult development vagueness and nebulosity will not do. Our conceptions must be clear-cut and our thought-images definite. Other

characteristics absolutely necessary are calmness and cheerfulness; these are rare in modern life, but are absolute essentials for the work which we are here undertaking.

The process of building a character is as scientific as that of developing one's muscles. Many a man, finding himself with certain muscles entirely undeveloped, takes that as his natural condition, and regards their weakness as a kind of destiny imposed upon him; but anyone who understands a little of the human body is aware that by continued exercise those muscles can be brought into a state of health and the whole body eventually developed. In exactly the same way, many a man finds himself possessed of a bad temper or a tendency to avarice or suspicion or self-indulgence, and when in consequence of any of these vices he commits some great mistake or does some great harm he offers it as an excuse that he is a hasty-tempered man, or that he possesses this or that quality by nature—implying that therefore he cannot help it.

In this case just as in the other the remedy is in his own hands. Regular exercise of the right kind will develop a certain muscle, and regular mental exercise of the right kind will develop a missing quality in a man's character. The ordinary man does not realise that he can do this, and even if he sees that he can do it, he does not see why he should, for it means much effort and much self-repression. The motive is supplied by the knowledge of the truth. One who gains an intelligent comprehension of the direction of evolution feels it not only his interest but his privilege and his delight to co-operate with it. One who wills

the end wills also the means; in order to be able to do good work for the world he must develop within himself the necessary strength and the necessary qualities. Therefore he who wishes to reform the world must first of all reform himself. He must learn to give up altogether the attitude of insisting upon rights, and instead to devote himself utterly to the most earnest performance of his duties. He must learn to regard every connection with his fellow-man as an opportunity to help that fellow-man, or in some way to do him good.

One who studies these subjects intelligently cannot but realise the tremendous power of thought, and the necessity for its efficient control. All action springs from thought, for even when it is done (as we say) without thought, it is the instinctive expression of the thoughts, desires and feelings which the man has allowed to run riot within himself in earlier days. The wise man, therefore, will watch his thought with the greatest of care, for in it he possesses a powerful instrument, for the right use of which he is responsible. It is his duty to control his thought, lest it should be allowed to run riot and to do evil to himself and to others; it is his duty also to develop his thought, because by means of it a vast amount of actual and active good can be done. Thus controlling his thought and his action, thus eliminating from himself all evil and developing in himself all good qualities, the man presently raises himself far above the level of his fellows, and stands out conspicuously among them as one who is working on the side of good as against evil, of evolution as against stagnation.

The Members of the great Hierarchy in whose hands is the evolution of the world are watching always for such men in order that They may train them to help in the great work. Such a man inevitably attracts Their attention, and They begin to use him as an instrument in Their work. If he proves himself a good and efficient instrument, presently They will offer him the definite training of an apprentice, that by helping Them in the great work which They have to do he may some day become even as They are, and join the mighty Brotherhood to which They belong.

But for an honour so great as this mere ordinary goodness will not suffice. True a man must be good first of all, or it would be hopeless to think of using him, but in addition to being good he must be wise and strong. What is needed is not merely a good man but a great spiritual power. Not only must the man have cast aside all ordinary weaknesses but he must have developed strong positive qualities before he can offer himself to Them with any hope that he will be accepted. He must live no longer as a blundering and selfish personality, but as an intelligent ego who comprehends the part which he has to play in the great scheme of the universe. He must have forgotten himself utterly; he must have resigned all thought of worldly profit or pleasure or advancement; he must be willing to sacrifice everything, and himself first of all, for the sake of the work that has to be done. He may be in the world, but he must not be of the world. He must be careless utterly of its opinion. For the sake of helping man he must make

himself something more than man. Radiant, rejoicing, strong, he must live but for the sake of others and to be an expression of the love of God in the world. A high ideal, yet not too high; possible, because there are men who have achieved it.

When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of Them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may be either shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called the accepted pupil. This brings him into close relations with the chosen Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it. After yet another interval, if he proves himself entirely worthy, he may be drawn into a still closer relationship, when he is called the son of the Master.

These three stages mark his relationship to his own Master only, but not to the Brotherhood as a whole. The Brotherhood admits a man to its ranks only when he has fitted himself to pass the first of the great Initiations.

This entry into the Brotherhood of Those who rule the world may be thought of as the third of the great critical points in man's evolution. The first of these is when he becomes man—when he individualises out of the animal kingdom and obtains a causal body. The second is what is called by

the Christian 'conversion,' by the Hindu 'the acquirement of discrimination,' and by the Buddhist 'the opening of the doors of the mind'. That is the point at which he realises the great facts of life, and turns away from the pursuit of selfish ends in order to move intentionally along with the great current of evolution in obedience to the divine will. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the 'elect,' the 'saved' or the 'safe,' and in the Buddhist scheme 'those who have entered on the stream'. For those who have reached this point have made themselves absolutely certain of reaching a further point also—that of Adeptship, at which they pass into a type of evolution which is definitely superhuman.

The man who has become an Adept has fulfilled the divine will so far as this chain of worlds is concerned. He has reached, even already at the midmost point of the æon of evolution, the stage prescribed for man's attainment at the end of it. And therefore he is at liberty to spend the remainder of that time either in helping his fellow-men or in even more splendid work in connection with other and higher evolutions. He who has not yet been initiated is still in danger of being left behind by our present wave of evolution, and dropping into the next one—the 'æonian condemnation' of which the Christ spoke, which has

'been mistranslated 'eternal damnation'. It is from this fate of possible æonian failure—that is, failure for this age, or dispensation, or life-wave—that the man who attains Initiation is 'safe'. He has 'entered upon the stream' which now *must* bear him on to Adeptship in this present age, though it is still possible for him by his actions to hasten or delay his progress along the Path which he is treading.

That first Initiation corresponds to the matriculation which admits a man to a University, and the attainment of Adeptship to the taking of a degree at the end of a course. Continuing the simile, there are three intermediate examinations, which are usually spoken of as the second, third, and fourth Initiations, Adeptship being the fifth. A general idea of the line of this higher evolution may be obtained by studying the list of what are called in Buddhist books 'the fetters' which must be cast off—the qualities of which a man must rid himself as he treads this Path. These are: the delusion of separateness; doubt or uncertainty; superstition; attachment to enjoyment; the possibility of hatred; desire for life, either in this or the higher worlds; pride; agitation or irritability; and ignorance. The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers.

(To be concluded)

C. W. Leadbeater

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

(Concluded from p. 670)

III. BUDDHI

LET us turn now to the consideration of the three levels of buddhic activity on the (a) astral, (b) mental and (c) buddhic planes.

(a) *On the astral, the region of the desires and the emotions.* The beneficent effect of buddhi may be felt in very early days, as already pointed out, in astral bodies sufficiently advanced; and while the four lower sub-levels would minister to the hatred, anger and selfishness of the natural animal, the three higher sub-planes would respond to the love, devotion and sympathy which can only arise by contact with buddhi.

But, indeed, even now it is early days for the general appearance of buddhic faculty; when the astral body itself is so slightly evolved, there is little facility for the downpour of spiritual gifts: it is to be the characteristic of the sixth sub-race and root-race, but advanced members of the fifth sub-race are beginning to show forth these high moral and spiritual qualities, and in due course of evolution will steadily perfect both wisdom and love,

steadied, balanced and strengthened by the action of the judging mind upon them.

As H.P.B. has reminded us, the coming of Divine Consciousness is possible at any moment: for even the seventh round, with its rich harvest of intellectual and spiritual faculties, is "always present," and we need not wait for it for thousands of years; for "it manifests itself the moment we cease to hinder its manifestation".

It is because we know and feel that the world is governed by feeling, and not by thought which is but the guide of feeling; that all action, from the first moment of manifestation, is the outcome of desire; that religion and not philosophy—and, still less science—is the ultimate interpreter of life and must be able to supply the answer to every question that should be asked; it is because of this that the direct operation of buddhi on desire is of such supreme importance. Buddhi, while still retaining its individuality, tends to root out from the lower bodies that separateness of the self-consciousness which intellect has imposed upon the ego, and the motive power of it is pure unselfish love, the reflex of the first divine emotion in the Supreme.

Buddhi works miracles in kama; for the holiness, the morality, the righteousness she brings down, are all of them contrary to nature and could not arise in man except as a denial of the desire to live. For all such manifestations mean that the separate intellectual existence has to learn the strange and unaccustomed lesson that it must recognise the Self in others; to the intellect, whose

only form of action is self-assertive, that seems at first inconceivable; self-denial is at variance with the natural order of things and with the laws of the intellect.

And yet it is certain that the real moral goal, the proper purpose of our existence, is just that; the turning of the spiritual will along the path of self-denial; although this breaking through of the spirit of denial into the realm of intellectual self-assertion is, indeed, and will always remain a miracle in the kingdom of nature.

In thus basing holiness, morality and righteousness on the spiritual intuitions of buddhi alone, and not upon any lower motive (such as upon any formal deeds of the law, the wish for happiness or the avoidance of pain—as might be suggested by the prudential self-regard of the lower manasic intellect) we may reach the approximate refinement of the moral nature which is the first condition of entry upon any path of occult study; to have experiential knowledge *of* those upper paths and not merely intellectual knowledge *about* them, the feet must be definitely on the return path, and love must be the instinctive, inherent perception of the unity and one-ness of the Self with all other selves.

And if any man realises that, he may—whatever his attainments in the lower worlds—become an important factor in the evolution of the race; for in that spiritual vision, he gains swift knowledge of intuition, he appropriates with rapidity the only form of knowledge which will enlighten him without conscious effort: having attained the

righteousness of the kingdom of God, everything else is added to him.

Here, then, is the outcome of the practical action of buddhi in the domain of conduct; the attainment of certainty in the direction and ordering of life. Hitherto we have temporised; we have done right, self-consciously and for a purpose; we have had to summon common reason to help us, by its balanced and considered judgments, to shape our course from day to day: hitherto, that weather-beaten old finger-post, the conscience, swinging on a loose hinge, has given various readings, more or less truthful. But the coming of buddhi, and the free response of the purified lower nature to the guidance of the Spiritual Will, marks the point of return, the point when intuition replaces judgment, and gives a man that perfect freedom of action which can do no wrong: "He cannot sin, because he is born of God." To such men all true intuitions would come as an overwhelming and commanding certainty, irrespective of any consideration, as true and unerring as an animal instinct.

To anyone who had not yet received his first gleam of intuition, any anticipation of it would be impossible, and when it comes, it could receive no confirmation from the intellect, nor could it be so related to the intellect as to persuade the latter as to its authority.

But once seen, it is as impossible to forget or misunderstand it as it was to anticipate it.

(b) *Buddhi, in the causal body.* In the earlier publications by Theosophical authors (such as *The Ancient Wisdom, The Seven Principles of Man, Lucifer,*

Vol. XIII, p. 152, etc.) the higher manas is regarded as the fount and origin of both genius and intuition. In later issues too (such as *Psychology* by Annie Besant, p. 134, etc.) the powers of synthesis and intuition are ascribed to higher manas.

The three highest levels of the mental plane are those in which the causal body functions; but the causal body is not the vehicle of manas, but of buddhi, as representing the wisdom and will aspects of the ray of the monad; manas, both higher and lower, together using the intellect, as their vehicle of consciousness. The causal body receives all its powers from the higher planes of the Divine Spirit. So that the appearance in the causal body of conceptual, synthetic, or intuitional power is not of a manasic, but of a buddhic faculty.

No doubt the ego lends his self-consciousness to the consciousness in the particular vehicle in which he is acting, and the Self thus appears to be in the vehicle; but although buddhi thus lends itself to interpretation in the causal body, it has no relation to anything finite or conditioned.

H.P.B. speaks of "the consciousness of the ego welling up through the more finely differentiated fabric of buddhi," "resting on the experiences of manas as its basis"¹ or vehicle for manifestation in the lower worlds; of the mental elements submitted to its spiritual insight in the causal body; though in reality, "manas springs from buddhi, in man".²

¹ *The Secret Doctrine*, I. p. 351.

² *Ibid.* I. p. 356.

H.P.B. also points out the intimate relationship between buddhi and manas; as when she says that buddhi (as the great storehouse of the Cosmic Consciousness) "becomes conscious" after death "by the accretions it gets from manas,"¹ which tries to follow the light from buddhi but often fails;" though eventually, "it becomes perfect enough to assimilate buddhi, and eventually to be permanently conjoined with it, when the mind-consciousness is directed steadily inwards and away from the sensible world.

Buddhi, however, can absorb nothing from any other plane; it is one and indivisible, the highest spiritual sense, preserving the fruitage of all the other senses.

That buddhi, the unifier, and not manas, the divider, is the aspect of the ray of the monad which is concerned with the higher consciousness and its results, as seen in the causal body, is illustrated by the following extracts from various authors, on the nature of Pure Reason," "of a *priori*" and "intuitive knowledge".

"The Pure Reason is the reflection of the wisdom-aspect of the Monad and appears in the human Spirit as buddhi." (*A Study in Consciousness*).

"The mind, the Thinker, is one, and is the Self in the causal body." Its subtlest and finest rays "are expressed in the matter of the causal body . . . they form what we call, the Pure Reason, whose thoughts are abstract, whose method of gaining knowledge is intuition; its very 'nature is knowledge,' and it recognises truth at sight, as congruous with itself". (*The Ancient Wisdom*, p. 133)

¹ *Ibid.* I. pp. 264-5.

The apparent contradiction in these two quotations, that buddhi and manas are each separately the origin of pure reason, is explainable by what has been said as to the appearance of buddhi on the mental plane. Doubtless they act together in relation to man's essential being, and the work of the intellect, when thus coming in contact with the decisive principles of buddhi, is to try to reduce to earthly dimensions a far wider outlook, to bring within the narrow compass of finite vision the spacious horizons of the Spirit.

Kant says :

The pure reason constructs a rational idea of an unchangeable substance, possessing personal identity, a simple self-subsistent ego, and this explains all soul-phenomena as totally different from all space-phenomena. Pure reason thus reduces all the grounds of knowledge to one single principle, and we do not find this unity in the nature of things which constitute objective experience: pure reason thus introduces into our cognition a complete unity, which the Mind and Intellect could not of itself produce.¹

Kant maintains, all through, the necessary existence in the Self of a faculty above mind, which is independent of all sensuous impressions; which cannot be obtained from any *data* to which it is applied; and which therefore cannot arise in the mind, but comes down "from the Self". All *a priori* knowledge of time, space and causality is given in that faculty.²

The thinking mind may obtain data from sense-experience and make inferences and inductions from them; that is its proper, special, ultimate function. "But this is not sufficient to give knowledge; and,

¹ *Op. cit.*, pp. 418, 425, 429.

² *Op. cit.* Introd. Vol. I, p. 399 and Fraser on Berkeley, p. 43.

if a world is to be made, it must be by some other activity, and that activity is synthesis: this is an *a priori* activity of a faculty which is not primarily of the mind."¹

Kant constantly asserted the appearance in thought of the synthetic principle, but, as constantly denied that thought has, of itself, or in itself, any power of synthesis. He says:

In Synthesis we get a first principle, an all-embracing idea, beyond which we cannot get further: it requires a principle of Pure Reason to overcome the division between subject and object, to determine the thing-in-itself. But this principle cannot be derived from Thought; the gap between Perception and Conception has to be bridged by the Imagination, to establish the Unity of both, as derivations from the same Self.

The non-intellectual origin of the ideas of abstract form, substance, truth, goodness and beauty, is recognised by Kant, who says "they are reached by the Pure Reason, beyond the province of experience and objective reality;" by McCosh, in his comprehensive work on the Intuitions: "There must be a power by which we can look directly on the Good and the True; but Understanding and Intellect, looking to the phenomenal and fleeting, *cannot* help us, they cannot mount so high. Therefore pure reason, intuition, a transcendental power, alone can give the Universal and the necessary faculty of gazing on Truth, Good, etc.,"² and when the pure reason flows down into the mind and understanding, it is possible for these also to work upon such ideas, in their own limited way, by analysis, comparison, etc.

¹ Caird *Op. cit.*, pp. 198, 325, 387, 668-9.

² *Op. cit.*, pp. 286, 310.

Even more striking is Kant's well known illustration of the non-intellectual character of the deductive science of pure mathematics: "A straight line between two points is the shortest"¹ is a statement of pure intuition, not derived from experience, nor from any intellectual analysis or judgment, and only by intuition could such a statement be possible.

So that the possibility of dealing with pure mathematics depends primarily upon the presence on the mental plane of the power of buddhi; which, however, is obscured by the emphasis placed upon manas.

Kant also shows² that, in relation to the objects of the pure reason there are no questions insoluble by it. There is nothing uncertain as regards pure mathematics, or even pure ethics; while in science, there are an infinite number of conjectures and hypotheses, which can never become certainties, because, as they are not discoverable in experience mind and thought can never solve them.

Professor Orde-Ward observes:³ "There is a blind spot in the human constitution, and it is that that sees farthest and fairest." The intuition, that comprehensive faculty, receives and reconciles the eternal dualism established by the mind and upon a spiritual stage higher than the mind: it does not need either to understand or explain the mode of operation, but at once universalises the reports of experience and realises the fundamental agreement that underlies all differences.

¹ *Op. cit.*, Introduction.

² *Op. cit.*, pp. 299, 301.

³ *Hibbert Journal*, N 11, p. 507.

Coleridge¹ had the same feeling: "The understanding of the mind, in all its judgments, refers to some higher faculty as its ultimate authority. Pure reason is the power of universal and necessary convictions, the source and substance of truths above sense and having their evidence in themselves."

C. H. Hinton, the gifted author of works on the fourth dimension, who through his own *clear* spiritual vision lifted himself to the intuitional plane of consciousness, wrote:²

The true path of wisdom consists in seeing that our intellect is foolishness, that our conclusions are absurd and mistaken; not in speculating on the world as a thought-form projected from the thinking principle; but to be amazed that our Intellect has so limited the world as to hide from us its real existence.

Lift the veil, throw aside the Reason, by giving up the idea that what we think has any value.

And it was Kant himself who clearly defined the relation of faith to knowledge, when he wrote, "To arrive at the knowledge of God, freedom, immortality, we must deprive speculative reason of its pretension to transcendent insight: for as objects beyond the sphere of phenomena, they can be realised only by abolishing brain knowledge, to make room for faith."³

To-day this point of view is strongly insisted on by Professor Bergson and others. It is denied that mind is absolute; it is not the only means of knowledge, for man has a direct vision and intuition of reality. Bergson and his school of

¹ *Aids to Reflection*, Vol. I, p. 168.

² *A New Era of Thought*, p. 94.

³ *Op. cit.*, p. xxxv.

thinkers refuse to grant to the intellect any claim to say one word as to the realities of love, beauty, life; though he has to admit, as we all have to admit, that intuition, so far, does not give the extent of knowledge of a practical work-a-day kind that intellect does with the use of the faculty that however will increase.¹

And if, as we have seen is the fact, the very basis of all intellectual knowledge is the intuitional perception of time, space and causality; if even the surest of all sciences, pure mathematics, is impossible without intuition, then may we not feel that, after all, buddhi has never been very far away from any of us; that even in our school days she has been with us; and that, as we progress in knowledge, in purity and in devotion, she will not fail to keep pace with our needs, and continue to minister to us out of her treasury of spiritual gifts?

(c) *Buddhi: on its own plane.* For Wisdom is the brightness of the everlasting Light, the unspotted mirror of the Power of God, and the image of His Goodness.

“And, being but One, she can do all things; and remaining in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh them friends of God and prophets.”²

“I, pure Consciousness, subtler than space, am not anything limited; such is the eternal buddhi (idea) that freeth from the bonds of Samsara the world-process.”³

¹ L'Evolution Creatrice 1908.

² *The Wisdom of Solomon*, ch. VII, v. 26, 27.

³ Quoted by Bhagavan Das, *The Science of the Emotions*.

“All memory of deeds, thoughts and ideas; all knowledge of any kind, is contained in the consciousness of Logos, and it is upon reaching the buddhic plane that we share His Consciousness of our Universe, the plane on which the Unity of all overpowers the separateness of each: on the attainment of this plane of Consciousness, we come in touch with the Universal Memory.”¹

“All forgotten things, all experiences whatever, are committed to the keeping of this (Buddhic) Superconsciousness; and they re-emerge into our Consciousness in the causal body and then in the mind. This is the limit of power of the buddhic body within the Solar System.”

This Universal Intelligence of the Logos is “the characteristic property of Buddhi;”² the intuitive Omniscience, the spiritual counterpart of Atma.

It is by the power of the Divine Spiritual Will alone that this bliss-body, this body of glory, can be built. This is the building of God, “eternal in the heavens;” “the house not made with hands,” to be attained by every man in the course of evolution, but which may be reached by the resolute and determined even now. Unlike the lower bodies it is not built by the material consciousness; it is not the result of mere earthly experience; but it belongs to the superhuman unfoldment of the Divine in man’s Nature; its growth depends upon the activity of the spiritual nature only.

Here for the first time within the man’s experience, his Life is not limited by grossness of

¹ *Vide* Annie Besant, *Psychology*, p. 289.

² *The Secret Doctrine* I. 277; II. 369.

matter, and man can come into contact with that Life which causes all things to live; he is enfolded within the sympathies of all, as all are enfolded within his.

Here is confirmed the true spiritual brotherhood of man; the full recognition of the Law of Sacrifice as the true Law of Evolution for man, the joy of surrender, the Life of Divine Unity.

Here a man obtains both the powers and the graces of the Spirit.

But the attainment of Cosmic Consciousness does not imply an immediate, unlimited extension of capacity that can be brought down to the lower planes, unless the bodies have been perfectly trained and disciplined to receive them. The higher includes the lower, and all the essence of the mind and intellect that can be gathered up is carried on; but it does not require that the mind should have reached its ultimate development and power before contact can be made with this plane.¹

The man needs no longer to think; thought would be a backward step, for every cosmic principle is before him on which all phenomena are based.

As Jacob Boehme said: "In one quarter of an hour, I saw and knew more than if I had been many years at a University."

It is not by any quality of power of mind and intellect, but by the possession of the graces of the Spirit, that a man can be recognised as a worthy dweller on this plane.

¹ Vide *The Ancient Wisdom*, p. 225.

And this identity of Self with others does not involve a common likeness; because personality is lost, it does not follow that individuality has gone with it. On the contrary, the power of appreciation in the higher consciousness is in proportion to the total worth of the individual as summed up at the moment, and might indeed imply a still wider accentuation of differences and varieties, though without a trace of disagreement or separation, in object and purposes. For in each a different quality predominates, even if each be all.¹

If the heart, the head and the life be properly attuned, the coming of the Cosmic Consciousness may be sudden;² such is the testimony of the Mystics of all ages, as given in Prof. James' *Varieties of Religious Experience*; and also of others, not Mystics, such as Tennyson, who appears to have reached it by close concentration on his own name!

It is in growth and apprehension of spiritual consciousness, on the part of increasing numbers of people, that religious agreement and unity will be found; the dogmatic statements of the intellectual aspects of religious truths lose their meaning, their efficacy, their authority, the moment man can pass to that spiritual region of his nature, which is the source, the well-spring of the very principles of his being.

Up to that point, dogma is good and serviceable, but when "Spirit to Spirit can speak," then to faith is added that knowledge on which dogma itself

¹ *The Inner Life*, by C. W. Leadbeater, *passim*.

² *The Ancient Wisdom*, p. 263.

was built, and of which it is the veiled and *de-graded* form in the lower worlds of mind and matter.

It is in this direction and in the revival of the mystical and cosmic presentation of spiritual truths that strong hope for the immediate future lies, for the unifying of devotional feeling and for the One-ness of Religion.

We must not omit a short reference to buddhi as the inspiration of all true art.

Art is the cosmic memory of the ideas and principles which are the root of all that has been and can be thought, felt or accomplished. It is the ever-present revelation, besides which there is no other: for those who have the eyes to see and the ears to hear, it admits to the inmost sanctuary of spiritual things, where everything—which in nature, in history, in thought and in life, is eternally divided and separated—is fused together in vital and primæval union. It is something more than “the intuitive perception of the hidden analogies of things,” for art (like morality) is not a form of truth or knowledge; it is a whole, in itself, unrelated to any mental process.

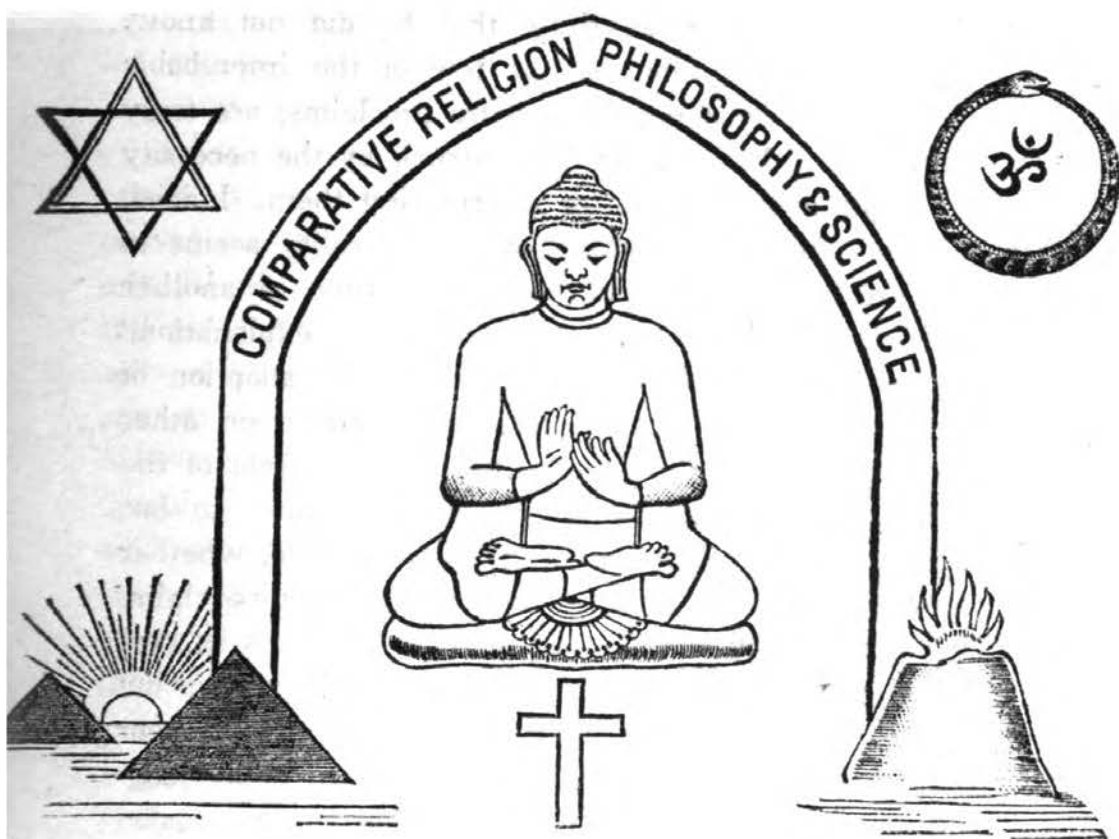
In the East, all art work was regarded as illustrative of the perception of Reality, as a crystallisation of spiritual essence. There in all art, music and poetry, the identification of the artist with the Self was the mainspring of the work. Anything imposed from outside in compliance with rules of any kind, is directly contrary to what is demanded or implied in art or intuition.

That the inner æsthetic intuition is something radically different from the outward expression of

it, may be seen in the common talk of 'Art' Circles of a certain order, and especially in that of the critics: 'atmosphere,' 'pose,' 'tonality,' 'colour schemes,' etc., are the terms in which Intellect appreciates art, adopting, in fact, the only method open to it. The 'Music' is not heard by the intellect, for all its data are of the Spirit: the sounds reach the mind through the senses and are taken to be the music, so that when all the descriptive categories are exhausted, nothing is left to the intellect, while all is still present to the Spirit as an experience far richer than any theory, or any words that attempt to explain it.

But until buddhi is strongly reflected in kama, until a man learns to think and act purely, his emotional nature cannot expand to the pure affections of art and music; for he only can share the full disinterested delights of æsthetic enjoyment, who finds in them nothing whatever that either ministers to, or even estranges from, any suggestions whatever of the lower passions.

W. Melville-Newton



SOME SUGGESTIONS CONCERNING THEOSOPHY

By COUNT HERMANN KEYSERLING

THE present writer is no Theosophist, nor is he likely to become one. The critical philosopher, or the man to whom living means enquiring, and enquiring—testing, to whom, accordingly, any well-ascertained fact, be its character never so distressing,

is of greater life-value than the most welcome of probabilities, would be untrue to his inmost Self if he believed in anything that he did not know. Now I know that not a few of the improbable facts, whose existence Theosophy proclaims, are truly facts, but I have never been struck by the necessity of adopting her scheme of interpreting them. Indeed, all the phenomena whose objective reality seems to me proved beyond doubt are susceptible of another and, to my mind, more satisfactory explanation.¹ As to those which *could* necessitate the adoption of her doctrine, as being intelligible under no other presumption, or as constituting a direct proof of the scheme's intrinsic truth, I am not sure, so far, whether they really occur, and, if they do, whether they really mean what Theosophical writers claim. I might of course utter an opinion, and this is perhaps what is expected of me in this place; but I have no opinion on the subject. One never should have opinions at all, but abstain from judging until one knows; in which case the conclusion one arrives at will mean no mere opinion but true and real insight.

I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth, and so I must leave this question alone. But I have taken a fancy to her. One is naturally inclined to admire those who dare what one would never dare one-

¹ I have stated my views on this subject on different occasions. See in particular my book *Unsterblichkeit, eine Kritik der Beziehungen Zwischen Naturgeschehen und Menschlicher Vorstellungswelt* (2nd ed. Munich, 1910, I. F. Lehmanns Verlag) and my papers *Das Schicksalsproblem* in *Weltanschauung*, Berlin, 1910, Reichel & Co., Verlag), *Sterndeutung* (in *Hyperion Almanach*, 1911, Munich, Hans von Weber Verlag), and *Das Wesen der Intuition und ihre Rolle in der Philosophie* (in *Logos*, II, 3, Tübingen, 1912, I. C. B. Mohr.)

self, and, besides, Theosophy is really fascinating. She is so delightfully young and inexperienced, old though she professes to be. She is wonderfully life-enhancing in her reckless boldness, and, like many intrepid young knights who went out to accomplish the impossible, she may eventually prove it to be possible, at least to a certain extent; so I should like to help her in her further development, as far as my understanding of her case allows. Disinterested and sympathetic outsiders are sometimes able to see what the actor himself does not see; and this is perhaps my case with regard to Theosophy. Theosophy is not, so far, *arrivée*, as the French say, and this not only in the sense of success in the world, but in that of inner perfection as well; nay, if I am not greatly mistaken, she is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if, now, she misses the right line of progress, as indeed she may, she will wreck her career for long. But she need not miss it. If only she realises in time a few plain truths which apparently have not struck her so far, but which, once pointed out to her, are bound to strike her, unless she refuses to see, then Theosophy is not unlikely to win the battle and become a true and beneficent Life-Force. It is for the sake of contributing to this, that I am publishing in THE THEOSOPHIST the following remarks.

It is doubtful whether the word 'Absolute,' when taken in its usual meaning, corresponds to anything real; but, when used in the sense of

utmost specific perfection, it certainly does so correspond: everything alive, whether body, soul, or idea, can find an expression so perfect, that a further improvement not only seems, but is, impossible. This is due, of course, to the fact that all concrete life-tendencies are limited in themselves; were they unlimited, no expression could ever exhaust them. Every human being belongs to a definite type, race, and time; he is an individual, male or female; and so is every idea the outcome of definite thought-tendencies, individualised, and to that extent limited, although their moving Spirit may be as deep-rooted and as universal in character as Life itself. This seems to mean a fatal limitation from the point of view of pure or abstract reason: just as life is both an ever-enduring and ever-stopped evolution, wherein the Higher appears as the paradoxical result of the Lower's entire consummation; this limitation contains the very principle of all that we call 'great' in this world. Indeed in face of the Infinite no standard could ever prove true; were we not limited, our ideals would have no foundations: there would be no Beauty, no Goodness, no Truth to strive after, for those ideas would never have seen the light. We admire what is perfect, and perfection pre-supposes a standard, and this standard, in its turn, pre-supposes a 'Reality' to which it may be applied without prejudice, so that perfection cannot possibly mean anything but perfect expression of given possibilities. For Platonic Ideas do not *really* exist; their true meaning is different from that which their discoverer imagined it to be, and, consequently, the basis of our ideals cannot

be sought for in another world than this!'¹ This granted, many problems which Transcendentalism has never been able to elucidate, become clear. Why, indeed, do we admire a beautiful woman? Because her being means the perfect expression of the form-tendencies of the whole of her race and type, and in this way, fulfils what other women only promised and made us look forward to all the more eagerly. Why do we admire men like Cæsar, Goethe, and S. Augustine? Because they have realised completely what was tending towards life within them, and is tending towards life within all of us.

The case of ideas and thoughts is exactly the same. Every saying, every thought-system, seems deep to us, and only this kind of thought-forms ever does, which represents a complete realisation of what it intended to be.² At first sight this interpretation of greatness and depth may seem to undermine the truth underlying the wrong idea of a self-centred Absolute; but when one goes deeper into the matter it appears that this is not the case; our interpretation does not lead to relativism, at any rate to no relativism in the usual acceptance of this term. Indeed, if a man be able to express himself perfectly, he is necessarily a superior being, for mediocrity lacks that power; and if he does ex-

¹ See my *Prolegomena zur Naturphilosophie* (Munich, 1910, I. F. Lehmanns Verlag), ch. IV. I have tried to elucidate the same problem another connection and in a more popular form in an essay entitled *Idealismus und Volksbewusstsein* (in *Vergangenheit und Gegenwart* for October, 1911, Leipzig, Teubner).

² I have developed this idea on two occasions: in my lecture *Individuum und Zeitgeist* (2nd ed., Leipzig, 1909, Rudolf Hartmann), when treating the subject of Greek art, and in my booklet *Schopenhauer als Vorbilder* (Leipzig, 1910, Fritz Eckardt Verlag).

press himself perfectly, then, necessarily, he has spoken the truth. However contingent and defective his means of realisation may have been, if he *did* realise in them completely what he intended and meant to say, then, necessarily, he said much more than he ever could mean. This sounds paradoxical, but it is a true and indubitable fact.

It is plain that every living body, however limited in space and time, yet contains and expresses the whole of the life-wave which found therein its passing material substratum; in other words, that the transitory *means* the eternal, and is to that extent identical with it; or, in yet other words, that the limited actually transcends its limits, because expressing the principle of every possible limitation.¹ This is exactly what I stated above about perfect expression and truth. Every idea, fully and perfectly incarnate, contains and expresses not only its actual incarnation, but the principle underlying this, as well as any subsequent one; which means that it is fundamentally true, whatever may be said against its appearance. So death has no power over it but only over its bodies, and every one of these bears the caste-mark of absolute truth, recognisable by all who understand. But this is the case only with *perfect* incarnations, for only the perfect means birth to the fullness of life; the imperfect ones represent mere attempts to live, and no attempt, unless successful, is able to realise its motive principle. So we see that the understanding of perfection, as perfect expression of

¹ See my *Unsterblichkeit*, l.c., in particular the preface and its last chapter; also my essay on *Intuition*, l.c.

given possibilities, does not lead to the shallow idea of some philosophies; that "everything existent is true;" on the contrary, it confirms on a higher level the belief in Absolute Truth. There is, of course, no 'Absolute' in the sense intellectualism posits, but the perfect verily means the absolute, for, being the perfect expression of given realities, it is everything that can possibly be, at a given moment, in an ever-changing, ever-evolving, world.

Let us now face the question from another side. We arrived at the conclusion that only the perfect means a full realisation of the reality meant to be realised; which implies, in the case of living men, that only great men are really alive, and in the case of Truth, that no truth is quite true unless expressed in the proper concepts.¹ However excessive this may sound, history proves it to be literally correct: only really great men *do* survive, only really great ideas or great thought-systems have ever escaped death. For Immortality, in its true and real meaning, is not the lasting of the dead owing to outside circumstances (as rocks last because the atmosphere lacks the power to disintegrate them, mummies, because the corpses in question were embalmed, or persons of no claim to immortality, because the living have not forgotten them, or books preserve their record), but the ever-enduring activity of a principle, *notwithstanding* the successive disappearances of its materialisations; and this is the very sense in

¹ See my lecture *Die Metaphysische Wirklichkeit* in the *Proceedings* of the Fourth International Congress of Philosophy (Bologna, 1911), reprinted in French, under the title *De l'objet réel de la Métaphysique* in the *Revue de Métaphysique et de Morale*, for July, 1911.

which great men and great thoughts are ever alive.¹ But this is true exclusively of the great ones, *i.e.*, of those who have attained perfection; the imperfect cannot continue living, for the simple reason that they are not yet born to life. It is curious how seldom this has been understood. As far as history is concerned, most people believe that great men are something absolute, unconditioned, while, as a matter of fact, they are nothing but the full realisation of tendencies which all contemporaries belonging to the same type shared with them; and, in their own case, they usually flatter themselves that they have enriched mankind with immortal thoughts, while expressing inaccurately what they have dimly conceived and scarcely understood!²

As a matter of fact, and facts have to be faced, however unpleasing they may be, no one has the right even to dream of having achieved anything of lasting value, as long as he has not attained the specific perfection attainable by his individual Self. No idea will ever become a life-force or a life-unit of any real power, until it has succeeded in finding its complete and perfect incarnation. This is no sweeping assertion, but an axiom. Yes, ideas are just like living men in this respect. All believers in reincarnation along the line of Theosophy will probably agree with me

¹ I have developed this idea in my lecture *Vom Interesse der Geschichte* (in *Zwei Reden*, Riga, 1911, Ionck und Poliewsky Verlag; also in my book on *Schopenhauer*, l.c., and my essay on *Intuition*).

² This is, by the way, the reason why men representing a certain tendency usually think the success of the one who succeeds along the same lines unjustified, and behave as his deadly foes; they think that, as they *meant* to say the same as this one person actually *did* say, they have the same right to fame. They fail to realise that expression is everything, and that there is no greater difference in this world than a truth only half, and the same truth fully, realised (*cf.* on this subject my *Metaphysische Wirklichkeit*, l.c.).

(to whom the term has a different meaning) in the following: the discarnate has no real power, disembodied souls cannot act on this world; they have to incarnate in flesh and blood in order to become actual forces. Ideas unexpressed, or badly expressed, are disembodied souls, and for that reason they cannot work.

As I have stated above, all great sayings, all great thought-systems and religious beliefs *have* been such full and perfect incarnations. Not always, to be sure, in the shape of abstract concepts, but always in some form convincing by its very existence.¹ This is true, to a wonderful degree, of the earliest Indian philosophies, and of the sayings of several mediæval mystics. But it is not true, so far, in the case of modern Theosophy.

As I have stated above, I cannot and will not judge the part of her teachings which is beyond my understanding. I shall deal exclusively with what I can test and verify. Now I can verify nearly all statements concerning the inmost nature of the Self; I can verify them all the better, because the Theosophical psychology pretends to be identical with the old Indian one, and so I do not hesitate to affirm that here a satisfactory expression, an expression meaning a full incarnation, has not yet been found. I have read a good number of books on Theosophy written by Theosophists, and in a good many cases I know quite well what they

¹ Living personality, symbolic language or other. If the aphorisms of Herakleitos and Lao Tsz seem obscure from the point of view of mere logic, this is due only to the fact that the point of view chosen is a wrong one: one should never judge music by a standard drawn from painting. As a matter of fact, the symbolic language of Herakleitos is on its own line as clear as Voltaire's is on its.

intend to say: the fact is that they do not really say it, and consequently they do not teach the truth. It has often been pointed out that Theosophy represents one of the most materialistic systems of thought that has ever yet seen the light. This is really the case. Not in this sense, to be sure, that Spirits, Devas, etc., should not be what clairvoyants relate of them—if they exist at all they surely belong to Nature in the same sense, though on another plane than the phenomena which everybody is aware of—but in this sense, that the *conceptions* which most Theosophists form of spiritual powers and entities are inadequate, in the same sense as the conceptions of a Ludwig Buchner, a Lucretius, or a Lamettrie were inadequate. The immediate '*givenness*' of a materialist is not different from that of the idealist—a Buchner's immediate consciousness was fitted with much the same contents as was the consciousness of a Plotinus or a Kant; the difference lies in the way they *understand* the immediate data of their consciousness, and, in this respect, all materialists, Theosophists included, have been hardly fortunate. It would lead me too far to demonstrate this in detail; a single instance must suffice to show what I mean.

Let us analyse the theory of man and his different bodies. Surely there exist different planes of possible consciousness. Very likely these different planes are in contact with matter on different planes also, and nothing can be said in principle against the fact-side of the theory, though most people, myself included, are devoid of the organs fit to test

this. But as to the theory itself, it is surely not true, and would indeed remain untrue when all the facts it is based upon were ascertained beyond doubt. Man, in spite of all the bodies he may have or assume, is no compound being of the sort we are taught; he does not consist of a spiritual nucleus, encased in a series of concentric material shells, of which each higher one is more spiritual and less material: the live man is a spiritual principle *expressed* in a material form, exactly in the sense that an idea is expressed in words. For this reason, a distinction between spirit and bodies cannot possibly be made in the way professed by Theosophy: as any of the latter means an expression of the former, and nothing else, they are all equally spiritual when looked at from the one side, and all equally material when considered from the other. The spirit is present on the physical just as much as on any other plane; it has no plane for itself. Unincarnate, it has no actual existence; incarnate, it bears necessarily a material shape and, as matter is matter, (however different in quality, however different in value, for special limited purposes like knowing and acting) there is not, nor can there be, any plane higher than another in the sense of 'less material,' or 'more spiritual'. A change of plane is nothing but a change of the point of view by the Atman; to it a full incarnation on the physical plane means just as much as an incarnation on 'higher ones'. True, to realise the latter we must get deeper into ourselves than we must for seeing with our physical eye; but then seeing is less than being, and, if we *are* perfect

incarnations on the physical plane (be it merely in the sense of physical beauty), we are much more spiritual than all seers not perfectly incarnate as men; for in beauty the spirit is fully realised, while the latter but look at it from the outside. Now the old Indian Philosophy, as expressed in the Upanishads and in the Sutras of all schools, has never taught anything else' (although it has erred in several directions, for instance in its overrating of consciousness, of the contemplative state of mind, and of the function of knowing as a whole). Theosophy, on the contrary, hypostasises the material phenomena seen from certain points of view into metaphysical realities, and, once started on this line, cannot help constructing a regular scale from matter to spirit, which necessarily leads to a materialistic conception of the latter. I will gladly believe that she does not *mean* to do so; the mere fact of her imagining that she is teaching the same as the Indian Sages proves this abundantly; but as a matter of fact she *does* do it, and a wrong expression inevitably transforms 'truth' into 'untruth'.

A very considerable part of Theosophy's teachings is untrue in this sense. Now, as explained above, ideas, inadequately expressed, or (which amounts to the same thing) not fully incarnate, not completely born to life, are unable to become actual Life-Forces; or, if they succeed in this, they become forces of a very different character from that expected or foreseen. Indeed, Theosophy in her present state is no good working-hypothesis for the inexperienced searcher after Truth; as most students

are unable to distinguish between meaning and expression, between fact and out-reasoned theory, they start with the belief in inadequate fundamental conceptions; then, as the line of research is conditioned by its starting-point, they proceed in a hopeless direction, rarely sharp-sighted enough to recognise it as such while on the way. Nor is this all. The successful opposition they encounter, whenever they come across critical minds, only too often calls forth among them a fanatical clinging to dogma, which cannot help weakening, as all dogmatism inevitably does, the spirit of true research. So Theosophy is on the way to becoming a scholastic system, even before having passed for any length of time through a period of unprejudiced research.

Now, cannot this be helped? I feel convinced that it can. Theosophy should make it her fundamental principle *to abstain from systematising until the facts and their character are perfectly ascertained and understood*. The most formidable danger for her life is the blind belief in authority, in particular in the authority of eastern teachers. Nobody could admire the great thinkers of India more than I do. I have insisted already upon the fact that they have given the most perfect expression as yet found to the fundamental truths concerning the Self. But then the Sages I mean, are *not* the authors of the systems now taken up and worked out by modern Theosophy: the systems are the work of their commentators, and with the latter the case is totally different. *They* were not Seers, as their Masters were—indeed had they been, they would never have dared to ‘explain’ the Sutras

or Logia; they were, as most systematic philosophers are, good logicians and dialecticians, nothing more; and as such, they did not and could not realise that the supreme Truth lies beyond all possible systems, as transcending the grasp of reasoning intellect as such. One cannot infer or conclude safely in following its laws, where the sphere of their validity is transcended.¹

None of the commentators has realised this; and, as in the sphere of their 'givenness' no fact could possibly arrest them, their powers of logic and dialectic did their work almost without control. This is the way in which those elaborate systems of metaphysics have come about. They do not correspond to any real connection, or if they do (which happens every now and then), this is due to mere chance, the chance that they were reasoning upon true statements. The Theosophists of our day, in their youthful difficulty of understanding their puzzling experiences, were anxious to find somebody who could help them, and, as most young minds do when they come across a book or a statement which intends or seems to express what they want to express themselves, they took it for granted at once that their elders had actually succeeded in the task. So they took up as they found them the systems handed down to them by literary tradition. One of the first consequences of their doing so was a very curious, almost amusing, one: as they took the truthfulness of these systems for granted, their personal endeavours, instead of

¹ I have explained this at length in my *Prolegomena*, l.c., ch. V. See also the works of Bergson on this subject.

aiming at unprejudiced statement of fact, became directed towards the confirming of Indian or Mediæval theories, and, as it is always possible to connect any fact with any theory, provided one leaves the effective reality of the connection out of one's critical survey, they actually succeeded in confirming them, though often enough at the cost of Truth. At present many phenomena cannot get dissociated any more in their consciousnesses from interpretations which very frequently are thoroughly unfit to account for them satisfactorily; nay, sometimes they even imagine themselves to have proved the correctness of presupposed doctrines, when relating events much apter to unveil their faultiness.

Now, if this goes on for any length of time, it may become fatal to Theosophy, as the same has proved fatal to the philosophy of the Middle Ages in Europe and of all ages in India, ever since the Great Sages and Teachers died out. This danger is a grave one: all the more so as the recommended method of meditation, or fixing one's mind on a given subject, inevitably leads, when practised for a sufficient time, to its realisation on the subjective plane; so that minds not exceptionally philosophical, when meditating on doctrines ever so wrong, cannot help eventually believing them true because they *experience* their truth.

Yoga-practice is, of course, a very good thing, when carried out by great souls or powerful minds (for these instinctively refuse meditating on subjects unreal, or if they do meditate on the unreal at the beginning of their career they soon enough make out its intrinsic character); ordinary minds, however,

not self-conscious enough, because not sufficiently existent, succeed as a rule only in self-hypnotisation by ideas indiscriminately taken up from the outside. If they were not told before the results they had to attain, they would probably make better progress; but as they are told before, the result attained is usually that which I have already stated. So it has been in the case of the Yoga-School itself. Patanjali, a very great mind, who surely got his information through real self-concentration, not meditation on given doctrines (but who, unfortunately, as most Teachers of genius do, thought teachable what, by its very essence, is not teachable), says somewhere, after having described his vision of the Solar System: "All this, the yet unseen, the Yogi must see, by performing *samyama* on the Solar System, and thence on other connected objects. Let him practise until all this becomes apparent." Well! His followers did practise, and to many of them "all this has become apparent," but in what sense? In the sense of a hallucination. The proof of this assertion lies in the fact that they never got any further than their master reached, except in the sense of systematic elaboration, of which it is evident that it means no expression of a closer acquaintance with fact, but merely a reasoned working-out of second-hand information, or even of fictions of their own minds.

With the modern school of Theosophy the case is, alas! not much different; the system being handed down to the students by their authorities ready-made, or nearly so, they being told from the very start what they should realise, in most cases

realise nothing but that; so that knowledge does not make any real progress. Now the history of Indian Philosophy should convey a warning to Theosophy. She should understand that, even if her present system be true on the whole, performing *samyama* on it will not lead her students any further. No seer has got his insight through meditating on systems, but very many have spoiled their potential knowledge by so doing. It could not indeed be otherwise. Systems are, at best, correct interpretations of fact; they are never facts themselves: so meditation on doctrines means meditation on *interpretations*—a hopeless undertaking in any case—all the more so where the interpretation, as in the case of Theosophy, is as yet far from accounting satisfactorily for the facts. For all these many reasons Theosophy should make up her mind, as suggested before, to abstain from systematising, until the facts and their character are perfectly ascertained; at any rate to lay much less stress on her 'system' than she has been doing so far. I know many of her followers would not like it at all if her leaders thought this suggestion profitable and acted according to it; *they* want things to be explained to them, to believe blindly, and then to be at rest! I know also that no sacrifice seems harder to the mind, as such (as counteracting its most dominant instincts), than the sacrifice of explanation: but here, if anywhere, is 'Yoga-practice' in its place for helping to overcome the desire. Nothing proves more clearly the unculturedness of a mind than the incapacity to make this sacrifice. The uncultured man always explains, interprets,

judges, generalises at once, at any cost; this is the reason for most superstitions and also for the fact that women are so much readier than men to work everything into systems. The cultured man, on the other hand, waits until he has fully grasped the case, and abstains from judging at all if he finds that the time is not ripe for judgment, or that his individual intellect is not sufficiently fit to judge. For if Truth appeals to everyone, only very few are able to express it.

There is sure to arise some day among Theosophists, if their doctrine be true in principle, a mind sufficiently strong to find a perfect expression for the Reality constituting its inmost Self. Anticipating this is of no use, from whatever point of view one may look at it; for, firstly, minds not fitted by Nature to do that kind of work will never succeed in it, however hard they may try; and, secondly, the work they are fit to perform will suffer from their doing something else; and last, but not least, Theosophy *cannot*, by invisible, cosmic Law, become a real Life-Force until she has found her full and perfect incarnation. Or, if she does become such a force, it will not be for good. The fact that this expression has as yet not been found does no prejudice to Theosophy as such, whatever her malignant critics or timid believers may think or say: the highly sensitive natures, able to realise what coarser organisms never will realise, are very seldom intellectually strong; there is usually something feminine about them, a predominance of the sympathetic system over the brain, as indeed

clairvoyant' women are more often to be found than clairvoyant men; so that it would be more than extraordinary if the conjunction of supreme sensitiveness and powerful brain had already arisen within the very short period of her career.

But what does prejudice to Theosophy is the undeniable fact that her followers proclaim as infallible dogmas or revealed doctrines, what are no more than very provisional interpretations. The facts in themselves are so wonderful, that, even uninterpreted, simply stated, they can form the object of a both soothing and progress-enhancing belief; and, as this is all most Theosophists want, I do not see why Theosophy should expose herself to mortal dangers by making (in attempting to teach more than she is able to teach so far), a series of avoidable mistakes.

This leads me to a study of Theosophy in the sense of a concrete Life-Force, independently of her value as an expression of Truth. A stay at Adyar has convinced me that there is a real life-principle behind the Theosophical movement, and, as I feel in sympathy with everything alive, I sympathise with this movement also. I may say more. If all goes well, Theosophy is not unlikely to become one of the most beneficent forces of our day, for her ideals are high, her outlook on life is a broad one, and, whatever may be the exact amount of truth enshrined in her teachings, there is truth enough among them for helping her followers, not only to live in a satisfactory way, but also to progress. Unfortunately, it is not quite certain, as yet, that all will go well. There are

dangers close at hand, serious enough to turn good into evil.

I have already insisted upon the fact that there is far too much interpretation in the teachings and text-books of Theosophy. I have attempted to show how dangerous this may be to the growth of knowledge. The danger is, as indeed it could not be otherwise, more dangerous still for life itself; for what is an interpretation, a theory? A point of view *on* fact, in no case fact itself. For this reason it can prove of immediate value to two kinds of minds only: those who have a first-hand knowledge of the facts, and want to understand them, and those to whom theorising means life itself. To all other minds theory is either indifferent or noxious, as it does not correspond to anything real within them; the facing of theory, no matter whether it be false or true, leads them away from themselves. Indeed, in their case the interest cannot mean anything more than curiosity, and surely curiosity, *i.e.*, "the bending to the Not-Self for the Not-Self's sake" (to speak the language of Indian philosophers), means no virtue but a very real vice.¹ It must be admitted that this vice does but little harm in the case of ordinary science; for most of her objects are so widely apart from all possible objects of actual life that the former can hardly interfere with the latter. Where matters of vital importance are concerned, the case is different. Everyone will agree that man is meant to live. If we complete the sentence by saying that man is

¹I have analysed the true meaning of curiosity in my lecture *Vom Interesse der Geschichte*, l. c.

meant to live up to ideals (which no doubt is true), we must add at once that not all ideals, but only the ideals representing exponents of his natural tendencies and aptitudes, are, when aimed at, able to help his progress. In case he tries to attain to ideals not corresponding to the possibilities of his ego, he will ruin the best that is in him, however high the ideals in themselves may be. Now this happens only too often among Theosophists; very, very few persons are made for occult enquiry, and accordingly very, very few will progress when training themselves for it. The Sages of the Olden Times knew this well enough; they not only refused to train anyone whose nature did not promise to do well along that line, but they never even told of their wisdom to persons not prepared to receive it. This is why they always used a very singular and laconic language in writing: they knew that the 'chosen ones' would understand them all the same (for their language was never *really* obscure; it was, on the contrary, a very clear expression of hardly graspable fact); while the others would suffer no harm through 'understanding' (which in this case means the same as misunderstanding) what was beyond their minds. To-day all this has changed very much. Information of things beyond is simply pouring forth from all imaginable sources; manuals of fact, as well as of method, written for 'the man in the street,' are obtainable everywhere, at the lowest rates; so that everybody who reads at all is bound, sooner or later, to come across them.

The object of these writings is of such vital importance that hardly anybody can help getting

interested in it, and very many take up its study for good. But as this interest corresponds only with very few to real and fundamental life-tendencies, they are seldom the better for it; indeed their interest, whatever they may call it, cannot be anything else than curiosity; and the more they yield to it, the further they get away from what should be their life-aim. I know that most Theosophists pretend to have the vocation for Theosophy, but I know better still that this claim of theirs is not true. To them, not only psychical research, but even meditation (in the sense of Yoga-practice) can bring no advantage, as, owing to their mental constitution, they will never attain by such means to a fuller self-realisation, but simply get hypnotised by some outside idea; and an idea outside of the Self is necessarily a Not-Self, which implies that belief in it, *even if it be true in itself*, means a superstition. No doubt the leaders of the Theosophical movement are aware of this danger, and have warned others against it; it is also true that undesirable results of this kind are inevitable, more or less, at the beginning of any spiritual movement, owing to the fact that the types of humanity most willing to follow it at once (because of their wish to be led) are the feeble-minded, the neurotic and the superstitious. But as, of all the religious movements the world has yet seen, the Theosophical movement exercises, and must exercise, the greatest attraction to individuals of this kind, the danger cannot possibly be emphasised too much.

Most Theosophists do not seem to realise that this creed does not in the very least alter the

ideals of earthly existence as formulated by all great Souls of all ages alike ; and this, because that point has not been accentuated sufficiently, though of course it has been accentuated. They are all anxious to secure a better incarnation for the future. Well! this aim cannot be attained by any other means than by developing, to its utmost perfection, the individuality born into a given life, *along the lines of its specific aptitudes* ; which means that the ruler should try to become the best of rulers, the artist, the best of artists, and *not* that everybody should take up Occultism or try to become a saint, as saintship is and always will be the appanage of a very few. It is a superstition, shared, I am afraid, by some of the leading Theosophists, that an Occultist, who has developed unusual powers, or a saint who has renounced earthly life, is, owing to this, *more* than a warrior, an artist, or a philosopher.

If the man in question has been born for occult research or for saintliness, he surely must seek his perfection along his line ; but, if he attains it, he reaches to no higher but to exactly the same level where stand all beings who have succeeded in giving a full expression to their in-dwelling possibilities. As I explained above, all planes of consciousness are equi-distant from the supreme Spirit, so that there is little gained in this respect (though much in others) through passing from one to another. What really matters is the *expression* given to the spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint,

for the former does mean a full incarnation of the spiritual principle, which any thing imperfect never is.

One may reply to this: "But the saint is more than the artist, for he means the supreme perfection of life." I am afraid this is not correct. It would be so of course, if "the saint" meant the fullest possible realisation of all human powers; but this is not the case. Every saint, who has lived so far, has reached his perfection only by atrophying many elements of his personality, so that the perfection attained means, not the perfection of the man, but only of a fraction of him; this is true even of the Buddha and of the Christ. No spiritual perfection yet realised means the perfect expression of mankind, however perfect it may have been as an expression of a *type* of man, so that if one did not know that every ego is really a bundle of egos, unequally developed and belonging to different types, we might grow suspicious of the value of any spiritual perfection so far attained. There is no definite state of existence representing the highest state of man. If this Truth were better realised, Theosophy would prove a truer and greater life-force than she has shown herself to be, so far. Many Theosophists repeat, in their own case, the mistake of the Christian Creed as a whole, which, though it might have become an element of nothing but progress in its time, has actually meant, in many directions, an element of retrogression, owing to its one-sided ideal of life. They aim at asceticism, *i.e.*, at a fractional state of perfection when looked at from the whole

of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Many, again, imagine that knowledge is essential, or belief in Theosophy's doctrine, repeating the mistake of all religions the world has, so far, ever seen, Hinduism alone, perhaps, excepted. These should realise that knowledge in itself, or belief, as such, will make them no better, nor even help them in progressing, unless they belong to the peculiar type of the philosopher or the devotee. Let those who are in want of a basis of certainty take for granted what their authorities tell them. If owing to this they feel more confident, they are right in believing in dogma. But then let them turn to the actual living of their life and work it out on their given line to its utmost perfection. I feel sure, and, if I knew that Theosophy's doctrine was the true one, I should feel just as sure, that the human being who achieves this, whether believing in Theosophy or not, will rise to a higher plane in the cosmic order than the devoted student, who for the sake of his belief, has failed in his Destiny.

Hermann Keyserling

THE COMING OF THE WORLD-TEACHER

By NAWAB KHAKAN HUSSAIN

THE Muhammadans of the Shiah sect follow the rules laid down by Alimurtaza, after the Prophet of the faithful. After Alimurtaza, his eldest son Hussan is looked up to (may the blessing of Allah be on him). After him precedence is given to the younger son of Ali and the brother of Hussan who is known as Hussen, who gave up his life, his sons, his kith and kin, for the Path and Service of Allah. The remaining nine preceptors are the descendants of Hussen. According to our belief the last of the Imams, Abul Kasam Muhammad, alias Mahdi, was born on 255—fifteenth night of Shabaan. His father died when he was five years old; he was the only son. He performed many miracles while he was a child; *e.g.*, a person wanted to give a name to his new-born babe, he requested Him to choose a name for the child, He told him not to give any name. The man was astonished at the command of the youthful teacher, but obeyed it. After a week the new-born babe died. Then He sent for him and said: "Your wife will give birth to two boys one after the other." And so it happened. Some stranger brought presents for the Imam but had forgotten to bring a sword which

was also an offering entrusted to him by a devotee. The young Imam, after accepting the offering, asked: "Where is the sword which was given by *name*? Perhaps you have forgotten to bring it." The said person was very much impressed and acknowledged his mistake. These are some of the many miracles which he performed.

When the above-mentioned teacher was born, the kingdom was ruled by the Kahlifs of the Abas dynasty. They heard somehow or other that in the family of the Prophet a child would be born who would preach a world-wide religion, based on unity and brotherhood. They became nervous lest a person like this should appear and weaken their Empire, therefore they sought an opportunity to kill him. These conditions compelled him to withdraw himself from the world at the tender age of five. But He was in touch with the world through His four chosen disciples. These four are called in religious books teachers or messengers of the Lord (Sufra). During the period which is called 'Gaibat Kibra' (Long Absence), He was always in touch with the world, inspiring and influencing the best flowers of mankind through the mind. It is the religious belief that the world cannot be without Teachers, or Masters of Wisdom, working under a Power, or Soul, whose task is to look after the teaching department of the world.

Our religious belief declares that it is the part of the work of God to lead his children from the unreal to the Real, from darkness to Light; therefore he has appointed two things as the means

to the real; first, wisdom; second, the messenger, the exponent, of the laws or wisdom.

When the above-mentioned teacher, who is known in our books as Sahib-ul-Asror, the Teacher of the day, shall appear amongst us, certain signs will be visible, His advent will be marked by the corruption of the masses, the prevailing of all sorts of vice; the world will be a hotbed of sin. There will remain only forty persons who will be the faithful—the real believers in God. Men will be fond of mimicking the ways or manners of women, and will bid good-bye to their manliness. On the fifteenth of Ramzan a solar eclipse will take place, and in the end of the month a lunar eclipse, which has never happened before. A voice will be heard from the skies, and every one will understand, each in his own language, its message. The year in which this will happen will be odd, and further it is mentioned that it will be the night of the twenty-third. During the time of His ministry the earth will be blessed, the earth will give out its hidden treasures, people will attain long life, illness will disappear. The following is based on facts. A person asked Ali Murtaza: "Please tell us what will be the name of the Teacher of the day." He said: "My friend, the Prophet has forbidden me to disclose it, and has taken a promise from me to that effect." The person again asked: "If you cannot give His name, please give some description." Hazrat said: "When He will bless the world, He will look very majestic and handsome, His long hair will fall on his shoulders. His hair and beard, which will be pointed, will shine and

will cast a lustre around. The face will be beyond description. Some of the traditions also say that his colour will be that of ripe corn. No definite time is given and no hour and date is specified. But whenever God will wish He will bless the earth and consecrate the soil with His august steps. He will first appear on the sacred soil of Mecca and from there will turn His steps towards Medina. In that time august persons who had left the world thousands of years ago will reappear. Twenty-seven persons will come from Kofa, or the Green Island, which is situated in Gobi Desert in Asia. Out of them seven are those who live in mountain caves and a dog dwells with them.

When the august Personage will deign to bless this soil with His presence, there will be justice all around, people will forget their difference; one year of that period will be equal to the ten of this time and the books say that He will remain for nineteen years only. Some traditions say that after the death of the Teacher Hazrat Imam Hussen Ali-Aslam will come with all the people who were killed with him in the service of God, and with his own hands perform the last ceremonies. His coming will be a great boon to suffering Humanity. He will establish a universal religion, and the whole world will follow the canons of Divine Wisdom and worship one God.

By the above description we come to learn that the great Teacher is living somewhere and the world is awaiting His advent. Authentic traditions inform us that He is sometimes found in "Gazira-ul-Khizra"—the Green Island situated in the White

Sea; the modern geographers and explorers fail to give any trace of the island or the sea. Some authentic books and traditions also tell us that the Teacher has been approached by some and that whenever there was a need He had appeared among us in different forms and after preaching had disappeared again.

Nawab Khakan Hussain

BURIED

By MARGUERITE POLLARD

Buried the love of the years long past
Triumphs and failures and hopes of a day!
Dreams and ambitions all lie at last
Buried.

And now the ship of the soul sails fast
On the Boundless Ocean it speeds away.
How should the Spirit be aghast
With the bonds all broken that gave it stay
With the heavens no longer over-cast,
And the chains of the prison-house of day
Buried!

EXISTING SYMBOLISM OF AZTEC SUN-WORSHIP

By ADELIA H. TAFFINDER

THE National Museum in the City of Mexico contains some remarkable Aztec antiquities of the Sun-worshippers.

A visit to this Museum can leave no doubt in the observing mind, by the visible signs and symbols, that the ancients of the land must have worshipped the Sun and the gods of the elements. Zumarraga, the first archbishop of Mexico, and the missionaries, in the sixteenth century, in their extreme zeal to establish Christianity in the New World, considered the presence of the Aztec hieroglyphs and monuments, incompatible with the establishing of their faith among the heathen. Consequently every record and idol, that could be found, was destroyed. Later the Kings of Spain and the viceroys of Mexico endeavoured to protect the remaining records, and gathered together in the viceregal archives whatever of this nature was considered historically valuable. Thus some of the antiquities were preserved, and can be seen in the National Museum.

In 1521, Cortez concluded the conquest of Mexico by pulling down the Aztec temples. The Calendar Stone and many large idols, and other

objects of worship, were buried in the surrounding marshes of the city by order of the Christian monks. The majority of the Aztec temple relics have been unearthed in the City of Mexico, in the immediate vicinity of the great Cathedral. This must be owing to the fact that the Cathedral occupies the site of a once splendid Temple of the Sun.

That stone known to the world of archæology as the Aztec Calendar, is the finest aboriginal monolith in the western hemisphere. The native inhabitants of the City of Mexico call it 'El Relox de los Indios,' or the 'Indian Clock'. Senor Alfredo Chavero, the distinguished modern archæologist of Mexico, has re-christened it 'The Rock of the Sun'. It was painted red to indicate that it was dedicated to the sun, while the stern face with its grotesque ear-adornments, massive necklaces, and protruding tongue—symbolises the Aztec representation of that disc of golden light.

As this antique monolith deserves special comment it may be well to consider it later in this article. The ancient Mexicans had considerable Astronomical knowledge. The priests observed the course of the stars and planets from the summit or their pyramidal temples, in order to signal the times of their feasts, or the hours of the day and night, giving announcement to the people by means of instruments that could be heard at a long distance. The Sun, was their principal object of investigation. His apparent path or orbit through the celestial arch was represented by means of a sign called in their language *Nahui ollin tonatiuh*, meaning "the four motions of the



CALENDARIO AZTECA O PIEDRA DEL SOL.

EN EL MES DE DICIEMBRE DEL AÑO DE 1790
AL PRACTICARSE LA NIVELACION PARA EL NUEVO
EMPEDRADO DE LA PLAZA MAYOR DE ESTA CAPITAL
FUE DESCUBIERTO ESTE MONOLITO Y COLOCADO
DESPUES AL PIC DE LA TORRE OCCIDENTAL DE LA
CATEDRAL POR EL LADO QUE VE AL PONIENTE
DE CUYO LUGAR SE TRASLADO A ESTE MUSEO
NACIONAL EN AGOSTO DE 1885.

C. B. Riquelme

sun," the equinoxes and the solstices. The market-places were always under the protection of a deity, and in these markets, and at the corners of the streets were placed circular stones. These stones were usually of the size of a shield, and carved with the sign *Nahui ollin*, and other characteristic hieroglyphs. There are some good specimens of these in the Museum. Every four years the Aztecs made human sacrifices at the feast commemorative of the God of Fire, and at the end of every cycle of fifty-two years, there were many human sacrifices and solemn feasts dedicated to the God of the New Fire. At the close of each one of these periods they feared that it was the end of the world, and they would pass the last night in a state of horrible expectation.

They began the vigil by destroying all their household utensils and furniture, and extinguishing all the fires, both in the temples and in the houses. Three hours before midnight an immense procession, headed by the priests, marched to the adjacent sacred hill, three miles from the present City of Mexico. On the summit of the hill, when the constellation of the Pleiades had reached the zenith, upon the breast of a prisoner of war, selected for this sacrifice, was kindled with two sticks of wood, the New Fire. This sacrificial fire was the signal which could be seen all over the valley, and the people hailed the emblem of light and life as a blessed omen of the restored favour of their gods and the preservation of the race for another cycle. At sun-rise, the priests carried the New Fire to the chief temple of Huitzilopochtli, the God of

War, and in every temple and dwelling the fire was re-kindled from the sacred source.

The fortunate event was celebrated for several successive days, all the inhabitants uniting in a jubilee of praise and thanksgiving. During the thirteen days which followed the renewal of the fire, they employed themselves in repairing and whitening the public buildings, and in furnishing themselves with new dresses and domestic utensils. They endeavoured to have everything new, or at least seemingly so, upon the commencement of the new century.

On the first day of the new year, and new century, it was unlawful to taste water before mid-day, for at that hour the sacrifices began, the number of which was suited to the grandeur of the festival.

If one has seen the Sacrificial Stone and the Vase of the Sun which are in the Mexican National Museum, and which were used on these occasions, he will not soon forget them, for surely they are pervaded with terrible elementals.

The Sacrificial Stone is a monolith of trachyte, eight feet in diameter and nearly three feet in height. It was discovered in the principal plaza of the City of Mexico, in December 1791, just one year after the discovery of the Aztec Calendar. It has been the subject of much discussion among antiquarians, but it is conceded to have been a votive monument to the Warriors of the Sun. Much can be said in regard to it, which cannot be included in this article. The Vase of the Sun, is of cylindrical form and was used to receive sacrificial blood,

On the base is represented in a complex design the Setting Sun; on the exterior surface are two belts of reliefs. The upper one is composed of three rows of dots symbolising the three periods of Time.

The lower divisions of reliefs typify the two pieces of wood with which is kindled the New Fire. The ancient historians state that at the foot of every Aztec temple there were always placed two brasiers which contained the perpetual sacred fire and incense. This fire was guarded by priests, night and day. The Museum has an excellent specimen, which is said to have held the Sacred Fire from the Hill of the Star.

The carving on the brasier represents the God of Fire with his many hands, which indicated that it is the god who forms all, and who is constantly creating. There is a statue of the Sun-God (Izcozauhqui). This Aztec word signifies 'golden light,' or the 'light of the Sun'. The Aztecs seem to have frequently blended their worship of the fire and the Sun, and this statue has been called 'The Fire of the Sun,' thus uniting the attributes of the Sun and the God of Fire.

The Aztec Calendar Stone is the *chef d'œuvre* in the Museum. Its history is most interesting. As the interpretation of the Rosetta Stone was a key to the Egyptian hieroglyphs, so is the Calendar Stone a key to the Aztec system of Astrology and the computation of time.

It is chronicled that in the year 1479 A.D.—thirteen years before Columbus discovered America—an immense Zodiac was carved at Coyoacan

by the Aztecs, and that it was brought to the ancient Aztec capital city, Tenochtitlan, the site of the present City of Mexico.

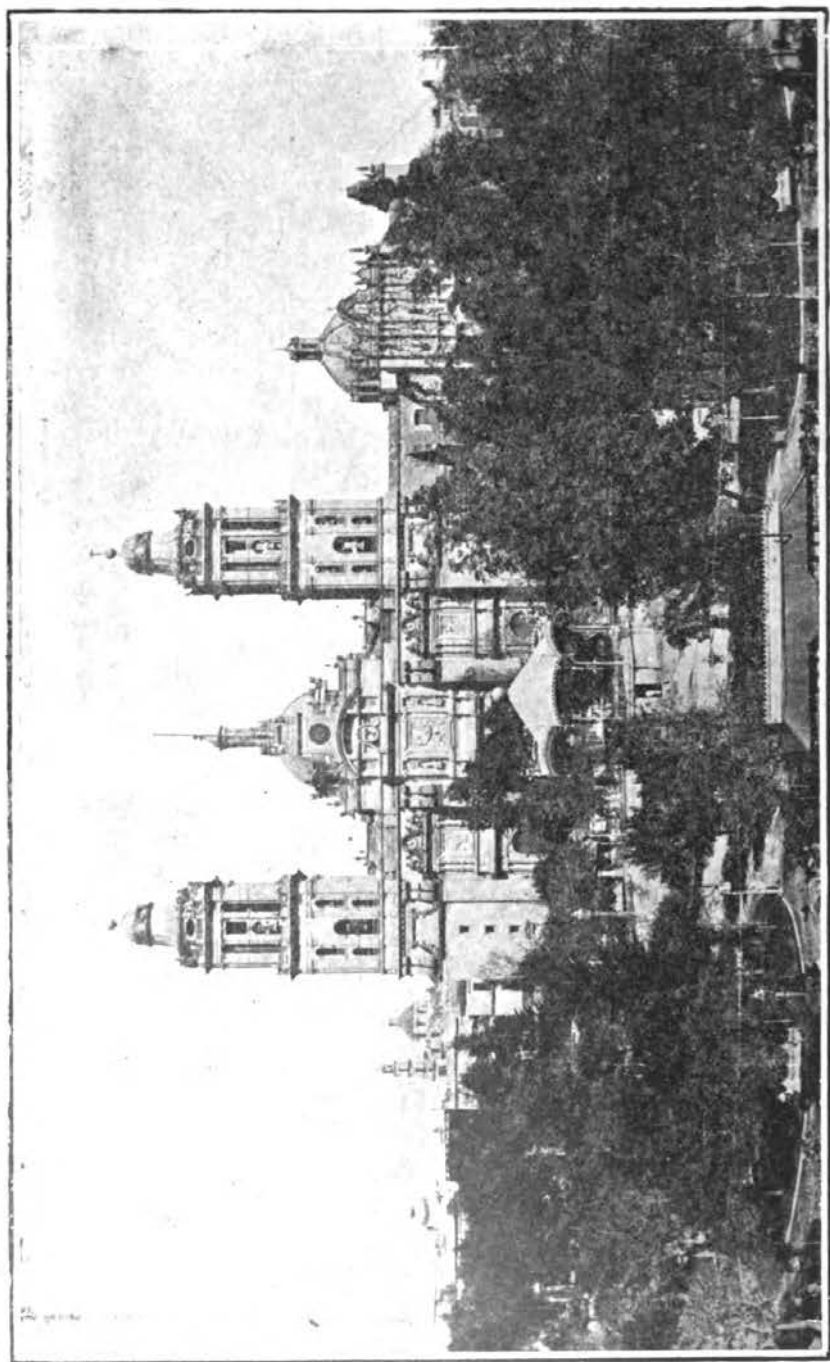
In 1521, during the Cortez invasion in order to preserve it, the Christian monks had it buried in a marsh within the city limits.

In 1551, the Stone was discovered and it was re-interred in 1558. Here it remained "entirely forgotten," until in December, 1790, when the grade of the ancient pavement of the Grand Plaza in front of the Cathedral was being lowered, it again was unearthed.

The wardens of the Cathedral begged it of the viceroy, who promised that it should be preserved and exposed in a public place. They built it into the base of the south-western tower of the Cathedral, and there it remained until August, 1885, when after weeks of laborious moving, they gave it its present place in the National Museum.

Alexander von Humboldt calculated that it weighed 53,792 pounds avoir-dupois. It is eleven feet eight inches in diameter, and is of fine grained basalt. In a painting in the Codex-Mendocino, the Calendar Stone is represented as having been moved by means of a long file of men, who dragged it with ropes over great wooden rollers.

Tezozomoc, the native historian, in 1564 describes the purpose and the securing of this stone. He states that in 1478, two years before the death of King Axayacatl, "who in that epoch ruled the world," that the temple in which great sacrifices were to be made was nearing completion. The King sent forth a decree: "I will give food and raiment to the



THE CATHEDRAL, MEXICO.

labourers that will bring me a great rock, I will give gold, chocolate, and painted cloths to the sculptors who will engrave upon it the images of the Sun surrounded by our zodiacal signs."

This Indian historian describes quite graphically how the labourers sallied forth to the mountains and broke off a "great fragment of a rock; five thousand men dragged it along". When they reached a bridge, alas, the beams were broken into a thousand pieces, and the rock fell into the water. Then the King was very angry and said: "Make a new bridge with double beams and stages, and tear me out a new fragment from the mountains of Coyoacan; bring also another rock and make of it a vase in which shall be caught the blood that will issue from the sacrificial stone, as an offering of reconciliation to our god.

"The rocks were torn out of the mountain side, dragged to Tenochitlan (City of Mexico), passed the bridge of Zoloc safely, and were duly dedicated with great festivities and sacrifices."

King Axayacatl invited the rulers of all the neighbouring friendly nations to be present at the ceremonies of its dedication, which took place in the year Two House, or 1481 A.D. The thirteen priests of the thirteen principal gods of Mexico, armed with their obsidian knives for the sacrifice, ascended the stone before dawn on the day of its inauguration. Seven hundred and twenty-eight captives, reserved from those taken in the battle of Tliluhtepic, decked with gay plumage, were placed near the stone. At sun-rise a priest with a pot of smoking incense marched four times round the

Stone, and then threw the pot upon it to be shattered to pieces." The king then ascended the rock and it is stated that he took part in the most revolting drama of human sacrifice; and that the stone Vase of the Sun on that occasion held seven hundred and twenty-eight human hearts.

This unique calendar can be better understood by a brief narration of the Aztec method of computing time. Clarigero, in his *Historia de Mexico*, published in 1780, says that in respect to civil Government the Aztecs divided the month into four periods of five days, and the year was comprised of eighteen months.

Each day had its name, to wit: 1st, Dawn; 2nd, Wind; 3rd, House; 4th, Lizard; 5th, Serpent; 6th, Death; 7th, Deer; 8th, Rabbit, and so on.

The 5th, 10th, 15th, and 20th were fair or great market days. A month was represented by a painted circle or wheel, divided into twenty figures, signifying twenty days. The year was represented by a larger wheel, divided into eighteen figures of the eighteen months, and the image of the moon was frequently painted within this wheel.

The number thirteen was held in high esteem by these ancient Mexicans. The four periods of which the century consisted, were each of thirteen years. They were the Rabbit, Reed, Flint, and House. The Aztecs likewise reckoned thirteen periods of four years each, and at the expiration of this cycle of fifty-two years, as previously mentioned, they celebrated the feasts of the New Fire.

Clarigero affirms that when they discovered, by this computation of time, the civil year contained

four hours less than the solar year, that "intercalary days" were used which corrected the discrepancy. The difference in regard to the method established by Julius Cæsar in the Roman Calendar, was that they did not interpose a day every four years, but thirteen days every fifty-two years, which produced the exact regulation of time. Ancient historians state that the Aztecs commenced using their calendar 483 years before the ultimate adoption of the Julian Calendar; and that the first intercalation in the Aztec Calendar took place sixteen centuries previous to the arrival of the Spaniards. Two things seem strange in regard to the Mexican system; the months were not regulated by the changes of the moon, nor was any particular character used to distinguish one century from another.

The Aztecs were very superstitious in regard to Zodiacal signs, they predicted the good or bad fortune of infants from the signs in which they were born.

The happiness or misfortune of marriages, the success of wars—in fact every thing—was predicted from the day which they were undertaken, or put into execution. The third and the seventh hours of the day were considered lucky. The hours were announced from the temple-roofs by means of conch shells which were blown by priests. The Aztecs seem to have changed somewhat the order of chronographic signs which they had adopted from their predecessors, the Toltecs. The latter divided the four great Ages or 'Deaths of the Sun,' as follows: 1st, Age of Water; 2nd, Age of Earth; 3rd, Age of Fire; 4th, Age of Air.

The Aztec division was: Age of Water; Age of Air; Age of Fire; Age of Earth. These four 'Deaths of the Sun' are clearly indicated on the face of the Calendar Stone, by four large squares, resembling a Greek cross, within a large inner circle.

These four squares, with their respective hieroglyphs, represented the four seasons of the year. Thus Winter was indicated by the head of a leopard in relief, to symbolise strength.

Spring was the warmest season, and its sign was a house, because in the house is the hearth where the fire was preserved.

Summer, the rainy season, was indicated by a reed, the water sign. Autumn was the harvest time and a rabbit was the emblem.

The Aztec system of numbers was based upon multiples of four, and not upon a decimal notation.

It has been said that "The sun, and the moon and the stars were imaged in the heart of a Peruvian, and dwelt there," so in a comparative degree could the statement apply to the Aztecs.

Even a glimpse into the belief of a past sub-race affords benefit, by awakening a keener realisation of how each ego and each race must ever work unceasingly to find Him who is everywhere.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Partha."

Adelia H. Taffinder



RENDS IN THE VEIL OF TIME

LIVES OF ORION

XXIV

AFTER a long period out of incarnation, Orion returned in 1597 A.D. as Leonardo, the second son of Nu, a Venetian nobleman whose family name was Minuccio—a kindly, generous man, but somewhat dissolute, proud and overbearing. He was much occupied with the intrigues and plots of

the time, and did not care much for religion, though he was superstitious about many things. His mother, Mu, was very fond of him and very kind when she happened to think of it, but most of her life was devoted to dress and to flirtations with the various gallants of the city. So it came about that the little Leonardo was left almost entirely to the care of Gamma, an old nurse from the south of Italy—a good and kind-hearted woman, but incredibly ignorant and full of the most astonishing superstitions. She filled his mind with wild stories of knights and dragons, and of fights against the infidel for the sake of the faith. Even more impossible were some of her stories of the saints and martyrs of the Church; but they fired the boy's imagination, and probably were largely responsible for his desire to join one of the monastic orders.

He liked to see the gay trappings of the knights, but though by no means a coward, he always shrank from the thought of the blood and slaughter which attended a military career, and in those days the army and the Church were the only spheres of activity that were open to the nobility. The powers of the bishops and the Church were enormous, and the family had sufficient wealth and interest to secure rapid promotion, so no opposition was offered to his choice, especially as there was an elder brother to carry on the knightly traditions of the race and sustain its honour in the field.

Orion was a romantic boy; he constantly invented stories of which he himself was the hero. He delighted greatly in the beautiful paintings in

the churches, and in the quaint architecture of that wonderful city, and he often sat on the Piazza, lost in the contemplation of the beauties of San Marco, or climbed the Campanile to enjoy the view over the domes and the sea. He was particularly attracted to the four bronze horses, but he did not know that it was because he had seen them before, and indeed had watched the casting of them. He was very musical, and had a good voice; and he frequently accompanied himself on the guitar. He received most of his instruction from the family chaplain, who highly approved of his desire to become a monk, and told him encouraging stories of the saints and the glories of heaven, varied with lurid pictures of the fate reserved for heretics and enemies of the church.

Thus his childhood passed, surrounded by all the evidences of lavish wealth, but with very little really sympathetic or deep affection. He had a heart full of intense love, but no legitimate outlet for it, so it was only natural that he should fall in love at the first opportunity. The young lady whom he selected was Egeria, who was the daughter of a wealthy merchant-neighbour, and therefore much below him in station. She was supposed to be seeking information on religious subjects from the young postulant, and nobody seemed to have scented any danger in their frequent intercourse, since he was only seventeen years old, and she perhaps a year younger. The relations between them went further than their friends expected, and after a time the young lady's condition could no longer be concealed. There was a

tremendous disturbance; the young lady was so harshly treated by her parents that she threw herself into the canal and was drowned, and Orion was hurried off in disgrace to escape popular execration, and placed in a monastery in the neighbouring town of Padua.

He was full of remorse about the suicide of his young friend, yet he could not understand that his conduct had been as wicked as his superiors evidently thought it. The severest penances were laid upon him, and by degrees he began to believe what the monks told him. The view of religion held in the Paduan monastery was the gloomiest possible, and though he lived the life of fasting and austerities with the rest, he was never happy or satisfied with it all. He was ever seeking for what he never found, for all unknown to himself there was within a half-memory of the joyous open-air life of Greece, and the contrast between that and the unnaturally gloomy asceticism of a mediæval monastery was too great.

He bore it for five miserable years, trying to make the best of the life, and to find in it what some of his fellows seemed to find, yet always knowing deep down in his heart that there was something much better and more natural than this. Then he pined away and died—died nominally of a sort of low fever, but really because he had lost the will to live. This was rather a negative incarnation, though it taught something of the necessity for self-control; but at least it served its purpose of carrying him on to the present time, and making possible a birth which would give

him all the present opportunities. The seduction and suicide of the girl no doubt made undesirable karma, though perhaps less than we might think, for it was the result of ignorance and carelessness, not of any evil intent; and the person most responsible was certainly his old nurse Gamma, who promoted and encouraged the affair out of blind love for her young master, thinking it would be a cheerful and beneficial influence in his life, but never dreaming of the possible result for the other party.

DRAMATIS PERSONÆ

NU: ... *Venetian nobleman.* Wife: Mu. Son: Orion.

ORION: ... *Old nurse:* Gamma. *Lover:* Egeria.

CONCERNING ALCYONE

By EVELINE

THERE are many among our members who have not seen Alcyone in the flesh. Unto one of those who has had the privilege of thus seeing him is given the opportunity of writing a few words about him, in the hope that when, for his friends known and unknown, the time of such meeting comes, they may find this little picture not wholly out of focus compared with their own conception.

And so, rising into the comparative silence of the thought-world for a moment, let me reach out my hand, as it were, to those who have not met him, that I may remember, as I write, those things for which we can never find words, but the wondrous aroma of which may float through the baffling meshes of speech.

A slim graceful lad, whose body has not numbered more than sixteen summers—one instinctively writes *summers* of Alcyone—stands before me. Unfathomable indeed is the sunlight haunting those dark, quiet eyes, but the dark—or perhaps more truly said the dusk—only throws up the sun. Many a summer, many a winter of lives have put their mystery there.

From a far land—in more senses than one—came Alcyone.

His two namings are known to us; perhaps none others would interpret him so well. This that I have chosen and followed is for me a chord of truest music, liquid, golden in tone, and perhaps because I have the power of looking into names and hearing their harmony or discord, and beholding their colour, I have seen in this one vistas that are those of the old yet new Promised Land, across whose paths move shadow-peoples. How suggestive then those rippling syllables of the swan's movement on the waters, of the waters themselves tranquil, undulating¹.

Thus unfolds the vision some of you will know and love as I do, the majestic white-pinioned bird, drawing the shining boat to the strand; Lohengrin is once again before us! Shall we not welcome *our* Knight of the Grail?

For it is one of the eternal verities this, that lies behind the age-old symbol: "Aye, sweet is rest between the wings of the Great Bird."

"'Tis only by the ship of Om that the Wise may steer unto Perfection."

No hazard then was it that ruled this christening of Alcyone, no idle fancy that portrays in legend the Song of the Swan, as the one and only that ever rises from the feathered throat.

For does not the Knight of the Grail, the Initiate, give forth the music of his inmost being at the hour when he too dies—that the world may live? As Lohengrin, as Hiawatha, shall our young

¹ Alcyone 'a swan'.

Messenger sail away into the Sunset? Of the Sunrise—ah! how little, less than little, may be known.

Out of one name the other, out of the whiteness and mystery and music comes another mystery, another radiance; for when I hear 'Krishna' I see India as she used to be, as she will be, the Aryavarta of the Gods; "the *old* Gods," say some; but can one apply that adjective to Deities?

Alcyone the boy is grave and sweet of nature, full of an ineffable love and compassion for all living things. "But how quiet, how reserved, he is," I have heard some say.

Truly, he does not speak much.

But why should he?

May it not be that he has come to remind us of the Silence that is a Voice?

"What a child he is," mused another; are not those whom the Gods love ever young?

Is it not that symbol of youth which speaks through the Celtic Deity, Aengus, through the Beloved of the Hellenes, Orpheus, which has attracted the passionate adoration of men through all centuries?

Myself I see in Alcyone both the charm of the Spring and the ripening of the Summer. In a little book—the herald of others we hope—lies their blending. For it was no child who could write that. And yet as some of us watch those eyes of his, we can see it brooding there.

For it is of the Timeless.

To talk of the experience, the wisdom, of many incarnations may be technically correct; but to me it seems a little—shall we say?—too classical and cold.

So have I tried to tell you what is seen of me. But vain indeed were it to seek to blend the seeing and the telling.

We do not—some of us, I think—want our Alcyone—if I may call him so—to come down the Golden Stairs too quickly!

He passed up them a while since with eager expectant tread to obey the summons. He lingers, perhaps, both to wrap round him so soon and more closely the little veil of earth.

Yet with us the Messengers from the Morning Land shall not be homeless. Their guest-chamber is that sanctuary into which all loving hearts open, which all yearning of faithful lives builds.

Thus far concerning Alcyone the boy. But of Krishna the man, the Brother in the world that *is* so near and *seems* so far, it is not the hour to speak.

Eveline

Hail Self-existent Illuminator, Who in exercising deepest Wisdom seest the unreality of all that is reached by the five senses, and canst save from all troubles and dangers.

From the Buddhist Tripitaku

NOTES ON TEACHINGS

[Seven of these fragments appeared on pp. 890—896 in **THE THEOSOPHIST** of September, 1911. The following are a continuation, from the same transmitter.—ED.]

(Transmitted, 6-11-10.)

I SEE a big city of white stone; it has a temple in it like that one I drew. There was someone standing at the entrance of the temple. Prayers go up from this temple like smoke to higher planes. By means of this channel the priest of the temple was able during devotions to attain these high planes. This was how I got the knowledge which I now use in reaching the mental plane. By earnest attention the priest, who should lead the people, attains these higher planes. Once there he learns other methods, simpler, of reaching these planes. All priests of genuine religions first are shown their knowledge by this means. But like myself, having attained the knowledge, they must use it and instead of leading the people they keep them in ignorance and so in oppression; then, like myself, they lose the knowledge, which they do not regain until such time that they understand wherein their fault lay. Then they regain the use of those simpler, but more efficacious methods, and can use them to regain—attain those higher planes. They need not again become priests, for no one repeats a path once trodden. Note: That city

and temple were thought-forms produced by helpers or teachers, I do not know which, to show me this. The Priesthood should be the leaders of super-physical thought; that is the object of religion, to reveal the existence beyond earthly life. In ancient biblical times the priests performed their functions, but we can see from the Bible how they fell away and, loosing their powers, produced rituals without the spirit animating them, and gave these, the physical symbols, to the people as religions instead of the principles underlying them; mainly, to cover their own ignorance and retain the temporal power over the people, which they had gained, rightly, when animated by the Spirit, after they had lost this through their own misuse of it. Now-a-days the priesthood does not even know that there was anything or is anything behind the symbols, they simply use them on account of tradition. Those ancient priests, like myself, having worked off the karma, are re-incarnating and regaining this knowledge; so, when the churches say it is the heresies of the layman that are killing religion, in reality, it is the ancient priesthood striving to instruct the modern, that is bringing the true religion to light. Temporal power will never again be to the priesthood, for they can have no power when they preach dogmas in place of spiritual truths; and when, as will be, they are enlightened, they will have received this enlightenment from those, who abused the temporal power necessary in those days and therefore will not wish to reproduce their errors especially as now-a-days the people, being

more advanced, should be instructed by explanation which in old times they could not have understood, and not by creeds which now-a-days they would not tolerate.

I asked who told me that and am answered: "No one; your own intelligence, regaining past memories was drawing logical conclusions. You will not always be told, for of what use would it be if you were always instructed and never learnt anything. A human intelligence as it progresses becomes equal to those that instructed it and the observations are therefore as true. (A human intelligence does not catch up its instructors but gains to the same point as its instructors.) But you must remember that you are dealing with the observations and conclusions of this intelligence functioning on the plane that it was instructed from, and these are not the observations and conclusions of the physical brain, which may be unreliable. Curious . . . I saw a miniature of Napoleon. His was a great intelligence; great was his power but it was misused or misdirected and therefore he, like the priests, fell. The analogy can be worked out—the fact is obvious!

One comes in golden light, attended.

"Where two or three are gathered together in MY name, there will I be in the midst. Blessed are those who come to ME in earnest; I will be with them not only in the one way but in the other. Reconcile all, for as there is one Person of the Father, and another of the Son and yet a third of the Spirit, yet are they all ways to the Light, all means to the End. There shall come a time

when all eyes shall be opened, and they shall all see the Light shining through the (mist), through the dark veil of their quarrels; that Light which descends by many channels; which pours on Earth. Did they but see the Light shining through their own channel, and not strive to prevent the Light shining through their neighbours, their attainment of the ultimate goal would be far easier. O my people, it is not I that am not; it is not my words that are false; but it is the spirit of charity that is missing and the interpretation given to my words which blinds. But I say unto you the Light dawns; the Spirit entereth into its own; tolerance takes the place of intolerance; for assuredly the persecutions of old were not so vindictive as the intolerance of to-day.”

(Transmitted, 11-12-10.)

I see a city of white houses, the people in it are happy, there is no pain, sorrow or idleness. Each person in his appointed place works for the community. There are those in authority, there are those who direct, there are those that work. Each respects those above him and is respected of them. None seeks to climb over others. All strive for advancement. All is orderly. Recreation is taken, but there is neither time nor place for slothful pleasures. And above all the King reigns supreme, loved and loving, respected and respecting. And this is the new Jerusalem which typifies perfected humanity, which shall be.

I see a dark city. The houses are dull, smoke-begrimed. An endless clang as of ironworks rises, and foul odours. And I see the inhabitants toiling,

striving, thrusting, scrambling for their daily food. All is stifling, misery abounds. And here again one sees as in a mirror, distorted system. There are those in authority who have no authority. There are those who direct without knowledge. There are those who work painfully. There is one who rules, hating and hated, by strength alone. And all strive for the places above them, throwing down others weaker than themselves, whereby is no advancement but rather slowing of progress, for the whole. And I see the same city but the work is stopped. There is a stagnant silence of bursting thoughts; for the inhabitants, worried, helpless, worn out by exertions, lie motionless yet alive, conscious yet incapable; still striving with their wills. And this is hell, where the dead souls, their powers of evil action exhausted, their bodies useless, must remain till their evil wills exhaust themselves also and there remain but the soul stripped naked as it was in the beginning. Then the next wave picks it up and it begins afresh.

But this last city is small, very small compared with the other.

(Transmitted, 26-2-11.)

How shall it be possible to place before others one's innermost thoughts, or to read between the spoken words the innermost thoughts of others. Know that this is but possible on planes far removed from that in which you normally function. But one can approximate thereto by giving to those whom one calls, from within, friends by ascribing to them true motives, and in the expression of one's own ideas placing trust in one's friends,

that they will not misinterpret one's spoken words. Now with this subject which occupies your minds deal in this spirit. Fear not to call those who have worked, developed themselves to advancement of themselves but for the purpose of advancing all—your friends. As a friend, not as a Master, I speak, and that which I shall place on paper must be viewed as a friend's view, though perhaps as a more impartial friend, for impartiality must necessarily appertain to this plane. Far be it from me that I should counsel any to seek reward. But encouragement to strive is not reward, it is but result. Where there is no striving there also will be found no encouragement. Let all therefore carefully weigh the sincerity of each before encouraging—but *let none discourage*, for to discourage is wrong. This does not say give encouragement. Now the statement of the difficulties to be met by all who endeavour, no matter from what purpose, to uplift themselves in the way, which for our purpose and to avoid discussion we may call "of broad thinking," are these :

Firstly, one will meet with a certain amount of censure.

Secondly, one will meet with too much enthusiasm.

Thirdly, one will meet with ignorance.

Fourthly, one will meet with worldliness.

Now why the first, and from whom does one meet it? Chiefly from those who dislike having to think, or being removed out of their usual groove. Also by those few who dislike feeling, as some do, thinking it inferior.

Why the second and from whom? Want of balanced thought. By persons who do not wish to think and yet wish for knowledge. They will endeavour to get this knowledge from others, and so thoughtlessly encourage others to study.

Ignorance needs no explanation; it follows necessarily on any evolutionary scheme. Lastly worldliness. Worldliness is of various kinds. There is the worldliness of the selfish. That we may omit. There is the worldliness of the friend who would guard one from all worldly harm, but forgets to consider one's spiritual good, or may perhaps be content to leave that in the hands of a Higher Power. Why should he not leave it all? Whole measures either way are better than half. Now there is another thing which crops up and that is 'unselfish selfness' or the consideration of one's self from selfless motives. That is a danger. Does that need explanation? Perhaps so. It means that one drives oneself into difficulties by the thought that one should face them and it is not far removed from pride. Difficulties *are* to be met with, there is no necessity to seek for them, rather, avoid them where possible.

But now there is one concluding subject; cowardice.

Where difficulties are met, to retreat from them is wrong, they must be met, be faced to be overcome. Retreat along the Path degenerates at once into a blind rout, whence one may fall, and even I cannot say where one may stop.

I know that you would wish definite instructions. If you think, you will see how utterly impossible that wish is of fulfilment.

Now, my friends, consider this from all plane points of view.

(Transmitted, 18-3-11.)

I am in the hall. I see a book. I will call it the 'Book of Ages,' for in it are inscribed historical events in the scheme, not of persons but of things.

The question has been asked: "What was the beginning?" That question is at the same time too vast and too vague for an answer to be given. It must be qualified by stating definitely what beginning is referred to. I turn up the beginning of Man; this I find subdivided into the beginning of the Spirit which is in man, and that which is involved in the beginning of the Spirit of the Logos of man's scheme. Again the beginning of the bodies, which are the outward expression of man, is involved in the beginning of the matter which comprises the Logos' habitation. But there is a definite beginning to the creation of man as we know him on earth. It states:

"When the time in which this thing was possible (had come) the Logos, who gave of Himself to that which was before Him, Matter, gave of Himself for the third time that those things which had been done should find an expression in Himself. 'Let Us make man in Our own image.' These words were spoken and so it was. That which had been fashioned by the inspiration of His innermost Self became a living soul like unto Himself. 'He breathed into his nostrils the breath of Life and man became a Living soul'... And the second stage of the scheme was entered upon.

Before, the fashioned was without knowledge; it followed laws because they were made. Now the fashioned is imbued with the capacity for knowledge, that is, understanding of the laws. It was placed in a position to be able to break the Law, being imbued with the free-will of the Logos who made the Law. It broke the Law to find out the working of the Law." (I finish reading.)

The question naturally arises in us: "Why all this suffering from an apparently legitimate desire to advance in knowledge?" The idea, so far as I can see was that the last created should eventually become creators. Now had they simply been instructed, guided, and kept on the straight road by the Logos, they would undoubtedly eventually attain a position second only to the Logos. They would have learnt of the laws, the results of their workings and their direction. But, they would not know why the laws were made or what was their object. This they could only learn by seeing what befell those who were lawless. Having broken the laws they learn their necessity and in what manner they are fashioned. They can thus rise to a position second to none in the scheme and themselves become creators of the Law, whereas otherwise they could but become creators of things and enforce the laws on these things. The breaking of the Law necessitated suffering so that, when creators themselves they might save others suffering. And, who shall say what suffering the Logos by his just laws has saved us? . . .

Ye have seen a great sight and one that shall answer a great question which has been asked; this is:

“Is it possible that one shall attain unto the Highest and be conversant with the spiritual Guides of our evolution by consciously directed effort along the lines of investigation which ye follow?” The answer I have heard given on the earth-plane was: “No; there is danger, great possibility of error, and the dealing in forces unknown in this path, and it but leads to a fuller understanding of Matter in the end!”

And this answer is considered by some to be inspired. It was inspired, it is inspired, but as an answer to that question it is misinterpreted, erroneously transmitted. That answer deals with the investigation of phenomena in order to study those phenomena. *It does not deal* with the investigation of phenomena through which teachings come, when carried out for the purpose of eliminating errors in the transmission of those teachings.

If the Light has descended so that it shone in the midst of you here, may you not hence rise to the dwelling-place of that Light?

(Transmitted, 11-6-11.)

Ye know the effort that is being put forth in order that the work may proceed. It follows on the preparation which has been taking place for some years, as ye measure time on earth. This preparation of course has been much longer in existence than that. Plane after plane has been prepared, vehicles thereof constructed, developed and refined; that the way of the coming of the Lord shall be a fitting one. Plane after plane has given of its best. The instruments for the transmission of the Divine Intelligence are now to hand. Work has

been done also on the physical plane to this end, that the Word may again become manifest on earth. Many and various are the means which have been employed. Knowing the reason, look ye around and ye shall see the means! Through the scientists with their yet immature theories of a finer matter, with their perceptions of more obscure motion, and more unseen force; through the artists with their reviving symbolism; through the so called 'occult investigators,' those who have established that there is a life after death; through the enlightenment of some of the religious teachers, and, finally, by the throwing off of the dogmatic statements and rules of an exoteric Church by the people, has the way been prepared for the understandable manifestation of the Word. And though the time be at hand, yet is there much to do that the greatest benefit to the human evolution may be obtained by this manifestation.

Unity, Peace and Concord! Though the attainment of this ideal is not yet come, great strides thereto have been made since the Master Jesus strove on earth therefor. And in the signs of the times we read that progress is being made along this line also. When the esoteric teaching reappeared amongst you, it brought some discordance and strife, but this also is now greatly lessened. But before the esoteric manifestation can take place, it is necessary that the minds of humanity shall be ready to receive it. The minds of the people amongst whom came the Christ were prepared, and were ready for an exoteric religion and one was given. Now, when the minds of the people shall be ready

for the esoteric teaching, that shall be given. An exoteric religion with statements unexplained (except to the few—and unexplainable by them to the many) needed force to uphold it; therefore strife, wars, the apparent anomaly of cruel sufferings which have been caused by the great religion of peace, which, through the man Jesus was given to mankind. But the esoteric, being explainable and explained, needs no strife, no suffering for its continuance; only does it need tolerance for its reception, peace for its deliberation, unity for its progression; the Unity of a high ideal, not unity of ideas; brotherhood of assistance not equality of possessions; peace in the heart, not sloth in the body. And that these things may be, let the Light shine forth and enter by the window of the mind opened by the Thinker within, not by the gateway of the senses broken down by the torch-bearer without. Remember it is *essential* that the *ideal* before-mentioned be obtained; and how can this ideal be brought about when by forcing unpalatable, revolting, shocking ideas (to a person who is deeply immersed in the exoteric religion) one reaches the mind, only to throw it into a state of discord, unrest and disagreement. Therefore, let thy Light so shine before men that they may preserve the fruit of the Spirit, and glorify our Father which is in Heaven.

(Transmitted, 1-10-11.)

Look ye and see, ye who strive for knowledge, wherein do ye so strive? Search ye within yourselves, deeper than the heart, search in the soul, the motive. It may be that the search has

been commenced at the prompting of desire. Yet, should ye realise this, the search is not vain. May be there are some who in this wise have commenced but with wider knowledge, having changed the motive, the search has prospered and that which, had it been continued along the same line as it started, would have turned as the figure 8 upon itself continually, by the change in its instigation has arisen as a spiral. I say again: "Look ye, ye who search, at the motive of your search, and should ye find the motive selfish, know that ye must search first for the inward means to change this motive before light will shine forth out of the darkness upon you. Some there be who say that it is vain to give knowledge unto these who for curious or self-seeking motives listen to those who assist. But this is not truth. Give unto those this, knowledge. Let their search through this commence, (ye) may then assist; but satisfy not their curiosity; lead, be not led in giving the knowledge. Remember curiosity is not a sin; it is but ignorance, and ignorance instructed becomes knowledge and avoideth sin."

The cycle of evolution turns slowly but surely in its ascending spiral; below, on earth, that which ye call time moves swiftly in comparison; so swiftly that those who begin to discern that larger cycle cry out in their ignorance for more time, more opportunity, more relaxation of earthly struggles, that they may investigate that which goes on for ever. And some would have it that He who directs all things has made a mistake, has made earth events to move too quickly. But do they ever

think what would be the physical lives of those on earth did earth life-cycles roll with that great one? What of earthly sorrows would ye hold them, whilst life-times may pass in review? Would ye then mourn for eternities? "Yes," you say, "but then our pleasures also!" But what are your pleasures? Do earthly pleasures extend to any length of time? Even on swiftly moving earth are they not rather attained by the very quickness in sequence of events that prevent analysis? How if they were spread over eternity would they still be pleasures or pain? Has then the mistake been with the All-Wise, or with the all-foolish who, in their ignorance, catch a glimpse of that eternity which He holds in a single thought?

(Transmitted, 8-10-11.)

I am in the gulf before the hall; and afar off, I hear the fall of the waters of the River of Wisdom; and I see it falling thence towards earth and yet but part of its flow falls upon earth; some goes beyond and before to other worlds. And I pass to that plane whereon stands the hall, and the roar of the waters is as the roar of the flames fanned by the wind. But herein is another sound—cries—the agitation of those who must part with some of the knowledge they contain ere they pass onward. There is no such discordance in the roar of the waters; therein is but pure knowledge, beneficial, whereas in the flame, to be consumed and purified, is some knowledge of those evil things wherewith men, seeking to raise themselves, but thrust themselves to the level, or the heights, of the Fallen Ones. Before the hall stand many waiting.

Some few there be who have the power painfully to raise themselves step by step to the threshold. But none have the power to cross that threshold, save they only who by their merits have acquired the right to the knowledge herein. Yet even within there lies the black alcove wherein even these purer souls may lose the path, the knowledge even in this plane is of two kinds but those who in righteousness seek to extract from the presence of evil but the knowledge of how to combat it. They pass not within this alcove; they learn how to stay the egress of the dweller within. Those who enter pass not forth again into the hall; by another door they descend malignant, upon earth, there to work out the fruits of their wrong promptings on these high planes; and before they rise again to this height they must eradicate co-equal evil to that which they have learnt therein. Power they gain, but also in like measure power that works against them in their ultimate uprising.

A beautiful blue light fills the dais and passes beyond; in the midst One appears.

“Once again stand I before ye. For I would urge that ye still strive for that peace within and without each one of you, that bond of love which, passing betwixt, shall make possible the further upraising; that concord without which my work can hardly reach you. Forget not this in the time which shall come. In the age of true tolerance, tolerance of the respect for truth, not the tolerance of grinning fear, will He who is all-tolerant appear. So be peace upon you and within you always.”

Diffused among the blue I now see yellow. It comes as it were the first light of the sun through the ethereal blue of a perfect dawn, and it increases in volume until it predominates, yet is the blue always seen within it and—Another appears.

“Such Unity must ye always bear in mind; knowledge and pure devotion to the great Ideal can alone uplift. Strange it may seem, yet it is true, that neither knowledge nor devotion separately can raise to great heights. They uplift for a time, but in this uprising they gain force, force to add to themselves, till all else be excluded. And I say unto ye—great knowledge or great devotion alone, degenerates into selfishness. Do ye make a query of this? Search then the history of your own world.

Devotion untempered; ye find it in the fanatic of any religion, and of whom thinks this fanatic? Of all mankind? Of all humanity? Of all the creatures of the Logos? Nay! of his own sect. Of his own ideas, of himself. These must be pushed by force above all else, and to them alone shall the ultimate blessing come.

Knowledge? Where led the civilisation of Atlantis? They sought knowledge, they gained it; they used it to destroy, and by it were they destroyed. The scientist of some short while ago sought knowledge for its own sake, gained knowledge for the assistance of further gain, threw to the winds all that great inspiration which comes through religion, would make the world a dwelling-place of Atheists. The world was matter! Man was matter! All things were matter! I, even I, the scientist, am matter! What then was the

purpose of his study? That the matter in man might rule other matter, that knowledge might triumph above everything. No selfishness in the scientist? He but sought to raise humanity by *his* knowledge—and therefore himself a little higher than the rest!

But knowledge tempered with devotion, or devotion tempered with knowledge, where do they lead? At every step increasing in both aspects; greater knowledge but leading to greater love; greater devotion but opening up wider vistas for study; the knowledge to help and the wish to help the knowledge of what true selflessness means, the love which it inspires. The stretching forth one hand for assistance in the search, the stretching down of the other to pass the blessings down and to raise up those below. Acting in unison with the Great Ones above, being one with the strugglers below. Search, yea, search for Knowledge; hold, hold fast to Love; thus shall ye fulfil your duty and your destiny. This—has it not been shown in the dual nature that manifested upon earth? Thus shall it manifest once more, and by these two attributes—knowledge of that which ye worship, and worship of the sublime understanding—shall the veil be rent from your eyes, and ye shall see Truth.”

And the blue shines forth again until its intensity equals that of the yellow, and in the pure, sublime, perfect blending—the green of thankful understanding—the two stand hand in hand. Slowly they fade beyond our vision, yet from them the mystic green enters into our Souls.

A SERMON BY SOCRATES¹

Translated by F. L. WOODWARD, M.A.

IN the *Gorgias* of Plato, from which I have translated §§ 523—end, Socrates tries to prove to Kallikles that virtue is its own reward, and that it is better to be unjustly treated than to do an unjust act. The aim of the dialogue is to “discuss the ethical principles which conduct to political well-being”. Plato, under the Silenus-mask of Socrates, here maintains that the philosophic life is best of all; that the philosopher is the only true scientist in life. Gorgias, the famous teacher of rhetoric at Athens, maintains that virtue can be taught by the rhetorician; while Socrates holds that rhetoric is a mere sham, and seeks not Good but Pleasure, and tickles the mental palate as a confectioner tickles the bodily palate. The end is mental dyspepsia. Incidentally, but seriously, Socrates proves that “it is better to be wronged than to wrong,” and, after his manner, drives home his arguments with a picture of the life after death, where the ‘astral body’ is seen in all its nakedness by the controllers of the other worlds.

Listen now to a very beautiful story, which *you*, I have no doubt, will think a fable, but which *I* maintain to be quite rational; for what I am

¹ This is interesting from the view given of the after-death state.—Ed.

about to tell you is facts, true facts. Zeus and Poseidon and Pluto, as Homer tells us, divided the sovereignty of the world between themselves, when they took it over from their father.¹ This, then, was the law concerning men in the time of Kronos, and always has been and still is the law among the Gods; namely, that a man who has spent his life justly and righteously, when he dies departs to the Isles of the Blest, and there he lives in all happiness and free from woe; but the man who has lived unrighteously and godlessly goes to the prison of justice and retribution, which men call Tartarus. Now, in the time of Kronos and even in the days when Zeus had recently acquired the throne, these men were tried while yet alive by judges who also were alive, who judged them on the day when they were doomed to die. Therefore the trials used to be wrongly tried. So Pluto and the overseers of the Isles of the Blest came and complained to Zeus that men used to come to their respective realms without regard to their deserts.

So Zeus replied: "Well, I will soon put a stop to that. As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies, with the blessings of birth and wealth; and, when the trial takes place, many witnesses come forward on their behalf, to testify that they have lived righteously. And by these witnesses the judges are confounded, and besides they, too, are sitting in judgment with their clothes on, with the *veil* of eyes and ears and

¹ Kronos (Saturn), who took it from Uranus.

body physical before their soul. All these things are hindrances to sight, not only their own garb but that of the culprits too. So first of all we must put a stop to their having fore-knowledge of their death. For now they know beforehand when they must die. Therefore I have already given instructions to Prometheus¹ to put a stop to this. And, secondly, they must be tried when stripped of all these clothes. For they must be tried when they are dead. And the judge also must be naked and dead, and see them soul to soul, immediately upon the death of each, deserted by all their kinsfolk and leaving behind on earth all that clothing and finery, that the trial may be just. And, as I have known these things before you, I appoint as judges my three sons, two from Asia, Minos and Rhadamanthys, and one from Europe, Aiacus. So, when these die, they will judge *in the meadow*, in the place where three ways meet, whence leads the path to the Isles of the Blest and the path to Tartarus. And Rhadamanthys shall try the men from Asia, and Aiacus those from Europe. And to Minos I will give the presidency, to act as arbiter in case the other two are at a loss, so that the trial about men's proper paths may be as just as possible."

Such, friend Kallikles, is *what I have heard* and what I do believe. And putting two and two together my conclusion is as follows. Death is, it seems to me, naught else than the parting of the two, soul and body, from each other. Accordingly,

¹ Foresight. Prometheus, as giver of foresight, could also take it away (said the Greeks).

when they are separated, each one retains with little change the same habits which it had when the man was yet alive, the body preserving its own nature and the effects of its discipline or of accidents, still plain to view. Thus, for instance, if a man were bulky in body, either by nature or by feeding, or both, when he was alive, so also when dead his corpse would be bulky too. And were he fat, his corpse would be fat too, and so forth. And again, if he wore his hair long in life, the corpse would also have long hair. And, once again, if he were some miserable prisoner and bore the marks of blows he had received in life, scars of the whip or ignominious marks, imprinted on his body, so also after death one might still behold these scars.

So, too, if a man had broken limbs or limbs distorted in his life, when he dies these limbs are seen to be unchanged. In a word, exactly as a man's bodily equipment was in life, so, when he is dead, all these things, or most of them, are plain to view for a certain period.

Now, Kallikles, I think the same holds good with regard to the soul. When the soul is stripped of its bodily clothing, all these qualities are plainly seen in it, its natural or accidental properties, ingrained by the habits of each man, contracted by him and stamped thereon. Thus, when they come before the judge, those from Asia to Rhadamanthys, he calls them up before him and inspects the soul of each separately, not knowing whose it is. And often, for example, he lays hold of the soul of the Great King, or of some other King or ruler, and finds there is nothing sound therein, but sees it

scarred from head to foot, and full of wounds, the result of perjuries and wrong-doings, those blotches left on each man's soul by reason of his evil deeds; and he finds it all awry, distorted by lies and boastings, and nought he sees of straightness therein, because it has been nurtured without truth; and he beholds the soul burdened with disproportion and ugliness by reason of his waywardness and insolence and wantonness and lack of self-restraint in all his conduct. And at the sight he packs it off, all shamefully, straight to the place of custody.¹

'Tis fitting, then, that every man on trial should either be justly punished by some other, or should grow better and be benefited, or be a fearful example to the rest, that others, when they see him suffering what each would fear himself to suffer, may be improved thereby. Nevertheless, by sufferings and pains are men profited both in this life and in the unseen world. For 'tis impossible to be quit of wickedness in any other way. And whosoever have done irreparable wrong, and through these unjust acts are incurable, are held up as examples; and they themselves can no longer be profited thereby, being past help and cure, but other men are profited by seeing them suffering for the whole of time² most terrible and painful tortures by reason of their errors, *literally hung up as warnings in that dungeon down in Hades*, to be a spectacle and example to all evil-doers who come that way [Here Socrates gives some names of 'execrable sinners'.]

¹The limbo of purgatory.

²'The whole of time,' according to Olympiodorus, means the *Megas Eniautos* or Great Year (Kalpa) or Period during which the planets regain their radical positions. Cf. Plato, Phaedrus, 256 E.

So, as I said, when Rhadamanthys lays hold of such a one, he takes no notice of his person nor his parentage, but simply sees his wickedness. And thereupon he sends him down to Tartarus, denoting by his private mark whether he be curable or no. And when the soul gets there he suffers his deserts. But when he sees another soul that has lived a holy life and true, be it the soul of a layman or other, but chief of all, Kallikles, in my opinion, of a *philosopher who has minded his own business*¹ and been no busy-body in his life—he is struck with admiration and sends him off to the Isles of the Blest. And so does Aiacus as well. And each of these judges has a staff in his hand. And Minos sits as judge of appeal, alone holding a golden sceptre, as Homer's Odysseus says he saw him :

With a golden sceptre in his hand,
A-judging of the dead.

So I, Kallikles, am persuaded by these tales, and look about to see how I can exhibit my soul to the judge's eye in the healthiest condition. And I turn my back upon the honours of mankind, and fix my eye on truth and *try to live it* and be the best I can in life and death, whene'er I come to die. And I call upon all other men, as far as in me lies, to do the same, and you, especially, I challenge to this holy life and contest, which I deem to surpass in worth all worldly contests; and I reproach you with being unable to help yourself

¹'To mind one's own business' has a special meaning in the *Republic* of Plato. Cf. Bk. 4. 433A, where it is called justice or righteousness, because the *righteous man* always acts according to the law of nature, (in Buddhism he is *dhammiko*), checking *kama* (appetite) by reason (*manas*). He therefore *minds his own business*.

when your trial takes place—of which I spake to you just now; for when you come before the judge, Aegina's Son, and he lays hold of you and leads you off, you will gape and swoon before that tribunal, just as I might before a human court,¹ and perchance one shall strike you a blow by way of insult and treat you with the spurning of contempt.

So perhaps, after all, you will think what I have said an old wives' tale and of no account. Indeed, 'twere no wonder that we should despise it, if, on searching, we could find things better and more true than these. But, as it is, you see that you three, the wisest of all living Greeks, you and Polus and Gorgias, are quite unable to disprove to me that one should live in this world a life which will profit him in the next world; nay, after such a heap of arguments, of which all the others are refuted, *this* only stands its ground unshaken—that we should take care not to *do* wrong rather than not to *be* wronged, and that a man should strain every nerve to *be* good rather than to *seem* so, in private life and public too. And if a man does evil in any thing, he must be punished for it, and this, in the second degree after being good, is a blessing, namely to become good and be punished and pay the penalty. . .

So, in conclusion, lend an ear to me, and follow in the path to the state where, on arrival, you will be happy, both in life and death, as the story shows us. And suffer men to despise you as a fool, and spurn

¹ Socrates is like a fish out of water in a law-court and professes utter ignorance of its ways. So also, in the *Theaetetus* we read how the philosopher is the sport of serving-maids and others.

you, if they will. But do you, a'God's name, quite cheerfully submit to that last indignity, to be buffeted with open palm: for you can suffer nothing terrible, if you are truly *a gentleman*,¹ who practises all righteousness. And then, thus living together in this practice, if you think fit, we will set our hand to politics, or anything you like, and try to take counsel as more honest counsellors than men now are. For 'twere a shame, living as we do now, to give ourselves airs as men of some account, whereas we never hold the same opinion on one disputed point, though it be of supreme importance to us all: to such a pitch of lack of discipline have we reached. So let us use the story I have just told you as our guide, for it plainly shows us that this is the noblest way of life—to *practise righteousness* and all other virtues, and so to live and so to die. Then let us follow this our guide, and call upon the rest to follow too, and not that will o'the wisp which you would have me do, O Kallikles, for it leads to nought.

F. L. Woodward

¹The untranslatable word *kalos k'agathos*, 'a man fair and good,' the ideal man of the Greeks.

GURU AND DISCIPLE

By THE SISTER NIVEDITA

[We very rarely reprint from another magazine, but the following is so admirable that we have asked and received the permission to reprint from *Prabuddha Bharata*.—ED.]

ALL exchange of high things is, to the Indian mind, “mere shopkeeping”. And indeed the man who gives himself, and, doing so, strikes a bargain, is, in all lands, held to be contemptible. This is why *Gurubhakti* so rightly demands that we offer “all or nothing”. Very properly ‘nothing,’ until we are absolutely convinced that here we owe all. Why should we offer anything, if in our heart we believe that the teacher is an enemy—that we must protect from him something of our highest life? To give anything at all, is the merest weakness, while there remains such a shadow in the mind. Only if ‘all’ appears to us as nothing to give, will it be strength to make the offering of discipleship. Only if ‘all’ seems far too little, have we the right to call a man our Guru? Only if he is absolutely identified in our eyes with the highest striving towards the highest right, have we the call to offer him allegiance. But if he is so identified, how can we set a limit to our sacrifice, to our gift?

As the soldier follows his officer into the flaming breach, throwing his life away for the instinct of faithfulness, as the engine-driver stands by his engine, even in flood and fire, for the blind impulse of duty, so without a thought of any alternative should be the life once dedicated. "He that putteth his hand to the plough, and looketh back, is not fit for the Kingdom of God."

One of the greatest of Sri Ramakrishna's sayings was that about the amateur farmer. The gentleman-farmer will give up his farming, as soon as one bad season gives him a hint of disappointment. But the born peasant, the farmer by caste, will farm on, though year after year his crops fail. He has no conception of any other course. His whole view of life is bound up in this vision of seed-time and harvest, and though hope die in him, the dog-like habit itself survives.

The love and devotion that we owe the Guru is greater far than our relation to our parents. With his father, a man may, as age advances, make a treaty. No man who is worth his salt, seeks to make a treaty with his leader! Can flame make treaty with flame, when—kindled with kindler—they rush to devour the forest between them? Can the idealist set bounds to the idea? 'Thus far shalt thou go, and no farther'? Ah no! in the life of the mind, the heart, the soul, 'all' is too little to give, once giving begins; 'nothing' too much to consider, where no giving is best.

On the other hand, the Guru makes no demands. The gift of discipleship is free. The Guru indicates

the ideal. There is a vast difference between this, and the attempt to enslave. Nay, there is none who so strives to give the freedom in which ideals grow and ripen, as does the Guru. The disciple's devotion is for ever out-stripping anything that could be asked of it. In his own time, the Guru ends personal service, and proclaims the impersonal mission. But this is of his doing, and not of his pupil's seeking.

The Guru's achievement is the disciple's strength. And this, though it be the common ideal that is followed by both. Better to be no man's son, than an original genius, without root or ancestry in the world of the Spirit! Quickly, how quickly, shall such wither away! They wither, and the men who set limits to their own offering never strike root. Which of these two is the deeper condemnation?

If we learn nothing else, let us learn to *give*, let us learn to *serve*, let us learn to renounce. Let us root out the last remnant of 'shopkeeping' from our hearts. Let us offer ourselves and all that we are, not for the sake of self-culture, but for the ideal itself. Love for the sake of love. Work for the work's own sake. These are the highest terms of the Indian Aim.

“LOOKING FOR THE COMING”

The following is of interest :

On that Advent Sunday the important question suggested itself: What is my ultimate prospect? Is it the day of my death, or something vague, describe it as they might, eternity, or perhaps better still salvation? Was it the second coming of our Lord Jesus Christ? Of course we professed our belief in this by our creeds, but to all practical purposes it was treated as a dead letter in many quarters, and was occasionally attempted to be explained away. It might, however, be truly said before God that we were waiting for the second coming of Jesus. This was their foundation of a vital personal religion; there must be a revelation of Christ to us, come what and how it might. It was significant at this time when there appeared a little slackness of thought and practical indifference in reference to the revelation of Christianity that a clarion note had been sounded by one commonly regarded as being opposed to Christian ethics. Mrs. Besant, the famous author and former upholder of Charles Bradlaugh, had been delivering an address in London on the coming of One whom she called the Lord of Love. So remarkable had been that address that Dr. Horton, one of the leading Nonconformist ministers, felt it right to lecture to his people on that address. Mrs. Besant touched upon the very question which ought to be in every Christian heart. She declared that in the near future another great World-Teacher would appear; that He would be able to gather together the several religions of mankind, to bring together in one the scattered and divided races, and institute an epoch of peace and good-will among men. She did not know when this World-Teacher would appear, but in the most explicit terms she declared that He was one whom they all knew as Christ, the Lord of Love. The position apparently was that at the beginning of every great civilisation there had been an impediment in human beings—that leading Spirit who had been the guiding

spirit in education was absent. Her anxiety was lest we should be unfit to meet Him and that our selfishness would blind our eyes. They must therefore prepare for the meeting. The rich should be glad to distribute their knowledge, and the pure should be ready to share their purity with the empire. Whether Mrs. Besant's forecast be true or not he (the speaker) knew not, but he was persuaded that it was worth their taking to heart, for it struck a true personal note that should be heard by all who were waiting for the unveiling or revealing of Our Lord Jesus Christ. He would advise them to wait and to look away from all that tended to distract their attention. They should look forward with holy eagerness and show Him when He came that they were awaiting Him. Remember that He was the Lord of Love and the Lord of Justice, and they should greet him with trustful love and patient hope.

Our readers may wonder whence this extract is taken—perchance from the *Christian Commonwealth*, or some similar paper. It is a summary of a sermon preached in York Minster, before the Lord Mayor of York, and the members of the Corporation, attending in state. The sermon was delivered by Canon Austen, and was reported in the *Yorkshire Herald* of December 4, 1911.

Surely we have here a noteworthy utterance.

Would ye His followers be?
 Then turn you from the Sea
 Of human passions, cast no net again
 In its salt waves; behold,
 Now, even as of old,
 Fishers your Lord shall make you, but of men:
 Seek Him not that your sorrow cease,
 But that to sufferers ye be blest to bring His peace.

CORRESPONDENCE

May I be permitted to reply to Dr. Mariette's letter which you published in THE THEOSOPHIST of August last?

I have gone very carefully through the report of the Punjab Committee of 1910 and the resolution of the Lieutenant Governor of the Punjab Province, which is based upon it, and I am unable to understand why Dr. Mariette should allege that the comment upon that report, which was made in THE THEOSOPHIST of November, 1910, conveys a wrong impression of its contents.

I will deal with his points in the order in which he does, and under the same numbers.

(1) and (2) Dr. Mariette appears to think that rats are undoubtedly responsible for plague in men, because the Punjab Plague Committee was of opinion that they are; but the point is very far from being a settled one. Assuming however that they are responsible, can you prevent or check the disease by slaughtering them? The Punjab Plague Commission answers this question in the negative, on the ground that, as things are, the slaughtering, in order to have a chance of reducing the rats in numbers sufficient materially to influence plague epidemics, would have to be carried out on lines which would be prohibitive in cost and impracticable on a large scale, assuming that they would be successful even in the case of any individual village; as to which the Committee say they are not pre-

pared to express any opinion (para. 23). It is true that the Committee go on (in para. 24) to recommend that, in the comparatively few areas "in which it" (*i.e.*, the plague) "is believed to exist during the quiescent period," (*i.e.*, when no epidemic is raging) "an attempt should be made to stamp it out by rat destruction in the manner they indicate," but consider how faint-hearted is their language: "Some good may result; at all events they consider" "the procedure should be tried." In these circumstances is 'craze' too strong a word to apply to persistence for no less than three years, at a very heavy cost, in a policy, which was from the outset doomed to failure, and is it not perfectly right to say that the report declared rat destruction to be useless? Dr. Mariette must remember that scientific susceptibilities—which are not the most blunted of feelings—had to be considered, and that the Committee could hardly have spoken more plainly in recommending the abandonment of a policy so dear to experts in India and elsewhere without being accused of want of courtesy. It is interesting to note that the Committee was composed of three non-medical and two medical members, and it is not quite idle to speculate what would have been the nature of the report had the majority been the other way.

(3) If, in your comment, you had admitted the present utility of inoculation, I could have understood Dr. Mariette's observation, but as it is I cannot. You clearly implied that in your opinion inoculation has never been of any use and that ultimately its uselessness will be generally admitted. In stating what the Committee said in favour of inoculation you have followed the wording of the Lieutenant Governor's order, which really put the case higher than the Committee themselves put it. The Committee did not say that inoculation was "splendid for individual protection" but merely that it was an "excellent prophylactic," which "confers a considerable degree of immunity on the individual".

(4) Apparently Dr. Mariette objects to the words "useless before an epidemic" on the ground that the Committee did not say inoculation was useless (or as they more delicately put it "was of but little value") *per se*, but merely as the result of existing conditions. Whatever the reason is, the fact remains that it cannot be used to check an epidemic, as the Lieutenant Governor himself stated in his order, and therefore in a summary way it may with perfect propriety be termed 'useless'. A word on Dr. Mariette's own argument. Assuming that inoculation is useful for the individual, it does not follow that it would be efficacious as a means of suppressing epidemics in India, even if no popular dislike stood in the way of its universal application. The immunity obtained by anti-plague inoculation is not, even by its warmest advocates, claimed to be more than a matter of months, say twelve at the very outside, and presumably in the opinion of experts India would not be safe unless every man, woman and child in it were inoculated. I leave to my readers the task of calculating the cost and inconvenience of inoculating nearly 300,000,000 people at least every other year and probably more often.

A believer like Dr. Mariette might also reflect on the danger of contamination, which is said to attend any manufacture of vaccines, and would be specially great in production of them on such an immense scale as would be necessary; a danger which was commented on by the Indian Plague Commission in their report dated the 26th July, 1901, and is said by the experts to have brought about the terrible catastrophe at Malkowal, where nineteen people are reported to have died as the result of the bacillus of lockjaw having by mistake been introduced into some anti-plague vaccine. In view of the possibility of a repetition of such an occurrence, an impartial person will not be surprised at the existence in India of 'prejudice' against inoculation.

(5) Again, I am not sure of the precise nature of Dr. Mariette's complaint under this head: hygiene and sanitation are none the less "the only ways" to prevent plague, because they can only be introduced slowly. Or is it that he thinks that readers of your comment may come to the conclusion that these ways are not being introduced fast enough? I judge that the Punjab Plague Committee, at any rate, came to that conclusion after hearing the witnesses who appeared before them; for although they undoubtedly used in para. 34 of their report the words quoted by Dr. Mariette, they also said in para. 35 that "efforts directed towards improving the habits of the people are what is called for at the present time, and while they believe that the plague staff have been of some service in this respect, they consider that further efforts in the same direction should be made". If it be true (and I fear it is) that Indian Plague officials have been laggards in pressing sanitary reform, they can hardly be blamed, considering the truly astounding conclusions to which the Indian Plague Commission came in the report above mentioned, to which the plague officials naturally look for light and leading in the whole matter. In para. 354 of the report the Commissioners say: "We can hardly find justification for the belief that plague is a filth disease in the sense that the growth of its bacillus is favoured by the presence of dirt. If therefore dirt is contributory to the spread of plague it can only be when owing to its association with moisture it plays a part in retarding the destruction of the plague bacillus by dessication. Except in so far as dirt in a house may exert an effect in this direction, its presence would appear, from the point of view of the spread of plague, to be a matter of indifference, unless possibly as an indication of the absence of any efforts on the part of the inhabitants to purge their houses of infective material, supposing such to have been introduced. On the other hand, from the point of view of a

sanitarian, a clean room manifestly may constitute as dangerous a nidus of infection as a dirty room, inasmuch as the specific micro-organisms of the disease may effect a lodgment or remain in the room in spite of any amount of sweeping and cleaning." An excellent instance of the dangers of 'thinking bacterially,' as it has been called, and of the need for careful scrutiny of the names, professions and known opinions of the persons chosen to sit upon such a Commission, before deciding the degree of reliance to be attached to the conclusions to which they may come. This Commission consisted of three medical men and two departmental officials, and upon its composition Dr. C. Creighton, the leading epidemiologist, author of *Epidemics in Britain*, said in the paper which he read on the 18th March, 1905, before the Indian Section of the Society of Arts, on his return from the special visit he had paid to India for the purpose of investigation; "that there was not a single epidemiologist upon it," and that its "scientific character" (the inverted commas are Dr. Creighton's, not mine) was ruined by two causes: first "because the two medical members who wrote the report put aside such evidence as did not come within their bacteriological point of view," and secondly, "because the two departmental members were disinclined to look into the errors or omissions of sanitation which had prepared the way for plague, especially in Bombay city".

After the remarkable pronouncement of the Indian Plague Commission above quoted, it is comforting to note that the tide has turned in the direction of common-sense and universal experience. As proof of this may I mention that the Punjab Plague Committee themselves emphasise in paras. 34—36 of their report the importance of sanitation; and the Under-Secretary of State for India in a speech he delivered in the House of Commons in August last was coached by his experts to say that: "The most urgent need is the educa-

tion of the masses in the principles of hygiene. There is a limitless field indeed for private enterprise here. Tolerable though archaic habits and practices may be in the open country, when transferred to the crowded town they become insupportable. If there were less ignorance and less perversity, plague would never find in the country the lodgment it has. It is an established fact that people living under proper sanitary conditions are virtually exempt from the disease."

I am glad that Dr. Mariette himself also acknowledged that sanitation is highly desirable, though I note that he treats it rather summarily in his haste to quote words which will support his favourite doctrine that more important than all is the part played by the rat. His haste is so great that he lumps together sanitation and disinfection (which the Punjab Plague Committee carefully kept separate) and quotes a remark on the latter as applicable to the former. He also apparently did not notice the following passage in para. 38: "As a means for preventing the importation of infection into plague-free areas, disinfection is of the utmost importance, and the Committee are of opinion that when applied in this manner it is a most useful prophylactic measure."

I have now dealt with that part of Dr. Mariette's letter with which I am principally concerned. The rest of it has nothing to do with your comment on the Punjab Committee Report and I will therefore leave it unanswered, as this letter is already more than long enough. I think, however, that I could show that his praise of Haffkine's vaccine is as unjustified as his complaint of your comment.

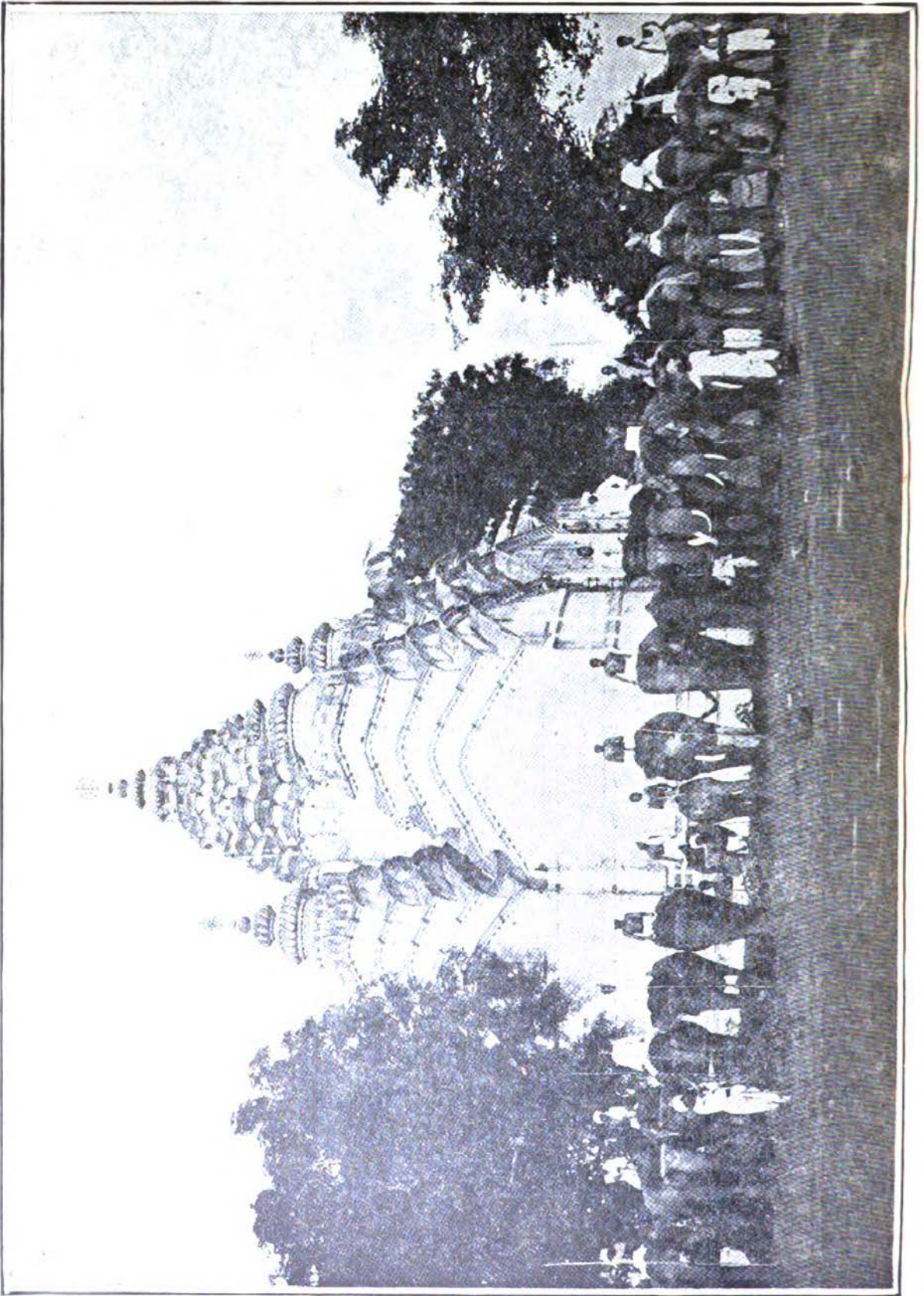
H. BAILLIE-WEAVER

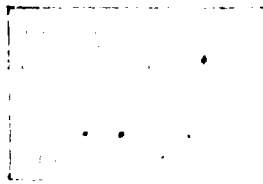
OUR ILLUSTRATIONS

The frontispiece is the new portrait of Mr. J. Krishnanurti which our many readers will be glad to possess. His priceless little book *At the Feet of the Master* has made him famous and in many hearts, in all parts of the world, dwell love for and gratitude to the writer because of the light, cheer and inspiration he has brought to them through it. The popularity of the book is great. Thousands of copies have been sent out and still the demand continues; our THEOSOPHIST Office is publishing a new edition and it is the largest on record for any Theosophical work. Apart from the book, Alcyone's personality has a charm and attraction that is unique. The effect produced by him on all good people is very marked. A Buddhist friend, a monk, remarks in writing of him: "Little as I have seen of him, I greatly admire the clean purity and serene atmosphere he bears." The spotless purity, as of a little child, with the quiet wisdom which sometimes drops from his lips, make a combination as delightful as it is rare.

The famous elephants of Orissa have been prized amongst the rulers of India for twenty centuries and the accompanying illustration will be of interest especially to our non-Indian readers.

We also give two scenes in the out of the way, wild Waziristan.

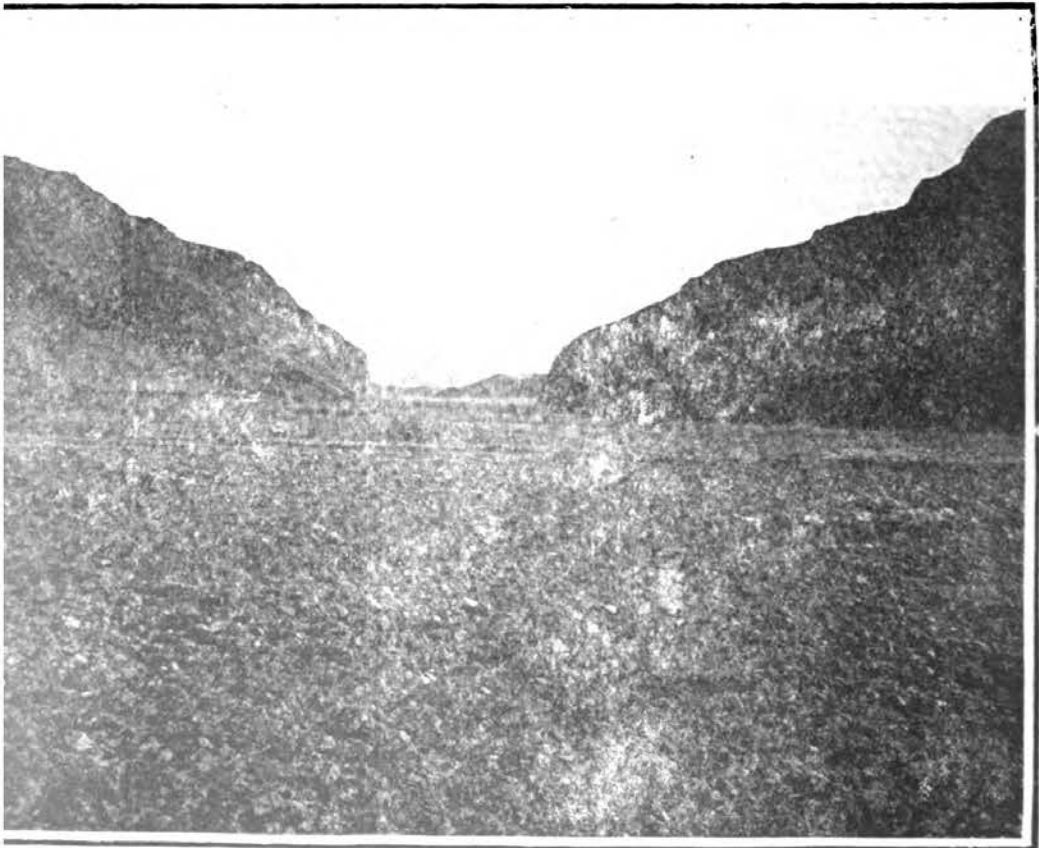






A GROUP OF MAHSUD WARRIORS.

SCENES IN WILD WAZIRISTAN.



A TYPICAL NULLAH IN WAZIRISTAN.



REVIEWS

The New Testament of Higher Buddhism, by Timothy Richard, D.D., Litt.D. (T. and T. Clark, Edinburgh. Price 6s.)

Books written with a strong Christian bias are always puzzling, they so throw out of proportion one's carefully built up perspective of other religions. For instance, we are accustomed to looking upon the Buddhism of Ceylon as belonging to the Hināyāna School, but our author calmly assures us "that the Hināyāna form of Buddhism was comparatively local and short-lived, while it was the Mahāyāna School of Buddhism which was so widely adopted in China, Korea and Japan, lasting to this day" (p. 2). It is only much later that we discover the reason for such a statement. "During Gauṭama Buddha's life there were no books of His teaching written, but according to a Japanese book on Buddhism called *Pachung-Kangyo* . . . tradition says that during the first four hundred years after Gauṭama Buddha's death. . . the Hināyāna School flourished greatly, while the Mahāyāna was not known. But five hundred years after Buddha's death, Maming (Ashvagoshā) wrote the book on *The Mahāyāna Faith*. The Mahāyāna School then began to flourish everywhere, while the Hināyāna went under a cloud. This makes the rise of the Mahāyāna School contemporaneous with the rise of Christianity" (p. 40). This being so, "the Mahāyāna Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour Jesus Christ, in Buddhistic nomenclature, differing from the old Buddhism just as the New Testament differs from the Old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of East and West, namely the bond of a common religion" (p. 39). Ingenious, at all events! We wonder what Ashvagoshā would say to it; and also how long it will be before Christians realise that Truth is common property and does not depend upon a single expression of it from the lips of a solitary Teacher. "Ashvagoshā,"

goes on our author, "was the Apostle Paul of Buddhism, and lived only about fifty years after Paul. Where Ashvagoshā got his ideas we do not know. Some say from the Apostle Thomas, who is supposed to have been together with him in the court of Gondophorus or Kanishka. But we await further light on the historic meeting-place of Christianity and Buddhism before more definite pronouncement can be made. Still, the amazing fact remains that the deification of Sākya-muni the atheist (!) took place at this time, and the old original Buddhism from this time on was superseded by the New, which believed in God" (p. 27). "When Buddha began to preach he appeared exactly as teachers, professors, or leaders of thought appear in our day. He had a theory of life which commended itself to a large class of disciples, who in turn commended the same theory to their disciples, just like Darwin, Herbert Spencer, or Mrs. Eddy" (p. 25). That leaves one somewhat breathless;—but what is the use of comment! Such statements stand self-condemned.

The author's translation of *The Awakening of Faith*, Ashvagoshā's superb treatise, seems to be good. We do not, however, think that the terms 'True Modes' and 'Model Come' are inspired translations for the terms Chen Jū and Julai. "Seek the Eternal's wish"—recommends Ashvagoshā. That wish is "an evergrowing desire to save all living beings without exception, so that all may reach the supreme Nirvāṇa of the Higher Faith, where one follows and obeys the nature of the Eternal for ever".

The second part of the book is a translation of *The Lotus Scripture*, a truly exquisite thing. Our author translates from the Chinese essence or synopsis of it, and says that it has "never been translated into any European language before". All lovers of spiritual teachings will feel grateful for the opportunity of having this in English. And as it is marked with full references to parallel statements in the Christian Bible it is of great value to the student of Comparative Religion. A small section at the end of the book gives the "Creed of Half Asia"—which, we are told, is daily recited by devout Confucianists, Buddhists and Taoists. It is very beautiful. We are sorry that the binding is so unattractive and inartistic.

J. R.

Are You Alive! And Influences which shaped my career, by Ella Wheeler Wilcox. (Gay & Hancock, Ltd., London. Price 4s. 6d.)

Mrs. Wheeler Wilcox should guard against the common danger of literary overproduction which so easily besets the successful author. This little volume of essays, intermingled with poetry, hardly seems to be on her usual level of excellence and has surely followed on the heels of its predecessor with startling rapidity. Every essay is packed full of exhortation and advice, much of it of the most obvious nature, but one has to remember that the American nation is still a nation in the making and so may need the instruction that children are given here. But the exhortation is sound and the advice very sensible and the tone of all one of optimism and tolerance. The fact of reincarnation is also insisted on with much more emphasis than is usual in books of a New Thought tendency. Terseness of expression is one of Mrs. Wilcox's characteristics which give her books a touch of distinction among the many of the same school marked by a transcendental vagueness and sloppiness of style.

E. S.

An Introduction to Experimental Psychology, by Dr. Charles S. Myers. (Cambridge University Press. Price Cloth 1s.)

Truly we must specialise to be up-to-date, but we are helped in this by good condensed manuals. Dr. Myers is the Lecturer in Experimental Psychology at Cambridge, and his manual will appeal to the teacher, physician, artist and neurologist—all, who in whatever sphere, come across the more practical side of psychology. Two good coloured plates show the passing of one colour into another by imperceptible changes. The Müller-Leyer illusion with the lengths of two straight lines might provide some fun for winter nights, and, if we mistake not, has already been used by enterprising advertisers. The main result from experiments is to show the extraordinary range of sensibility among different subjects. In æsthetics, e.g., how different the rhythms appreciated in music, the curves and colours in architecture and painting. The value of a discord or a dull colour can be experimentally measured. I was glad to see that the much-abused phonograph has considerable value as an instrument in the psychologist's laboratory. The value of association has been sometimes tried in the proving of guilt in a criminal. Various questions are asked,

and it is seen how long are the associations, of course, the test is not perfect, and indeed some of the experiments mentioned would provide better fireside fun than actual scientific result. It is interesting, *e.g.*, to give a certain word to a group of people, asking them to state the first association that arises in their mind. From their answers, their temperaments may often be deduced. In the last chapter a number of mental tests on children is given.

S. R.

The Multiplicities of Una, by E. Douglas Hume. (William Blackwood & Sons, Edinburgh and London.)

Una is not the very unusually attractive heroine that her author evidently conceives her to be and her occasional transitions from a flirtation of the usual English type to transcendental musings seem to be rather abrupt. But she is a kind-hearted girl, and one of good principle, who resists the temptation that comes to her and does her duty as she sees it. There is a certain sense of humour in the book; its style and its English are good; the story is quite readable and the descriptions of life and scenery in the East, where the scenes are mostly laid, are sympathetic and occasionally artistic. The author, as an ardent antivivisectionist, is to be congratulated on letting her literary sense dominate her feeling for the cause. Una's sympathies with humanitarian reforms are indicated rather than insisted on and in conclusion her multiplicities seem likely to vanish in the unity of a happy matronhood.

E. S.

The Story of Gösta Berling, by Selma Lagerlöf. Translated by Pauline Bancroft Flach. (Arthur F. Bird, London).

This book, the translator's Preface tells us, was published in Sweden in 1894. It is now a national Söga. People make pilgrimages to the lonely Värmland where the scene of the story lies. The thread of the story winds round the figure of Gösta Berling, the priest whom loneliness drove to drink, who deserted his post to live out a weird existence full of the greatest inconsistencies. He is a figure essentially Swedish, rugged, smooth, strong and weak—like the Värmland itself. Many characters come and go in the book with the dramatic and natural suddenness of fairies in a fairy tale. They are described with a vividness that recalls some of the terrors and

fascinations of those portrayed by Dickens. But the pen of Selma Lagerlöf is swifter, her imagination more riotous and so the great and petty, the sublime and the ridiculous are thrown into closer juxtaposition. The 'wicked Sintram' is a startling picture of the evil genius of the country, and the 'major's wife,' mistress of the famous Ekeby, a strange though compelling example of kindness and compassion. The story is too long, too complicated, to bear summarising; it must be read. Often one is repelled by it, but one is forced to acknowledge that only a genius could make peep through each character something of the elements that go to make up the Swedish nation. All through the story Gösta Berling's erratic genius reveals the stern, transient moods of the people, and also their childlike fears and horrors. At times he is the lofty hero of the Grail, at others the sobbing child of circumstance. The writer's style, as expressed in the translation (which seems excellent), recalls the fragrance of Björnson's rich directness and forcefulness. This and other works by Selma Lagerlöf, the little retired woman whose genius was late in asserting itself, are fast moulding Swedish thought, and have won for their famous authoress the Noble Prize for Literature, and a place in the nation's honour akin to that of Shakespeare's in England.

J. R.

Life and Death, by A. Dastre. Translated by W. J. Greenstreet. (The Walter Scott Publishing Co., Ltd., London. Price 5s.)

This may be called a philosophy of the science of physiology. Such a philosophy is one of the 'royal roads' of science, apparently inaccessible to the minds of past civilisations. The book will interest two classes of readers; the one to whom science means general science, and the professional student of physiology. The general theories of life and death have gone through successive transformations—animism, vitalism, monism—through the acquisitions of contemporary science, yet the human mind cannot be satisfied with positive science, simply because the last days of physiology are in the infinite future. So we ultimately depend upon a philosophy, but the philosophy must ever be changing as new facts are appreciated.

Our author would call the three worlds of Theosophy, matter, life and thought, and points out that animism, vitalism and monism are different ways of looking at them. Although some of the problems seem to belong to metaphysics, yet

science often can test and compel theory to alter. Cuvier and Bicat, for example, held that the forces in living beings were different from and opposed to physico-mechanical forces, but we know now that such an antagonism does not exist. And so to-day, animism and vitalism counts comparatively few supporters among scientists, for such theories are seen to be pagan, and no more foundation than the fabled Prometheus. Of course, the Theosophist has always a last word to offer in such a connection, but there is no doubt that the more material way of imaging life and death is fast being dropped. The graceful Psyche may leave the body as a butterfly—it is beautiful, but material. The ancient doctrine of animism can claim but few supporters, and these, only because the continuity of the soul is allowed. The most famous living animist, G. von Bunge yet admits a guiding principle. Our author gives an excellent resumé of the different theories; the seat of the vital principle, *e.g.*, has been held to be in the stomach, and in the blood, the latter theory being the reason why Jews were forbidden to eat meat that had not been bled. The point is, that all these theories have some foundation, and it is instructive to see exactly why certain things have been believed. Even the exploded definition of the Encyclopædia that "Life is the contrary of death" can readily be understood when we remember the common illusions of nearly all the scientists regarding the vital principle.

The various forms of energy are touched upon, and it is shown that nearly all modern philosophies circle round the two conceptions of energy and matter. The science of *energetics*, in fact, has become an all-dominating science. *Energetics* coordinates and embraces the other science.

Our author has provided us with an excellent text book. It may not be said to be interesting reading—what text book is!—but an extraordinary number of interesting theories have been collected. Finally, he ends up optimistically. Disease, he affirms, will be conquered by science; and as for old age, Metchnikoff says that life can be prolonged without diminishing in value. We can grow old, and yet not fear old age. As for death, we should, like the fabulist "leave life just as one leaves a banquet, thanking his host, and departing".

S. R.

The Lair of the White Worm, by Bram Stoker. (William Rider & Sons, Ltd., London. Price 6s.)

This is a disappointing book to have come from the author of *Dracula*. The work seems to show traces of having been written in a hurry, to have been thrown together without sufficient attention having been given to character, circumstance, or construction of plot. In consequence the book neither mystifies, horrifies, nor arrests the attention. The scenes are laid in England and are so wildly improbable as to annoy rather than attract, and lack that craft of workmanship which can make the improbable appear the probable. The story deals with the possibility of a primæval monster of the past surviving to the present day and manifesting either as a gigantic reptile or occasionally in woman's form as the Lady Arabella who is the evil genius of the book. The idea is a novel one, and carefully handled it should have proved of interest. As it is we can only hope that in his next book Mr. Bram Stoker will again let us admire those qualities of literary ability which produced *Dracula*.

E. S.

The Christ Myth, by Arthur Drews, Ph. D., Professor of Philosophy at Karlsruhe. (T. Fisher Unwin, London. Price 7s. 6d. net.)

We understand that this book has aroused Protestant Germany in very strong opposition to its conclusions; and that Protestant England is following the same course and is taking active measures against the spread of Prof. Drews' views. And yet there is really no necessity for such measures; the truths in Christianity can well withstand any and all investigations; of anything less than those we need not regret the disappearance. We find in Christianity, so-called to-day, a fatal chaos of myth, mystery, fact and history that sorely needs to severe sorting to which it is being subjected by keen, clear minds like Drews, Robertson, Frazer, Winckler and others. Orthodoxy fears the few words in the Preface (p. 11) where Drews says: "Learning as such has long since come to the point when the historical Jesus threatens to disappear from under its hands." Christian circles are flooding their world with literature which fervently supports the 'uniqueness' of Jesus, and is striving to arouse anew the devotion of Christians to belief in the "One Saviour of Mankind". This is quite natural, but, buttressed with faith, Christians ought

to be prepared to face calmly the deductions of the Higher Criticism, and realise that in the end it will help them to see through the confusion of myth and history that has clouded their view of the development of Christianity and will reveal the real origin and growth of their religion. In this they will be helped by Theosophical teachings and investigations, as will appear. Students of Madame H.P. Blavatsky's works will not be startled by the findings of Prof. Drews. In her swift and sure way she long ago laid bare the same facts that our author is now putting before his own world. Especially will *The Secret Doctrine* and *Isis Unveiled* be found useful in corroborating his chapters concerning the mythic origin of the 'Pre-Christian Jesus'—which constitute the first part of the book. After examining "The Influence of Parseeism on the Belief in a Messiah," and "The Hellenistic Idea of a Mediator," and expanding Robertson's ideas of "Jesus as a Cult-God in the creed of Jewish sects," he remarks that, "Joshua or Jesus was the name under which the expected Messiah was honoured in certain Jewish sects" (p. 57); that "Jesus (Joshua) was originally a divinity, a mediator and God of healing of those pre-Christian Jewish sectaries" (p. 62); that "three times in the history of the Israelites a Joshua appears who leads his people into their promised home, into Canaan and Jerusalem, into the Kingdom of God—the 'New Jerusalem,'" (p. 58). Further, says the author, "the Jews clothed their expected Messiah with the attributes of the Mandaic God of Mediation," because the Jews never hesitated to borrow from Babylonian, Persian and Greek their polytheism, and this "in spite of the trouble which the composers of the so-called historic books of the Old Testament have taken to work up traditions in a monotheistic sense and to obliterate the traces of the early Jewish polytheism, by transforming the ancient Gods into patriarchs, heroes, angels and servants of Jahwe" (p. 55). H. P. B. also said: that the Jews took the Babylonian and Egyptian Gods and "quietly and modestly transformed them into Patriarchs" (*S. D.*, vol. 1, p. 719).

Prof. Drews then deals with the sufferings of the Messiah, His Birth, Baptism, Self-offering and Symbols, and shows of course how the Christian teachings concerning these had long been anticipated by antiquity. The steps he traces are already familiar to the student of *The Secret Doctrines*, and of *Esoteric Christianity* by Mrs. Besant. But there is one special

point of difference between the views of the Higher Criticism and Theosophical expositions. Professor Drews and his confrères see in the similarity of myth and legend only the fanciful symbolising of natural happenings by ignorant humanity. This brings us to a blank wall whereon we see writ large: The ancients symbolised the mysteries of nature under such and such forms—but they knew not of what they spoke. Contrary to expectation we are compelled to exclaim: If the ancients *could* do all this then they cannot be accused of ignorance; for in these symbols we, of our day, can read those truths that underlie every known religion—Christianity included. Such proofs of an early similarity of teaching do not detract from Christianity; they merely make more firm its basic doctrines. Theosophists see in such similarities the setting forth from time to time of the eternal verities by Those well qualified to speak, and who in their wisdom guided the peoples of an earlier day.

'The Christian Jesus' is the subject of enquiry in the second part of the book. Having apparently proved the mythic nature of Jesus, Professor Drews of course tries to prove from the Gospels that Jesus as an historical person cannot be found in them. First he examines 'The Pauline Jesus,' and says: "From Paul, therefore, there is nothing of a detailed nature to be learnt about the historical Jesus" (p. 174). "Paul did not preach the man Jesus, but the heavenly spiritual being, Christ" (p. 182). "Paul himself never disguised the fact that he had seen Jesus, not with mortal eyes, but only with those of the Spirit as an inner revelation" (p. 170). Then he says conclusively: "The fact is therefore settled, that Paul knew nothing of an historical Jesus" (p. 207); Paul preached the Christ—not Jesus; and "Christianity, as the religion of Christ, of the 'Lord,' who secularised the Jewish Law by his voluntary death of expiation, did not 'arise' in Jerusalem, but, if anywhere, in the Syrian capital Antioch, one of the principal places of worship of Adonis. For it was at Antioch where, according to the *Acts*, the name 'Christians' was first used for the adherents of the new religion, who had till then usually been called Nazarenes" (pp. 209-210). As H. P. B. remarks: "All this is perfectly true and correct... But it is also true that the *New Testament*, *The Acts* and the *Epistles*—however much the historical figure of Jesus may be true—are all symbolical and

allegorical sayings and that it was not Jesus but Paul who was the real founder of Christianity" (*S.D.*, vol. III, p. 122).

Professor Drews points out that the Synoptic Gospels do not give the same account of Jesus and says they belong to different periods, but have a common source, which is a 'collection' written in the Aramaic tongue (p. 222). It is interesting to compare this with what Mrs. Besant says in *Esoteric Christianity* (pp. 139-140), where she describes the process of this 'Collection' of the Master's sayings. Professor Drews goes on to say that, "according to Chrysostom these names (Matthew, Mark, etc.) were first assigned to them towards the end of the second century . . . So that they indicate at most only the persons or Schools whose particular conception of the Gospel they represent" (p. 215); also that "the much admired Sermon on the Mount is constructed by placing together individual phrases of Jesus, which belong to all periods of his life, perhaps made in the course of a year" (p. 222). From all this it would appear that, "we know nothing of Jesus, of an historical personality of that name to whom the events and speeches recorded in the Gospel refer . . . Jesus, the Christ, the Deliverer, Saviour, Physician of oppressed souls, has been from first to last a figure borrowed from myth, to whom the desire for redemption and the naïve faith of the Western Asiatic peoples, have transferred all their conceptions of the soul's welfare. The history "of this Jesus in its general characteristics has been determined even before the evangelical Jesus" (p. 235). Here, we venture to think, Professor Drews has pressed his point too far. We have the testimony of at least two great occultists as to the existence of an historical Jesus who did promulgate the great, eternal doctrines, which later on Paul moulded into Christian dogmas. They set forth the connection between the mythical, mystical and living Christ and the historical Jesus and the Gospels that relate his story. Mrs. Besant writes in *Esoteric Christianity* that, "the occult records partly endorse the story told in the Gospels, and partly do not endorse it; they show us the life, and thus enable us to disentangle it from the Myths which are intertwined therewith. The child whose Jewish name has been turned into that of Jesus was born in Palestine, B. C. 105, during the consulate of Publius Rutilius Rufus and Graeus Mallius Maximus" (p. 130). She then describes his wonderfully pure life; how at nineteen he went to

the Essene monastery, a seat of mystic learning, whence he passed to Egypt where he was initiated into the true mysteries. Exquisitely pure and gracious, he won all to gentleness. Twenty-nine years passed. Then the 'Son of God,' the 'Lord of Compassion' needed a body through which to teach the world again and the pure young Hebrew yielded his to the Lord of Love. That descent was the Baptism of the Spirit, which Professor Drews finds it difficult to understand. That was the coming of 'the Christ,' who had come often before in the world's history and in the traditions of whom the Professor rightly sees similarities with this later coming for the sake of the Teuton race. That also is why the Christ and Jesus are looked upon as one person—for the 'Light of the World' shone through the young Initiate, Jesus; and whose Initiation has been given as an integral part of the account of his life. It was; but that Initiation was not peculiar to Jesus alone—all must pass through it to reach the Goal. Three years only of public ministry, and then the body was killed. (See pp. 130-144).

Mr. Leadbeater says in the *Inner Life* Vol. I (pp. 184-185): "The truth is that the four gospels at any rate were never intended to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Matthæus, who lived in a monastery in a desert to the South of Palestine. He seems to have conceived the idea of casting some of the great facts of initiation into a narrative form and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another quite obscure fanatical preacher, who had been condemned to death and executed in Jerusalem about 30 A.D." (In his book *Pagan Christs* Robertson goes so far as to say "that the Gospel story of the last Supper, Passion, Betrayal, Trial, Crucifixion, and Resurrection, is visibly a transcript of a Mystery Drama, and not originally a narrative".) Mr. Leadbeater continues: "He sent this document to a great friend of his who was the chief abbot of a huge monastery at Alexandria, and suggested to him that he, or some of his assistants, might perhaps recast it, and issue it in the Greek language. The Alexandrian abbot seems to have employed a number of his young monks upon this work, allowing each of them to try the task for himself, and to treat it in his own way. A

number of documents of varying merit were thus produced, each incorporating in his story more or less of the original manuscript of Matthæus, but each also adding to it such legends as he happened to know, or as his taste and fancy dictated. Four of these still survive to us, and to them are attached the names of the monks who wrote them, Matthew, Mark, Luke and John . . ."

There are several other points of considerable interest in Professor Drews' book, but space forbids any discussion of them. Though of immense interest in showing how far the Higher Criticism has gone yet, *The Christ Myth* is a book that has in it serious gaps and wrong conclusions that only Theosophical teachings can fill up and correct. It is essentially a work for the student, and to such it is a very valuable study of Christian origins.

J. R.

A New Law of Thought and Its Logical Bearings, by Miss E. E. Coustance Jones. (Cambridge University Press. Price 2s. net.)

Miss Jones has already written a primer of logic, and we here have a clear statement of the Law of Identity, accompanied by the small circles and large circles and concentric circles all to prove things that I am afraid are apt to annoy the amateur into saying 'he knew them all before!' However, if the amateur does know anything, we must admit that he does not know it logically! There are three Laws of Thought: Identity, Contradiction and Excluded Middle, and it is the first of these that Miss Jones could wish to call the Law of significant assertion. The old Law says: "A is A," but, as she points out, this is merely saying A twice over and asserts nothing about A. Professor Stout paraphrases her new statement into saying that in every affirmative proposition, the subject term designates something as characterised in one way, and the predicate designates the same thing as characterised in another way. The logical professor considers that Miss Jones has established her significant assertion as a fundamental Law of Thought, but is not so sure that it is the only rendering of the traditional Law of Identity. What more can we say?

S. R.

Explanation of Psychic Phenomena, by Relliméo. (L. N. Fowler & Co., London.)

This is another of the very many books repeating what has been very often said before and dealing with the genuineness and possibility of psychic phenomena in a rather scrappy and cursory manner, the school of philosophy it represents being that of the New Thought. There is nothing that is new in the book; as regards religion it is tolerant in tone, teaching the oneness of the universe and of all religions. It insists on the importance of good character being established before psychic training is undertaken. Some of its conclusions are naturally not in line with the Theosophical. From his very sweeping conclusions against occultism, in seeing it as the opposite pole to that of the spiritual consciousness, the author does not seem to draw the usual distinction between black and white magic. And from a Theosophical standpoint it is perhaps rather unfortunate that an author who says that conscientious motives alone inspired him to send out this book, should recommend meditation on the solar plexus to gain the Christ consciousness, a method which I am afraid is more likely to upset the sympathetic nervous system than to fashion the Christ within!

E. S.

The Sense and Nonsense of Christian Science, by Leon C. Prince. (Sampson Low, Marston & Co., Ltd., London. Price 5s. net.)

The phenomenal and continued interest in the various forms of mental therapeutics, has created a timely demand for such information as this admirable book contains. It covers the whole subject from the three important standpoints of philosophy, religion and experience, and clearly defines the true and the false with reason, knowledge and tact. A short sketch is given of the four Schools concerned with the practice of curing disease by non-physical means—an effective practice of all ages. These four schools, Christian Science, New Thought, Mental Therapeutics and the Emmanuel Movement, have kept pace on the life side, with the numerous scientific discoveries on the form side. Christian Science, the most popular of them, claims to be a system of therapeutics, religion and philosophy, and differs from the others in utterly denying the material world, while they merely claim the supremacy of mind over

matter. An interesting chapter is devoted to Mrs. Eddy and her disciples. The author thinks the nonsense of the Science lies in carrying the 'illusion' theory to extreme limits of absurdity, its assumed necessity of denying experience, the attaching of extraordinary import to words and phrases, the indiscriminating use of the word 'reality' and the failure to recognise two kinds of reality. He tries to explain metaphysically the sense in which it is correct to deny the existence of matter, but not as the Christian Scientist does, by repudiating the testimony of experience—the valid and fundamental principle upon which all science and knowledge rest. The book leaves no room for any fictitious estimate of the subject, points the truth throughout, and fulfils that which the author states as his purpose, to throw the searchlight of criticism upon a subject more or less obscured by prejudice and distrust. Its circulation is emphatically recommended among Christian Scientists, who have a truth sometimes misunderstood.

G. G.

The Conversion of India or Reconciliation between Christianity and Hindūism, by Emil P. Berg. (Arthur H. Stockwell, London.)

This is a rather curious production. Acknowledging that "so far the attempted conversion of India to Christianity has been a disappointing enterprise" the author proposes to change this state of affairs by presenting his ideal of Christianity to India. The first part of the book consists of friendly arguments between some Hindūs and Christians as to the difficulties of converting India to Christianity and the arguments for, and against that course; the second part consists of very brief chapters dealing with specific Hindū doctrines such as *Māyā*, Fatalism and Metempsychosis. The author is liberal minded; his religious views are concisely and clearly presented, and though with some of his conclusions and the main thesis of his work we do not agree, the little book is quite worth reading.

E. S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th November to 10th December, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Otto P. H. Bey Warri, Southern Nigeria, West Africa £1/- for 1911-1912	15	0	0
Mr. José de Vircarrondo Villalon, Madrid, 10 Shillings for 1911-1912	7	8	0
Russian Section £7-8-8 for 1911	110	5	10
Australian Section £9-13-4 Balance Fees and Dues for 1911	143	11	8
Secretary, Buddhist T. S., Moulmein, Burma £7-10-0..	112	8	0
General Secretary, T. S., in South Africa £5-16-8...	87	8	0
Italian Section £10-4-9... ..	152	0	1
American Section £101-9-8	1,507	7	4

PRESIDENT'S TRAVELLING FUND

Australian Section, Donation £1-5-0	18	9	1
--------------------------------------------	----	---	---

DONATION

Madame Bayer	86	14	8
---------------------	----	----	---

Rs. 2,241 8 8

A. SCHWARZ,

Treasurer.

ADYAR, 11th December, 1911.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th November to 10th December, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
General Secretary, Australian Section. £4-1-6	60	8	6
Mrs. Mand M. Foote, Cleveland	6	3	0
Bai Bachubai Dorabji Khandalvala, Poona	5	0	0

				Rs.	A.	P.
Mr. Frank Zossenheim, Harrogate.	£2/-	...	...	30	0	0
Donations under Rs. 5/-	...	...	...	10	9	0
				<u>Rs. 112</u>	<u>4</u>	<u>6</u>

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S., Adyar.

ADYAR, 11th December, 1911.

ORDER OF SERVICE

Two Leagues have been started in Italy during 1910. The one is the "League for the Diffusion of Theosophical Literature" (Genoa), which has already done good work distributing over five hundred books and two thousand pamphlets. The second is in Turin and its activity is indicated by its name, the "League for the Power of Thought".

HELEN LÜRKE,

Hon. Secretary, Central Council.

ADYAR, December, 1911.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Sydney, N. S. Wales ...	Gnosis Lodge, T. S.	... 20-6-11
Sti, Spiritus, Cuba ...	Leadbeater Lodge, T. S.	... 7-9-11
S. Ramon, Costa Rica, Cuba.	Estrella de Oriente Lodge,	... 27-9-11
Utuada, Porto Rico, Cuba.	J. Krishnamurti Lodge, T. S.	... 10-10-11
Mikkeli, Finland ...	Otava No. 2 Lodge, T. S.	... 21-10-11
Vasa, Finland ...	Astra Lodge, T. S.	... 21-10-11
Le Havre, (Seine Inf.) France.	Caritas Lodge, T. S.	... 24-10-11
Nice (Alpes Maritimes), France.	Chr. Rosenkreutz Lodge, T. S.	... 4-11-11
Closepet, Mysore, India...	Closepet Lodge, T. S.	... 8-11-11

ADYAR, }
12th December, 1911. }

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

LODGE DISSOLVED

The Hyde Park Lodge, T. S., Chicago, Illinois, U. S. A. was dissolved in October 6, 1911.

ADYAR, }
12th December, 1911. }

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

Printed by Annie Besant, in the Vasantâ Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

HEADQUARTERS' IMPROVEMENTS

The following sums are acknowledged with thanks :

					Rs.	A.	P.
Rev. W. G. John	...	...	...	...	13	0	0
Bājñāth Singh	...	...	...	...	11	12	0
Miss Claxton	...	...	...	...	150	0	0
P. P. Lucifer	...	...	...	...	105	0	0
					279	12	0
Acknowledged in December 1911					4,906	11	3
					Rs. 5,186	7	3

ANNIE BESANT, P.T.S.

BADGES FOR CONVENTIONS, ETC.

It has been found useful at large gatherings of Fellows of the T.S. and members of allied bodies, to recognise the use of small coloured badges—a fragment of ribbon is sufficient—as denoting a body to which the wearer belongs. The following have already been recognised: *For members of E. S.*: White, Orange, Rose, Bright Blue, Green; the members themselves know the grade denoted by each. *The Order of the Star in the East*: Officers, Gold Triangle or Gold Star; Highest Grade, Purple, Silver Triangle; Second Grade, Gold, Silver Star; Third Grade, Pale Blue, Silver Star. *Sons and Daughters of India*, Yellow.

ANNIE BESANT, P.T.S.

DEWAN BAHADUR T. SAḌĀSIVA IYER, F.T.S.

Our readers will be glad to know that one of our most loyal and earnest members has just been appointed a Judge of the High Court, Madras. Dewan Bahadur T. SaḌāsiva Iyer, when he entered the Society, was a District Munsif, and later was deputed to Travancore, where he was Chief Judge for some years. On his return to British India, he went as District Judge to Berhampur, and has now been selected as a Judge of the High Court. His noble character and spotless integrity well fit him for this responsible office, which has been previously held by two of our Fellows, Sir S. Subramania Iyer and the Hon. Mr. V. Krishnaswami Iyer. The Adyar residents will all rejoice at the coming to Madras of this respected Brother.

ANNIE BESANT, P.T.S.

AN APPEAL TO LOVERS OF THE ADYAR LIBRARY

On the 28th of December 1911, the Adyar Library completed the first twenty-five years of its existence. It is thought that it would be fitting to commemorate this jubilee in some suitable manner as a token of gratitude to and admiration for the Founder of the Library, the late Colonel H. S. Olcott, whose far-seeing policy and splendid energy made it possible that this institution should have reached in the brief space of a quarter of a century its present important status.

To-day the Library can boast of possessing, besides an extensive and useful range of books of reference and for study, a considerable number of series of valuable publications and of rare and important western and eastern works both printed and in manuscript, of which latter the collection of Saṃskṛt MSS. ranks with the premier collections of the world.

The group of works under the heading 'Buddhist Texts' is noteworthy as to completeness, including as it does: The whole Tripitika or Canon, in a printed Pāli recension as issued by the late King of Siam; The same work in the editions of the Pāli Text Society; A costly Pāli manuscript of the complete Canon; An entire copy of the Tokio edition of the Chinese recension; practically all texts so far published of the Samskr̥t versions. The only version wanting is the Tibetan one, namely the Kandjur (in 100 vols.) and the Tandjur (in 225 vols.). With these in our possession the Library would have a practically complete collection of Buddhist texts. An exceptional occasion now offers of acquiring one (and possibly both) of these exceedingly rare sets for a very moderate price: and a sum of Rs. 5,000 (£335 or \$1670) is needed to effect the purchase of the books and pay the cost of transit and of their installation in the Library.

To enable the many friends of the Adyar Library to unite in presenting an appropriate memento of its twenty-fifth birthday, there has been opened a subscription list for the purpose of raising the sum mentioned in order to acquire these sets of books. In order that the opportunity may not be lost, and that the negotiations for their purchase may be carried through forthwith, arrangements have been made to borrow sufficient money to cover the purchase price: the amount borrowed will be repaid out of the donations resulting from the present appeal.

The following committee has been formed to carry through the business and receive donations.

CHAIRMAN :

Sir S. Subramania Iyer, K. C. I. E.
(Councillor, T.S.)

HON. SECRETARY :

Johan van Manen, Esq.,
(Assistant Director, Adyar Library.)

xvi SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

HON. TREASURER :

A. Schwarz, Esq.,
(Treasurer, T. S.)

All donations should be sent to the Hon. Treasurer :

A. Schwarz, Esq.,
Theosophical Society,
Adyar,
Madras, S.,
India.

I heartily recommend the above to all lovers of our great Library, and I have sanctioned the loan necessary to secure the books.

ANNIE BESANT, P.T.S.

The acquisition of the Kandjur and Tandjur is of the utmost importance not merely from the standpoint of Buddhist or Tibetan but also from that of Samskr̥t literature. For they contain word-for-word translations of hundreds of once famous Samskr̥t works the originals of which are now lost. A great service will be done to us by all who respond to the above appeal.

F. OTTO SCHRÄDER, PH.D.,
Director, Adyar Library.

ADYAR, *January*, 1912.

PRELIMINARY LIST OF DONATIONS FOR THE ABOVE

	Rs.	A.	P.
Mrs. A. Besant	100	0	0
Sir S. Subramania Iyer	100	0	0
A. Schwarz, Esq.	100	0	0
The Theosophist Office, Adyar	50	0	0
Mrs. C. Bayer-de Bruin	50	0	0
FIRST TOTAL Rs.	400	0	0

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary, Scottish Section. £9-13-4 for 1911 ...	145	0	0
Mr. Henrique Serra, Brazil, South America, 10 Mg.			
Balance of Annual dues for 1911	5	4	0

DONATION

Mr. C. R. Parthasarathy Aiyangar, Vakil, Chittoor	20	0	0
	Rs. 170	4	0

A. SCHWARZ,

ADYAR, 11th January, 1912.

Hon. Treasurer.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Collection on Coronation Day	10	4	6
Mr. J. Scott	15	0	0

xviii SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Aiyar, Executive Engineer	10	0	0
Little Cecile and Teachers of the O.P.F. Schools ...	54	6	6
Donations under Rs. 5/-	3	0	0
Mr. John Madrige, Hobart, Tasmania £1/- ...	15	0	0
	Rs. 107		11 0

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S., Adyar.

ADYAR, 11th January, 1912.

ORDER OF SERVICE

Under the name of "Our little Brothers" a league for the humane treatment of animals has been formed in Brooklyn, N.Y.

HELEN LÜBKE,

Hon. Secretary, Central Council.

ADYAR, January, 1912.

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th January, 1912 to 14th February, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs. A. P.
Mr. J. Arnold, Hankow, for 1912	15 0 0
Mr. I. L. C. Reed, for 1912 £1-5-0	18 12 0
Mr. Samuel A. Fatobe, Lagos Lodge, W. Africa, for 1912 ...	7 5 0
Mr. J. H. Cousins, Presidential Agent for Ireland, £1-15-0	22 8 0
Major A. G. B. Turner, Baluchistan £1/- for 1912 ...	15 0 0

DONATION

Mr. Peter de Abrew, Colombo	15 0 0
	Rs. 93 9 0

A. SCHWARZ

ADYAR, 14th February, 1912.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th January, 1912 to 14th February, 1912, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyar, Executive Engineer, for January 1912	10 0 0
Bai Hirabai Jamsetji Petit, Bombay	50 0 0

xx SUPPLEMENT TO THE THEOSOPHIST MARCH

	Rs.	A.	P.
Bai Bachoobai Mervanji Jeejeebhay	30	0	0
Miss Dhumbai F. Banajee	5	0	0
Mr. N. Parthasarathy Iyengar, Tanjore	5	0	0
Lotus Circle, Hollywood \$3.64	10	9	0
Madame Bayer, Adyar	5	0	0
Mr. N. H. Cama	5	0	0
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyar, Executive Engineer, for February 1912	10	0	0
Blavatsky Lodge, Chicago T.S., £1-4-2	17	13	1
Donations under Rs. 5/-	3	0	0
	Rs. 151	6	1

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S.

ADYAR, 14th February, 1912.

CENTRAL ORGANISATION FOR THE T.S.

RECORDING SECRETARY: Mr. J. R. Aria

INTERNATIONAL COUNCIL

America	...	Miss de Leeuw.
India	...	Mr. B. Ranga Reddy.
England	...	... Mrs. Sharpe.
Australia and New Zealand	...	... Miss Ware.
France and Belgium	...	Baroness d'Asbeck.
Netherlands	...	Mr. Johan van Manen.
Java	...	Mr. J. Huidekoper.
Italy	...	Don Fabrizio Ruspoli.
Germany	...	... Mr. Cordes.
Russia	...	Miss Kamensky.
Bohemia	...	... Mr. Beer.
Switzerland	...	Mr. Schwarz.
South Africa	...	Major Peacocke.
Norway and Sweden	...	... Miss Blytt.
Denmark	...	Miss Struckmann.
Scotland	...	... Miss Codd.
Hungary	...	... Miss Neff.
Finland	...	... Mr. Brown.
Cuba	...	... Mrs. James.
South America	...	... Miss Severs.
Spain	...	Countess Hertha Schack.
Ireland	...	... Mr. Ransom.

THE WORK OF THE RECORDING SECRETARY

1. The Recording Secretary should keep in touch with the General Secretaries, and

(a) Receive from them for filing, where necessary, all news, information, etc., regarding their respective sectional work.

(b) Supervise generally the work of the National Representatives at Adyar, watching and guiding the latter.

2. The Recording Secretary should preserve in his office files of all correspondence, communications, news, information, etc., and keep them posted up to date, as far as possible.

3. The Recording Secretary should concentrate the news of the Theosophical activities all over the world and use the same in the manner he deems fit.

THE WORK OF THE NATIONAL REPRESENTATIVES

The work of the National Representatives consists in :

1. (a) Receiving, collecting, collating and filing all information about the work and progress of the Theosophical Society in the countries they represent.

(b) Keeping in touch with public criticism, favourable or unfavourable, of Theosophy and the Theosophical Society, its leaders and members.

2. Being in constant communication with the General Secretary (or his representative) of the Section of which he is the ambassador at Adyar.

3. Sending copies of Adyar talks and lectures, under the guidance of the Recording Secretary, for use in the Sectional Magazine or for Lodge meetings or propaganda work.

4. Writing every month very brief, chatty notes for *The Adyar Bulletin* and THE THEOSOPHIST.

It is my hope that this Council may draw the T.S. more closely together, and may meet the wish, so often expressed, to know what is going on all the world over.

ANNIE BESANT, P.T.S.

xxii SUPPLEMENT TO THE THEOSOPHIST MARCH

INTERNATIONAL COMPETITION

FOR THE AUVARD PRIZE, 1912

Under the Auspices of the T.S. in France

This competition, open from January 1, 1912, and carrying a prize of 1,000 fr. (£40), is restricted to Fellows of the T.S. The Jury will be composed of fourteen Fellows, whose names will not be published. The subject is "Altruism, or Theosophy in Practice".

It must be presented in an essay of from thirteen to fifteen thousand words, making from 50 to 70 pages of print in 18. The prize will be awarded on December 31, 1912. The competition will close on August 1, 1912, for MSS. from France, European countries, Algeria, Tunis and Egypt. For other countries the closing is on September 1, 1912. Essays in foreign languages, except those written in English, should be accompanied by a translation into French. The successful essay will be published in *Les Annales Théosophiques*. The other MSS. will be returned.

The essays must be anonymous; each paper must bear a device, which must be reproduced outside a sealed envelope, within which shall be a paper, bearing the name and address of the writer. The MSS. should be registered, and the Jury can accept no responsibility for packets which go astray.

MSS. very clearly written, or, if possible, typed, must be addressed to the Theosophical Society, 59 Avenue de la Bourdonnais, Paris, the envelope inscribed: "Prix Auvard."

NOTICE TO SUBSCRIBERS OF THE DYANESHVARI

Early last May I was quite unexpectedly ordered by His Highness the Mahārāja of Baroda to proceed to Europe on special duty. My sudden departure and the special nature of my official work prevented my continuing the publication of the *Dyaneshvari* after the first issue of Vol. II. I have only recently returned from Europe. I assure my readers that the publication of the same quarterly is to be resumed and that they will receive the second issue of Vol. II in April. They will generously pardon this unavoidable delay. *The work will be finished at any cost.*

AMRELI,)
January 20, 1912. }

V. G. PRADHAN,
Editor.

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, JANUARY 1912

OUR NEW PUBLICATIONS

METHODS OF PSYCHIC DEVELOPMENT

BY IRVING S. COOPER

7½" × 5". Cloth and gilt. Pages 113.

Price: Rs. 1 or 1s. 6d. or 40c.

Postage: India 1 Anna; Foreign 2½d. or 5c.

CONTENTS: Foreword by C. W. Leadbeater; Preface; Chapters i to ix: i. A WORLD WITHIN A WORLD: Where is Heaven? The Unseen World; Overwhelming Evidence; Its Subtle Influences; Its Utter Reality; Sleep and Dreams. ii. WHY WE ARE NOT PSYCHIC: The Veil which Blinds; Dangerous Advice; Balance and Common-sense; 'Know Thyself'; Premature Psychism; Astral Influences; The Protective Web; A Stern Reality. iii. PSYCHIC COMMUNICATIONS FROM OTHERS: By Telepathy—from the Living; The Positive Attitude; By Telepathy—from the Dead; Inspiration; Automatic Writing and Painting; Trance Speaking; Materialisation; Slate Writing; The Method of an Occultist. iv. MEDIUMSHIP OR PASSIVE TRANSMISSION: A Physical Peculiarity; Telegrams and

Revelations; Vestal Virgins; The Dangers of Modern Mediumship; Impure Surroundings; Ideal Conditions; The Strain of Materialisation; Etheric Pollution; Obsession. v. THE LARGER CONSCIOUSNESS: The Limitations of the Brain; Confusion of Terms; The Working of Consciousness; The Automatic Consciousness; The Superconsciousness; Memories of Astral Experiences; Foreseeing the Future; Tapping the Larger Consciousness. vi. THE MECHANISM OF PRIMITIVE CLAIRVOYANCE: Clairvoyance in Atlantis; Psychic Centres; The Growth of Intellect; A Transition Stage; Another Set of Centres; Second-sight; Out-grown Teachings; Ancient Precautions; Some Cases of Injury. vii. DEVELOPMENT OF PRIMITIVE CLAIRVOYANCE: The Necessity for Trance; Breathing Exercises; Their Purpose; Their Results; Concentrating on the Solar Plexus; Crystal Gazing; Work without Profit. viii. DEVELOPMENT OF HIGHER CLAIRVOYANCE: The Way of the Occultist; Anticipating Evolution; Mind the Builder; The Law of Repetition; Preliminary Steps; Daily Training; Concentration; Meditation; Contemplation; The Awakening of Clairvoyance; A Special Method. ix. AN AFFIRMATION.

“An attempt has been made to express in clear and simple language, free from technical terms, the laws, practices and results of psychic development.... The statements made are facts, not theories, as they are based upon researches by those whom I have reason to believe are the most advanced clairvoyants of our modern times.”

—THE AUTHOR *in the Preface.*

“There is a great need in the present day for a series of books such as this..... The writer of this book is a student, and his endeavour has been to present to his readers some part of what he has learnt, putting it in language so plain and untechnical as to give them in a few hours the benefit of what it has taken him years of labour to acquire. As an older student of the same school, I heartily recommend his works to those who

are fortunate enough to be interested in these matters, and to desire reliable information about them."

—C. W. LEADBEATER *in the Foreword.*

THE VALUE OF DEVOTION

BY ANNIE BESANT

7½" × 5". Strong Wrapper. Pages 17.

No. 10 of *The Adyar Pamphlets Series.*

Price: 2 Annas or 2d. or 4c.

Postage: India ½ Anna; Foreign ½d. or 1c.

Annual Subscription: Rs. 1-8 or 2s. or 50c. *post free.*

A valuable and instructive pamphlet of practical utility.

SHANĀKARĀCHĀRYA: PHILOSOPHER AND MYSTIC

BY KASHINATH TRIAMBAK TELANG, M.A., LL.B.

LATE JUDGE OF THE BOMBAY HIGH COURT, ETC.

7½" × 5". Handsome Cloth. Pages 40.

Price: Rs. 1 or 1s. 6d. or 40c.

Postage: India ½ Anna; Foreign 1½d. or 3c.

A NOTE BY ANNIE BESANT

A very scholarly but vivid essay by a famous author on a subject of enthralling interest to Theosophists. Mrs. Besant's note throws new light on the mysterious personality of the original Shaṅkarāchārya.

THE ADYAR BULLETIN

VOL. IV

(DECEMBER)

No. 12

EDITED BY ANNIE BESANT

9½" × 6½". Strong Wrapper. Pages 32.

Price : 4 Annas or 4d. or 8c. *post free*.Annual Subscription : Rs. 2 or 3s. or 75c. *post free*.

CONTENTS : 'Headquarters' Notes'; 'Letter from the President'; 'The Criminal,' by Annie C. McQueen; 'The Order of the Star in the East'; '*At the Feet of the Master*'; 'Rejoicing' (Poem), by Dr. W. A. English; 'From My Scrapbook,' by Felix; 'The Great Initiates,' by Josephine Ransom; 'Note,' by A. B.; '*Via Crucis*,' by M.; 'Victory,' quoted by B. Fay Mills; 'Advent Hymn,' by M. R.; 'Theosophy in Many Lands'.

From the next Number—January 1912—begins Volume V.

 THE THEOSOPHIST

VOL. XXXIII

(JANUARY)

No. 4

EDITED BY ANNIE BESANT

9½" × 6½". Handsome Wrapper in blue and silver. Pages 160.

Six Half-tone Illustrations.

Price : 12 Annas or 1s. or 25c. *post free*.Half-yearly Subscription : Rs. 4 or 6s. or \$1.50. *post free*.

Yearly do. : Rs. 8 or 12s. or \$3. do.

CONTENTS : 'On the Watch-Tower,' by the Editor; 'A Textbook of Theosophy : Chapter VI. After Death,' by C. W. Leadbeater; 'Theosophy and the Man in the Street,' by E. M. G.; 'Theosophy and Modern Drama,' by Basil Hodgson-Smith; 'Professor Bolland and Reincarnation,' by Francis Sedlák; 'The Temples of Shivaji' (Four Illustrations); 'The Christ Child,' by

Clara Baker Smith; 'A Morning Meditation' (Poem), by X.; 'The Story of the Weaver's Daughter,' by F. L. Woodward, M.A.; 'Count Ferdinand de Hompesch,' by J. I. Wedgwood with a Note by Annie Besant (two portraits); 'Rents in the Veil of Time: 22nd Life of Orion in Agadé about 1500 B.C.; references to a temple where vestal virgins under the guidance of Mercury and over-shadowed by His Indian Master are found; also refers to destruction of Agadé'; 'Cagliostro, the Maligned' (Poem), by Hume Nisbet; 'In the Twilight': 'Quarterly Literary Supplement: Book Reviews by Annie Besant, James Scott, Johan van Manen, Anna de Leeuw, Elisabeth Severs and others.

Our Forthcoming Publications

THE HERALD OF THE STAR

VOL. I

(11TH JANUARY 1912)

No. 1

EDITED BY J. KRISHNAMURTI

7½" x 5". Handsome Wrapper in blue and silver. Pages 32.

Price: Single Copy: 4 Ans. or 4d. or 8c.

Postage: ½ Anna or ½d. or 1c.

Yearly: Rs. 1 or 1s. 6d. or 35c. *post free.*

CONTENTS: 'The Order of the Star,' by J. Krishnamurti, Head of the Order; 'An Opportunity,' by C. W. Leadbeater; 'When He Comes,' by C. Jinarājadāsa; 'The Star in the East' (Poem), by Viktor Rydberg; 'Devotion, Steadfastness, Gentleness,' by William H. Kirby; 'An Invocation to the Spirit of the Star' (Poem), by James Scott, M.A.

A Special Telegraphic Message from the President of the Theosophical Society.

Printed on Superior Featherweight paper in excellent pica type. No member of the Order of the Star in the East should fail to procure a copy. Use the blank form overleaf.

THE PERFUME OF EGYPT

We have to announce that the first edition of this book is exhausted and we regret not to be able to fill the many orders received. A second edition will soon be issued.

AT THE FEET OF THE MASTER

A NEW EDITION

The big second edition of this famous book is exhausted. A further large reprint will soon be issued by this Office. A new portrait of the author, recently taken, will appear. Early orders will receive prompt attention.

THE MASTERS AND THE WAY TO THEM

BY ANNIE BESANT

No. 19 of *The Adyar Popular Lectures Series*

Price: 1 Anna or 1d. or 2c.

Postage: India $\frac{1}{4}$ Anna; Foreign $\frac{1}{4}$ d. or 1c.

100 copies Rs. 5 or 7s. or \$1.75; 500 copies Rs. 21 or 28s.
or \$7; 1,000 copies Rs. 40 or 54s. or \$13.50; *postage extra.*

PHILOSOPHY OF THE BHAGAVAD-GITA

BY T. SUBBA RAO

7 $\frac{1}{2}$ " x 5". Boards and Cloth.

Price: Boards Ans. 12 or 1s. or 25c. *postage extra.*

Cloth Rs. 1 or 1s. 6d. "

THE PRANAVA-VĀDA, Vol. III

OR

THE SCIENCE OF THE SACRED WORD

BY BABU BHAGAVĀN DĀS, M.A.

7 $\frac{1}{2}$ " x 5". Cloth Gilt.

Price: Rs. 4-8 or 6s. or \$1.50. *postage extra.*

THE HIDDEN SIDE OF THINGS

BY C. W. LEADBEATER

9½ × 5½. Cloth. Handsome strong Binding.

This long promised book will be published soon. The author has thoroughly revised and enlarged his Manuscript. There will be only one edition issued. Orders are now registered.

NEW PHOTOGRAPHS

OF

ANNIE BESANT AND J. KRISHNAMURTI

We have now ready for sale latest photographs of Mrs. Besant and Mr. Krishnamurti. Those of the former are taken in England. New photographs of Mr. Leadbeater and Mr. Arundale are now on sale.

Mrs. Besant's Cabinet Bromide. Various poses. Rs. 1-2
or 1s. 6d. or 40c.

6" × 8". Bromide. Various poses. Rs. 2 or
2s. 6d. or 65c.

J. Krishnamurti's Cabinet Bromide. European and Indian
Dress. Various poses. Re. 1 or 1s. 6d.
or 40c.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, MARCH 1912

OUR NEW PUBLICATIONS

The following have been issued during the month of February :

THE IDEALS OF THEOSOPHY

By ANNIE BESANT

7½" × 5". Cloth and Gold and Boards.

Price : Cloth : Rs. 1-8 or 2s. or 50c.

Boards : Rs. 1 or 1s. 6d. or 40c.

Postage : India 1 Anna ; Foreign 2¼d. or 5c.

Benares Theosophical Convention Lectures of 1911.

CONTENTS : I. (a) Introduction ; (b) Brotherhood Applied to Government. II. Brotherhood in Education and Criminology. III. (a) Tolerance ; (b) Knowledge. IV. The Perfect Man.

These Lectures are useful both for students and enquirers and are very suggestive and helpful. They are the result of mature thought which finds expression in the beautiful language and powerful eloquence of Mrs. Besant.

THE MASTERS AND THE WAY TO THEM

By ANNIE BESANT

No. 19 of the *Adyar Popular Lectures Series*.

7½" × 5". Pages 28. Uniform in binding.

Price : 1 Anna or 1d. or 2c.

Postage : ½ Anna or ½d. or 1c.

100 copies Rs. 5 or 7s. or \$ 1.75 ; 500 copies Rs. 21 or 28s.

or \$ 7 ; 1,000 copies Rs. 40 or 54s. or \$ 13.50. *Postage extra.*

A most inspiring lecture of great practical value.

THE ORDER OF THE STAR IN THE EAST

PAMPHLETS

No. 1. *Revised and Enlarged.*

The Order of the Star in the East: Its Outer and Inner Work. By PROFESSOR E. A. WODEHOUSE. *Gen. Secy. of the Order.*

This admirable pamphlet has been in great demand and a huge edition is now published. Members of the Order are requested to send early orders direct to *The Theosophist Office* for quantities.

No. 2. *A Powerful and Eloquent Lecture.*

The Coming Christ and the Order of the Star in the East. By REV. C. W. SCOTT-MONCRIEFF, M.A.

No. 3. *A Remarkable Sermon.*

The Coming of the World-Teacher: Mrs. Besant's Prophecy. By R. F. HORTON, D. D.

Each 7½" × 5". Uniform in pale blue cover.

Price each : 1 Anna or 1d. or 2c.

Postage : ½ Anna or ½d. or 1c.

100 copies Rs. 5 or 7s. \$ 1.75; 500 copies Rs. 21 or 28s. or \$ 7; 1,000 copies Rs. 40 or 54s. or \$ 13.50. *Postage extra.*

These pamphlets are meant for propaganda and are issued under the approval of the Protectors and the Head of the Order. No member of the Order should fail to possess copies to give away to friends.

THE ADYAR BULLETIN

VOL. V

(FEBRUARY)

No. 2

EDITED BY ANNIE BESANT

9½" × 6½". Strong Wrapper. Pages 32.

Price : 4 Annas or 4d. or 8c. *post free.*

Annual Subscription : Rs. 2 or 3s. or 75c. *post free.*

CONTENTS : 'Headquarters' Notes'; 'The President's Closing Address at the Anniversary Meeting'; 'Thirty sixth Anniversary and Convention of the T.S.' by H.W. Kirby; 'Truth and Harmony in Lodge Activities,' by Mrs. J. M. Henderson; 'Theosophy in Many Lands'; 'Central Organisation of the T.S.'; 'International Competition for the Auvarð Prize'; 'Notice'.

WHAT THEOSOPHY DOES FOR US

By C. W. LEADBEATER

7½" × 5". Strong Wrapper. Pages 39.

No. 12 of *The Adyar Pamphlets Series.*

Price : 2 Annas or 2d. or 4c.

Postage: India ½ Anna; Foreign ½d. or 1c.

Annual Subscription : Rs. 1-8 or 2s. or 50c. *post free.*

THE ADYAR PAMPHLETS

This is the last of the set of a dozen pamphlets, the second set (Nos. 13 to 24) will run from March 1912 to February 1913. The last twelve are:—

1. Emotion, Intellect and Spirituality. Annie Besant.
2. The Attitude of the Enquirer. C. W. Leadbeater.
3. The Religion of Theosophy. Bhagavan Das.
4. Proofs of the Existence of the Soul. Annie Besant.
5. The Emergence of a World-Religion. Do.
6. Castes in India. Damodar K. Mavalankar.
7. The Meaning and Method of Spiritual Life. Besant.
8. On the Idyll of the White Lotus. T. Subba Rao.
9. The Power and Use of Thought. C. W. Leadbeater.
10. The Value of Devotion. Annie Besant.
11. Gurus and Chelas. E. T. Sturdy and Annie Besant.
12. What Theosophy Does for Us. C. W. Leadbeater.

The new set begins with

1. Elementary Lessons on Karma. Annie Besant.
2. The Theosophical Ideal. Bhagavan Das.
3. The Life of Buddha and Its Lessons H. S. Olcott.

Both for propaganda work and study these monthly pamphlets are found very useful. They are popular among our students and workers. While stray copies are obtainable, a complete set is worth possessing. Annual subscription to be sent direct to *The Theosophist* Office.

The first of the new set—the pamphlet for March 1912—is a simple but instructive essay on Karma which will pave the way for a proper understanding of the more advanced book on the subject by Mrs. Besant which will be published soon. Babu Sahab Bhagavan Das, M.A., the gifted author of *The Science of the Emotions*, *The Science of Peace*, *The Science of Social Organisation*, *The Science of the Sacred Word* and the third pamphlet in the last year's set—*The Religion of Theosophy*—which has won

great praise, has written No. 2 of the new set entitled *The Theosophical Ideal* which is full of pregnant suggestions and valuable hints.

THE THEOSOPHIST

VOL. XXXIII

(MARCH)

No. 6

EDITED BY ANNIE BESANT

9½" × 6½". Handsome Wrapper in blue and silver. Pages 160.

Six Half-tone Illustrations.

Price: 12 Annas or 1s. or 25c. *post free*.

Half-yearly Subscription: Rs. 4 or 6s. or \$1.50. *post free*.

Yearly do. : Rs. 8 or 12s. or \$3. *do*.

CONTENTS: 'On the Watch-Tower,' (containing the Address presented to the Viceroy by the C. H. C. on his visit to Benares); 'A Study in Karma,' by Annie Besant; 'A Textbook of Theosophy: Chap. vii. Reincarnation, viii. The Purpose of Life,' by C. W. Leadbeater; 'Buddhi: The Intuition of Wisdom,' by W. Melville-Newton; 'Some Suggestions Concerning Theosophy' by Count Hermann Keyserling; 'The Coming of the World-Teacher,' (an old Muhammadan prophecy) by Nawab Khakan Hussain; 'Buried' (Poem), by Marguerite Pollard; 'Existing Symbolism of Aztec Sun-Worship' (illustrated) by Adelia H. Taffinder; 'Rents in the Veil of Time': twenty-fourth and last life of Orion in Mediæval Europe; 'Concerning Alcyone' (illustrated) by Eveline; 'Notes on Teachings'; 'A Sermon by Socrates,' by F. L. Woodward, M.A.; 'Guru and Disciple,' by Sister Nivedita; 'Looking for the Coming'; 'Correspondence'; 'Our Illustrations'; Book Reviews by Mr. Sidney Ransom, Mrs. Ransom, Miss Severs, and others; Supplement.

Index to the closing half-yearly volume.

The Theosophist for December 1911, January and February 1912 are no more available. We regret we cannot supply these numbers. A sudden demand is the cause of this. We always recommend our subscribers either to begin in October or April when our half-yearly volume begins.

MANUALS OF OCCULTISM

7½"×5". Handsome cloth and gold. Pages about 120.
 Price each: Rs. 1 or 1s. 6d. or 40c.
 Postage: India 1 Anna; Foreign 2¼d. or 5c.

No. I. METHODS OF PSYCHIC DEVELOPMENT

By IRVING S. COOPER

The first edition is already out of print and a second edition is getting ready and will be out soon. This proves the popularity of this valuable manual. The author's style is admirable and his knowledge has thrown light on a subject on which there is always enquiry; the subject has been treated in a lucidly simple but convincing fashion. Orders are now registered for the second edition.

No. II. WAYS TO PERFECT HEALTH

By IRVING S. COOPER

This will be ready for sale by the end of March. Orders are now registered.

THE THEOSOPHIST OFFICE, Adyar, Madras

Printed by Annie Besant at the Vasantā Press, Adyar, Madras.

THE THEOSOPHIST

The largest international illustrated Theosophical Monthly, royal octavo, 160 pages

CONTENTS—JANUARY 1912

	PAGE
On the Watch-Tower	471
A Textbook of Theosophy C. W. LEADBEATER.	479
Theosophy and 'the Man in the Street'. E. M. G.	513
Theosophy and Modern Drama BASIL HODGSON-SMITH	525
Professor Bolland and Reincarnation FRANCIS SEDIK	543
The Temples of Shivaji	554
The Christ Child CLARA BAKER SMITH	555
A Morning Meditation (Poem) X.	559
The Story of the Weaver's Daughter F. L. WOODWARD, M.A.	560
Count Ferdinand de Hompesch J. I. WEDGWOOD	567
Rents in the Veil of Time :	
Twenty-second Life of Orion	579
Cagliostro the Maligned (Poem) HUME NISBET	587
In the Twilight	589
Quarterly Literary Supplement :	
Pilgrims to the Isles of Penance; Ruskin: A Study in Personality; Specimens of Bushman Folklore; Revolutions of Civilisation; Our Immortal Heritage; A Study in Theosophy; The Imperishable Wing; The Child's Inheritance; Death; The Voices of God; Letters to Louise on Life, Love and Immortality; Life and Experiences of Edmund Dawson Rogers; Hitting the Thought Trail; New Thought Common Sense; The Forty Questions of the Soul and the Clavis; Practical Theosophy; The Human Atmosphere; Meister Eckhart's Sermons; Prayer Book Revision; <i>Vers la Théosophie</i> ; Stories from the History of Ceylon; The Philosophy of Life; <i>Brahmabadi Rishi Ō Brahma Vidya</i> ; Aspects of Islam; Thoughts on Natural Philosophy and the Origin of Life; Some Master Keys of the Science of Notation; In the Light of Theosophy; The Religions and the Philosophies of the East; The Church Universal; The Sanctuary; The Science of the Sacred Word.	595
Supplement	xi

New Books Just Received

	Rs. A.
The Kabala of Numbers ... SEPHARIAL ...	1-8
Mysteries of the Renaissance ... DR. STEINER ...	3-6
The Education of Children ... DO. ...	0-12
Scientific Corroborations of Theosophy ... DR. MARQUES ...	1-14
Physics of the Secret Doctrine ... WM. KINGSLAND ...	2-10
Byways of Blessedness ... JAMES ALLEN ...	2-10
Poems of Peace ... DO. ...	1-8
From Passion to Peace ... DO. ...	0-12
From Poverty to Power ... DO. ...	2-4
Reincarnation ... DR. PASCAL ...	2-10
Do. ... E. D. WALKER ...	5-0
Gift of the Spirit ... PRENTICE MULFORD ...	2-10
Gift of Understanding ... DO. ...	2-10
Have You a Strong Will ? ... G. LELAND ...	2-14
Law of Rhythmic Breath ... FLETCHER ...	3-6
Kingship of Self-Control ... W. G. JORDEN ...	0-12
Majesty of Calmness ... DO. ...	0-12

THE THEOSOPHIST OFFICE

ADYAR, MADRAS, INDIA

THE THEOSOPHIST

The largest international Illustrated Theosophical Monthly, royal octavo, 160 pages

CONTENTS—FEBRUARY 1912

	PAGE
On the Watch-Tower	629
A Study in Karma ANNIE BESANT	639
There are no Dead (Poem) MARGUERITE POLLARD	649
Windows of Heaven EVA M. MARTIN	650
Utrum? (Poem) JAMES SCOTT, M.A.	657
Buddhi: The Intuition of Wisdom W. MELVILLE-NEWTON	659
Catholicism THE REV. MONSIGNOR HUGH BENSON	671
The Mystery of Etruria NINA DE GERNET	709
Dionysius the Areopagite A. WILKINSON	721
Rents in the Veil of Time :	
Twenty-third Life of Orion	735
“The Druid’s Wood”—Purley Beeches (Poem) E. L. FOYSTER	746
In the Twilight	747
The Pilgrim’s Vision AIMÉE BLECH	755
Our Illustrations	761
The World-Teacher (Poem) MARY T. DUNBAR	762
Reviews :	
Le Secret de l’Univers; Methods of Psychic Development; Ancient Jewish Proverbs; The Holy Viaticum of Life as of Death; His- tory of Caste in India; The Astrologer and His Work and Astrology Explained; Here and Hereafter; The Supersensual Life; The Beginnings of Seership; Shankaracharya, Philosopher and Mystic; The Garden City Folk-Plays; Atlantis and Lemuria; Photographing the Invisible; Second-Sight: A Study of Natural and Induced Clairvoyance; Publications of the Smithsonian Institution; From Cronulla; Self-Control and How to Secure It; Early Christian Legends and Fables Concerning Islam; Ombres et Lumières; The ‘Heathen’ Invasion; The Small Old Path	763
Supplement	xiii

THE THEOSOPHIST

The largest international illustrated Theosophical Monthly, royal octavo, 160 pages

CONTENTS—MARCH 1912

	PAGE
On the Watch-Tower	783
A Study in Karma ANNIE BESANT	791
A Textbook of Theosophy C. W. LEADBEATER	800
Buddhi: The Intuition of Wisdom W. MELVILLE-NEWTON	823
Some Suggestions Concerning Theosophy COUNT HERMANN KEYSERLING	839
The Coming of The World-Teacher NAWAB KHAKAN HUSSAIN	864
Buried (Poem) MARGUERITE POLLARD	868
Existing Symbolism of Aztec Sun- Worship ADELIA H. TAFFINDER	869
Rents in the Veil of Time :	
Twenty-fourth Life of Orion	879
Concerning Alcyone EVELINE	884
Notes on Teachings	888
A Sermon by Socrates F. L. WOODWARD, M.A.	905
Guru and Disciple SISTER NIVEDITA	913
“Look for the Coming”	916
Correspondence	918
Our Illustrations	924
Reviews :	
The New Testament of Higher Buddhism; Are You Alive! And Influences which shaped my career; An Introduction to Experi- mental Psychology; The Multiplicities of Una; The Story of Gösta Berling; Life and Death; The Lair of the White Worm; The Christ Myth; A New Law of Thought and Its Logical Bearings; Explanation of Psychic Phenomena; The Sense and Nonsense of Christian Science; The Conversion of India or Reconciliation between Christianity and Hinduism	925
Supplement	xix

Three New Publications.

Shankaracharya Handsome
Philosopher and Mystic Cloth Binding
By The Late Justice K. T. Telang, M.A., LL.B.
Rs. 1 or 1s. 6d. or 40c.
Postage : India $\frac{1}{2}$ Anna ; Foreign $1\frac{1}{2}$ d. or 3c.

Methods of Psychic Development PP. 113
Manuals of Occultism : No. 1. Cloth
By Irving S. Cooper and
With a Foreword by C. W. Leadbeater gold
Rs. 1 or 1s. 6d or 40c.
Postage : India 1 Anna ; Foreign $2\frac{1}{2}$ d. or 5c.

**The Growth of National Consciousness in the
Light of Theosophy**
Convention Lectures of 1910
By George S. Arundale, M.A., LL.B.
Cloth and gold : Rs. 1-8 or 2s. or 50c.
Boards : Rs. 1 or 1s. 6d. or 40c.
Postage : India 1 Anna ; Foreign 2d. or 4c.

"Useful and eloquent Convention Lectures."—ANNIE BESANT.

"From every point of view this little book is worthy of the closest attention and every member ought to possess it."—C.W. LEADBEATER.

The Theosophist Office, Adyar, Madras, India

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: Alfred Percy Sinnett, Esq. Recording Secretary: J. R. Aria. Treasurer: A. Schwarz.
 Monthly Organ of the President: *The Theosophist*. Royal Svo. pp. 160. Rs. 8—12s.—\$3 post free.

SECTION	GENERAL SECRETARY	SECTIONAL ORGAN
1. America	Dr. Weller van Hook—31, North State Street, Chicago	THE THEOSOPHIC MESSENGER.
2. England & Wales	J. L. Wedgwood Esqr.—19, Tavistock Square, London, W. C.	THE VAHAN.
3. India	Jehangir Sorabji Esqr.—Benares City, U. P.	THEOSOPHY IN INDIA.
4. Australia	W. G. John Esqr.—132, Phillip Street, Sydney, N. S. W.	THEOSOPHY IN AUSTRALASIA.
5. Scandinavia	Lt. Colonel Gustaf Kinell—Engelbrechtsgatan, 7, Stockholm, Sweden.	TEOSOFISK TIDSKRIFT.
6. New Zealand	Dr. C. W. Sanders—351, Queen Street, Auckland	THEOSOPHY IN NEW ZEALAND.
7. Netherlands	A. J. Cnoor-Koopmans Esqr.—Amsteldijk, 76, Amsterdam	DE THEOSOFISCHE BEWEGING.
8. France	Monsieur Charles Blech—59, Avenue de la Bourdonnais, Paris.	BULLETTIN THEOSOPHIQUE.
9. Italy	Professor G. Penzäg—1, Corso Dogali, Genoa	BOULETTINO DELLA SOCIETÀ TEOSOFICA [ITALIANA.
10. Germany	Dr. Rudolf Steiner—17, Mozartstrasse, Berlin, W.	MITTEILUNGEN.
11. Cuba	Señor Rafael de Albear—Apartado, 365, Havana	REVISTA TEOSOFICA.
12. Hungary	Professor Robert Nádler—Andrassy-utl-70, Budapest VI	
13. Finland	Pekka Ervast Esqr.—Aggelby	
14. Russia	Mme. A. Kamensky—Ivanovskaya, 22, Petersburg	TIETAJA.
15. Bohemia	Herr Jan Bedrnicek—Kr. Vinohrady, Cermákovv ul 4/III, Prague.	VIESTNIK TEOSOFI.
16. South Africa	C. E. Nelson Esqr.—P. O. Box 1012, Johannesburg, Transvaal	THE SEEKER.
17. Scotland	D. Graham Pole Esqr.—28, Great King Street, Edinburgh	THEOSOPHY IN SCOTLAND.
18. Switzerland	Mlle. H. Stephani—Cour S. Pierre, Geneva	
19. Belgium	Monsieur Jean Delville—26, Avenue Brugmann, Brussels	LA REVUE THEOSOPHIQUE BELGE.

Presidential Agents in Non-Sectionalised Countries:

South America—Señor Adrian A. Madril—1749, Cardoba, Rosario de Santa Fé, Argentina. LA VERDAD.
 Spain—Señor Don José Xifré—4, Rue Aumont-Thieville, xvii, Paris
 Ireland—James H. Cousins Esqr.—35, Strand Road, Sandymount, Dublin, Ireland.
 Enquiries may be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras, India, or to any one of the above General Secretaries or Presidential Agents.

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

PRANAVA-VADA

THE SCIENCE OF THE SACRED WORD

BY

BHAGAVAN DAS, M.A.

In 3 Volumes

Cloth and gilt

Crown 8vo

Vol. I. PP. 378. Contents: The Strange Story of a Hidden Book; The Ultimates; The Methods of the Conjunction of the Three-Factors; Action. (Nine marvellous chapters).

Vol. II. PP. 368. Contents: Action; The Upanishats; The Upa-Vedas; The Shakas; The Vedangas; Rules of Study; Upangas or Darshanas; Studies and Sciences; Sutratma; The Penultimates; The Jivatma (3 chapters); Kriya (4 chapters); Light and Shade.

Vol. III. (In the Press).

Each Rs. 4-8 or 6s. or \$1.50. Postage extra.

THE T. S. ORDER OF SERVICE

Four very useful Pamphlets by Annie Besant.

On the Education of the Depressed Classes.

On the Prevention of Cruelty to Animals.

On the Protection of Animals.

Vivisection in Excelsis.

Price 1 Anna or 1d. or 2c.; Postage $\frac{1}{2}$ Anna or $\frac{1}{2}$ d. or 1c.

100 copies Rs. 5 or 7s. or \$1.75; 500 copies Rs. 21 or 28s. or \$7;

1,000 copies Rs. 40 or 54s. or \$13.50; postage extra.

Our monthly Circular is supplied Post Free on application

TWO NEW BOOKS of Annie Besant

THE IMMEDIATE FUTURE.

Seven eloquent Lectures delivered in London in 1911,

Rs. 1-14 or 2s. 6d. or 65c.

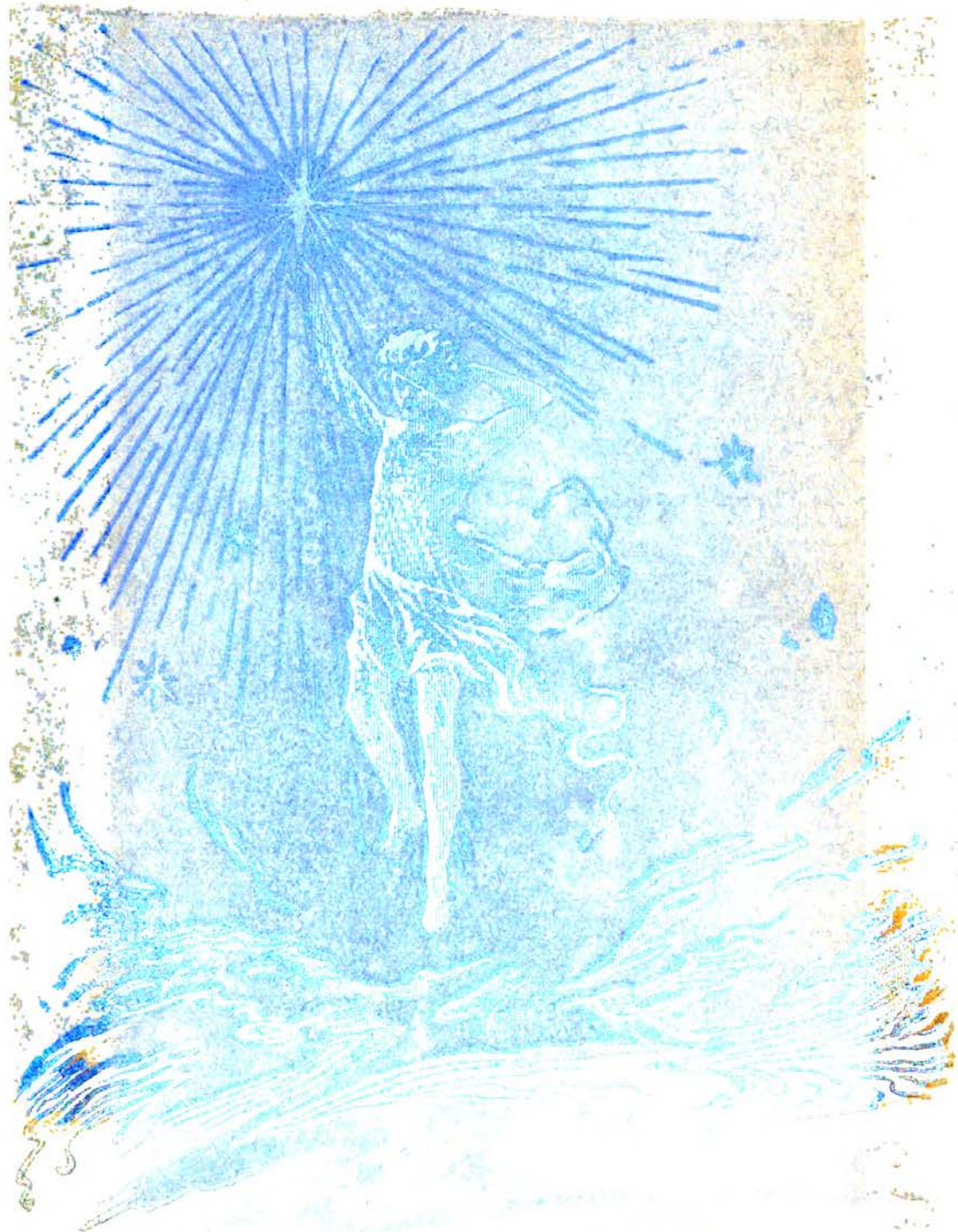
PSYCHOLOGY.

Ten admirable essays of great instructive value.

Rs. 1-14 or 2s. 6d. or 65c.

The Theosophist Office, Adyar, Madras, India

The Newspaperist



Printed and Published by J. H. BROWN, at the "Newspaper Office," No. 10, NASSAU ST., N. Y.

Entered as Second-Class Matter, July 16, 1879, under Post Office No. 10, Nassau St., N. Y., Post Office at New York, N. Y., under No. 10, Nassau St., N. Y., Post Office at New York, N. Y., under No. 10, Nassau St., N. Y.

Accepted for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 10, 1918.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THE THEOSOPHIST

The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money Orders or Cheques for all publications should be made payable only to the Business Manager, THEOSOPHIST Office, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

Subscribers should immediately notify the Business Manager of any change of address so that the Magazine may reach them safely. The THEOSOPHIST Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein stated. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

ANNUAL SUBSCRIPTION: Rs. 8 — 12s. — \$3. Post free.

SINGLE COPY: As. 12 — 1s. — 25c. do.

The Theosophist Office, Adyar, Madras, India.

Theosophical Publishing Society, 161 New Bond St., London, W.

THE INNER LIFE

By C. W. LEADBEATER

Vol. I. The First Series of Adyar Talks. Pages 517 with index.

The most detailed account yet published of the Occult Hierarchy and the work of Those who are called the Masters, of Their relations with Their pupils and the way in which They may be reached. It is also a treasury of facts of value to the student.

Indian Edition—Out of Print.

Superior Edition—Rs. 4-8 or 6s. or \$1.50.

Vol. II. The Second Series of Adyar Talks. Pages 586 with index.

A mine of information on a number of most interesting subjects : the after-death life, astral work, details of the structure of the subtler bodies, psychic faculties, devas and nature-spirits, and many hitherto unpublished facts about the prehistoric development of humanity and the building of the solar system.

Indian Edition—Rs. 3-12 or 5s. or \$1.25.

Superior Edition—Rs. 5-4 or 7s. or \$1.75.

The Theosophist Office, Adyar, Madras, India

“The best thinkers of the day on matters of vital importance and profound interest.”—*Liverpool Post.*

HARPER'S LIBRARY OF LIVING THOUGHT

Per volume: Cloth, 2s. 6d. net; Leather, 3s. 6d. net. Postage 3d. extra.

Ancient Types of Man. Illustrated. Prof. Arthur Keith, M.D.

The Ancient Egyptians. Illustrated. Prof. G. Elliot Smith.

Chemical Phenomena in Life. Prof. Frederick Czapek.

Natural Christianity. W. H. Fromantle, D.D. (Dean of Ripon).

The Birth of Worlds. Illustrated. (Preface by Prof. E. Rutherford, F.R.S.)
Prof. A. W. Bickerton.

The Brain and the Voice. Illustrated. Prof. F. W. Mott, F.R.S., M.D., &c.

The Ether of Space. Illustrated. Sir Oliver Lodge, F.R.S.

Personal Religion in Egypt before Christianity. Professor W. M. Flinders Petrie.

Crete, the Forerunner of Greece. Map, Plans, etc. C. H. Hawes, M.A.,
and Harriet Boyd Hawes, M.A., L.H.D.

Christianity and the New Idealism. Prof. Rudolf Eucken.

Christianity and Islam. Prof. C. H. Becker.

Please write for further particulars

Harper and Brothers, 45 Albemarle Street, London, W.

A

The Theosophical Publishing Society

NEW BOOKS

The Immediate Future, by ANNIE BESANT. Impending Physical Changes—The Growth of a World-Religion—The Coming of a World-Teacher—Social Problems: Self-sacrifice or Revolution?—Religious Problems: Dogmatism or Mysticism?—England and India.

Cloth, Crown 8vo. 2/6 net.

Essays and Addresses. Vol. I Psychology, by ANNIE BESANT. A Word on Man; Proofs of the Existence of the Soul; Individuality; Emotion, Intellect and Spirituality; On Moods; Hypnotism; Memory; Clairvoyance and Mental Healing.

Cloth, Crown 8vo. 3-40 pp. 2/6 net.

The Riddle of Life and How Theosophy Answers It, by ANNIE BESANT. Four coloured plates. An admirable book for Enquirers. 20,000 copies of this book have been sold in five months. Wrappers 6d. net.; Boards 1s. net.

NEW BOOKS

The Education of Children, from the standpoint of Theosophy, by RUDOLF STEINER.

Cloth, 84pp. 1/- net.

Three Folk-Plays, by HOPK REA.

The Dweller in the Body; Dawn; The Passing of Baldur. In two parts. Wrappers, 1/- each, by post 1/2.

Calendars for 1912.

The Round Table Calendar. A hanging Calendar with a page for every month; each containing virtue for the month with mottos and verses, and a coloured reproduction of original water-colour drawings of the flower of the month. Complete in envelope. Price 1/- post free.

The Lotus Calendar is also a hanging Calendar, and has a quotation from the writings of Mrs. Besant for every day in the year. This can be used for any year. Price 1/-, postage 2d.

Works by A. P. SINNETT

The Occult World. The eighth edition of this popular work which contains a great amount of fascinating incident regarding the author's first touch with the Great Teachers.

Cloth 2/6 net.

Esoteric Buddhism. The first clear presentation of Theosophy for Western readers. A classic in our Literature, uniform with the *Occult World*.

Cloth 2/6 net.

The Growth of the Soul as illuminated by Esoteric Teachings. A sequel to *Esoteric Buddhism*.

Cloth 5/- net.

Occult Essays. A number of very interesting Essays. Cloth 2/6 net.

The Pyramids and Stonehenge. A study of their origin and purpose, from the Occult standpoint.

Wrappers 1/- net.

Karma Wrappers 1/- net.

Apollonius of Tyana " 1/- "

The Constitution of the Ego 1/- "

The Animal Kingdom " 1/- "

Vibrations " 1/- "

The Superphysical Laws

of Nature " 6d. "

The Bearing of Occult Study

in Ordinary Life " 6d. "

161 New Bond Street, London, W.

The Manager

Theosophical Publishing Society

BENARES CITY

begs to draw attention to the following new publications :

		Rs.	A.	P.
At the Feet of the Master, by Alcyone (J. Krishnamurti)		Leather	3	8 0
Do.	Do.	Cloth	1	0 0
Do.	Do.	Paper	0	6 0
Universal Text Book of Religion and Morals, by Annie Besant		Cloth	1	0 0
Do.	Do.	Paper	0	12 0
Isis Unveiled, 2 Vols. by H. P. Blavatsky	...	...	16	0 0
The House of Strange Work, by E. Severs	...	...	0	12 0
In the Forest, by Bæda	...	...	0	12 0
Three Years in Tibet, by Ekai Kawaguchi	...	Paper	5	8 0
Siva Samhita, by U. N. Roy	...	...	2	8 0
Vivisection in Excelsis, by Annie Besant	...	...	0	1 0
The Convention of Religions in India, 1909	...	Cloth	4	0 0
The Path to Discipleship, by G. S. Arundale	...	...	0	1 0

VERNACULAR HINDI

Daibi Sabayak (Invisible Helpers), by Rai Bahadur Pandu Baij Nath, B.A., (Hindi)	...	...	0	5 0
Theosophyka Pratham Pushtak, by do.	...	...	0	5 0
Mumukshu ka Marga (Path of Discipleship) do.	...	...	0	8 0
Mahā Bidya (Ancient Wisdom) do. (<i>In the press</i>)	...	...	0	3 0
Theosophy Marga Darsak do.	...	...	0	3 0

VERNACULAR URDU

In Defence of Theosophy ; Man, His Origin and Evolution ; Some Difficulties of Inner Life ; Message of Theosophy ; Work of Theosophy in the World ; Devotion and Spiritual Life. (Urdu) each	...	...	0	1 6
The Story of the Great War (Urdu)...	...	...	1	0 0
The Path of Discipleship and Avatars (Urdu) each	...	...	0	6 0
Shrikrishna Brij Lila	...	...	0	6 0

PLEASE SEND FOR OUR CATALOGUE POST FREE

POSTAGE ON ALL BOOKS, PAMPHLETS, ETC., EXTRA.

CHILDREN'S HOROSCOPES

A SPECIALITY

THE ASTROLOGER, ALAN LEO, has decided to make a speciality of CHILDREN'S HOROSCOPES, being thoroughly convinced that people benefit much more by having their nativities cast while young, and, to make this more widely known, during the period in which this advertisement appears ONLY, he is now offering, to the parents and guardians of all children under the age of 14, a FULL FIVE GUINEA HOROSCOPE for nearly half that sum, viz.,

THREE GUINEAS

This is an exceptional opportunity to obtain a thoroughly reliable horoscope in which special personal attention is given to the

PRESENT, PAST, AND FUTURE

of each nativity WITH A VIEW TO HELPING THE CHILDREN AS WELL AS THE PARENTS, so that they may unfold their lives along the line of least resistance.

Mrs. Annie Besant in *A Study in Consciousness* (p.100), speaks of "the usefulness for educational purposes of a skilfully and carefully drawn horoscope, as a guide to the personal temperament of a child". Exceptional children are now being born. Your child may be one of them, and for them a SKILFULLY AND CAREFULLY DRAWN HOROSCOPE IS INVALUABLE.

This offer is only available during the current month, or while this advertisement appears; it will be *cancelled when the advertisement is withdrawn*, as only a limited number of these special horoscopes can be accepted.

Send direct to :—

ALAN LEO,

Imperial Buildings, Ludgate Circus, London, E.C.

and give the following information :—

- TIME OF BIRTH (*say whether a.m. or p.m.**).....
- DATE OF BIRTH (*give year as well as day of month*).....
- PLACE OF BIRTH (*give town and country*).....
- CHILD'S NAME (*sex*).....
- NAME OF PARENT OR GUARDIAN.....
(*State if Mr., Mrs., or Miss*)
- ADDRESS (*full postal*).....

* From midnight to noon is A.M. From noon to midnight is P.M. If the birth is shortly after midnight state it thus, 0.15 A.M. ; similarly if shortly after noon, 0.15 P.M. If this is done no confusion can arise. Remember, too, that one minute after midnight is 0.1 A.M., of the following day.

The Astrologer's Speciality

ALAN LEO, Editor of *Modern Astrology* (Established 1890); President of the Astrological Society, and Author of the well-known *Astrological Text Books*, is now offering to all Theosophists an

Astro-Theosophical Horoscope

This *distinctive* horoscope, beside giving a synthesised reading of the Nativity containing much help and a full account of the present and the future, will contain some very useful and *instructive Charts* showing the native's relationship to the *seven principles*, with a *special esoteric rendering*, intended to be of *permanent value* to all Theosophical students. The fees (inclusive) for this SPECIAL HOROSCOPE will be

Five Guineas Only

(Rs. 75, or \$26.)

N.B.—This form must be used. Tear out the whole page. No letter is necessary.

These horoscopes will be delivered in rotation as the applications are received, and two months must be allowed for their completion. The full fee or a substantial deposit is required with all orders.

APPLICATION FOR THE SPECIAL ASTRO- THEOSOPHICAL HOROSCOPE

TO

ALAN LEO, EDITOR: *MODERN ASTROLOGY*

IMPERIAL BUILDINGS, LUDGATE CIRCUS, LONDON, E.C.

DEAR SIR—Enclosed you will find the sum of Five Guineas (or if from abroad Rs. 75; \$26.00. Money Order to cover postage of book containing horoscope and registration) for which kindly send my horoscope as above.

Name in full.

Address in full.

Time of Birth (*State clearly morning, noon or night.*)

Date of Birth (*make figures distinct.*)

Birthplace in full.


Note.—*Always state local time, and give the latitude and longitude of birthplace if known. If foreign time only is known state it in your own terms. Indian time can be changed into European time, if clearly stated.*

HEALTH-GUARD REMEDIES!

LUXURIANT HAIR. Ladies' pride is to have long hair; ladies' deep sorrow is to find their hair falling off; ladies' tiring trouble is to free their hair from dandruff. It is a known fact that after illness the roots become weak, and hairs come off while combing. We, therefore, recommend the use of our **SOVASAN RED ROSE OIL**. Exquisite smell. Long hair. No dandruff. Per 4 oz. Bottle As. 12.

AQUILA TONIC. Substantial Brain-food. Students, clerks and other brain-strainers, whenever you feel exhausted, or find your health broken by mental overwork, physical exertion, etc., try this Tonic. It replaces the wasted salts, enriches the blood, and reinstates you in vigor and health. Per Bottle Rs. 3/8.

"ZAM-ZAM." Sufferers' Talisman. This is a marvel of the age, for it is a universal remedy. A specific for stomachic troubles. Gives relief within a short time. "In each drop there is a spell" that annihilates the diseases to which the human frame is liable. No home should be without it. True medical companion to travellers. Please send for a descriptive booklet which is sent free. Per Bottle As. 8 and As. 14.

 **CAUTION:** Imitations are abroad. On our "Zam-Zam" bottles, please see the trade mark of a Wading Bird [a stork].

MALARIA. Nemesis' Ague Specific. Best for Fevers. Per Bottle Re. 1.

COUGH, COLD, BRONCHITIS. St. Martin's Pulmonary Balsam. Great Indian Remedy. An unfailing remedy for lung and throat diseases. Reliable, vegetable, and palatable. For Consumption, it has no equal. Per Bottle As. 12 and Re. 1/4.


ASTHMA. Asthma Sedative Nemesis. Relieves paroxysms magically. Cures wheezing maladies of the chest. Per Bottle Rs. 2/8.

HEADACHE. Best application ointment for neuralgic and other Headaches. **KAHROON.** Per Bottle As. 8.

SIM'S STARLIGHT SALVE. The infallible remedy for Indian Ring-worm, called Daraj, Dadhar, etc. Per box As. 6.

DENTICLINE. Gives instantaneous relief in tooth-ache. Per tiny bottle As. 12.

TULIN (TRIPLE UNIVERSAL LINIMENT). A magic oil for Rheumatism, Lumbago, Muscular pains, etc. Per Bottle As. 8.

 Please send for Booklet called "Fortifications Against Disease"; supplied free.

F. S. MADON & CO.,
170, Shaika Memon St., Bombay.

THE
Vaishnavite Reformers of India

CRITICAL SKETCHES OF
THEIR LIVES AND WRITINGS

BY

T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS.—Nathamuni; Pundarikaksha; Yamunacharya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala Maha Muni; and Chaitanya.

These are a Series of Seven Essays on the Lives and Writings of the principal religious reformers of the Vaishnavite or Visishtadwaita School of India. The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity. A clear account of the growth of Vaishnavism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. A special chapter is devoted to the exposition of the Visishtadwaita philosophy according to Ramanuja. The growth of Vaishnavism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is also fully described.

Re. 1. or 1s. 6d. or 40c.

SRI SANKARACHARYA'S

SELECT WORKS:

Sanskrit Text and English Translation

BY

Mr. S. VENKATARAMANAN, B.A.

CONTENTS.—Hymn to Hari; The Ten-Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own Self.

PREFACE.—The main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well-known founder. With this view, the present translation has been rendered free of technical words and phrases, and, in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensible by itself independently of the text. It is however hoped that the juxtaposition of the Sanskrit-text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara—mostly elaborate commentaries on the Vedanta aphorisms, the Bhagavad-Gita and the Upanishads—a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non-dualism.

Bound in Cloth. Price Re. 1-8. or 2s. or 50c.

G. A. NATESAN & Co., 4 Sunkurama Chetty Street, Madras.

also obtainable at

THE THEOSOPHIST OFFICE, ADYAR, MADRAS, INDIA

BOARDING AND DAY SCHOOL FOR GIRLS

TINWALD, HESWALL, CHESHIRE, ENGLAND.

All Examinations. Individual Attention. Exceptionally Healthy Climate. Games. Animal and Vegetarian diet. Prospectus and References (Home and Foreign) on application to the Principal.

VEGETARIAN BOARDING HOUSE


19 NORLAND SQUARE, HOLLAND PARK, LONDON, W.

Three minutes from *Holland Park Tube Station*. Easy access to New Bond Street and the City. Short walk to Shepherd's Bush Exhibition.

TERMS MODERATE. LATE DINNER 7 P.M.

The Misses Blackmore.

MAPLETON'S NUT FOODS



Originated by and made under the direction of a Theosophist.

Nutmeats and Nut Soups. Nut Butters and Nut Creams. Fruitarian Cakes, &c.

Write to-day for a complete list and enclose 1½d. stamps for post free copy of our **Fruitarian Cookery Book**.

Mapleton's Nut Food Co., Ltd., Garston, Liverpool, England.

THE LOTUS JOURNAL

A monthly Theosophical magazine for children and young people. With Volume X. which begins in March 1912, the Journal will be enlarged and improved. Among the contributions will be the following:

A World-Religion
Heroes of the North
At the feet of the Master

Golden Chain Lessons
Reincarnation in Nature
Great Musicians
Chats About Heraldry
Letters from Adyar
Lotus Lessons "The Theosophy of Parables"

Animal Pages

Golden Chain Pages

Round Table Pages.

A Lecture in Glasgow by Mrs. Annie Besant. The Lady Emily Lutyens.

A Round Table Class conducted by Dr. Armstrong Smith.

Mrs. E. M. Whyte.

W. C. Worsdell.

Mrs. Jessie Davis.

Arnold S. Banks.

Elizabeth Severs.

Herbert Whyte.

The Lotus Journal also numbers among its contributors

C. W. Leadbeater and Alcyon

3/6 per annum, post free. American \$1; Single copies 4d. or 8 cents post free.

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: Alfred Percy Sinnett, Esq. Recording Secretary: J. R. Arla. Treasurer: A. Schwarz

Monthly Organ of the President: *The Theosophist*. Royal 8vo. pp. 160. Rs. 8-12s.—\$3 post free.
Journal of the Non-Organised Countries: *The Adyar Bulletin*. do. pp. 32. Rs. 2-3s.—75c. do.

SECTION

1. America ... Dr. Weller van Hook—31, North State Street, Chicago ...
2. England & Wales ... J. I. Wedgwood Esqr.—19, Tavistock Square, London, W. C. ...
3. India ... Babu Sâhab Bhagavân Das.—Benares City, U. P. ...
4. Australia ... W. G. John Esqr.—132, Phillip Street, Sydney, N. S. W. ...
5. Scandinavia ... Lt. Colonel Gustaf Kinell—Engelbrechtsgatan, 7, Stockholm, Sweden. ...
6. New Zealand ... Dr. C. W. Sanders—351, Queen Street, Auckland ...
7. Netherlands ... A. J. Cnooop-Koopmans Esqr.—Amsteldijk, 76, Amsterdam ...
8. France ... Monsieur Charles Blech—59, Avenue de la Bourdonnais, Paris. ...
9. Italy ... Professor G. Penzig—1, Corso Dogali, Genoa ...
10. Germany ... Dr. Rudolf Steiner—17, Mozartstrasse, Berlin, W. ...
11. Cuba ... Señor Rafael de Albear—Apartado, 365, Havana ...
12. Hungary ... Professor Robert Nadler—Magyar, Teozifai Tarsasag, IV. Ferencziok [Tere, 4, III. 10, Budapest. ...
13. Finland ... Pekka Ervast Esqr.—Aggelby ...
14. Russia ... Mme. A. Kamensky—Ivanovskays, 22, Petersburg ...
15. Bohemia ... Herr Jan Bedrnicek—Kr. Vinohrady, Cermákov ul 4/III, Prague. ...
16. South Africa ... C. E. Nelson Esqr.—P. O. Box 1012, Johannesburg, Transvaal ...
17. Scotland ... D. Graham Pole Esqr.—28, Great King Street, Edinburgh ...
18. Switzerland ... Mlle. H. Stephani—Cours S. Pierre, Geneva. ...
19. Belgium ... Monsieur Jean Delville—231, Avenue des Sept Bonniers, Forest-lez-Brussels ...

SECTIONAL ORGAN

- THE THEOSOPHIC MESSENGER.
THE VĀHAN.
THEOSOPHY IN INDIA.
THEOSOPHY IN AUSTRALASIA.
TEOSOFISK TIDSKRIFT.
THEOSOPHY IN NEW ZEALAND.
DE THEOSOFISCHE BEWEGING.
BULLETTIN THEOSOPHIQUE.
BOLLETTINO DELLA SOCIETÀ TEOSOFICA [ITALIANA].
MITTEILUNGEN.
REVISTA TEOSOFICA.
TEOZOFIA.
TIETAJA.
VIESTNIK TEOSOFI.
THE SEEKER.
THEOSOPHY IN SCOTLAND.

Presidential Agents in Non-Sectionalised Countries:

- South America—Señor Adrian A. Madril—1749, Cordoba, Rosario de Santa Fé, Argentina... LA VERDAD.
Spain—Señor Don José Xifré—4, Rue Aumont-Thieville, xviii, Paris
Ireland—James H. Cousins Esqr.—35, Strand Road, Sandymount, Dublin, Ireland.

Enquiries may be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras, India, or to any one of the above General Secretaries or Presidential Agents.

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

Elementary Books on Theosophy For Enquirers

By Annie Besant

The Riddle of Life	8 Ans. or 6d. or 12c.
The Ideals of Theosophy	Rs. 1-8 or 2s. or 50c.
Popular Lectures on Theosophy	Rs. 1 or 1s. 6d. or 40c.
The Ancient Wisdom	Rs. 3-12 or 5s. or \$1.25c.

By C. W. Leadbeater

An Outline of Theosophy	12 Ans. or 1s. or 25c.
Some Glimpses of Occultism	Rs. 4-8 or 6s. or \$1.50c.

By C. W. Christie

Theosophy for Beginners	Rs. 1-2 or 1s. 6d. or 40c.
-------------------------	----------------------------

By E. M. Mallet (Mrs. H. Whyte)

First Steps in Theosophy	Rs. 1-8 or 2s. or 50c.
--------------------------	------------------------

— [o] —

Adyar Pamphlets	2 Annas or 2d. or 4c. each.
Adyar Popular Lectures	1 Anna or 1d. or 2c. each.

— [o] —

Please send for our Descriptive Catalogue.

The Theosophist Office, Adyar, Madras.