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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

THE MEMORY OF PAST LIVES.

ONE scarcely requires, now-a-days, to begin to explain to any audience, the rationale of the Theosophical doctrine of reincarnation. Everywhere, and sometimes in most unexpected quarters, one finds it if not actually believed, at least thoroughly familiar. And that is all that is required for it—that the people generally should become familiarized with the idea that this life which they are living upon earth is not by any means the only one they have spent here, that by many a sojourn amongst its varied scenes and conditions they have become familiar with it, have become attached to it and its many-sided life, have learnt many a lesson from its multiplex experiences, growing wise in the learning. No one becoming familiar with this idea, getting away from the first fantastic strangeness of it, can ever again quite ignore it. They may strive to reject it, may ridicule it, but it has made its impress, and sooner or later the inner response will arise to meet it, and they will *feel* that it is true.

And what is this inner response but the memory of that long past, stretching back into dim vistas of time—that wonderful, marvelous past, which though counted dead, yet lives for us still, which is indeed not past, but eternally present with us, separated from us—or rather from so much of us as can move in our present limited brain

capacity—only separated from our brain consciousness by a veil so filmy, that every now and then, for many people, it breaks away and gives them scattered glimpses of scenes and events in their lives of other times. Naturally these come more readily to such as are firmly convinced of the truth of this theory of reincarnation ; and for them it is no longer theory but indisputable fact, But still they come to many who know nothing of Theosophy ; and very many of these are children still too young to be versed in the deceits of the world or capable of invention. As Wordsworth says, :

“ Heaven lies about us in our infancy.”

The child is more or less in touch with higher planes. Only as it grows more material, more densified both in mind and body, does it lose that sensitiveness to the impressions of finer, more subtle states of consciousness, and then only does it begin to wake up to the affairs of earth ; and the wonder and glory fades into the light of common day. It no longer sees visions, everything becomes commonplace. It no longer remembers things of the past ; for the densifying brain will only record that which happens in the present ; and not by any means everything of that. And this being so, it is not surprising that for the great majority even of those who do believe in reincarnation, the past is a blank. Nor does this in any way prove, as some try to think, a reasonable objection to the theory. It is surely only reasonable to see that whilst we are limited to our brain consciousness we can but touch such memories as are recorded therein : and if our brain is so imperfect still, as to fail to keep the full record of our present life, it would be unreasonable to expect from it records of lives in which our present brain had no existence as such.

The recollection of past lives must be, for the majority, still an abnormal experience, for many lives yet to come ; because it means transcending our ordinary brain-consciousness, escaping somewhat from its trammels and limitations ; and the more complete the freedom from these, the more perfect the recollection of events and experiences unconnected with our brain records.

In the hypnotic experiments recently carried out in Paris, it has been noted that under hypnotic influence—that is when the ordinary brain-consciousness is paralyzed—one will observe and remember in much greater detail and with much greater accuracy than

in the normal condition. For instance, a man in his normal condition, exercising merely his ordinary faculties, is sent along a street and told to observe carefully as he goes, in order that he may bring back as full a record as possible of what is to be seen. It has been invariably found that, sent along the same street with the same instructions, but under hypnotic influence, the same individual will have an infinitely greater number of objects and incidents to record than in his normal state. These experiments are carried on by men who do not seek merely to prove the truth of some theory, but who seek simply the truth of things ; and the truth would seem to be in this case, that our physical apparatus is not the cause and source of our consciousness, but is really a blinding limitation, a thing that obscures and renders us but partially conscious. When we come under its limitations we are like those who have suddenly forgotten name and home and friends—who have lost their identity ; but as the vast majority of us are in the same plight it does not strike us as strange or pitiful that it should be so with us, as it does when one loses even such partial memory as the brain allows. That is now an abnormal experience ; but in the ages to come it will be quite as abnormal to lose the larger memory—the greater, truer identity which lies behind the brain. It will be the abnormal state to fall under the curtailing limitations of the brain consciousness which is now all that most of us are aware of. And those who are becoming conscious of this greater memory—who are obtaining fleeting glimpses of other lives, are in process of recovering their real identity, are on the track which shall bring back the memory of their true name—of who they really are, and who are their true relations.

Not yet does it seem to us strange and pitiful that two who are thus fundamentally related, who have richest stores of ancient memories that might enrich the present—memories of happy comradeship—of endless experiences grave and merry, joyous and sad endured together—that two so related should meet as strangers, with no swift joyful recognition, only the vague yearning of the heart of each to each that whispers of some secret stirring of memory that vainly strives to pierce the unresponsive brain. The heart remembers and speaks, though the brain be silent ; for the brain is of the earth—the heart is of the higher planes, where all is bright and clear and such things as forgetting or misunderstanding are impossible.

Now it is only in the understanding of these higher planes, and our relation to them, that we can get any idea as to how we may regain the memory of past lives. And one of the first difficulties which we, who have been brought up in the idea that heaven is a happy land, far, far away, have to encounter is, in realizing that so far as any other plane than the physical is concerned, there is no such thing as far-awayness. The other planes have nothing to do with space, as we understand it. They are all about us, all indeed within us, even to the highest and most sublime ; and entrance to them there is none, except through the gateway of our own inner consciousness. By all the different states of our inner consciousness we are related to those planes high and low ; for by the lower part of our nature, all that we know as evil, we are related to, in touch with, the lower of these inner planes ; by our thoughts, our intellectual activity, by our aspirations towards the good, the beautiful and the true, we are related in ascending scale to their higher levels. There is nothing in the whole wide Universe that is not contained in the nature of man. At the very heart of him abides eternally the supreme Reality—Infinite God ; and radiating out from that innermost centre and sanctuary, are all planes or states of consciousness, growing less radiant and luminous, ever grosser, darker, more illusory, further from reality, until they culminate in the dense matter of the physical plane, which at present forms our outer consciousness and our physical body : and though to us seeming the only reality, is really the most illusionary, the most transient of them all. How easy it is to destroy *anything* of earth ; while all our efforts will fail to destroy one little thought, or even at times to keep it from intruding into our minds. The world of thought is the world of reality, compared with the external world of material things which is but a passing show.

As our life glides past, day by day, how real it seems, while yet it is present ; but how quickly it fades into the shadowy past. The incidents of yesterday even, begin to be blurred to our memory. But those hypnotic experiments to which I referred, prove that they have been recorded somewhere, with perfect accuracy ; and it is an accuracy which no passing of time, nor fresh impressions can ever blur ; for it is upon the memory of the eternally existing ego—the real man—they have been impressed. Physically we belong but to the passing show of things—like the grass that withereth ; but the real self of us,

of which our brain consciousness is but a fragment, exists eternally, unborn, undying, in the world of reality. Would we reach the perfect, unbroken record of our history, we must become at one in our self. We must transcend this blurred reflection of ourself which is the personality, and realize our true identity.

In Theosophical writings we often read of the three worlds round which man circles perpetually, bound to the wheel of births and deaths. These three worlds are the physical, desire and mental¹ planes, which constitute our present states of consciousness—our personality. We can have no experience of any higher state until we have become detached—liberated from these three worlds of the senses and of forms. Beyond these it is life—free, untrammelled—that we come into touch with; and there belongs our true Self: for man is spirit, not matter; he is life, not form. The personality, or matter and form, must be overcome, before we can know what *life* is. "Give up thy life, and thou shalt live," said the Master, Christ. The personality has a will of its own, and it differs considerably sometimes, from the will that speaks to us in the voice of conscience, of our true Self. We must bring the will of our personality into unison with that higher will of ours, which is Divine, before we can be at peace, before we can come to our Self. We must become—not discontented, but unsatisfied to be but a fragment of our Self; to be longer cribbed, cabined and confined by the limitations of the personal consciousness.

So long as man is satisfied it is obvious that he must stagnate; and so, as eternal progression is the law of the Universe, there is implanted in him desire insatiable that will not let him rest content for long with any attainment—that sets him constantly reaching out for that which promises satisfaction. Desire is, throughout ages of growth, the one great teacher for us. See how it lures us ever onward, ever upward from the very depths of that which we call evil—from darkest ignorance, from grossest inertia, stimulating to ever repeated, ever greater effort—effort to acquire possessions, to fulfil ambitions, to gain knowledge. By the power of our desiring we have overcome countless obstacles and difficulties in our upward journey, ever growing thereby in strength and decision of character, ever building up greater faculty. By means of desire our nature has gradually been awakened and roused—been touched to ever finer

issues, mental and emotional. Continually we are searching for some new thrill, for some sensation more vivid than the last ; until finally it would seem that earth holds nothing new for us. We sigh for fresh worlds to conquer, consciously or perhaps quite unconsciously ; feeling, it may be, only that life is uninteresting to us ; and there are many people in these times who seem to be reaching that stage.

Then, it may be that we hear of certain people, manifesting strange abnormal powers ; of seeing, hearing, knowing beyond the limits of ordinary sense perceptions ; and we are told that these powers are latent in all and may be exercised by all who will take the trouble to develop them. We hear of strange regions which some have the power to visit, where life assumes a new and weirdly fascinating aspect, where, we are told, are the records of the world's history—its memory, from time immemorial, in ever living, moving pictures, including our own and the past history of every living soul. We hear, perhaps, of the theory of reincarnation, that we have lived upon earth many times before, that it is possible to regain the memory of those forgotten lives, that many have glimpses, taking them back through lives of picturesque, thrilling adventure, lives of poetic romance, lives when honour and riches and, perhaps, exalted rank, were their lot, glimpses which enable them to trace in some measure their past relationships with friends of the present and the causes of certain effects which in this life have come to them.

To many, the prospect is alluring in the extreme. They see how life may broaden out and become enriched and intensified beyond their wildest dreams, by the development of these psychic powers. And here, perhaps, we find the fresh worlds to conquer, for which we sighed. Here we find fresh stimulation to our flagging efforts, fresh promise of satisfaction to our eternal hunger for new sensation, here we find endless material for new thrills. So it strikes numberless people at this present period, and psychic development is the order of the day. For certain sums of money, you may be taught how to gain these psychic powers. Many people knowing it to be simply a matter of concentration bend all their energies to practising that ; and what will be the outcome of it all, one almost fears to think. Out of it all *ultimate* good *must* come ; but in the meantime, it will mean something like a fulfilment of the prophecy that

satan should be loosed for a season. No one, I venture to say, who is not well on the way to perfect selflessness, should trust himself with psychic powers; because until the demon of self is uprooted, we cannot foresee from day to day what dire temptation may assail us, what unholy desire may arise within us, absorbing to its own ends all our powers of mind and soul and body.

And even though our psychic firearms do not explode to our own or any one else's hurt, yet let us consider a moment of what avail they are to us, or through us to any one else, when we *have* laboriously acquired them; or where they are leading us to. It simply means that we have entered upon—are *attaching* ourselves to—a *new phase* of the self-same old life of sensation and desire which has enthralled us from the beginning, making the process of liberation, *immeasurably* more difficult for ourselves. We have but shifted our desire and ambition from the things of earth to the things of other planes. It is but another step in the endless multiplying and intensifying of desires. We are *still* enslaved by desire; and there is *no* peace—no permanent satisfaction to be found in that direction—*never*, even could we pursue it forever. Though the whole world lay in our grasp—though we gained all knowledge and the memory of past and future, though we had the gift of prophecy or the power to transfer our consciousness to the ends of the earth, or to remove mountains from our path, what would it really profit us? Simply nothing, for the end thereof is always and inevitably weariness, emptiness, still insatiable desiring, which would still crave for other fresh worlds to conquer. And there are inexorable limits beyond which desire can not lift us. There is no *eternal* progression in that direction; for it binds us to the wheel of births and deaths, which circles perpetually round those three worlds of the senses, and of desires that bind and impede.

Nor need we deceive ourselves with the thought that it is to fit ourselves for the helping of our fellows that we seek psychic powers. It is *not* by the further development of senses however fine and subtle that we shall ever become helpers of our race. There is but one helper in the whole Universe, and that One is God, the source and centre and heart of all existence. For us there is but *one* means of truly helping, and that is by becoming one with God—by bringing our personal will into perfect unison with the Divine

will, whereby we make of ourselves channels through which helpfulness may flow. That, too, indicates the only way to peace—the only path of *progress* for the one whose interest in the things of earth is on the wane—for those who feel the allurements of things occult and hidden. The true occultist is the one who has attained this union with God—who has reached his own centre and become at one in himself, and therefore attained to perfect peace—no longer swayed by the pairs of opposites—subject neither to good nor to evil. Psychic development, however successful, but keeps us circling round and round this centre of peace which lies at the heart of us. To reach that we must turn away from the worlds of sense and desire, which are outer, to the inner world of spirit, of life. It is by the path of renunciation that the occultist becomes—the renunciation of self and all its desires. *That* constitutes the very first step in occultism : and whilst we are still under the dominion of the personal self, that renunciation seems like giving up the substance for a shadow—like the giving up of the very sweetness of life. But I tell you, it is only the renunciation of the burden of life—of the sin and sorrow and weariness of it. It is letting the shadow go, to find that which cast the shadow—that illusive, never-to-be-grasped shadow of happiness, of satisfaction for our desires which we have, one and all, been endlessly chasing and grasping at, since life began for us, in that far-away forgotten past, which is yet neither far-away *nor* forgotten. We cease that fruitless chasing in the outer world of sense, for evermore, when we realize that that which we have been pursuing is here with us through it all.

“ Closer to us than breathing, nearer than hands or feet.”

At the heart of us, is the One Eternal Reality of which all things of the world of sense are but the fleeting shadows. Realizing that, is to regain our lost identity—our true Self, with its rich store of memories from the illimitable past. There is no other way to truly regain the memory of past lives. Psychic development brings only broken, shadowy *reflections* of the real memory ; and they are not to be trusted. They may be yours or another's.

“ Seek ye first the kingdom of God and *all* these things shall be added unto you.” Some have the idea, in reading of these planes of consciousness, that God is situated on one, far up and immensely remote from those which constitute our everyday consciousness ; and

that to reach that high plane where He abides we must first gain the consciousness of all the intervening ones, beginning with the astral, developing our astral senses in order to study its life and live upon it, and so on with all the others ; but, although that is in one sense true, yet it is a truth that may be very misleading. It is infinitely truer that " closer is He than breathing," to us infinitely nearer than any plane—that we may seek and find the kingdom of God and become one with Him though we have not the glimmer of a notion that there is such a region as the astral or any other plane ; because this at-one-ment with God simply means that our personal will has become harmonized—unified with the Divine will. As this is accomplished, we identify ourselves more and more *with* the Divine, and become sharers of the powers of the Divine ; because then we are to be absolutely trusted with them. And the consciousness of the other planes will gradually unfold within us and without us. Past and future will be ours for the reading : and well for us that we should not touch that record, until we are refuged in God, possessed of infinite peace and perfect fearlessness, with no longer any desire to be superior to our fellows—without fear of losing our self-respect ; for although it must be a matter of intense interest to go back from life to life, passing again, actually living again, if we so choose, through countless thrilling experiences, tracing back all effects to their preceding causes, seeing the meaning clear and luminous of all that had been dark and obscure at the time, seeing clearly the necessity for all that had happened ; and watching the gradual growth of our character, the strengthening, softening, the slow building up and blossoming out, nearer and nearer to that ideal of us which God planned from the beginning ; yet there will be much which would be, to any but the perfectly balanced soul, painful in the extreme. For it is out of the dominion of evil we have grown ; and many an evil deed will be recorded there, many a period of degradation, many a life when sordid passions obliterated all that was pure and noble within us.

Surely in tracing back that long record, the last shreds and tatters of fancied superiority will drop from us for evermore ; and we shall realize what St. Paul meant when he said that in the sight of God there was no difference between his children—were they sunk in lowest depths or risen to supernal heights : for the Divine eyes regard only the ideal of us—in His sight we *are* that ideal from first to last,

It needs but for us to lift up our hearts to that ideal of us, to consent to let our personal self go and be nothing ; and lo ! we become our ideal—our ideal becomes what indeed it has always been, our very Self.

When that is fully realized we are done with the limitations of earthly existence. Life, real life, lies all before us. We are ready to take up that work which every earthly experience has done something to train and fit us for ; and in the unspeakably glorious future stretching into infinitude before us, we shall surely drop from us as too trivial for further consideration all "Memory of Past Lives."

AGNES E. DAVIDSON.

FEELING AND EMOTION IN EASTERN AND WESTERN PSYCHOLOGY.

THEIR BEARING ON CRIME AND INSANITY.*

“ IS the man sane and responsible for his act ? is he a criminal or a lunatic ? ” is the difficult question with which we are confronted when startled by some unexpected crime committed in open daylight. The reply given is found to turn partly upon the religious belief of the age, partly upon current scientific knowledge and medical belief, partly upon general experience accumulated during life. In these three fields of human activity progress has been so great in recent years that we seem to be passing through a transitional stage, and old methods are being discredited before accredited new ones are ready to replace them. The result is a tendency to confuse the criminal with the lunatic, and increasingly to deny responsibility to both. In our desire not to deal harshly with either, we forget that there are degrees of responsibility, and are in danger of doing injustice to the criminal by labelling him "irresponsible," thus depriving him

* Reprinted from "Transactions of the Medico Legal Society," London, by kind permission of the author, Miss Louise Appel, M.B., B.Sc.

of the inherent spark of manhood which, under other conditions and more suitable environment, might be made to glow more brightly.

An incipient sense of responsibility for his act distinguishes man from the brute creation, and no conclusions about criminal responsibility can be regarded as sound which ignore this fundamental conception. Unlike animal evolution, human evolution shows us no further development in the type of the human form, but a progressive development of moral sense and of intelligence, giving rise within our consciousness to a growing feeling or sense of responsibility. This evolution of human consciousness on the subjective side, proceeds simultaneously with evolution of nerve structures on the objective side, the cerebro-spinal nervous system becoming more highly differentiated, and numerous new associative paths and connecting links being slowly yet gradually formed. In the criminal and in the lunatic the sense of responsibility is often poorly developed or apparently absent, a defect which may be the result of congenital structural arrest or defects, or of acquired cerebral lesions; or it may be due to a low stage of evolution of the moral sense, with or without an accompanying low stage of evolution of intelligence or intellect; or it may be due to all of these causes in varying proportion.

If we turn to Western psychology for help, in our endeavour to apportion criminal responsibility, and to know how to distinguish between crime and insanity, and how to cure and prevent them, we are met at the outset by a difficulty, viz. : that there are two schools of modern psychological thought whose conclusions are diametrically opposed to one another. The one school, represented by Wundt, teaches that there is in man a special faculty or function of the will, termed "apperception,"* which can be brought into the field of consciousness and enable man to choose his course of action. If man can exercise such a function, it follows as a necessary logical consequence that he should be regarded as responsible for his choice of action. The other school, represented by Ziehen, teaches that such a function is "superfluous," and that "all psychological phenomena can be explained without it."† Ziehen proves that all our conscious processes can be traced back to sensations derived from stimuli coming from the *environment*, to which man is compelled to respond in a particular

* See Wundt's "Outlines of Psychology."

† See Ziehen's "Introduction to the Study of Physiological Psychology."

way by reason of the anatomical structure of his organs of sense and cerebro-spinal system. Out of these sensations are built up ideas and concrete thoughts : hence the conclusion that man is the creature of his environment, a living automaton, who cannot be regarded as responsible for his actions. " Our actions are as strictly necessitated as our thoughts, for action and thought are identical when viewed in the light of their fundamental psychical characteristics . . . thought is inner action . . . both are associations of ideas."* But the character of the action called forth in response to stimuli may differ greatly with different individuals. Experimental psychology proves that this difference in the character of the action depends ultimately upon differences in the *tone of feeling or of emotion* accompanying the sensation or idea that stimulated or excited to action. " The more disagreeable a sensation, just so much more speedily and energetically do we seek to remove it ; we either flee or defend ourselves."†

Thus, the *exciting (stimulating, provocative) cause* of action is the stimulus from the environment, that gives rise to a sensation or idea in consciousness ; but the *determinative (impelling, selective) cause* of action is the feeling or emotion arising out of the pleasurable or unpleasurable which instinctively we associate *directly* with that sensation or idea, and *indirectly* with the object or environment whence the excitation or stimulus came. This action, instinctively selected and impelled, is a biological necessity—inherent in the organism—implanted for purposes of self-defence and self-preservation. " The most direct dangers to the animal organism consist of mechanical and caloric stimuli ; it must be able to accommodate itself to these stimuli by motions in defence or flight."‡ The sane, law-abiding man checks this inherent biological instinct to action ; for, bringing his will into the field of consciousness, he overrides these instinctive motor tendencies and initiates an action or line of action of his own—*i.e.*, in accord and in harmony with his moral sense and intelligence, and more or less divergent from, and contrary to, the motor tendencies of his biological instincts. The *initiative (compelling, executive) cause* of action is man's will as determined by the strongest motive, and his action is the inevitable consequence of his past thoughts and associated feelings—*i.e.*, is dependent ultimately upon sensations and their accompanying tone of feeling. " The conception of moral accountability

* Op. cit. † Op. cit. ‡ Op. cit.

or responsibility is contradictory to the deductions of physiological psychology . . . guilt and accountability are religious or social conceptions."*

In the above, I have briefly stated the conclusions reached by Western psychology to-day. The ethical value of an action, its rightness or wrongness, has, we are told, to be sought in other directions—in law and in religion. In reality the feeling of responsibility of which we are conscious is derived from the fact that man can *think*, and that he *can*, by turning his attention one way or the other, choose the subjects or objects about which he will think. He can choose pleasurable subjects and pleasurable objects about which to think, and he can select friendly and unselfish feelings to associate with these thoughts. Just as his present actions are the inevitable consequence of his past thoughts, and more especially of the feelings he has associated with these thoughts, so, similarly, will his future actions be the inevitable consequence of his present thoughts and associated feelings and emotions. This way lies the real, permanent reformation of the criminal. We should seek to put before him a higher ideal and nobler purpose in life, and should seek to encourage and help him to strive towards it, by making it as attractive and pleasure-giving to him as we possibly can, in the nature of things.

In medico-legal practice, the question of criminal responsibility or irresponsibility for an act resolves itself into the question of the state of consciousness and degree of consciousness present in the man who committed the criminal act. Eastern psychology throws much light on this obscure subject. According to Eastern psychology there are several general types, or states and fields of consciousness. The three commonest general types correspond to the conscious, the unconscious, and the subconscious states of mind. The "conscious" is the ordinary every-day "wide-awake" state of mind; the "unconscious" is the ordinary every-night "sound-sleep" state of mind; the "subconscious" is the ordinary "half-awake and half-asleep," dream state of mind, which may intervene before going "sound asleep" at night, or before becoming "wide-awake" in the morning.† Actions

* Op. cit.

† "Subconscious," as used here, denotes only the "ordinary dream state," and does not include the "superconscious" and "ultraconscious" states (of the saint, the genius, the Eastern adept). In Myers' "Survival of Human Personality" these states and the dream-state are all included in the "subconscious" or "subliminal."

(movements) performed during these states of consciousness may be severally termed conscious, unconscious, subconscious. *Normally*, actions performed when we are wide awake are conscious (voluntary) actions ("cerebral" reflexes), controlled through the cerebral motor centres ; actions (movements) performed when we are sound asleep in bed are unconscious actions ("spinal" reflexes), controlled through the spinal motor centres ; actions (movements) performed when we are half awake and half asleep are subconscious actions ("sympathetic" reflexes—instinctive when inherited from the past, automatic when acquired by practice), and are controlled through the sympathetic motor centres. Normally, when wide awake, man exercises direct control over the cerebral motor centres and indirect control over the sympathetic and spinal motor centres, and therefore also over the instinctive, automatic and spinal reflex motor tendencies that are excited by sensations and ideas. His life is consistent as regards himself (his will and purpose in life), and as regards his social environment (law). He is responsible for all his actions because they are directly or indirectly under his control, through the cerebral motor centres : he acts *deliberately*, after mature thought called forth by the initial sensation or idea, and not *impulsively* in response to the surges of feeling or emotion called forth by the sensation or idea. Direct and indirect control are sometimes wrested from the cerebral motor centres to a greater or less degree and passed over temporarily to the sympathetic and spinal motor centres. The man's actions may then appear more or less inconsistent with his past, with himself, and with his surroundings. Such temporary dislocation of motor control may arise in several ways. By constantly fixing the attention on subjective feelings and emotions rather than upon objects in the environment and suitable means of obtaining what we desire, the sympathetic and spinal centres are over-exercised, and become in course of time relatively stronger than the cerebral centres, exercising an undue and increasing influence in our consciousness, and permitting direct and indirect control to pass more or less fully to the sympathetic and spinal motor centres ; or the sympathetic and spinal motor centres may become strengthened by strong surges of thought or of feeling and emotion, and temporarily overpower the cerebral motor centres ; or they may be stirred into momentary great activity by strong passion.

The man is carried away by his passion ; he is wide-awake, is physically healthy, his consciousness is the ordinary waking consciousness ; but his actions have become impulsive instead of deliberative, by reason of the transference of his controlling influence (will) from one part of the cerebro-spinal motor system to another. To ascertain the degree of guilt attaching to such impulsive acts, it is necessary to inquire carefully and fully into the man's past life and habits, and, comparing these with his present actions, seek for environmental causes that have produced these apparent inconsistencies. These data will enable us to apportion correctly the amount of criminal responsibility and irresponsibility attaching to his acts. *Abnormally*, similar dislocations of control are met with in disease. All manifestations of consciousness are conditioned and modified by the condition of the brain, and profound changes in the physiological condition of the brain (*e.g.*, after parturition) may bring about profound changes in consciousness (*e.g.*, puerperal mania and infanticidal tendencies). So, too, may local or general structural changes in the brain (*e.g.*, local hæmorrhage or general progressive disorganization) bring about local or general changes in the expressions of consciousness (*e.g.*, verbigeration, and general paralysis of the insane). For such actions, man is criminally irresponsible. They are due to atrophy or to hypertrophy of brain-substance, to irritation or to loss of brain substance, to passive cerebral congestion or obstruction and cerebral inanition. He cannot exercise cerebral control over his action because the apparatus needed for the purpose is disorganized.

To distinguish between crime and insanity, we have to determine whether the dislocation of control and impulsive acts have been brought about by temporary transference of control from relatively weakened cerebral motor centres to temporarily strengthened sympathetic and spinal motor centres, or whether they have been brought about independently of man's wishes and feelings by physiological and structural changes in the brain-substance itself. Impulsive acts, in the criminal, in the insane, or in the diseased, whether energized through cerebral, sympathetic and spinal motor centres, take the same outward form. But the *criminal* is in the wide-awake, "conscious" state of mind, is conscious of his impulsive act and can remember it. The *insane* is either in the half-awake and half-asleep, "subconscious" state of mind, is "in dreamland" and may or may

not retain a vague memory of the scene in which he was an actor, or he may be in the deep-sleep, "unconscious" state of mind, and have no memory whatever of the events in which he took an active part. In some insane and in some diseases (*e.g.*, maniacal delirium and delirium tremens) there is confusion between the subconscious and the conscious fields of consciousness, owing to alterations in nervous tension; "dreamland," and the "physical world" get mixed up in consciousness, and until this mental confusion ceases the patient may at any moment act directly in response to strong impulses coming from "dreamland," as well as in response to impulses coming directly from the physical world. The *diseased* may be in the "conscious" state of mind, conscious of his act though unable to control it; or he may be in the "subconscious" state of mind, in "dreamland," more or less unaware of his physical surroundings; or he may be in the "unconscious" state of mind, aware neither of his surroundings, of his act, nor of himself as actor (*e.g.*, post-epileptic impulsive acts). To make a differential diagnosis, we need to inquire carefully and fully into the man's past life and habits, to make a thorough, systematic examination of his bodily organs and cerebro-spinal nervous system, and to question him sympathetically (but avoiding leading questions) about the motive and feelings which led him to act. Psychology shows that the three main factors to be determined by such inquiry are:

1. *The Environment* whence came the provocation. The criminal, the insane, the diseased who act criminally in response to the small provocations incidental to ordinary every-day life in a social community, are unfit to be at large, and should be kept under control in prison or reformatory, in lunatic asylum, or in a special hospital, where discipline and treatment and moral training suitable to their needs can be given. They should not be allowed "out" again at large until they have shown and proved themselves to be cured and fit for life in the social community.

2. *The Man*: (*a*) physical—the receptive range and sensitiveness of his organs of sense, his reaction time, reflexes, physical power of endurance, effects of physical fatigue and physical strain, medical history, personal history and education; (*b*) mental—his power of attention, power of memory, state and degree of consciousness, moral sense, intelligence, sense of responsibility, mental power of endurance

effects of mental fatigue and of mental strain, his emotional nature, passions, normal habits, and feelings; history of his early home-training as regards virtues and vices, and his innate sense of right and wrong.

This will enable us to judge whether the man's present criminal act is consistent or inconsistent with his past life and training. If it be consistent with his past, then the man is plainly unfit to be at large in a civilized community, and should be under control and discipline in an institute, preferably in the country, where his abilities can be developed and turned into useful and profitable channels and, where the moral training adapted to his needs, and the cultivation of right feelings and emotions,* can go on hand-in-hand with intellectual training and technical instruction. Such institutions would need to be graduated, and the criminals be classified, so that suitable cases could be sent to each institution. Some of these criminals are of high intelligence and low moral sense; others are of low intelligence and strong physical passions; others of poor physical physique, low intelligence, and low moral sense. The clever, intelligent criminal, who carefully prepares his plans and deliberately carries them out, is a danger to society, and his love of excitement must be made to vent itself in less dangerous ways; meanwhile his ability should not be allowed to run to waste in the ordinary monotony of prison life.† He should be kept apart too, from the stupid but cunning criminal who neither prepares plans nor attains the object of his desire intelligently, but who seizes any favourable opportunity that chance puts in his way for gratifying his low passions—lust, robbery, and so on. If, on the other hand, the man's action is inconsistent with his past life and training, it will generally be found that he is suffering from some structural cerebral lesion or disorganization; or from some nervous strain which may have weakened his power of self-control, have increased his nervous excitability and his sensitiveness to unpleasurable feelings (of depression, of weakness, etc.), and have led to excesses (sexual, alcoholic, narcotic, financial, and so on). Such "changed characters" require to be in special hospitals till medical treatment and moral training have restored them to healthy physical life and renewed power of self-control.

* See Bhagavan Das' "Science of the Emotions."

† See Holmes's "Pictures and Problems from London Police-Courts,"

3. *His Stage in Human Evolution.*—This is important, if the object of the law is not only to punish the criminal, and to protect society, but also to reform the criminal, and thus assure the future progress of the race. His power of reception of, and response to, or rejection of, ethical and æsthetic appeals and of intellectual ideas will show us where he stands on the human ladder, and will enable us to see that his physical, mental, and moral environment are suitable to his needs.

Data such as these would be of great assistance in obscure medico-legal cases, in prison discipline, in the education of the young, in the reform of the juvenile criminal, in the education of the feeble-minded, and in devising methods for effectually dealing with "irresponsibles," be they designated sane, insane, or criminal. Comparative psychology leads to the conclusion that Nature is working to produce conscious beings whose actions, though necessarily prompted by sensation or ideas, shall nevertheless be consciously determined in their character by right feelings and emotions (designed for a progressive race), and shall be consciously directed by intelligence and consciously (deliberately) executed by the will or highest motive that prevails. From the foregoing it is obvious that, if we would improve the race and prevent crime and insanity we must work along three lines—the ethical or emotional, the intellectual, and the physical. By strengthening the weak side of the threefold nature, whether the emotional, the intellectual, or the physical, we shall gradually produce a stable, balanced, healthy body and nervous system; and by encouraging right thought, right feeling, and right action, we shall gradually produce a sound, wholesome, healthy mind within the healthy body. Mind and body constantly act and react one upon the other. In these days of physical culture, of sanitation and hygiene, of pure food and pure air, the improvement of the physical stock by physical means is already assured. We are beginning to learn, too, that improvement of the physical stock will remain incomplete, and become even dangerous to the community, unless side by side with the physical improvement which is based on physical training, there is intellectual improvement based on the training of our sensations and ideas, and an ethical improvement based on the training of our feelings and emotions. For this reason it is essential that the attendants in prisons

asylums, and other institutes, shall be carefully selected for their moral and intellectual fitness as well as for their physical fitness. Corporal punishment, capital punishment, constant fault-finding and punishment of children and criminals, do no good. Deprivation of small pleasures as a punishment, and small additional physical comforts and pleasures as a reward, may help ; but better still is it to give them some thing to work for, some higher ideal or nobler purpose in life, which is attractive and towards which they can be helped to strive. Intellectual training must be adapted to the needs of the individual ; sensational literature (police news and such like) does harm to them ; the exploits of heroes rather than the exploits of criminals should furnish their stimulating mental food. They should know that hereditary tendencies, whether to disease to crime, or to insanity, can be lessened, and even eradicated—the disease tendencies by suitable physical training and physical food, the criminal tendencies by suitable moral training and moral food, the insane tendencies by suitable mental training and mental food. The training should begin with the child and with the young—in the home, in the school, in the reformatory, the institute, or the prison. The very fact that “action and thought are identical,” that “thought is inner action,” that action is invariably “determined in its character by the *tone of feeling*,”* is full of hope for the future, and opens up vast possibilities for the race ; for by right thought and wholesome literature, and by drawing the child’s attention to the beauties of physical nature and to the noble and unselfish side of human nature, we can slowly yet surely graft new habits of thought and of feeling, and therefore of action, on to the inherited physical automatism of the body and biological instincts of the organism.

LOUISE APPEL.

* Ziehen's "Introduction to the Study of Physiological Psychology."

ZOROASTRIANISM.

[Continued from p. 210.]

Beware, therefore, of the worship of the Golden Calf at the expense of the higher intuitions of your soul !

Here are some extracts from the *Five Gáthás*. These *Gáthás* are not only highly important in giving us the essential principles of Zoroastrianism, but they also furnish personal details about the Prophet himself which are to be found nowhere else. A whole lecture or rather a whole series of lectures could be delivered on these *Gáthás* alone, but in a popular lecture like this, it is possible only to glance at them. My first quotation is from the *Gáthá Ahuna-vaiti*, so called because it begins with the *Ahuna-vairyo* formula :

1. " *a.* In the beginning there was a pair of twins (*Yamau*), two spirits each of a peculiar activity. These are the good and the base thought, word and deed. Choose one of the two spirits. Be good, not base.

b. And these two spirits united created—the first, one, the reality ; and the other, the non-reality.

c. Of these two spirits, you may choose one, either the evil, the originator of the worst actions, or the true, holy spirit. Some may wish to have the hardest lot, others adore Ahura-Mazda by means of sincere actions.

d. You cannot belong to both of them."

My second quotation is from the *Gáthá Ushtavaiti*, the most important and interesting of all the five, particularly the two chapters beginning with the famous words, *Tat-thwá peresá* and *Kám-namazdá* :—

2. " *a.* Blessed is he, blessed is every one to whom Ahura-Mazda, ruling by his own will shall grant the two everlasting powers: *Haurvêitât* and *Amêretât*. For this very good, I beseech Thee, mayest Thou through Thy angel of piety, Armaiti, give me happiness, the good, true things and the possession of the good mind.

b. I believe Thee to be the best Being of all, the source of all light for the world. Every one shall choose Thee as the source of

light, Thee O Mazda, most beneficent spirit ; Thou createst all true things by means of the power of Thy good mind, at any time, and promised us a long life.

3. That I ask of Thee, tell me the right O Ahûra :

Who was the father of the pure creatures at the beginning ?

Who has created the way of the sun, of the stars ?

Who but Thee made it that the moon waxes and wanes ?

This, O Mazda, and other things, I long to know.

Who upholds the earth and the clouds above, that they fall not ?

Who made the water and the plants ?

Who gave their swiftness to the winds and the clouds ?

Who is, O Mazda, the creator of the pious mind ?

Who, working good, has made light as well as darkness ?

Who made the dawn, the mid-day and the evening ?

Who, working good, has made sleep and wakefulness ?

4. " *a.* I will proclaim the word which the Most Beneficent spoke to me which is the best for men to hear. All those who give a hearing to this, my word, will be free from all defects and reach immortality. Mazda is Lord through the instrumentality of the good mind.

b. I will proclaim as the greatest of all things, that one should be good, praising only Righteousness. Ahûra-Mazdâ will *hear* those who are bent on furthering all that is good. May He whose goodness is communicated by the Good Mind, instruct me in his best mind.

c. Whoever thinks the idols and all those men besides, who think of mischief only to be base, and distinguish such people from those who think of the right, his friend, brother, or father is Ahûra-Mazdâ. This is the beneficent revelation of the supreme fire-priest."

My next quotations are from the last three *Gâthâs*, called, *Spenta-Mainyu*, *Vohu-Khshathrem* and *Vahishtoishti*. These three *Gâthâs* are much smaller than the first two, the fourth and the fifth consisting of only one Hâ (chapter) each. I shall, therefore, take only four stanzas from the whole lot :—

5. " *a.* Ahûra-Mazdâ gives, through the beneficent Spirit, appearing in the best thought, and in rectitude of action and speech, to this world, perfection (*Haurvetât*) and immortality (*Ameretât*), wealth (*Kshathra*) and devotion (*Armaiti*).

b. From His (Ahûra-Mazdâ's) most beneficent spirit all

good has sprung up in the words which are pronounced by the tongue of the Good Mind (*Vohû Mano*), and the works wrought by the hands of the *Armaiti*. By means of such knowledge, Mazda himself is the father of all rectitude (in thought, word, and deed).

c. He who created, by means of his wisdom, the good and evil mind in thinking, words and deeds, rewards his obedient followers with prosperity. Art Thou (Mazda) not he, in whom the final cause of both intellects (good and evil) exists ?

d. All the luminaries with their bright appearances, all that is endowed with a radiant eye by the Good Mind, stars and the sun, the day's foreteller, wander (in their spheres) to Thy praise, O righteous Ahura-Mazda!"

My next quotation is from the *Yasna Haptanghaiti*, or the *Yasna in seven chapters*. This *Yasna Haptanghaiti* is interesting in so far as it occupies an intermediate stage in the form of its language as well as in the development of its ideas, between the *Five Gâthâs* and the later *Yasna*. Here for the first time appear in the Gâthic dialect, glorification of such beings as the *Fravashis*, the Fire, Waters, &c., along with prayers and praises of Ahura-Mazda.

6. "a. We worship Ahura-Mazda, the righteous Master of Righteousness. We worship the *Ameshaspentas* the possessors, the givers of good. We worship the whole creation of the righteous spirit, both the spiritual and the earthly, all that raises the welfare of the good creation and the spread of the good Mazdayasnian faith.

b. Thus we worship Ahura-Mazda, who created the spirit of earth and righteousness and who created the good waters and trees, and the luminaries, and the earth and all good things.

c. We worship him in calling Him by the Ahura names which were chosen by Mazda himself, and which are the most beneficent. We worship him with our bodies and souls. We worship him as (being united with) the spirit (*Fravashis*) of righteous men and women.

d. We worship righteousness—the all good (*Ashem Vahishtem*), all that is very excellent, beneficent, immortal, illustrious, everything that is good."

My next and my last quotation is from *Yasna XII*, which is called *Fraoreti*, or *Astaotlwana*, i.e., the Mazdayasnian confession of faith. It contains a formula by which the ancestors of the present

Iranians who were weary of worshipping the Devas (the Vedic gods) and of the nomadic life, were received into the new religious community founded by Spitama Zarathustra :—

7. “ *a.* I cease to be a Deva (worshipper). I profess to be a Zoroastrian Mazdayasnian, and enemy of the Devas, and a devotee of Ahura, a praiser of the Immortal Benefactors (*Ameshaspentās*), a worshipper of the Immortal Benefactors. I ascribe all good things to Ahura-Mazda who is good and has good, who is righteous, brilliant and glorious, who is the originator of all the best things, of the spirit of nature, of righteousness, of the luminaries, and the self-shining brightness which is in the luminaries.

b. I am a Mazdayasnian, a Zoroastrian Mazdayasnian. I profess this religion by praising and preferring it to others (the Deva religion). I praise the thought which is good ; I praise the word which is good ; I praise the work which is good.

c. I praise the Mazdayasnian religion, and the righteous brotherhood which it establishes and defends against enemies, the Zoroastrian Ahuryan religion which is the greatest, best, and most prosperous of all that are and that will be. I ascribe all good to Ahura-Mazda. This shall be the praise, *i.e.*, the profession of the Mazdayasnian religion.”

From all the above extracts, we generalise the following facts :— That the religion which Spitama Zarathustra founded was a pure monotheism which believed in one Eternal Being called Ahura-Mazda ; that there were two eternal principles involved in it, called *Spentomainyush* and *Angro-mainyush* (Good and Evil) ; that there were seven attributes in it, called the *Ameshā-Spentas* ; that the best way to serve Ahurā-Mazda is to follow the Triad : *Humaté, Hukhté, Huvrasté, i.e.*, good thoughts, good words and good deeds ; that those who follow this Path will attain bliss, while those who do not, sorrow. Further, we learn that this dualistic monotheism of Zarathustra was a protest against the multiplicity of the Devas worshipped by the ancestors of the Aryan Hindus. It is hard to say when this schism actually took place, but so far is certain, that it must have taken place before the latter had descended into the plains of the Punjab, when they were, more or less, nomadic in their habits, when Indra was their chief god, to whom they were in the habit of offering Soma sacrifices which gave them inspiration to sing, and the strength to fight. This

is clearly evident from the last quotation which is as I have already said, a *confession of faith*, for the followers of Zarathustra. In fact, the ethical and religious reformation inaugurated by Spitama Zarathustra in the beliefs and practices of our common Aryan ancestors when they were living side by side either in the verdant valleys of Bactria, or on the high plateaus of the Pamir, or on the mountainous slopes of Kafistan, was, in substance, this: "The Vedic worship of natural powers and phenomena was superseded by a more distinctly ethical and personal interest. Ahura-Mazda, the Living Wisdom, replaced Indra the lightning god, whose war against the cloud-serpent to release the fertilizing rain was supplanted by the war of good-will against evil-will. . . . In other words the transition was from a child-life in Nature,—fitful, susceptible, unconscious, to the life of conscious will; the first necessity of which step was, that the host of elemental powers should come into relation to a Central, Creative, Inspiring Force. . . . A great step was taken when the Asura Varuna was enthroned as the Ahura-Mazda—the one supreme Being, and the unique, ethical Ideal; when the name of God meant righteousness, and 'purity of heart, word and deed' (*Humaté, Hukhaté, and Huvrasté*) became the *Gâyatri* among texts."

A few words about Spitama Zarathustra himself. It is difficult to find out when he really lived. The modern Parsîs put him back to the 6th century before Christ, and thus make him a contemporary of Buddha. They say that he lived at the Court of Hystaspes, the father of Darius, who invaded India 550 B. C. There can be no doubt that he *did* live at the Court of Kava Vistâspa (the *Kai Gush-tasþ* of the *Shanamah*), but this Vîshtâspa was *not* the Hystaspes of the Greeks, the father of Darius. On the other hand, the evidence of language and the inscriptions of Behistan combine to show that Zarathustra must have lived considerably earlier, so that Haug, who has carefully examined both, is of opinion that he must have lived at least 1000 B. C. The events of his life are equally uncertain. The same extraordinary events and marvellous feats are related, more or less, about him as about all the other prophets. It seems his father's name was Pouraschasp, and his mother's, Dogdo. He was even married and had three sons and three daughters. When about thirty years old, he was led into a vast wilderness where Angrô-mainyush

or the Evil Spirit offered him all power and prosperity provided he would fall down and worship him. To which Zarathustra characteristically replied : " Evil Glory, it is for thee and thy race that Douzakh (hell) is prepared. As for me, I will serve Harmazd," We are told, further, how he miraculously introduced himself to the notice of the King, Vishtâspa, whose friend and counsellor he became, and how he gradually introduced the tenets of the true Mazdayasnian faith into the dominions of that monarch. But the earthly incidents of a prophet's life are of comparatively little importance. It is the grandeur of his ideas and the inspiration of his character that are essential, and these essentials about the life and teachings of the Prophet of Zoroastrianism are always available to all his true followers who try their best to *live in the spirit and by the precepts of the Gâthâs* which Ahura-Mazda, in His infinite mercy, once revealed to " the illustrious Bactrian sage," *the holy Spitama Zarathustra* :

"The Word unto the Prophet spoken,
Was writ on tables yet unbroken ;
Still floats upon the morning wind,
Still whispers to the willing mind :
One accent of the Holy Ghost
The heedless world hath never lost."

DR. N. CHATTOPADHYAYA.

[*To be concluded.*]

THE SECRET OF CONTENT.

IN the last of his *savoir vivre* papers in a recent issue of *T. P.'S Weekly*, Mr. Arnold Bennett discourses in his characteristically racy style on the *secret of content*. That contribution deserves especial notice in the pages of the *Theosophist*. Contentment is one of the chief virtues we have to cultivate and develop, and Mr. Bennett's paper on the subject is very illuminative and helpful. He prefaces by stating that he writes on the subject "with qualms and with diffidence," for more than one reason. "First there is the natural instinct against speaking of that which is in the core of one's mind." Secondly, there is the fear, nearly amounting to certainty, of being misunderstood or not comprehended at all.

He then proceeds to state that *for him* spiritual content or happiness "springs essentially from no mental or physical facts. It springs from the spiritual fact that there is something higher in man than the mind, and that that something can control the mind. Call that something the soul, or what you will. My sense of security amid the collisions of existence lies in the firm consciousness that just as my body is the servant of my mind, so is my mind the servant of *me*. An unruly servant, but a servant—and possibly getting less unruly every day! Often have I said to that restive brain: 'Now, O mind, sole means of communication between the divine *me* and all external phenomena, you are not a free agent; you are a subordinate; you are nothing but a piece of machinery; and obey me you shall.'"

The fundamental proposition then is that the *me* in man is neither his body, nor yet his mind, but something transcending both, and using both as its servants. The mind is the *me's* servant; while the body is the servant of *me's* servant. This recognition of the immortal "Dweller in the body of every one" is the first step. We are taught that this "Dweller in the body of every one is invulnerable;" no weapon can cleave him; no injury can touch him; He is unborn, undying, ancient, constant, perpetual, eternal. (Gîtâ—ii. 30, 23—25, and 20).

The next question is, how is the immortal *me* to control and subdue the mind? The conquest is to be made only by set meditation daily.

“The mind can only be conquered by regular meditation, by deciding beforehand what direction its activity ought to take, and insisting that its activity take that direction; also by never leaving it idle, undirected, masterless, to play at random like a child in the streets after dark. This is extremely difficult, but it can be done, and it is marvellously well worth doing. The fault of the epoch is the absence of meditateness. A sagacious man will strive to correct in himself the faults of his epoch. In some deep ways the twelfth century had advantages over the twentieth. It practised meditation. The twentieth does Sandow exercises. Meditation (I speak only for myself) is the least dispensable of the day's doings.”

This controlling of the mind is extremely difficult. Do we not remember the bitter complaint of the Disciple of the Ancient days?—“*Manas* is very restless, O Krishna; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind.” And the Great Teacher's answer was:—“Without doubt *Manas* is hard to curb and restless, O mighty-armed; but it may be curbed by constant practice and indifference.”

Thirdly, for meditation there must be something to meditate upon. What does Mr. Bennett force his mind to meditate upon?

“What do I force my mind to meditate upon? Upon various things, but chiefly upon one.

Namely, that Force, Energy, Life—the Incomprehensible has many names—is indestructible, and that, in the last analysis, there is only one single, unique Force, Energy, Life. Science is gradually reducing all elements to one element. Science is making it increasingly difficult to conceive matter apart from spirit. Everything lives. Even my razor gets ‘tired.’ And the fatigue of my razor is no more nor less explicable than my fatigue after a passage of arms with my mind. The Force in it, and in me, has been transformed, not lost. All Force is the same force. Science just now has a tendency to call it electricity; but I am indifferent to such baptisms. The same Force pervades my razor, my cow in my field, and the central *me* which dominates my mind: the same force in different stages of evolution. And that Force persists for ever. In such path do I

compel my mind to walk daily. Daily it has to recognise that the mysterious Ego controlling it is a part of that divine Force which exists from everlasting to everlasting, and which, in its ultimate atoms, nothing can harm. By such a course of training, even the mind, the coarse, practical mind, at last perceives that worldly accidents don't count."

Mr. Bennett admits this is nothing new.

" 'But,' you will exclaim, 'this is nothing but the immortality of the soul over again!' Well, in a slightly more abstract form, it is. (I never said I had discovered anything new.) I do not permit myself to be dogmatic about the persistence of personality, or even of individuality after death. But, in basing my physical and mental life on the assumption that there is something in me which is indestructible and essentially changeless, I go no further than science points. Yes, if it gives you pleasure, let us call it the immortality of the soul. If I miss my train, or my tailor disgraces himself, or I lose that earthly manifestation of Force that happens to be dearest to me, I say to my mind: 'Mind, concentrate your powers upon the full realisation of the fact that I, your master, am immortal and beyond the reach of accidents.' And my mind, knowing by this time that I am a hard master, obediently does so. Am I, a portion of the Infinite Force that existed billions of years ago, and which will exist billions of years hence, going to allow myself to be worried by any terrestrial, physical or mental event? I am not. As for the vicissitudes of my body, that servant of my servant, it had better keep its place, and not make too much fuss. Not that any fuss occurring in either of these outward envelopes of the eternal *me* could really disturb me. The eternal is calm; it has the best reason for being so."

Fourthly, there is another thing also upon which Mr. Bennett systematically meditates. For, from the recognition of the Oneness of Life proceeds, as a necessary corollary, the realisation of the Brotherhood of all that lives. And Mr. Bennett meditates also on the virtue of Charity, comprising the cognate ones of universal sympathy, an all-embracing tolerance, eager and unconquerable benevolence and a pure and calm compassion. Let us have the matter in his own words:—

" Besides commanding my mind to dwell upon the indestructibility and final omnipotence of the Force which is me, I command

it to dwell upon the logical consequence of that *unity* of force which science is now beginning to teach. The same essential force that is *me* is also *you*. Says the Indian proverb : ' I met a hundred men on the road to Delhi and they were all my brothers.' Yes, and they were all my twin brothers, if I may so express it, and a thousand times closer to me even than the common conception of twin brothers. We are all of us the same in essence ; what separates us is merely differences in our respective stages of evolution. Constant reflection upon this fact must produce that universal sympathy which alone can produce a positive content. It must do away with such ridiculous feelings as blame, irritation, anger, resentment. It must establish in the mind an all-embracing tolerance. Until a man can look upon the drunkard in his drunkenness, and upon the wife-beater in his brutality, with pure and calm compassion ; until his heart goes out instinctively to every other manifestation of the unique Force ; until he is surcharged with an eager and unconquerable benevolence towards everything that lives ; until he has utterly abandoned the presumptuous practice of judging and condemning—he will never attain real content. ' Ah ! ' you exclaim again, ' he has nothing newer to tell us than that the greatest of these is charity ! ' I have not. It may strike you as excessively funny, but I have discovered nothing newer than that. I merely remind you of it. Thus it is, twins on the road to Delhi, by continual meditation upon the indestructibility of Force, that I try to cultivate calm, and by continual meditation upon the oneness of Force that I try to cultivate charity, being fully convinced that in calmness and in charity lies the secret of a placid if not ecstatic happiness. It is often said that no thinking person can be happy in this world. My view is that the more a man thinks the more happy he is likely to be."

Fifthly, Mr. Bennett recognises and emphasises the truth that such meditation on the " Unique Force," while it " casts out fear " and gives contentment and even ecstatic happiness, " slowly kills desire and makes for a certain high indifference. It is true " that the extinguishing of desire, with an accompanying indifference, be it high or low, is bad for youth. But I am not a youth, and to-day I am writing for those who have tasted disillusion : which youth has not. Yet I would not have you believe that I scorn the brief joys of this world. My attitude towards them would fain be that of Socrates,

as stated by the incomparable Marcus Aurelius : ' He knew how to lack, and how to enjoy those things in the lack whereof most men show themselves weak ; and in the fruition, intemperate. ' "

To sum up Mr. Bennett's remarks : Everything in the Universe lives—even what we ordinarily consider as lifeless objects. The same Indestructible, Incomprehensible Life or Force (call it what you will) pervades the entire Universe, animate and inanimate. The mysterious Ego in man is a part of that Divine Force, a Spark of that Divine Flame. The mind is the servant of the Ego, and must be brought under control, though the process is by no means easy. The way to do it is by set, regular, daily meditation on the essential divinity of the *me* in man. By such meditation is contentment developed. While the virtue of charity is acquired by similarly meditating on the Brotherhood of all that lives. These are the ways to peace and to even ecstatic happiness.

Such in brief, are the truths expounded by Mr. Bennett ; and he speaks of them as proceeding from " the core of his mind " ; they are not the professions of his lips. And he assures us that to him meditation is " the least dispensable of the day's doings. " That these truths should be expounded in the columns of a penny weekly paper in England by a popular writer speaking from the core of his heart to his thousands of readers, shows how surely and steadily Eastern teachings are leavening the minds and shaping the lives in the West.

K. S. KOTHANDARAMA AIYAR.

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 203.]

36.* Householder, in these five ways should children discharge their obligations towards their parents, constituting the Eastern quarter.

(1) They should support and protect them and supply their wants.

* Com. The following story illustrates how four children intended to treat their aged father and what evil consequences came upon them.

Story of a rich Brahman.

In the town of Savatthi lived an old Brahman who was worth eight lacs of gold coins. He had four sons to whom he presented four lacs of gold coins, each receiving one lac. After the lapse of some time the mother of the children died. A few days after her death the four sons conversed amongst themselves and thought, "Now if our father gets another wife all his remaining wealth will be bequeathed to her children, we must therefore please our father."

Just as a farmer would manure and water a fruit-bearing tree for the sake of a better yield, even so did the children thenceforward begin to bestow the greatest attention on their father, not out of any genuine affection, but with the sole object of winning his heart and gaining the remaining portion of his wealth.

After some time the sons said to the father, "Dear father, we shall attend on you and supply all your wants. Pray give unto us the remaining portion of your wealth." The kind hearted father, reserving only a few pieces of clothes gave away to the children all that he possessed, each of them receiving an additional lac of gold coins. As promised, the eldest son entertained his father with great affection for some time. One day as the old Brahman returned home after a bath, the daughter-in-law standing on the threshold of the door said to him, "How is it that you lodge only in this house though you have not given the largest share of your possessions to this son, out of the consideration that he is the eldest in the family? Why do you not go to the houses of the other sons as well? Therefore he went to the houses of the other sons, and after staying for some time at each house he received from them similar treatment as that accorded to him at his eldest son's house.

Therefore grieved at the disaffectionate treatment by the children, the old Brahman now wandered about in the neighbouring villages and was at last reduced to beggary. Being much fatigued and broken down by age and seeing no signs of any compassion being shown to him by his sons, he at last, with the aid of a staff, went to the residence of the Lord Buddha. No sooner had he arrived there than he laid himself on the ground, his legs being too weak to bear him up even with the aid of the staff.

Being moved at the sad condition of the old Brahman the Lord questioned him and related all his antecedents and said that "his children, hiding themselves, get their

- (2) They should perform the duties devolving upon their parents.
- (3) They should maintain the good name of the family.
- (4) They should conduct themselves in such wise as to deserve the inheritance of the parental property.
- (5) They should give alms in the name of their parents when they are dead, and make them participate in the merits accruing therefrom.

Householder, these are the five ways in which children should discharge their obligations towards their parents, constituting the Eastern direction.

37.* Householder, in these five ways the parents would discharge their obligations towards their children—

- (1) They would restrain them from committing sin.
- (2) They would establish them in virtuous deeds.
- (3) They would educate them in arts and sciences.
- (4) They would have them provided with suitable wives and husbands.
- (5) They would give them their inheritance at the proper time.

wives to drive him away, as pigs are chased out by hounds ; they are like devils incarnate. This staff is now of greater assistance to me than all those children."

Thereupon the Lord taught him five verses, which contained an account of this maltreatment by his children, and the great assistance and manifold use of the staff for him, requesting him to repeat the verses on the day when all the residents of the village assembled at a certain spot. It was customary at those public assemblies for people to say if any wrong had been done amongst themselves, and the punishment determined upon for ill-treatment of parents was death. Now when the infirm Brahman repeated the verses, with hands placed on the head as if weeping and lamenting, the feelings of those assembled were roused up, and they prepared to inflict the punishment upon the four sons of the old Brahman. Thereupon the sons implored pardon from their father and prayed for compassion. Then the old Brahman moved at the importunity of the sons, announced to the assembly that he repeated those verses out of fun, but not with any seriousness. However, the men intimidated and disgraced the children, who from that day forward began to cherish the greatest affection towards their father, and bestowed careful attention on him.

* Com. The responsibility of bringing up children entirely devolves on the parents, who should take the greatest care to see them not coming under any contaminating influence. The future life of the children depends on the way in which they have been attended to when young. Therefore parents should devote the greatest attention to their children when they are young, for evil Karma would come upon themselves, should they neglect this foremost duty of paramount importance towards their children. The following story shows how Anãtha Pindika endeavoured to establish his son in the right path :

Householder, these are the five ways in which the parents would discharge their obligations towards their children.

In this wise would the children be protected from danger, fear, or evil proceeding from the Eastern quarter, to which the parents are compared.

Story of Kāla.

Anātha Pindika, was one of the most renowned millionaires, who rendered the greatest assistance to promote the welfare of the Buddhist religion during the lifetime of Lord Buddha. Jetavanārāma monastery, whereat the Buddha delivered the greater part of his ennobling discourses, was one amongst his many offerings to the Lord Buddha. It is recorded that this nobleman spent fifty-four millions of golden coins on the construction of this monastery.

Anātha Pindika had a fair son named Kālakumar (Prince Kāla), who was indifferent about religion and addicted to profitless amusements. In many ways, the father tried to establish his son in the religious life. Seeing that the young Prince was greedy for money, one day the father told him to go to the Vihāra and see the Lord Buddha, promising to give him 100 golden coins if he did so. Thereupon the young Prince went to the Vihāra and walking round the place and standing at a distance observed the Blessed one seated, surrounded by his disciples. He returned home and reported to his father that he went to the Vihāra and 'saw' the Lord Buddha. As promised the Father gave him 100 golden coins. Having heard of the manner in which Kāla 'saw' the Buddha, the father told him on the second day, to go to Buddha and come home, after having learned only 'one word' expressed by Him, promising to give his son 1,000 golden coins, provided he did so. To this Kāla consented and went to the Vihāra, did obeisance to the Lord and sat by Him, with the view of hearing a word uttered by him.

Having perceived the object of his visit, the Lord, judging his disposition of mind, preached to him; at the termination of which Kāla attained to the state of Sōwan, the first stage of holiness. He was so delighted with the sermon and the Preacher, that he stayed overnight at the Vihāra. On the following day he returned home along with the Lord and 500 of His disciples, when they went for their midday meal. The Father noticed a great change in the attitude of his son towards the Lord and His retinue of Bhikkhus, and soon learned what had happened. After the repast was over, and in the presence of the assembly of the holy ones, the Father, in accordance with the promise, presented the son with 1,000 golden coins. But Kāla declined the offer saying that he had been amply rewarded by going to learn the Dhamma (the Doctrine).

Parents should point out to their children instances where evil consequences had followed the commission of sins, and warn them against the commission of such sins.

* * * * *

Whenever parents do not perform their duties towards their children at the seasonable times, they would become disobedient. Then there would arise fear and grief in the minds of the parents, when they reflect upon the disobedience of their children. Owing to this negligence of the children, the relations between the two parties will be strained. Parents should therefore be careful not to give occasion for the causing of such differences.

When the parents perform their duties towards their children at the proper times, they would become obedient and in turn loyally perform their duties towards their parents, thus averting any difference between them, when peace will reign supreme between the parties.

38.* Householder, in these five ways should the Teacher, constituting the Southern quarter, be ministered unto by his pupil :

- (1) He should arise from his seat on seeing the Teacher coming at a distance.
- (2) He should attend on him.
- (3) He should listen to him with confidence and devotion and go for tuition regularly.
- (4) He should serve him and supply his wants.
- (5) He should learn the lessons with earnestness and diligence.

Householder, in these five ways should the Teacher, constituting the Southern quarter, be ministered unto by his pupil.

39. Householder, in five ways would the pupil be treated by the Teacher—

- (1) He would teach him good behaviour.

* Com. Upon seeing the Teacher coming at a distance, the pupil should go forward, take whatever he may carry in his hands, give him water with which to wash his face and feet, seat him comfortably and fan him. He should go to the Teacher three times a day and enquire what work there is to be done.

The pupil should rise early in the morning, give water to the Teacher to wash himself, and wait upon him at the time of meals. He should supply him with water in the evening and also attend to him when sick.

Lessons taught once should be repeated several times by the pupil until he becomes thoroughly acquainted with the same.

The Teacher should instruct his pupil by adopting such means and citing such examples as would best impress the ideas on the mind of the pupil.

Whenever the pupil goes elsewhere and teaches others the arts and sciences that he has learned, some will say, "Oh, this pupil has served the Teacher well, for he has been taught very well indeed. His erudition is verily performed."

It may so happen that some may doubt the accuracy of his teaching and go to his teacher, telling him that such a person has come amongst them and expounded such theories, about which they desire enlightenment. There upon the Teacher would tell them, "Oh, he is our pupil, there is no difference between my teaching and his. I shall tell you the same as he does. Therefore you may return to him and get your doubts dispelled with greater facility." In this manner also should the Teacher show respect to his pupil.

The Teacher should advise his pupil as to how he should behave, what friends he should associate with and whom he should shun ; what he should do and what he should not do.

It has been customary with some teachers not to impart the full knowledge that they possess, with some interested motives. Owing to this many a useful art and science has been lost to the world.

The teacher should also give the pupil such instructions as will help him to ward off whatsoever danger may come upon him, whenever he goes anywhere and engages in various occupations,

(2) He would impart knowledge to him in such a manner that the pupil may thoroughly grasp the subject.

(3) He would teach him all that he has learnt.

(4) He would speak well of his pupil's virtues and attainments to his friends.

(5) He would protect him.

Householder, these are the five ways the pupil would be treated by the Teacher.

In this wise would the pupil be protected from any danger, fear or evil, proceeding from the Southern quarter, to which the Teacher is compared.

40. Householder, in five ways should the wife, constituting the Western direction, be treated by her husband—

(1) He would use kind and respectful words towards her.

(2) He would refrain from using slanderous and reproachful language towards her.

(3) He would be faithful to her.

(4) He would entrust all his treasure to her custody.

(5) He would provide her with garments and ornaments according to his means.

In these five ways would the wife, constituting the Western quarter, be treated by her husband.

41.* Householder, in five ways should the husband be treated by his wife—

* Com. When addressing the wife, the husband should always use affectionate terms, for this will remove at the very outset every possibility of any difference arising out of disrespect. He should not use towards her the same words as are used when addressing the servants. He should entrust all the household works to her, so that he may have nothing to worry him when he is at home, or when he returns home after work.

A story is related of an instance where 1,000 pieces of gold coins were lost by the failure to get meals prepared at the proper time.

In the town of Thaksata, there was a celebrated professor named Disapā Mokkā Chariya, who had 500 pupils learning under him.

Once he received an invitation to perform a priestly ceremony, for he was of Brahman faith and well versed in the Vēdas. He entrusted the performance of this ceremony to his pupils.

The same evening the pupils went to collect firewood, wherewith to cook their meals. Except one, the rest went and each brought a bundle of firewood, and stacked them near the kitchen. Amongst them there was a lazy student who went last, being a little late owing to his inclination for sleeping. He thus lost the chance of gathering dried wood, for his comrades who had preceded him had gathered all. But as he also had to take a bundle, he climbed up a tree, cut some twigs and branches, tied the same into a

(1) She should prepare and give meals to her husband at proper times.

(2) She should generously and hospitably treat the friends and relatives of her husband.

(3) She should be faithful to him.

(4) She should carefully look after and protect the treasures entrusted to her custody by her husband.

(5) She should not be lazy, but perform all her duties skilfully and diligently.

In these five ways should the husband be treated by his wife.

In this wise should the wife, constituting the Western quarter, be protected by the husband from any danger, fear or evil.

D. J. SUBASINHA,

(Translator).

[To be continued.]

bundle, carried and threw it on the top of the wood already piled up by the rest. The wood he carried was not old, but cut fresh from the tree. The following morning the cook arose to prepare the morning meal for the students.

Unfortunately he took some wood that had been brought by the lazy student, and began to kindle the fire. Owing to the undried state of the wood, the cook found some difficulty in preparing the meal, and it took more time than usual, with the result that the students did not get their morning meal, and thus failed to go for the ceremony at the appointed time.

On account of their failure to go for the ceremony, they lost 1,000 pieces of gold coins which would have been the fee that they would have received for the ceremony.

THE GOLDEN KEYS.

PART I.

WE who have reached the stage where we realize the great truths of evolution, of karma, of reincarnation, and comprehend in a small degree the sublime heights to which human nature may attain, are wont to speak glibly of "the path" and to flatter ourselves that our feet are set in the way which will carry us in a few short lives to that goal which the great mass of mankind will reach only after hundreds of incarnations. And yet I sometimes fear that we are self-deceived and imagine that a merely intellectual knowledge of these great truths, and a faint and perfunctory wish to hasten our evolution are sufficient to place us in the right way and insure our rapid advancement.

It is only very recently that the great privilege of studying these wonderful truths has come to the writer, and over and over again the thought has occurred to him : "How can one make a start upon the path, and what qualifications are necessary before one may feel worthy of entering upon the struggle to outstrip the normal course of evolution ?" I am sure that the same questions have come to others and that they are striving to solve the same problems, and it is with the hope of helping them and myself that this analysis of some of the necessary qualifications required in the various stages of the upward journey has been undertaken.

Mrs. Besant, in "The Outer Court," has beautifully pictured the difference between the normal course of evolution, and the steep and rugged path which leads directly to initiation and, through that, to the highest goal to which mortals may attain in this manvantara. She pictures, on the one hand, the multitude moving leisurely forward upon a gently ascending road which winds around and around the mountain, finally, after many circuits, reaching the top. On the other hand she points to a few resolute climbers who, leaving the broad and easy road, set their faces to climb straight up the steep mountain side, intent upon reaching the top in the shortest possible time.

To one standing below with the common herd of humanity, and catching, for the first time, a faint glimpse of the lofty summit, it seems a well-nigh hopeless undertaking to scale those rugged slopes which stretch far upward until they reach above the clouds of ignorance and prejudice, where they glitter and gleam in the unobstructed sunlight of eternal truth.

Well might we hesitate to make the effort, and be content to keep on in the comparatively easy road upon which humanity in general is travelling, were it not for the fact that others have struggled up the steep, leaving a clear and well-marked path to guide us in our journey.

As we stand at the foot of the mountain looking up at this path we may see, far above us, many who are bravely climbing straight up. Some of these are nearing the top and are but faintly visible to our short-sighted eyes ; others are lower down in the middle distance ; while others still have gone but a little way, as if they had only started yesterday, but all beckon us to follow and are ready to stretch forth helping hands, to aid those who try to climb, when the way is rough or their limbs are weary.

One who has climbed far up the mountain side has handed down to us the words of those who have reached the summit, in order that we may have a guide which will tell us of the path upon which we must some day enter. Some of the words are found in that beautiful prose poem, "The Voice of the Silence," which our great founder has translated for us. Here we are told that on the path there are seven portals, each of which has a "golden key" by means of which only it can be opened. Without these keys no one can pass these portals, and it is the nature of these keys, and the things which they symbolically represent, that I wish to consider. Of course no authority is claimed for any statements made in this article. They are only such thoughts as have occurred to the writer while considering this subject, and their only value can lie in the possibility that they may suggest other, and possibly better, thoughts in others.

We are told that the name of the first key is "DANA, the key of charity and love immortal."

Charity, the least understood and most abused word in the English language, is probably used here because no other single word

could be found which would as well express the meaning of the original. It is surely not used in its every-day meaning, else might almost anyone confidently approach the first portal and demand admission. It does not mean the grudgingly given dole which we bestow upon the beggar, principally because that is the easiest way to rid ourselves of his importunities. It does not mean feeding the hungry, clothing the naked, providing for the fatherless and widow, visiting the sick and afflicted, educating the ignorant, though each of these is a part of it. All these things are done by those who have no knowledge of the path, but are perfectly satisfied to go on in the weary round of life after life, making little progress and having no conception of the great purpose for which they have been placed in this world. It must certainly mean something more than this. The broad-minded sympathy and tolerance taught by our Theosophical writings go far in the right direction, but I believe that something even broader and deeper than this is necessary before we can enter this first portal and really begin our journey.

Scientists tell us that there is a tone which is the key-note of nature. If one stands upon the brow of a hill above a great city, the roar and rumble, composed of the multitude of smaller sounds which fill our streets, will take always one note. The same is true of the roar of a great cataract, or any of nature's sounds, and this note, the middle F of the piano, is the key-note of nature. In like manner we may say that human nature has one great key-note in which is merged all the joy and all the sorrow, all the pleasure and all the pain, all the love and all the hate, all the aspirations and ambitions which influence the spiritual part of man. What a jangling discord there must be when we consider the relation of the average individual to this mighty diapason of the universe. This I believe, is where we shall find the true meaning of "charity" such as is required of him who would fit himself to enter upon the path of discipleship which leads to initiation.

Harmony with this key-note of humanity is what it means ; not to *sympathize* with the joys and sorrows of our brethren, but to *feel* them as *our* joys and sorrows ; to literally share with others, to feel as they feel, to see as they see, to be in perfect harmony with all so that we may sympathize with the motives which lead to some great

deed, or appreciate the weakness and temptation which result in some terrible crime. Harmony is the first step from the discord of complete separateness toward the unison of perfect oneness. Could we be in unison with this key-note of humanity we should be well along upon our journey and nearing freedom from the great illusion of separateness, the last illusion which is to be overcome in the final initiation.

Charity, then, is the golden key which unlocks the first portal and admits the traveller to the road which leads eventually to the path, but the possession of this charity also presupposes that we have cleansed our own hearts and minds of every unkind or unworthy thought and desire. Thus the acquisition of this necessary attribute to preliminary entrance upon the path involves an immense amount of work upon one's own character, work which might well entitle the aspirant to rank with some of those whom the various religionists have canonized as saints. It is not the work of a day, a week, a year ; sometimes not even of a lifetime. It may require many lives to fit us for entrance through this first portal, but when once we gain that entrance we shall be definitely set aside from the mass of humanity, for, during our efforts, we shall have attracted the notice of one of the Masters, and thereafter we shall not have to struggle alone. We shall receive help from one who has trodden the path and knows all its joys and all its sorrows. We cannot expect to be lifted up and carried along the rough way. We must still slowly and toilfully work our own way along, but we shall ever have the loving smile, the encouraging voice, the uplifting hand to guide us through the darkness and over the rough places.

We are told that this "portal . . . is high and wide, seems easy of access. The road that leads there through is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths . . ."

How could it be otherwise ? Surely the practice of charity such as has been outlined must bring with it a joy and peace above anything which the world has to offer, and hence the road, notwithstanding its difficulty, will seem "smooth and green" and "like a sunny glade in the dark forest depths." Thus, provided with this key we may pass through the first portal and begin our journey towards the path which lies beyond.

And now we must forge another key, "SHILA, the key of harmony in word and act; the key that counterbalances the cause and the effect, and leaves no further room for karmic action."

Again we find harmony the key-note. "Harmony in word and act." With what? It seems to me that it can be only with the Higher Self. Here, you see, we come one step nearer our goal, one step nearer to the point where we may cast off the great illusion of separateness and realize that we are all only part of a whole, all in one and one in all.

Before, we were required to place ourselves in harmony with our brethren who are caught in the meshes of the great illusion just as we are. Now it is harmony with something infinitely higher which is required. Again, you will notice, we are not required to identify ourselves with the Higher Self, but only to harmonize with it. The first would be too hard a task for us at this stage of our progress.

If you will permit me I will try to illustrate what I believe to be the meaning of this key, by certain properties of light with which we are all familiar. If a ray of pure white light from the sun be passed through a prism it is at once broken up into seven parts, each having a different color, and instead of one ray we have seven, colored respectively red, orange, yellow, green, blue, indigo and violet. These colors are harmonious, for, if we once more bring them together by passing them through another prism, we again have our pure white ray.

Using this physical fact as a simile, let us see if we cannot bring out our idea. If we, for a moment, think of the Universal Self as an immense ball of brilliant white light and of each Ego as a ray sent forth from this center we may make the analogy plain. When these rays of spiritual light are given forth they are pure and brilliant like their source, but when they become incarnated in the physical bodies of men, they are colored by the characteristics of the personality. This spiritual color may be such as to harmonize with the others or not, as the case may be, though in most of us the pure, primary colors of spirituality are sadly besmirched and darkened by the thoughts, acts and words of our lower nature. It is these shades, darkening the harmonious color of our individual ray, which we must eliminate. It is this harmony with the pure, spiritual light which we must attain before we can enter the next

portal. This is the great struggle which all must make, and through which all have passed who have gone on before. St. Paul, the great Christian apostle and mystic, tells of this struggle when he says : "The good that I would, I do not : but the evil that I would not, that I do."

The Higher Self is striving in us to bring our acts and words into harmony with that which is good and pure and spiritual, and until we succeed in doing this we shall go on piling up karmic debts to be paid up at some future time. When we reach this condition of harmony, when our acts and words are such as our higher, better nature dictates, we make no more karmic debts, and rapidly those already incurred may be paid off, so that in a few short lives we may be free. This is the golden key which will unlock the second portal.

Of this portal we are told : "And to the second gate the way is verdant too. But it is steep and winds up hill ; yea, to its rocky top."

The road is growing harder and steeper, but remember, the traveller does not now travel alone. Ever at his side walks another, ready to cheer, to help, to encourage, to counsel. Surely with such aid one may push boldly on, confident that ultimately victory must crown his efforts. And yet we are told that here doubt and fear will assail the traveller. We are told of this part of the road that : "Grey mists will overhang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him ; his step less steady grows."

We are warned against fear.

"Fear, O Disciple, kills the will and stays all action. If lacking in the Shila virtue—the pilgrim trips, and karmic pebbles bruise his feet along the rocky path."

Why this dreadful fear should assail the traveller at this point I am not sure, but it is due, possibly, to the fact that as he draws near to the third portal and acquires the "harmony in word and act" which "leaves no further room for karmic action," the old karmic debts, which normally would not have to be paid until some future incarnation, begin to be presented for payment. At first, stunned by the troubles which come thick and

fast, the pilgrim feels the deadly fear of failure grip his heart. Then, if he does not fully possess "the Shila virtue," these "karmic pebbles bruise his feet" and, fearful of bringing down upon his head troubles more than he can bear, he falters, and "fear kills the will and stays all action." For this reason, I believe, are we warned not to yield to this dreadful fear, but to push on boldly, confident that with the Shila virtue of "harmony in word and act" we shall be able to overcome all difficulties. The sorrows and troubles, which seem to block the road, if attacked fearlessly, will fade away like the mists upon the mountain top, and beyond them we shall again see the shining goal towards which we are struggling.

And now we come to the third portal, the key of which is "KSHANTI, patience sweet, that naught can ruffle."

Kshanti, patience, toleration, indifference. These are the different shades of meaning in the word, and it is easy to understand why this must necessarily be the next attribute which we are to develop. We have been told by those who have trodden this path before us that when once the traveller definitely starts upon the journey, the Lords of Karma, those Great Ones who deal out to all even-handed justice, remodel his karmic conditions so that the debts already incurred may be the more quickly paid off, and he may be thereby the sooner freed from the self-made limitations which hamper him and interfere with his rapid progress. This being so, how necessary it is that he should acquire this patience and toleration, in order that he may bear, unruffled, the trials and troubles thus crowding upon him.

Often to our finite senses these heavy karmic afflictions seem unjust and unreasonable. We cannot remember when we incurred the debts which we are paying off, but could we look back upon our past lives, we should see that it is we ourselves who have produced the conditions which rendered them necessary and inevitable, and that only thus can we go on in our evolution.

Thus, if we would maintain the harmony with humanity at large and with the Higher Self, which we have attained at the cost of so much toil and struggle, we must acquire the "patience sweet which naught can ruffle"; the broad toleration for those who, differing from us, are apt to misjudge us and say unkind things of us; indifference to the trials and troubles which gather thickly around us, not because the power of feeling is dulled, but because we understand why such

things must come and therefore welcome them as a sign that we are progressing rapidly toward the point where we shall be free.

With this key, then, the gate of Kshanti may be opened, and we are told : " Once thou hast passed the gate of Kshanti, step the third is taken. Thy body is thy slave." Here then let us pause. The traveller is master of his lower vehicles and is ready to encounter the more subtle temptations which attack the mind alone. He has safely passed the first stage of his journey and now must enter upon the second, the Probationary Path, which leads to the true Path of Discipleship, the path of which the great Christian Teacher said : " How straight is the gate, and narrow the way, which leadeth unto life ; and few there be that find it."

In a future paper I hope that we may be able to trace the traveller in his further progress up the mountain side.

For those of us who have turned our faces toward the preliminary part of the path, it will suffice, for the present, to bear in mind these first three " Golden Keys " ; " DANA, the key of charity and love immortal " ; " SHILA, the key of harmony in word and act ; " " KSHANTI, patience sweet, that naught can ruffle."

These keys we must possess before we can finally enter upon the path which leads to discipleship and initiation.

DR. JOHN MCLEAN.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 195.]

PATANJALI'S god is the macrocosmic Purusha. For Patanjali says that this Purusha has never been touched, nor will He ever be touched, by the principles of the miseries (the five *Kleśas*), the action (*Karma*), and the fruits of action (*Vipāka*) ; and it is impossible that the necessity for the manifestation of these principles should arise in macrocosmic consciousness.

Even Kapila recognizes a god of some kind. In the third Book of his aphorisms we find the following aphorisms :—

" *Akāryatvepi tadyogah pāravaśyāt,*" 55.

“*Sahisarvavit sarvakartā,*” 56.

“*I'drścśvarasiddhīh siddhā,*” 57.

The question arises, when the manifested Universe passes back into the state of the *Mahāpralaya* how is it that it comes back to manifestation again? How is it, that is to say, that the state of equipoise of the three *gunas* in *Prakṛti* is disturbed? In answer to this, Kapila gives utterance to the fifty-fifth aphorism of his third Book: “Although *Prakṛti* is not the effect of another cause, yet it rises again into action because it is dependent upon another.”

This other is the cosmic consciousness of *Iśvara*. In his 58th aphorism he says, “The creation of the *Mūlaprakṛti* is for the sake of another.”

Where then does this *Iśvara* remain at the time of the *Mahāpralaya*? He is what Kapila calls a *prakṛti laya*, i.e., one who is absorbed in the *Prakṛti*. Of this *Puruṣa* he says in the 56th aphorism:—

“He certainly is all-knowing and the maker of all.”

The 57th aphorism says:

“That such an *Iśvara* is proved is admitted.”

It is needless to enter into the various arguments advanced by Kapila to maintain his own view of the nature of *Iśvara*. It is enough to know that both according to Kapila and Patanjali, at the head of evolution a *Puruṣa* stands whom they call *Iśvara* and that the objective side of nature, the *Mūlaprakṛti*, is started into action by the magnetic effect of His presence. The disturbance of equipoise is brought about, it is said, in the same way as iron is moved by lodestone; and since it is so, he is spoken of as Omnipotent and Omniscient.

It is interesting to note that the conception of the *Sankhya-Yoga* philosophy reconciles all the beliefs that the world has ever entertained about God.

God is the teacher of mankind, as most people believe, because He gives a start to the evolution whose sole object, as all observation shows, is the education of man. He therefore is the prime source of all knowledges. As thought is the creator of all forms, the whole Universe lives in divine thought. As the *Mahattatva* is the *will to know* and the *will to be* of the Universe, it is but an output of the Divine Energy. All the forces of nature may in fact be

said to have their origin in Him. As the Word is the outward expression of thought, the Universe is His Word ; and as the Vedas contain the knowledge of the world, God is the Teacher of the Vedas. Any other religious book, which contains some knowledge useful to man at any time of his evolutionary progress may also lay the same claim.

There are some people who believe that God is the Father of the Universe. This may also be said of Him, as He stands at the head of the creative principles of the Universe. There are other men who ascribe to God most of their own failings. Their God, for example, is of a very angry nature. This conception may also pass muster, because these people are at a stage of evolution where anger helps them to evolve many a high and noble quality. For what is anger, but the desire to remove all impediments in the way of obtaining some wished-for objects. The stronger the desire to overcome all obstacles, the greater the gain of mental strength and the greater the power of application. These are important acquisitions of the soul and must necessarily prove of much service in his future work of conscious evolution. Besides in the beginning anger is always associated with the idea of destroying an enemy who has inflicted some wrongs upon oneself. The greater the strength of the passion the fiercer the light with which begins to burn the *Agnitattva* in the human body. The increase of the heat brings many diseases in its train, and then suffering, and then the elimination of the self and the cessation of the anger. But as the mind gets habituated to fly into passion at the existence of wrongs, the very strength of the passion begins to find an outlet not only in the case of wrongs against oneself, but in the case of the wrongs wherever they may exist. As this passion becomes stronger, the element of selfishness begins to disappear and anger is turned into noble indignation at the wrongs inflicted by the strong upon the weak. The murderous desire to kill one's personal enemies evolves into the nobler desire of killing the enemies of one's family or country or nation, first for the sake of pure revenge, but later, only for the sake of removing wrongs inflicted. The idea of sacrificing oneself for the sake of others thus begins to dawn. The mental strength which has been obtained by the constant manifestation of the desire of removing all obstacles, at all costs, is now of much service. The angry man at this stage

begins to work with all his might for the good of others. This feeling strengthened leads to the noble ideal of Universal Brotherhood. We thus see that the true way of suppressing anger is to transform it into noble indignation, and thence to lead the soul gradually to the habit of working for others, and thus by and by to Universal Brotherhood.

Men who are at a stage of evolution when anger is for them the very breath of life, can not all at once be brought round to conceive the ideal of Universal Brotherhood, or the God of Love and Compassion. A Teacher who talks to them of such a God, merely wastes his breath. He can never worship such a god, and can therefore receive no help from Him. But give him a god who will kill his enemies, then a god who will fight his battles for him, and then one who will work for the welfare of his hearth and home and nation and country, and you will thus lead him slowly but surely to the God of Universal Love and Compassion. And inasmuch as every personal and tribal god, although only existing on the plane which corresponds with the man's or tribe's stage of evolution, is like every other phenomenon, but an output of the God of evolution, the great Teacher of Man. It may very well be said by each man and each tribe that his or its god is in point of fact the Highest God, the Holy of Holies.

This illustrates how the Sankhya Yoga philosophy explains the god of every man and every religion, and shows how every god may be called by every man and tribe the only real god. It is not also difficult to see that the conceptions of monotheism, polytheism, pantheism, and henotheism find their proper place in this system of thought. And not only these theisms, but atheism also finds its explanation and true place in this grand teaching.

The Hindus once regulated their national life by the teachings of this philosophy, and it is due to this that the Hindus are still alive, although the other great nations of antiquity have all perished. Then every human being was to them a brother, and what is more important, every phase of religious thought and practice was an outcome of the proper stage of evolution, and therefore so far true and in its proper place. True Hinduism (which is but another name for the most ancient philosophy of the Veda—the Sankhya Yoga philosophy), is thus the Universal Religion of Man, not of *a* man or

a tribe. Conversion has no place in such a religion. It is only when religion becomes a sect, that conversion becomes possible.

The degeneration of true religion into sects is due to human vanity. In his ignorance man supposes that what his particular teacher has told him is good for him, must be good for others, and that his own way of looking at things must be the truth, the whole truth and nothing but the truth. The spirit of conversion is the result of this ignorant vanity. But the God of Evolution utilizes this spirit also for His own higher purpose of striking the death knell of sectarianism, and giving man higher knowledge and higher conceptions of life.

The stronger the feeling of sectarianism, and the stronger the passions of religion, vanity and fanaticism, the more violent and persistent the strength of the feeling of conversion; and the stronger, proportionally, the feeling of pity for the heathen. The resistance that is offered by the so-called heathen thought, or belief, then leads to the study of those beliefs, with the declared object of being able better to refute them. The study leads to the opening of eyes, to expansion of knowledge, and thus to the gradual disappearance of religious vanity.

The experience of Christianity in India is an apt illustration of the way in which the God of Evolution (which is the God of True Hinduism) utilizes the spirit of religious vanity to further His own high purposes of human education. The missionaries came over to India, saturated with the spirit of religious vanity, and ready to convert the whole heathen world to their own beliefs. They began to study the literature of the Hindus with the object of being better able to show up its hollowness. Some of the scholars of the West wrote their books on Hindu and Buddhist religions with this object. But the result of these labors has been, that the whole western world is now becoming pervaded with Buddhist and Hindu thought. Karma and reincarnation are being studied. People are beginning to think and show that the real Christian religion itself is but an external output of the Lesser mysteries. It will be shown by and by (for the signs are already visible in the work of the Theosophical Society) that the true portion of all religions finds its most natural and proper place in the system propounded by the ancient seers of India. A time will surely come in the future, when the good Christians of the West will see

that they need not throw away their money in the futile attempt of converting the so-called heathens. They are beginning to think so even now. The future will see the abolition of these missions, but they will have served the purpose of killing a good deal of the superstitions and vanity which have given birth to the spirit of conversion. And it is plain that with the disappearance of religious vanity and superstition, and the necessary expansion of religious knowledge, sectarianism must disappear, and the principle of Universal Brotherhood must be seen working in all the creeds of the world. There are some people who think that the spirit of proselytism must enter Hindu religion also. That such an idea should arise is due to the fact that Hinduism has come down from its high pedestal of the Universal Brotherhood of creeds, and is now becoming crystallized into a sect, just like any other religious sect of modern growth. The true mission of Hinduism to the world should be to preach not that any one in the world is not a Hindu, and that he should become one, but to teach the whole world to see that every one is a Hindu, whether he call himself a Christian, or a Muhammadan, or the immediate follower of any other Teacher of the world. There is nothing in any religion of the world which is not in Hinduism. On the contrary there is a good deal in Hinduism, which is not to be found in any other religion. And this, not because those other religions are incapable of incorporating those truths, but because, mostly, the communities to which they were preached stood, at the time, at a particular stage of evolution, and what was given to them was all that they could then understand.

Among other ideas which Hinduism possesses, and any other religion of the world does not, is the idea of the God of Evolution. The Hindu religion being based on the knowledge of the universe, has placed the God of Evolution at the head of all other gods, with the most sacred function of teaching man. This great idea comprehends all the other gods of the different creeds of the world.

What does it matter that a particular religion has a particular ceremonial, or a particular code of morals. Every religion or sect is a necessity of evolution. All that is necessary is to render the idea of the God of Evolution clearly intelligible to the world, so that individuals and communities may choose their own *dharma* according to the stage of their development. When the knowledge of the

Sankhya Yoga philosophy becomes the common property of mankind, when the world after doubting and questioning, and denying the truths, comes to recognize the principles of this philosophy, then we shall have the real universal brotherhood of creeds, and the necessity for proselytism will entirely disappear. If, however, Hinduism instead of coming back to its original conception of the universal brotherhood of all living creatures, confines itself within any limits, and adopts the process of proselytism, then it will have further degenerated into a sect, with ten thousand sub-sects and castes. The whole process of evolution sketched by the Sankhya-Yoga philosophy shows that the union of individuals always evolves higher individualities, and higher and higher forms of life. The true goal of humanity lies at the end of the path of union, the union of castes and creeds, the union of nations and communities. The world is now having a taste of the process of international arbitration, and the idea of the federation of nations is making its appearance. But the Hindus who still claim the ancient Sankhya Yoga seers as their ancestors are still maintaining in their modern ignorance that sea voyage is a sin, although it may prepare us for a knowledge of Patanjali's *lokas* by obtaining, to begin with, first-hand knowledge of the varying conditions of life on our planet. Or, again, we hear of such strange propositions that a man must be outcasted (as if that really means anything) because forsooth he may eat out of the hands, say of a European, or even for the matter of that, out of the hands of a Hindu belonging to another caste, or even a *sub-caste*.

But the question we proposed to discuss was whether the facts of life could be accounted for by the supposition of the existence of One God only. As a matter of fact we have seen that, looking from whatever point of view we may, we find that there are a number of intelligences existing in the universe between man and God, and that there are more planes of life in the world than the plane of God and that of the gross world.

The evolution of the human race, the rise from the savage to the semi-civilized, civilized and enlightened states of life which the modern world now generally recognizes, and the grades of intelligence which are apparent even to the most superficial observer of civilized society, are amenable to no other explanation.

The fact that in the physical world, forces from outside our planet are used for the manifestation and for the maintenance of vegetable, animal and human life, is beyond dispute. Are we then to suppose that nature violates the well-recognized principle of uniformity, when it comes to the manifestation and maintenance and growth of emotional and mental activities? This would be a most unscientific and illogical assumption, and yet it is impossible to see where else we could set our foot, if we would suppose that nature or nature's God manifests, maintains and raises emotional and intellectual activities to higher levels, without the agency of *devas*. Or, are we to suppose that while the individual manifestations of gross matter arise, all of them, out of a common storehouse of similar matter in an undifferentiated state, the individual appearances of emotions and minds have no similar common storehouse, out of which nature supplies the materials for mental and emotional individual manifestation? This again would interfere with the law of Uniformity. If we suppose that God is a person, with the vast store of all the forces of the universe in His own body, and that it is out of His own body that He sends forth sparks of emotion and mentality to make their home in the body of man, then we would land ourselves in the sphere of thought which would inevitably suggest that God is nothing but a universe of matter, with different planes and sub-planes, in which the sparks that shoot from His body are none other than gods. For otherwise there is no warrant for supposing that God is only blessed with the possession of powers other than those that manifest through the physical agency of the sun. Even if we suppose that there exists nothing in the universe except God, man and atom, we would be face to face with the same difficulty when we try to find out the process of the growth of the emotional and intellectual natures of man, and try to give out some theory which will not be in uniformity with the laws and ways of physical growth.

Look therefore from whatever point of view we may, we find it impossible to arrive scientifically at the conclusion, that One God only, without the agency of angels, and *devas*, can account for all the facts of life.

Hereafter I shall try to explain what is the meaning of the Hindu saying that the gods helped them to evolve their languages, and what

Patanjali means by putting down the study of the science of language as one of the means of self-culture.

RAMA PRASAD.

[*To be continued.*]

THE GREAT PYRAMID.

ON THE OBJECT OF THE PYRAMID. II.

[*Continued from p. 106.*]

WE now will proceed to consider some of the more important and at the same time better known theories in connection with the object of the Great Pyramid, and in choosing these theories, we shall take those that are directly conducive to our own.

In the first place then, comes the theory of Piazzi Smyth, who has expounded his ideas and his views in his well-known works: "Three years' labour at the Great Pyramid," "Our Inheritance in the Great Pyramid," and "New Measures of the Great Pyramid." Certainly no one has contributed more to the popularizing of the Great Pyramid than Piazzi Smyth. And surely there has never been talked and written so much about this subject as since he gave his views of the same.

These ideas were not, properly speaking, his originally, for already in the year 1859 John Taylor in his work, "The Great Pyramid, why was it built? Who built it?" had expressed the same opinions and views and defended them. John Taylor never visited the Pyramids but took the data on which his theory was based and by which it was confirmed, from the works of former visitors, such as John Greaves, de Monconys, Thémevat, Davison, Howard Vyse, Caviglia, etc. His thirty years study, the result of which we find noted down in the work just mentioned, met with no reward in the form of great popularity, and only in after years did it command more attention. Piazzi Smyth was so struck by it, that he became convinced of the truth of the assertions it contained, and judged it to be of great use to convince himself personally on the spot, and to

defend and confirm Taylor's opinions; in so doing he gave to this work a widely spread fame, but this was not until 1864. In the years 1864—1880 five editions of Piazzi Smyth's work, "Our Inheritance in the Great Pyramid" were published, which certainly may be taken as a proof of the popularity of this subject.

What is, properly speaking, the opinion of these writers on the object of the Great Pyramid? This we will now try to make clear without going too much into the details of their theories, because only a broad outline of their ideas can be of value to us.

Further, it will be quite sufficient to quote what Piazzi Smyth writes, as he mentions in his works all that has been noted by John Taylor in his works, while he moreover enlarges considerably on this, and casts the whole into a scientific mould, so that the reader of his works may know exactly what Taylor wanted to point out. Taylor was in correspondence with Piazzi Smyth concerning his theory, and in order to show what their joint theory was, I cannot do better than quote the following from Smyth's work :

"This new idea which solves with a hitherto unknown certainty the chief standing mystery of the civilized world through all the ages, the said world owes to the late Mr. John Taylor of London in a book published in A.D. 1859, and entitled "The Great Pyramid; Why was it built and who built it?" He had not visited the Pyramid himself, but had been for thirty years previously collecting and comparing all the published accounts, and specially all the better certified mensurations (for some were certainly poor indeed) of those who had been there; and while so engaged, and quite spontaneously (as he described to me by letter), a new theory opened out before him."

Though mainly a far reached induction from tangible facts of scientific bearing and character, Mr. Taylor's result was undoubtedly assisted by means of the mental and spiritual point of view from whence he commenced his researches and which is, in the main, this :

That whereas other writers have generally esteemed that a certain great but unknown existence, whom they all allow in their historical enquiries, did direct the building of the one Great Pyramid (and whom the Egyptians in their early tradition and for ages afterwards gave an immoral and even abominable character) must there-

fore, have been very bad indeed. So that the world at large, from that time to this, has ever been fond of treading on and insulting that dead lion—whom they really knew nothing of—he, Mr. Taylor, seeing in every characteristic mentioned of them in the Bible, how religiously bad the idol-inventing Egyptians themselves were, was led to conclude that the unknown leader and architect whom they hated, and could never sufficiently abuse, might perhaps have been pre-eminently good, or was, at all events, of a purer religious faith than that of the Mizraite sons of Ham.*

Entering further into this, both these writers came to the conclusion that the directors of the builders were strangers, coming from a *chosen* people, men who by divine grace were enabled to express the idea that the Great Pyramid was destined to embody, for this is the gist of their theory, namely, that the Pyramid was meant to express certain divine ideas in its form and dimensions, which fundamental idea is synthesized in their view of considering the Great Pyramid as a *source of measures*.

In connection with this point Piazzi Smyth wrote :

“On this general ground it was that Mr. Taylor took his stand ; and, after disobeying the world’s long-formed public opinion of too passively obedient accord with profane Egyptian tradition, and after thereby also setting at nought some of the most time-honoured prejudices of modern Egyptological scholars, so far as to give a full, fair and impartial examination to the whole case from the beginning, announced that he had discovered in some of the arrangements and measures of the Great Pyramid—when duly corrected for injuries and dilapidations of intervening time—certain scientific results, which speak of neither Egyptian nor Babylonian and much less of Greek or Roman learning, but of something much more than, as well as quite different from, any ordinary human ways of those several contemporary times”.†

For the actual fact of the Great Pyramid in the shape of builded proofs of an exact numerical knowledge of a grander cosmical phenomena of both earth and heavens—not only rise above, and far above, the extremely limited and almost infantine knowledge of science humanly attained to by any of the Gentile nations of 4000,

* “Our Inheritance in the Great Pyramid.” Chap. I, p. 5, 6.

† Op. cit., P. F.

8000, 2000 nay only 300 years ago; but they are also, in whichever of the great physical secrets of nature they chiefly apply to, essentially above the best knowledge of philosophers in our own time as well.

In all this we certainly can hold the same opinion as Piazzi Smyth; though our views may be based on other grounds, the result of them is identical. Where he accepts as builders high beings inspired by God, belonging to a race that had nothing in common with the Egyptians of those days, we believe, as already explained in the beginning of this treatise, that Adepts from Atlantis led by a manifestation of the Logos guided the builders; and then we have only a difference in terminology and conception but no difference in fundamental idea.

And as both these theories agree on this point (to wit, the divinity of the builders), we cannot be surprised that both reject the tomb-theory most decidedly, and in the first place find and recognise that not only great mysteries of Nature and grand truths are embodied symbolically in this building, but also that such an edifice was constructed for a deeper reason than merely to serve as a grave for some Pharaoh. There is moreover no difference concerning the fact that the Great Pyramid differs in this respect from the later Egyptian Pyramids.

But there does exist a great difference between P. Smyth's theory and the Theosophic one, which goes to decide its object and destiny. For while the Theosophic theory, as already explained, considers the Great Pyramid as a temple for high initiations, P. Smyth makes it *a source of measures!* and a key to the history of humanity—past, present and future,—in connection with the Old and the New Testament. In this latter he designates the Great Pyramid as a chronological table of human (Christian) history, in which not one figure tallies, as Flinders Petrie observes.

Now this last circumstance may be true or may not, at all events it is of no importance to us, being a dogmatical and non-critical enlargement of the data which he gives in the other part of his works. But we cannot however be too thankful for the great mass of material that is offered there conducing to a better understanding of the symbolism of the edifice, and I should advise every serious student of the subject

to take this work in hand because nothing will contribute more to the conception of the Great Pyramid as a grand monument.

It is not feasible, of course, to consider Pyazzi Smyth's views in their entirety here, I shall therefore confine myself to quoting some of the most important facts he has brought to light in connection with symbolism. But I request my readers to consider that all these facts were vehemently combated by Egyptologists, principally on this score : that Piazzi Smyth first conceived his theory, took it from Taylor, and afterwards conformed his measurements and considerations to it. This accusation he of course answered in a smaller treatise published later, in which he demonstrated, that very careful and scientific measurings made by others confirmed his own.

That it is possible to find so much disagreement concerning *dimensions* is only to be understood if we know that actually not one single dimension has been kept intact, and further, that all measuring is always accompanied by great difficulties because of the impeding ruins, heaps of sand and such like. Still neither the perusal of Smyth's works, nor of those written against him, have been able to satisfy me as regards their real foundation of truth.

Among the works written about the Great Pyramid not one is to be found dealing so extensively with the symbolism of the building, and on my first taking up the study of this subject I was quite carried away by the convincing arguments, believing this explanation of the symbolical words to be the true one ; still I discovered later on, that in following the exoteric proofs he adduces one can never come to the same conclusions as he. Nevertheless I do not doubt that many of his conclusions are in accordance with truth, but one can only arrive at them by esoteric reasonings and not by exoteric scientific arguments, and I must admit, though much to my regret, that Piazzi Smyth's theories are considerably discounted by later very accurate measurings, executed among others by Flinders Petrie.

One of the hypotheses of Taylor that is repeated by P. Smyth, is to be defended on esoteric grounds as well as to demonstrate it by esoteric scientific arguments ; I mean the hypothesis, that the Pyramid in its construction represents symbolically the value . . . *

* Here we have the Greek character—equivalent to p in English—which is here used to represent, symbolically the relation between the circle and its diameter,—the former being, approximately, 3½ times the latter, or more accurately, 3.14159. We shall represent this number by [p], hereafter—our printers not having Greek type.

And this hypothesis is of such vital importance in connection with the symbolism of the Great Pyramid, that I wish to confine myself to this point in order to treat of it at greater length than would be possible if I were going to enlarge on the details of the symbolism of this edifice as described by Smyth. Besides only this hypothesis can be of any value for our purpose and even then only if viewed from the esoteric standpoint. For how narrow-minded is Smyth's conception of this hypothesis.

He sees in this symbolizing of the number [p], nothing but a practical solution of the notorious quadrature of the circle, that nightmare of all thorough-going mathematicians, and in his arguments mostly appeals to John Parker, an American, who pretends to have found a solution to it.

Piazzì Smyth says as follows :

"The vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is equal to the sum of the lengths of the four straight sides of the actual and practical square base of the monument."

Now this is neither more nor less than a practical solution of that celebrated problem of the long subsequent mediæval and modern ages of Europe, "the squaring of the circle." For it was so accomplished by the builders who designed the Great Pyramid, when—over and above deciding that the building was to be a square-based Pyramid—with, of course, all the necessary mathematical innate relations which every square-based Pyramid must have,—he also ordained that its height (which otherwise might have been anything) was to bear such a particular proportion to its breadth of base as should bring out the nearest practical value of the number [p] above mentioned. Which said quantity not one out of all the other thirty measured Pyramids in Egypt has been proved to be endowed with, even approximately.

If, therefore, this quantity with its resulting shape is really found built into the Great Pyramid with exactness, as well as magnitude, characterising and utilizing the *whole* of that vast surface, it not only discriminates that building at once from all the other Pyramids of Egypt, whatever their absolute size may be, but proves that such a distinguishing feature for the wise of latter days, must have been the result either of some most marvellous accident, or of some deep

wisdom and settled determined purpose : in this case, too, not less than 3,000 years in advance of the learned world of the following times.

What this number [p] was was not known till later, thousands of years later, it was discovered by a mathematician, and now is the said number indispensable in mathematics. This number [p] has now been calculated to 707 decimals, and all sorts of average values are given for it, varying from 3.23 to 3.125. For practical use however we shall find the fraction with the value of 3.14159, etc., to be sufficient.

John Taylor demonstrated the existence of the true number [p] in the Great Pyramid, especially by pointing out and using the relation between the height and the width of the base, both figures are to be obtained only with great difficulty on account of the damaged condition of the building. It would require thousands of workmen to clear away the enormous mass of rubbish and ruins that prevent accurate measuring, and so we understand that no single scholar or several of them can do anything in this matter.

Therefore, it is much better, and a saving of much trouble and inaccuracy in the solution of this problem that touches more the form than the absolute bulk, to measure the rising-angle, it being quite independent of the measure of the length.

The angle of a [p]-formed, four-cornered pyramid has to be $51^{\circ} 51' 14'' \cdot 3$, in order to make the sides meet at the top.

Now this proved to be the value of the angle of the brick-work, at least its practical value, as an angle to be found in masonry never can show the same degree of accuracy as one that is drawn, or of a theoretical one.

Colonel Howard Vyse had dug out in 1857, at the northern side, two of the outer casing-stones (covering stones) after making hundreds of workmen remove the ruins. He then asked leave to transport them to the British Museum and temporarily covered them up with rubbish, but in the ensuing nights the Arabs demolished these sole remnants with their hammers, or possibly he was unable to find them again. In any case nobody has ever seen them since.

Thus though later investigators till 1884 could not see this angle in the layers of stone, Piazzi Smyth bethought himself that among the crushed casing-stones lying about there must be some fragments

in which the [p]-angle was still preserved, and such indeed proved to be the case ; to one of his helpers of that time, the Professor explained the question of the remarkable angle, and this man (called Gabri) who now officiates as a guide in the pyramid, makes a very profitable business by selling " stones with the angle," which he digs out of the ruins and sells to visitors.

H. J. VAN GINKEL.

[To be continued.]

BĀLABODHINĪ.

CHAPTER IV.—IN DEFENCE OF THEISM AND ON THE FORM-SIDE OF THE INFINITE.

[Continued from p. 226.]

Doubt.—Some *Advaitins* contend thus :—*I'śa* alone is the True One. *Īva* has no real existence in all the three periods of time. *Īva* appearing to be distinct from *I'śa* in the *Vyavahāra* state is not true, but is due to the *Māyā* known as *Avidyā*. *Īva* is merely super-imposed on *I'śa* like the serpent in a rope and the silver in the mother-o'-pearl. It is therefore wrong to think that *I'śa* is the worshipped and *Īva*, the worshipper. All the *S'āstras* were promulgated for the purpose of doing away with such difference and not for strengthening it by perpetuating the worship of *I'śa* by *Īva*. The *Mahāvākyas*—" That thou art " and " I am Brahman "—teach only the non-difference of *Īva* and *I'śa*. The worship of *I'śa* is condemned in *Kena* the 2nd and *Bṛhadāraṇyaka* the 10th *Upaniṣads* as follows :—

" That which is not seen by the eyes, and that by which one sees the eyes, that alone know as Brahman, not that which people here adore."

" Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast."

As the worship of *I'śa* is thus condemned by the *S'rutis* themselves, we hold that a knowledge of the doctrine of non-duality (or *Advaita*) alone is FINAL.

Answer.—The *Upaniṣads* only condemn the external image-worship, but never the internal worship of the Supreme Lord

(by means of meditations and *Samādhis*). Although, as stated by the *Advaitins*, the doctrine of non-duality alone is true, yet, after acquiring that knowledge (in theory), one should necessarily worship the Supreme Lord for the purpose of getting complete control over *Manas*, *Prāna* and *Indriyas*, and thereby securing for himself supreme tranquillity. For, do we not see persons having no control whatever over their fickle *Manas* and other *Indriyas*, even though such persons have read all the *Upaniṣads* and understood that *Advaita* alone is True as taught by the *Mahāvākyas*? Although it is difficult to find in this world perfect men whose *Manas* and *Indriyas* are not at all fickle, yet our reason tells us that it is necessary to concentrate the mind on a particular form or idea in order to steady it. It is therefore just and reasonable to hold that after acquiring the theoretical knowledge of the doctrine of non-duality, one should meditate upon *Iśa* and worship Him for the practical realisation of that doctrine. In support of this decision, numerous *Upaniṣad* passages could be cited. But out of them we will select the following which clearly state the case, from *Muṇḍaka* the 5th, *Kaivalya* the 12th and *Svetāśvatara* the 14th *Upaniṣads* :—

“ . . . Then he sees Him, who meditates on Him as without parts ” (*Muṇḍaka* III. i. 8).

“ . . . Do thou know Him by means of faith, devotion, meditation and concentration ” (*i.e.*, by *S'ravaṇa*, *Manana*, *Nididhyāsana* and *Samādhi*)—(*Kaivalya*, 2).

“ The sages, devoted to meditation and concentration, have seen the power belonging to God Himself, hidden in its own qualities.”

Thus we see that it is very necessary to worship the Supreme Lord even after the dawn of (the theoretical) knowledge of the doctrine of non-duality, and it is not right to say that such theoretical knowledge is FINAL.

Soon after knowing that the family pedigree, horoscope and all other necessary conditions are satisfactory as regards the proposed marriage of a bride and bridegroom, would it be right to call them a married couple? We can of course do so after they are united in wedlock. Similarly when *Īva* is formally married to *Iśvara* and when by their union, the son called liberation is born in due course, then will that son be ever attached to *Īva* even as a child clings on

to its mother. *I'svara* being eternally free, He need have no thought concerning liberation. Because it is indispensably necessary for the *Jīva* to attain union with *I'svara* for the purpose of begetting liberation, it certainly follows that the knowers too of the doctrine of non-duality must of necessity worship that *I'svara*.

Doubt.—The *Viśiṣṭādvaitins* say thus :—The Lord dwells only in *Vaikunṭha* whereas His ENERGY * (*Lakṣmī*) pervades the inside and outside of all sentient and insentient beings in the whole universe, just as the moonlight pervades all space while the moon remains fixed in a particular place in the Heavens. As the ENERGY and the Possessor of the ENERGY are inseparably one, if a person were to worship the ENERGY he will ultimately reach the Lord. Just as a log of wood, thrown into a river in flood, gradually reaches the ocean even so, surely, will the *Jīva* attain *Mokṣa* if he worship, as directed, the Supreme Lord's ENERGY pervading his own heart as well as the entire universe. They (the *Viśiṣṭādvaitins*) also explain the great text "That thou art" by saying that *Jīva* will attain similarity with the Lord in every way, but will neither have the capacity to perform the acts of creation, etc., nor be entitled to be the "Consort of *Lakṣmī*." As the difference between *Jīva* and *I'sa* is well established in this system of *Vedānta*, the *Jīva* who always worships *I'svara* will gradually get complete control over the mind and other *Indriyas*, and then attain the highest PEACE called BLISS.

Answer.—For the most part there are no flaws in this system, because, after establishing the difference between *Jīva* and *I'svara*, it upholds *Upāsana* or meditation and thereby provides for the complete control of the mind and other organs. Even then, its view that the Lord's ENERGY alone is all-pervading is erroneous; because from the said view it follows that the *Jīva*, while continuing in this body, will not be able to see the Lord, even though he may practise the most effective meditation. It is only when the Lord Himself is everywhere that He can be seen here also. It is hard to believe that, without seeing Him, one can attain the highest tranquillity. For, will a man become satisfied by seeing the King's army when he wants to see the King himself for gaining his object? If the ENERGY and the Possessor of the ENERGY are one, then the latter too must pervade everything that is pervaded by the former. This becomes

* Also termed *Samkalpa* by *Vaiṣṇavas*.

possible only when we have recourse to the illustration of the Fire and its heat and not that of the moon and the moonlight. The *Srutis* and other authorities too declare that *Nārāyaṇa* pervades the inside and outside of everything. They do not declare that His ENERGY alone so pervades. Besides this, it is also wrong to hold that at the time of final liberation, the *Īva* attains similarity with *I'svara*. Why? because the log of wood thrown into a river in flood, with the idea that it should reach the Ocean, must ultimately reach it; and there is no reason why it should not. Therefore the idea concerning liberation is likewise erroneous in this system. There is also no room for the *Īva* to believe in the existence of the Lord, as according to its teachings, they cannot see Him here, face to face.

Doubt.—Just as the Lord who pervades the inside of the body could be seen by the internal organ called mind, even so could the Lord, who pervades the outside, be seen by the external organ. How is it then that no one has been able to see Him with his eyes?

Answer.—The body (macrocosmic) is no other than *Mūlaprakṛti* called *Avyakta*, which is beyond the five root elements that are not quintuplicated and that lay outside *Brahmāṇḍa* (or *Brahmic egg*). *I'svara* can certainly be seen if one were to seek Him outside the said body (*Mūlaprakṛti*). The internal organ called the mind is alone capable of going to that sphere (outside *Mūlaprakṛti*), whereas the external organ called the eye is unable to do so. Such being the case, without sending the mind to that sphere, how are you justified in saying that *I'svara* is not seen? And again if you ask—whether *Īsvara* is not in the mid-region just as He is inside and outside the Universe, and whether He could not be seen there—we answer as follows :—Undoubtedly, He is also in the mid-region and if you remove (or discard) the intervening things, you can, of course, see Him there too. If you want to see the *ākāśa* inside a wall, you should necessarily remove that wall. The fact that *I'svara* is all-pervading is therefore well established. *Kaṭhāvalli* the 3rd *Upaniṣad* also says thus :—

“The SELF, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the SELF by the grace of the creator (the Supreme Lord).”

Question.—Do the *S'rutis* apply the term *Jīva* to the *Pratyag-ātman* who is inside our body and who is part of *Iśvara*?

Answer.—Yes, we find such instances and we will, for example, quote a passage from the 14th *Upaniṣad*. Even then from the mere word itself we cannot decide the meaning. We must take into consideration the *linga* * (or the distinguishing marks) and *prakaraṇa* (or the context) for arriving at the right meaning. The word *Jīva* in the undermentioned passage refers, according to such canons of interpretation, to the *Pratyagātman* alone:

“ That *Jīva* who is of the size of the one-thousandth part of a hair, should be known. He lasts for eternity (or *mokṣa*). ”

The expressions “ should be known ” and “ for eternity ” are not applicable to *Jīva*. Therefore the word “ *Jīva* ” in this *S'ruti* passage applies only to *Pratyagātman*. Just as various words such as *Parameśvara*, *Parabrahman*, *Paramātman*, *Paramaśiva*, *Parama-Nārāyana*, etc., are used in different *S'ruti* passages to express one and the same meaning ; even so the words body, *Indriyas*, *Prāna*, *Manas*, *Pratyagātman*, etc., are used to express different meanings of the same word *Jīva*. The particular sense in which the word is used in different passages should be understood with reference to the context of each.

Doubt.—It is said that at the time of the great *Pralāya*, all the worlds become absorbed into the *Mūlaprakṛti* called *Avyakta* and remain there until the beginning of the succeeding *Kalpa*—like minute grains of gold-dust that stick on to the ball of wax generally used by goldsmiths for securing the finest particles contained in the streaks impressed on the touch-stone every time they test gold.

We are further told that in the beginning of the next creation they come out as before. How the various species of a former creation could be brought out again in the same order as before is a point that we fail to rationally understand. Whereas, we could cite several illustrations to prove the contrary of it. We do not notice any differences in the drops of honey taken out of the honey-comb, even though the bees had collected the same from numerous flowers of different species. When the clouds pour back the evaporated water of the ocean into which numerous rivers fall, we are not able to dis-

* (1). *Upakrama* and *Upasamhāra*, (2). *Abhyāsa*, (3). *Apurvata*, (4). *Phalam*, (5). *Ārthavāda* and (6). *Uppatti*, constitute what is termed “ *linga*. ”

tinguish the water of each river that went to make up the ocean-water which was taken up by evaporation and brought back by the clouds. The same is true of the fine grains of gold-dust which are finally taken out in a lump from the aforesaid ball of wax by melting it. Such being the case, how could the *Jīvas* come back in the beginning of the next creation just as they were before. Please explain this with illustrations :—

Answer.--Although cows and babes will not be able to sort out the grains of paddy, rice, black peas, green peas, mustard, etc., mixed up together and placed before them, yet the grown-up man could do so. Likewise, the Omnipotent and Omniscient *Paramēśvara* could, in a succeeding *Kalpa*, bring out all the *Jīvas* just as they were in the preceding one, as the entire Universe had been merged into his inseparable *Prakṛti* at the time of the great *Pralaya*. This fact too goes to establish the existence of an Omnipotent Lord. Now *Iśvara* has eight *Prakṛtis viz.*,—Earth, Water, Fire, Air, Ether, *Manas*, *Buddhi* and *Ahankāra*. In the succeeding *Kalpa*, the Lord creates numberless physical bodies exactly corresponding to the merits and demerits of the countless *Jīvas* who had, in the preceding *Kalpa*, been attached to one or the other of the aforesaid eight *Prakṛtis*; and then when they enter them (those physical bodies) the Lord too takes suitable forms of different sizes—such as the sparks of fire, the sharp end of paddy grain, hair ends, *Syāmāka* (colonum), etc., and enters (such bodies) along with them (the *Jīvas*) for the purpose of enabling them to work out the effects of their merits and demerits. These facts are stated by the 7th and 9th Upaniṣads, and also by *Bhagavadgītā*, as follows :—

“ Having created (the physical bodies), he entered into them (along with the *Jīva*).”

“ Then that Being entered with this living self and revealed names and forms.”

“ Earth, Water, Fire, Air, Ether, *Manas*, *Buddhi*, and *Ahankāra*, thus is my nature divided eight-fold.”

In the last mentioned passage, the terms *Manas* and *Buddhi* respectively stand for *Avyakta* and *Mahatattva*. What purpose they serve and how the very first *Karma* as well as the very first origin of *Jīvas* came about, will be discussed at length, in the next chapter.

Thus ends the section "In defence of theism and on the Form-side of the Infinite" entitled *I'svarasvarūpa Nirṇaya prakaraṇa* the fourth chapter of *Bālabodhīnī* written by *Appaya Dikṣitācārya* (the author of one hundred and fifty works on the *Sāṅkhya-yoga Samuc-cāya* doctrine or the *Anubhavādvaita* system of *Vedānta*.)

CHAPTER V.—ON THE FORMLESS SIDE OF THE INFINITE.

In order to show that, in the real or the noumenal state, *I'svara* has no form, this fifth chapter is now begun.

Doubt.—Does the *I'sa* described in the previous chapter possess form or not? If He has form, He will also be subjected to change and destruction. The doctrine of evolution will then apply to Him—as in the case of milk that became curd. If He has no form, then the attributes of Omniscience, etc., will not accrue to Him. The *Sūtra-kāra Vyāsa* too has said so, in the place where he has decided against the *Umāmaheśvara* doctrine. According to the *Vedānta-sūtras* (II. ii. 37—41) beginning with—"The Lord cannot be the cause (of the world), on account of the inappropriateness (of that doctrine)" and ending with—"And (there would follow from that doctrine) either finite duration or absence of Omniscience (on the Lord's part)," the doctrine that "the three principles *Paśu*, *Pati* and *Pāśa* are eternal" is opposed to the doctrine of non-duality. If you say that *I'sa* has both the form-side and the formless-side, then the two being opposed to each other, like light and darkness, it is impossible for him to have both the sides. As it has been established in the previous chapter that there is a Supreme Being called *I'sa*, it is not proper to say that He is *S'ūnya* (non-existence) like the son of a barren woman, the hare's horns, etc. Therefore the existence of a Principle which is beyond the reach of mind and speech and which is devoid of names and forms, must be admitted. There are also many persons who hold on to such doctrine. You should also accept it.

Answer.—The final decision is that *I'sa* is devoid of form, because, as we have already decided, He is all-pervasive like Ether. There are numerous scriptural authorities in support of this decision, which will not be subject to the flaw that He will then be devoid of such attributes as Omniscience, etc. Because *I'svara* is devoid of a body endowed with speech, mind, *Prāṇa* and other *tattvas*, He will

not say "I am Omniscience." Nevertheless He is Omniscience itself. Even though the flame of a lamp does not say "I am effulgent," is it not brilliant? Even though sugar does not say "I am sweet," is it not sweet? As it is well known that the Supreme Lord who, with his supreme effulgence, causes everything else to shine, is Himself concentrated knowledge, it can never be said that He is not Omniscient.

(1) The Supreme Lord has assumed a form—in conjunction with His inseparable and eternal *Prakṛti*—for the creation, etc., of the Universe, for knowing the merits and demerits of His creatures and for doing them Justice accordingly, for imparting purity of mind to those unselfish devotees who worship Him with no motives whatever, and for doing good to *Jīvas* in various other ways. Being unable to do the above acts in his formless aspect, *Iśa* has assumed this universal form, the nature of which is described in detail in the 14th *Upaniṣad* as follows :

"Its hands and feet are everywhere, Its eyes, head and face are everywhere, Its ears are everywhere, It stands encompassing all in the world."

Though not real, but only assumed by *Iśvara*, this form must be accepted by all religionists as well as *Nirguṇādvaitins*, in order that the aforesaid benefits may accrue to the *Jīvas*. Even the great ones who are well established in the non-dual *Brahman* always adore this form. They do so, not for their own benefit, but for the good of the world ; or it may be that they do so out of their love and gratitude for the benefits formerly conferred on them by the Lord. The illustration of the moon and the moonlight mentioned in the last chapter will not apply to this form. As it has pervaded the entire *Svarūpa* like the earth which has pervaded the pot and *vice versa*, the illustration of the fire and the heat will alone hold good. From this illustration, the fact that "the ENERGY and the possessor of the ENERGY are one" should alone be gathered. The portion in the said illustration relating to the fact that "when one of the two is destroyed, both will cease to exist" should not be here taken into account. This undivided form which is credited with all the highest attributes by the *Vedas*, is only capable of creating the subtile universe which is the effect of the five great undifferentiated elements and which is com-

posed of the subtle bodies of the *Jīvas* ; and of also imparting that highest purity of mind which is the result of unselfish devotion.

(2) The Lord (possessing the aforesaid undivided form) is incapable of creating the physical universe made up of physical bodies and composed of the quintuplicated elements ; and of also granting the fruits of selfish *Karmas* to selfish devotees. For this purpose He, in conjunction with the *Māyā Sakti* * latent in Him, assumed the form of the Trinity—*Brahmā*, *Viṣṇu* and *Rudra* ; became the lord of *Brahmaloka*, *Vaikunṭha* and *Kailāsa* respectively ; created the physical Universe and then—by granting the *Jīvas* the fruits of their selfish *Karmas*—became the sole cause of all the disputes among them regarding the fancied superiority or inferiority of their numerous theories and doctrines about Him. Verily, we see it stated in the *9th Upaniṣad* thus : “ That Being thought, let me now enter those three beings (*devatās*).”

(3) Just as the Lord is said to have assumed the (unlimited) universal form for the worship of His high class (unselfish) devotees, and the (limited) *Saguṇa* forms of the Trinity for the worship of His middle class (selfish) devotees ; even so it may be said that the same Lord has—with a view to furnish suitable forms to His low class devotees who are but fit to worship Him in external images—assumed the forms of such natural images as *Sālagrāma*, *Bāṅgalinga*, etc.

THE LORD'S UNDIVIDED FORM (which is capable of being worshipped by the high class devotees) and His *Niṣkala C'aitanya-rūpa* or THE FORM OF UNLIMITED UNIVERSAL DIVINE LIGHT (capable of being meditated upon by *Jñāna-Yogins*) are not, as doubted by you, opposed to each other like light and darkness. That the Supreme Lord has two such forms—*Sakāla* and *Niṣkala* is stated in the following passages of the 10th and 14th *Upaniṣads* :

“ There are two forms of *Brahman*, the material and the immaterial, the mortal and the immortal . . . ” (II. 3. 1).

“ Grasping without hands, hasting without feet, He sees without eyes, He hears without ears ” (III. 19).

Because, in the last mentioned passage, such expressions as “ He sees without eyes, &c.,” are mentioned, there will be no harm if one

* *Māyā* is *Prakṛti* limited by harmonious vibrations. *Prakṛti* is part of *Vidyā S'akti* which is the unlimited ENERGY of the Lord.

were to say that the Lord, is *ubhayâtma* (or belongs to both), *i.e.*, is both material-immaterial, mortal-immortal and so forth.

If there are persons in this world who speak of an ultimate Principle which is devoid of names and forms and which is beyond speech and mind, and who are satisfied with their disquisitions on that Principle, let them, by all means, keep their doctrine to themselves. We shall never follow them in their track. That doctrine will only end in the same non-existence as that of the son of a barren woman. As the mind cannot worship a Principle which is beyond speech and mind, and as, without doubt, meditation and concentration are indispensable for neutralising the (material) mind, the Supreme Lord who is *Sac'cidânanda*, who is the supreme undivided and immutable Light, and through whom alone can immediate liberation be gained, should therefore be meditated upon. The states of waking, dreaming, and unconscious consciousness which stand in the way of *Jîva's* liberation, will merge only in the partless supreme SELF (or in other words, the *Paramâtman* is the *laya* centre of the three states of consciousness). This is stated in *Kaivalya* the 12th *Upaniṣad* as follows :—

“ It is the *Âtman* deluded by *Mâyâ* that takes up the body and does everything. It is he who, while awake, attains satisfaction by woman, food, drink and other pleasures. He who is the enjoyer of pleasures and pains in all the worlds created, in his dream, by his *Mâyâ* (*i.e.*, *Avidyâ*), attains (unconscious) bliss in *suṣupti* when all (those) vanish and when he is enveloped by darkness. Then that very same *Jîva*, by virtue of his past deeds, comes back to the dreaming and (then to the) waking states He (that Supreme Lord who is called *Âtman*) in whom the three bodies become merged, is the Basis, the Bliss, the Infinite Knowledge. From him alone are born *Prâna*, *Manas* and all the *Indriyas*, the *Âkâśa*, *Vâyu*, Fire Water and the Earth which maintains all ” (12—13½).

G. KRṢṂA S'ASTRÎ,

(Translator).

(To be continued).

FROM AMERICA.

The season's work in this country is not yet proceeding with its accustomed vigor and it will probably not so proceed until we are rid of a handful of objectionable members who are not really in sympathy with the objects and the policy of the Society. The recent admirable decisions of our President-Founder have been the occasion for showing that we have in our Section a small element that would condone immorality and make our organization a cloak to conceal crime. When this element is removed, which we hope will have happened before this letter is printed, our activities will continue with even greater enthusiasm than before. Even already, in travelling from Branch to Branch, it can be seen that our movement is arousing deeper interest and greater respect than before, in consequence of the fact that it has stood firmly for decency and for right and against indecency and wrong.

It is interesting to note that this purifying process is also going on in the country at large. In business and in politics much corruption, dishonesty and law-breaking have been disclosed. The offenders will be punished and the atmosphere clarified. The result will be that we shall have a higher standard of efficiency and morality.

Everywhere there is a growing interest in our Society and in the important work which we are doing. People are learning that our organization is not a church, it is not opposed to any religion, and that a person may with entire propriety be in our Society and still be a good church member. Our motto is "There is no religion higher than Truth," and we are trying to combine into one perfect whole the important truths that lie at the foundation of religion, science, philosophy and art. These truths we call Theosophy. Theosophy is thus the synthesis of all that is true and good and beautiful in the world.

Theosophy is presented to people on the basis of its reasonableness—not on the basis of authority—and the books written by members of the Society are read from a common-sense standpoint; that is, the statements in them are accepted only if they appeal to reason and to conscience. The Theosophical Society has in it people

of practically all religious persuasions. It encourages the study of truth in all departments of nature and it does not ask as a condition to membership the acceptance of any dogmas or doctrines. Each member studies truth in the way he likes and he is allowed the widest intellectual freedom compatible with good morals and the public welfare.

Because of its useful work, the Society must gradually receive the support of all those who are seeking to improve conditions in the community, to uplift the standard of citizenship, to increase virtue and right living and to diminish vice and wrong-doing.

Popular magazines continue to give prominence to stories dealing with super-physical and abnormal phenomena. Comment on all this however, had better be postponed until we are through our house-cleaning and have time for recreation.

H. H.

MAGAZINES.

The Theosophical Review, December. The Watch-Tower has some important matter relating to "The Trikâya of the Buddha." Mr. W. M. Blackden concludes his article on "The Mystic Ship"—treating of Egyptian Mysteries. "The Rosy Cross in Russia," by 'A Russian,' is also concluded. All Theosophists—who have the opportunity—should read carefully and inwardly digest Mr. Mead's tolerant article on "Heresy." "The Physiology of the Nervous System according to the Hindus" is an important contribution by P. T. Srinivasa Aiyengar, which will bear reading more than once. "The Theosophical Movement and its Assailants," by Dr. Hübbe Schleiden, is also a valuable paper. "The Personal Factor in Karma," is a very thoughtful article by W. E. Marsh. The writer says: "My own reading of the meaning of Karma is that man comes into the world with his own legacy of possibilities on the one hand, and on the other a field is given him in which to exercise his faculties. *What use he makes of it all is for him to decide, and is not foreordained.* It is not even predetermined that good or bad causes set in motion in the past shall ripen, for if we can, later on, intelligently introduce new forces amongst lines of action not yet matured in our lives, but which are still working underneath, to appear in the future and materially alter, if not entirely annihilate, the

result which would be produced in the ordinary course, surely we can do the same thing in a smaller degree (very often quite fortuitously) both by heeding the warnings and advice given by those wiser than ourselves, and by waking up and using our faculties to a much greater extent than we are doing at present. For I am one of those optimists who believe there is a great deal more in a man than he is at present expressing, and that, in fact, very few of us are making the most of our opportunities." Mr. A. R. Orage sets forth some valuable ideas in his article on "The Comparative study of Religions."

The N. Z. Theosophical Magazine, November. W. Melville Newton continues his paper on "The Mystery of the Ancients." Next follow extracts from the President-Founder's speech at the Paris T.S. Congress. "Mediumship" is a sensible article reprinted from *Bibby's Quarterly*. The 'Stranger's Page' deals with "Pre-existence."

Theosophy in Australasia, November. After various interesting items in the 'Outlook,' we find an article on "Beauty," by K. C. Next is a paper on "The Merits of Discontent," by J. B. McConkey. He says: "If the sinner is to be transmuted into the saint, the simple mind into the philosopher, it cannot be accomplished by contentment and peace with their consequent stagnation, but can only be effected by an intelligent discontent with moral and mental conditions, by dissatisfaction with the unreal and the temporal, and a craving for the real and eternal." Ernest H. Hawthorne writes on "Self Justice," taking a broad-minded view of the subject. "Can Man Find God?" is a well written article copied from the *Melbourne Argus*. Edgar Williams writes of the advantages derivable from "Esperanto." There are also Questions and Answers, Reviews, and other matter.

The Theosophic Gleaner, December. Mr. G. E. Sutcliffe gives us the third instalment of his scientific serial, "What is the Physical Ether?" L. T. Payan writes on "Forcefulness in Nature." Following these are articles on "True Education," "The Growth of the Animal Kingdom," "The Sense of Responsibility," "Through Form to Life," "The Iconoclast," and "Occult Masonry."

Theosophy in India, December. The following are the main articles: "The Significance of Psychic Experiments," by M. J. (continued); "The Necessity of the Guru, for the Spiritual Life," by Seeker; "The Vital Airs," by P. T. S.; "Studies in the Pedigree of Man" (continued), by Lilian Edger; "The Construction of the Tesseract," by W. The above, together with much other matter, makes a very interesting number.

Central Hindu College Magazine, December. "A Hindu Catechism," by Govinda Dasa, and "Some Characteristics of Samskrit Poetry," are each continued. There are several short articles, a paper on "Some Natural Wonders," containing illustrations, and considerable interesting matter relating to the Central Hindu College Movement.

Theosophia for November, has the following articles :—

"Old Diary Leaves," by H. S. Olcott ; "Concerning Thought and Consciousness," by G. Henvelman ; "Esperanto and A. B. C.," by J. Brandt ; "Islamitic Theosophy," by E. S. Long ; "The Morning Prayer," by Edwin Arnold ; "Answer to Mr. B. de Roock, by M. S. ; "To Mr. M. W. Mook, by M. S. Also extracts from periodicals, Reviews, etc.

Omalunto, September. The contents for this month are, "Psychical Powers and Common Sense," by H. S. Olcott (from the Presidential address—Paris 1906) ; "Extracts from the Teachings of Zoroaster" ; (*continued*) ; "At sunset," by Vesanto ; "Invisible Helpers," No. III., by C. W. Leadbeater ; "Love's Alchemical Transformation," by Pekka Ervast ; "The Ideal of Purity," by Y. K. and P. E. ; "From my Travels," No. VI., by Aate, etc.

Contents for October : "What we understand of Religion," by the Editor ; "Invisible Helpers," IV., by C. W. Leadbeater ; "Extracts from the Teachings of Zoroaster ;" "Kill not," by Aate ; "The Way of Truth" (a poem) ; "Young people and Pleasure," by M. K. and P. E. ; "Woman and Marriage," by A. R. and P. E., etc.

Contents of November number : "The proposed Finnish Section of the Theosophical Society ;" "To all lovers of Theosophy in Finland ;" "Theosophy and the New Testament," V. and VI., by Pekka Ervast ; "Invisible Helpers," V. and VI., by C. W. Leadbeater ; "How to Study Theosophy," by Herman Hellner, etc.

La Verdd (November) : "Disappearance of a part of Southern America," by Lob Nor (predicting the sinking down of the larger part of Southern America between 1908 and 1925) ; "The Mass and its Mysteries" (*continued*), by the same ; "Notes on Cremation" (translated from *The World*).

Sophia (November) ; "The Ascent of Man," by Annie Besant ; "Intimate letters on Theosophy," by Carmen ; "Gabriela Cunninghame Graham," by Arimi ; "Swedenborg," by R. V. Emerson.

Revue Théosophique (November) : "What a 'Disciple' is," by Annie Besant ; "The Avatârs," by the same ; "The Monad, the Individuality, and the Personality," by H. Leblais ; "An Atlantean

Trace," by A. P. Sinnett; "Theosophic Glossary," by H. P. B.; 'Secret Doctrine," by H. P. B.

Received with thanks :—*Theosophie* (Antwerp, November); *Bulletin Theosophique* (December); *Prabuddha Bharata*, (December); *The Brahmacharin* (September and October); *The Lotus Journal* (December), *The Vāhan*, *Light*, *The Theosophic Messenger*, *Theosophisch Maandblad*, *Teosofisk Tidskrift*, *Harbinger of Light*, *Christian College Magazine*, *Indian Review*, *Indian Journal of Education*, *Phrenological Journal*, *Notes and Queries*, *Hindu Spiritual Magazine*, *The Light of Reason*, *The Arena*, *Mind*, *The Rosicrucian Brotherhood* (a new quarterly, published at Manchester, by S. J. Gould), *The Panjab Theosophist*, *Sri Vani Vilasini*, *Brahma Gūṇa Patrika*.

Pamphlets received :—"The Eleventh Annual Report of the Hindu Religious Union," Trichinopoly.

"Marriage After Puberty," by V. S. Srinivasa Sastri, B.A., published by G. A. Natesan & Co., Madras. Price As. 8.

"Nation Building ;" a stirring appeal to Indians, by Annie Besant (same publisher). Price As. 2.

"Three departed Patriots." Brief Sketches of the lives of the late Ananda Mohan Bose, Badruddin Tyabji, and W. C. Bonnerjee—with their portraits (same publisher). Price As. 8.

"Zoroastrianism," a lecture, by Dr. Nishikānta Ch'attopādhyāya.

"The Higher Aspects of Morality," and "Duty as explained by H. P. B."—two addresses (in one pamphlet) by W. A. English. The last two pamphlets may be obtained at the *Theosophist* Office, and the contents are republished from the *Theosophist*.

CUTTINGS AND COMMENTS.

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

A correspondent sends to the Editor of *The Englishman* the following :
A strange experience.

"A remarkable story comes from New York, brought by one of the Cowley Fathers who has recently returned from that city. He is personally acquainted with a very well-known physician, who has for many years been a general practitioner, but lately has become a consulting physician. The doctor in question is a practical man, free from superstition of all sorts. One evening not so very long ago he was sitting in his drawing-room with his wife when a servant entered and told him that a little girl was in the hall and wished to see him. The doctor replied that he could not be worried at that time of the evening, and requested the child to state her errand. The servant returned, saying that the child's mother was very ill, and would he come and see her at once. The physician said that he was unable to grant her request, and wrote down the name and address of another medical man to whom she might apply. Once more the servant returned and said that the little girl would not leave until she had seen the great doctor. So he went out and saw the child, and in a few minutes returned and told his wife that the child had strangely impressed him, and that he felt he must go and see her mother. The carriage was ordered and, accompanied by the girl, the doctor drove as directed to one of the poorest quarters in New York. The child pointed out the house and got out of the carriage, conducting him up the stairs to the room where she said her mother was lying. He entered the room—a poor, squalid apartment—and found, as the child had stated, the woman lying on a pallet in one corner of the room. The little girl, however, did not enter the room. An examination was made of the sick woman, who was found to be suffering from a severe attack of diphtheria. The doctor said to her : "You are very ill with diphtheria, and ought to be removed to a proper hospital. Think of the danger your daughter is running." The woman burst into tears and said she had no daughter. "But," said the physician, "your little girl has just been to see me, and insisted upon my coming to you." The poor woman again said, "I have no child—the only one I had, a little girl, died yesterday morning from diphtheria, and is lying in the next room." The doctor opened the door, and there to his astonishment found the dead body of the child who had brought him to the house, and, as the mother had stated, had evidently been dead many hours."

A. B.



Another vision. A traveller who had been in India, relates the following experience which he witnessed in a Dâk bungalow in that country. He signs himself L. E. M. :

"When I was on the march from Dunipur to Manipur in 1902 I stayed the night in a Dâk bungalow (rest-house), about fifteen miles out of Manipur. I had been on the march for about twelve days, as the distance from Dunipur to Manipur is about 136 miles, and the roads were very bad on account of the rains.

I arrived at the bungalow at about eight in the evening, and sent my servant to the cook-house to get my dinner ready, and I myself spent the interval in reading a novel in the sitting-room. I hadn't been reading more than a few minutes when a Pathan came into the room, walked past me within a few feet of the table by which I was sitting, and then went out through the front door into the garden.

I followed his movements with interest and surprise, for I knew Pathans were not allowed in Manipur, and I even rose and looked after him, as he went into the garden. It was quite dark. I soon lost sight of him.

I called for the *chowkidar* (housekeeper) and asked him what the Pathan meant by coming into the bungalow.

He looked at me and smiled, saying, 'It's not a Pathan at all, sahib, it's his ghost. He frequently comes to the house and beckons to me, but I never take any notice of him.' Needless to say I was somewhat suprised. "What do you mean?" I asked, 'Well, sahib,' the native answered, 'he was Mitchell sahib's servant, and died here about two years ago, and was buried in the compound beyond the garden.'

When I arrived at Manipur I took the trouble to verify the *chowkidar's* statement, and found that the Pathan, who, I believe, was the only Pathan that had ever been in Manipur, had in reality been the servant of Mr. Mitchell, and had died in the compound some two years previously."

* * *

A prophetic vision. Here is another clipping from *The Englishman* :
The following remarkable vision was described in the columns of the London *Daily Telegraph* in or about the year 1897. As I have not seen any account of the affair since I read of it at the time, I am unable to give minor details, but the following are the main facts which made a vivid impression on my mind :

A lady named Green was crossing the Atlantic to join her husband in England. One day, while on deck, she was observed to suddenly run forward, stare fixedly at the water and then to cry out and fall into a swoon. On being revived Mrs. Green stated that while looking at the water she suddenly saw her husband driving down a road between green fields and being thrown out and seriously injured if not killed. On arrival at Liverpool, Mrs. Green received information to the effect that her husband had been killed while out driving, on the

same day and at the same hour as his wife's vision. The important fact to be noted about this vision is that it occurred in broad daylight on the deck of an Atlantic liner when the probabilities are that a number of people saw and could testify to the effect on Mrs. Green. The fact that the *Daily Telegraph* devoted a leading article to the incident shows the publicity given to it. Perhaps some one of your numerous readers can give fuller details of this truly remarkable vision."

STUDENT.

* * *

Wonderful sagacity of a horse. Horses and dogs have perhaps exhibited more devotion and sagacity than most other dumb animals. It would take volumes to contain all the instances of courageous affection and love which these animals have shown. A few months ago, Old Charlie, a bay horse which draws the junk wagon of a New Jersey man, showed wonderful intelligence when he saved the life of his master's daughter.

The little girl, who was four years old, was playing on the bank of a canal which runs through the field in the rear of her father's place, when she tumbled into the water. Old Charlie was in the field. He saw his little mistress disappear, and started on a gallop for the edge of the canal. When he reached the bank he saw the little girl go down. Without a moment's hesitation the faithful animal plunged into the water, and when the child came to the surface seized her skirts in his teeth and climbed the bank to safety. He trotted across the field to the house and set her down on the doorstep, where the mother found her.

That night when the father returned and was told of the incident, he ran to the barn and broke his whip into pieces, declaring that he would never again beat the faithful horse.—*Sunday Magazine* (Chicago).

* * *

An Ancient Reformer. We quote, hereunder, a couple of paragraphs from an Editorial notice in *Light*, concerning the writings of Gerrard Winstanley "the Digger, Mystic and Rationalist, Communist and Social Reformer," who lived in Cromwell's time. The Editor styles his writings, "Vigorous, Sturdy, Brilliant, and yet Pathetic," and they have been gathered together in a recent book entitled, "The Digger Movement in the days of the Commonwealth," etc., by Lewis H. Berens.

The Editor of *Light* says:—

He makes much of the Inward Light and identifies it with God in Man or Christ in Man. 'The Spirit within the flesh,' he said, 'is that mighty man Christ Jesus.' The true Son of God is the inmost selfhood of every man,—a profound anticipation this of a deep truth only just beginning to dawn upon us. The immanence of God in all things he also anticipated: 'While I looked after a God without me I did but build upon the sand, and as yet I knew not the Rock.' That Rock was the indwelling of the inspiring God in the human soul, the true light 'which lighteth everyone coming into the world.' With exultant elevation of spirit, he reminds his little band of homely followers that they no

longer look for a God to a place of glory beyond the sun and stars, 'but you see Him ruling within you; and not only you, but you see and know Him to be the Spirit or Power that dwells in every man and woman, yea, in every creature, according to his orb within the globe of the Creation. So that now you see and feel and taste the sweetness of the Spirit ruling in your flesh, who is the Lord and King of glory in the whole Creation, and you have community with Him who is the Father of all things.'

Later on, towards the close of his life, he carried still further this vast and luminous thought concerning the indwelling God. 'To know the secrets of Nature is,' he says, 'to know the works of God; and to know the works of God within the Creation is to know God Himself; for God dwells in every visible work or body; 'I'll appeal to yourself in this question,' he cries; 'What other knowledge have you of God but what you have within the circle of Creation? For if the Creation, in all its dimensions, be the fulness of Him that fills all with Himself, and if you yourself be part of the Creation, where can you find God but in that line or station wherein you stand? God manifests Himself in actual Knowledge not in Imagination.'

* *

We clip the following from a recent issue of
Indian Scientific Research. the *Madras Mail* :

"Mr. P. T. Srinivasa Iyengar, Principal of the Vizagapatam College, in the course of a lecture recently delivered before the South Indian Association, dwelt upon the charge frequently brought against educated Indians that they had not justified the expectations of the originators of university education in the matter of original research. Though the charge, the lecturer admitted, was undoubtedly true, the real cause, in his opinion, was not the absence of intellect but the want of appeal to the particular interest of the individual. As it is, the mastery of the English language has become an end in itself, instead of being the means for the dissemination of knowledge. Further, the lecturer pointed out, there is very little scope for Indian research in the field of natural sciences, for occidental scientists had already exploited that field. On the other hand, the Indians have ample opportunities for original work in the field of the human sciences, such as sociology and anthropology. In drawing attention to this sphere of investigation Mr. Srinivasa Iyengar seems to us to have rendered a real service, and it would be well if his advice found many followers. India may be said to offer unique opportunities to the student of man. We have in this country all the layers of social growth, from the lowest group of primitive tribes to the most highly developed, all in a state of juxtaposition for which there is no parallel in any other part of the world."

Prof. Bose of Calcutta may be mentioned as a shining light in the field of original Scientific research; and Bhagavân Dâs, M.A., in his work, "The Science of the Emotions," has shown that the Indian Mind is amply capable of exploring the fields of Mental and Psychical Science.

* *

The *Union Signal*, an Oklahoma paper, publishes *A Prayer book for everybody* by Muriel Stode,† a booklet abounding in thoughts sublime, and about which the *Signal* says : " It is itself the embodiment of Truth and Wisdom, an inspiring torch-light to every gloomy soul. To read it in the full breath and vigor of the author is to feel life stronger and better than one has ever lived without it."

THE FOLLOWING ARE SAMPLES.

MY CREED.

Not one holy day, but seven.
 Worshipping not at the call of a bell,
 But at the call of my soul,
 Singing, not at the baton's sway,
 But to the rhythm in my heart.
 Loving because I must.
 Giving because I cannot keep.
 Doing for the joy of it.

I will ask no other anointing save this—to draw very near my own soul.

I prayed for deliverance, and to prove the efficacy of prayer, I became my own deliverer.

* * * *

O God, whate'er befall, spare me that supreme calamity—let no after bitterness settle down with me. Misfortune is not mine until that hour.

* * * *

I will not ask that you, nor you, shall teach my soul the way, but I will trust my soul. I will not ask that you, nor you, approve. The wild thyme is itself, nor asks consent of rose nor reed.

* * * *

I longed to build as you had builded, but I knew that your joy lay in the conception of your own design.

I longed to follow where your feet had trod, but I had watched your exhilaration as you felled a new way.

I longed to do that thing you did and be that thing you are, but I knew life's complement was yours because you were yourself.

* * * *

Each receives but that which is his own returning. Each hears but that which is the echo of his own call. Each feels but that which has eaten into his own heart.

* * * *

The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage,

† The Open Court Publishing Co., Chicago Ill. May be ordered through the Theosophist Office.

and the day of deliverance was cancelled. The Gods shall yet anoint him and the morning stars shall sing.

* * * *

And when I pray my prayer of thankfulness, it shall be that I had only poverty to overcome. I have seen him who must overcome wealth.

* * * *

I will not pray that each day be a perfect day, but I will pray to lapse not into indifference. I will not pray that each time I shall build both strong and true, but—imperfect—I will pray for impulse that I may build anew.

* * * *

Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is ; but give me, O God, that sublime belief, that seeing evil I yet have faith.

* * * *

O God, I pray that not too much of calm be mine, but one day let the maddened rush of waters break against my soul.

O God, I pray for not too much of joy, but let me also weep alone in life's great night of woe.

O God, I pray for not too much of loving, but let my breast know bitterness, and let my heart know an unanswered cry.

* * * *

Not mine to declare when wounded that there is no pain, but Oh ! to be able to say " I can endure pain."

Not mine to say when defeated that I do not care, but caring, to be able to say, " It shall not matter ultimately."

* * * *

Oh ! to be that strong in myself that I ask not the morrow to be revealed.

* * * *

And when I pray my prayer for a contented mind, perhaps I will bethink me and pray for discontent, lest life's awful apathy set in.

* * * *

Wishing will bring things, in the degree that it incites you to go after them.

* * * *

His to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled and prayed—and failed—and can yet be glad.

* * * *

I prayed to be set free, and then I prayed that only mine own hands should set me free, that gaining freedom, I might not miss the overcomer's joy.

* * * *

I am glad the thorn is on my brow, that the blood trickles over my face, that now when I see my brother's wounds I will also feel his pain.

* * * *

I am glad I fell to-day beneath my cross : when I see another prostrate I will know the weight of the burden.

I am glad I cried for succor. I will know the sound of a heart-cry. I am glad I suffered alone, deserted : I will know the bitterness of desolation.

* * * *

I will not covet the gift that is yours, but I will pray that mine own be revealed. I will not gaze with envious eyes while you mould the pliant clay, but I will take up mallet and chisel and go to work myself.

* * * *

I will not pray for strength. Dear Heaven, I am a Hercules of disseminated force.

* * * *

I will not pray for opportunity. Dear Lord, the time and place are mine when I am equal to the time and place.

* *

*Jews in
China.* A fascinating story has come to England by way of Ceylon, says the *Manchester Guardian*, of a Jewish colony in a remote part of China. Rumours have always been drifting through to ports and places of traffic, of Jewish people hidden away in the Far East, and there is a circumstantial story of the discovery of one of these lost communities. Mr. Bainbridge, a traveller and anthropologist of some note, relates that in Chinese disguise and accompanied by an escort, he penetrated to Kai-Fong-Fu, near the junction of the old and new courses of the Yellow River, in about 115 E. longitude and 35 N. latitude. The district lies about 350 miles south of Peking and 300 miles north of Hankow. Here Mr. Bainbridge found a Jewish people, keeping as much as possible to themselves and apart from the surrounding Chinese. They have a synagogue of their own, but worship in secret, preserving their own ritual and formularies. Recently the Yellow River, in one of its occasional changes of bed, had demolished the synagogue. Mr. Bainbridge has been charged by the Jews with a petition to their brethren abroad for help to rebuild the fallen temple, and has brought back transcripts made from some of the stones of the old synagogue. These people would appear to be the descendants of Jews who found their way to this place about 700 B.C., after one of the subjugations of the Jews, and from the occurrence of many Persian words in use among them it is supposed that their original ancestors might have been carried into captivity by Persians and found their way eastward by the old trans-Asiatic caravan route up the Oxus River, across the Pamirs, and along the margin of the Great Desert to the Yellow Sea.