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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXII, NO. 7, APRIL 1901.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XVIII.

(Year 1891.)

THE meeting of the European Branches on July 9 and 10, mentioned in the last chapter, was an important event in our history as it was the first Annual Convention that we had held in Europe. At that time, it will be remembered, we had in Europe two Sections, *viz.*, the British Section and the tentative European Section that H. P. B. had irregularly formed and which was afterwards officially ratified. In the latter were included the London Lodge, Ionian T.S., Vienna Lodge, Swedish T.S., Dutch-Belgian Branch, Le Lotus, our French Branch, and the Spanish group of Madrid, from which Señor Xifré came as delegate. Miss Emily Kislingbury was Treasurer, and Mr. G.R.S. Mead, General Secretary. In the British Section there were eleven branches, *viz.*, the Blavatsky, Scottish, Dublin, Newcastle, Bradford, Liverpool, Birmingham, West of England, Brighton, Brixton, and Chiswick: the Treasurer was Mr. F. L. Gardner; the General Secretary, Mr. W. R. Old. All the above took part in the Convention.

The meeting was held in the Hall of the Blavatsky Lodge, in Avenue Road. I took the Chair and appointed Mr. Mead, Secretary, and Mr. Old, Assistant Secretary of the Convention. Mrs. Besant then rose and, addressing the Delegates, first, and then myself, bade me welcome in words so sweet, so characteristic of her

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

own loving temperament, that I cannot refrain from quoting them here. She said :

“It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this Convention, to the President-Founder. It is not necessary for me to remind you of the past services he has rendered the cause to which his life has been dedicated. Chosen by the Masters as President for life of the Theosophical Society, associated with their messenger, H. P. B., bound together by every tie that can bind, no words we can utter, no thought we can think, can add anything to the loyalty which every member must feel to our President. We welcome him with added warmth, because of the promptitude with which, on receiving the notice of H. P. B.'s departure, he has come from Australia, where he had gone to recover the health lost in the service of the cause. He came across the ocean without delay, in order that by his presence he might strengthen and encourage us here in Europe, that every one may go promptly forward in the work. And in bidding you, Mr. President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, you who are the only one who represents the mission from the Masters themselves. We are met here to-day to carry on the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the cause for which she died, the only cause worth living for and dying for in this world.”

The full report of the Convention appeared in the *Theosophist* for September, 1891, but as a whole decade has passed, it has, of course, been forgotten even by the readers of our magazine, and, as the book into which these pages are destined to pass will come into the hands of hundreds who have never known about this historical meeting, I take the advice of friends and reproduce here the substance of my Address to the Convention. I do this the more readily because there are certain views expressed in it which ought to be widely known in the best interests of our Society. I quote, therefore, as follows :

“*Brothers and Sisters.*—When I try to concentrate my thoughts to speak to you, I find a very great difficulty in translating them into words, because my heart is so oppressed by the grief that has fallen upon us, by the presence of this empty chair, by the memories of seventeen years of intimate association, that the tongue refuses its office, and I can only leave you to infer what my feelings are on coming to meet you here. . . . It was not until I came to this spot that I realised that H. P. B. was dead. We had, for the last few years, been working apart. I had not been accustomed, as before, to see her every day and hour, and therefore I did not realise the fact that she was gone, until I came here and saw her empty room, and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future ; I may simply say,

in one word, the gist of it was that I should continue the work as though nothing whatever had happened, and I have been delighted beyond measure to see that this spirit has been imparted to her late associates, and that they have become inspired by her zeal, to that extent that, while their hearts have been wrenched by this blow, their courage has never faltered for a moment, nor has there been the least vacillation nor the least intimation that they were ready to abandon the work in which she had enlisted them. Now, for the first time, I feel ready and willing to die. It has been the great anxiety of my life since we left New York for India, lest I might die in the various exposures to which I have been subjected, and thus leave the movement before it had gained vitality to go on. 'If H. P. B. and I should die,' it has been said by the Hindus everywhere, "the thing would collapse." Now her death has shown that it will not collapse, and therefore I feel much more fearless than I have been heretofore as to exposing myself in different parts of the world. I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. I have had recently in Australia the most striking proof of the existence throughout the world of this yearning after the Secret Doctrine, after mysticism, after the truths to be obtained by Soul Development. I found everywhere throughout Australia, latent inclination, potency in this direction, which only requires an excuse to manifest itself. I found it in Great Britain, and Mr. Judge has found it in America, so that now I feel satisfied that though the most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality and will keep on. How it shall keep on is a question for us to consider. We have heretofore had within easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our characters. I consider that H.P.B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress. She has not gone away and left us absolutely without unpublished remains; on the contrary, she has left a large body of them, and in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save "Isis Unveiled," that would have been enough for the earnest student. I may say that my Theosophical education has been obtained almost entirely from that book; for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am travelling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read; so that of what I know about Theosophy and Theosophical matters, a large part has been obtained through "Isis Unveiled," in the composition of

which I was engaged with her for about two years. Our effort should be to spread everywhere among our sympathisers the belief that each one must work out his own salvation, that there can be no progress whatever without effort, and that nothing is so pernicious, nothing is so weakening, as the encouragement of the spirit of dependence upon another, upon another's wisdom, upon another's righteousness. It is a most pernicious thing and paralyses all effort. Now a method that is pursued in schools of Yoga in India and in Tibet is this: the Master gives at first no encouragement whatever to the would-be pupil, perhaps he will not even look at him, and frequently persons attach themselves to a Yogi as chelas, despite his trying to drive them away, perhaps with blows, or, at any rate, despite their being apparently scorned and put upon in every possible way by the Yogi. They perform most menial offices, sweeping the floors, making the fires, and everything of the kind, while perhaps the Yogi will reward them with indifference for months or years. If the aspirant is really desirous of obtaining the truth, he is not discouraged by any of these rebuffs. A time finally comes when, having tested him sufficiently, the Master may turn to him and set his foot on the path by giving him the first hint. Then he waits to see how he will profit by that hint, and the rapidity of his subsequent progress depends entirely upon his own behaviour. But we may say we have been far better off than that. We have had H.P.B. with us as an active worker for the last sixteen years, during which time she has given out in various channels, in the *Theosophist*, in *Lucifer*, her books, and her conversation, a great volume of esoteric teaching, and hundreds of hints, which, if taken, understood, and followed up, will enable any one of us to make decided progress in our Theosophical direction.

"I have been for a number of years holding Conventions of Delegates representing the Society. On these walls you see photographs of some of those Conventions. This is the first one that has been held in Europe. You are behind America, where they have been having splendid Conventions for several years past. But everything must have a beginning and this is the beginning in Europe. We have a fair representation of our movement in different parts of Europe, but nothing like as full an one as will come after this initiative has been understood and followed up. At the threshold of the work we have every promise before us of an immense extension of our movement. We have every reason to be satisfied with the outlook. When we consider the enormous reactionary influences at work in different parts of Christendom; when we consider the progress of vicious tendencies and of materialistic opinions in European countries; when we look at the distribution of our literature and see how devoted persons in different countries, like our splendid Spanish group, are rendering the works into their vernaculars and are circulating them in their countries, and see what results we are obtaining, I think my observation is correct, that we have great reason to be satisfied with the outlook. I wish that every delegate in this Convention representing any country might take to heart to avoid as a pestilence the feeling of local pride or local exclusiveness. With political divisions we have nothing to do; with distinctions of rank and caste and creed we have nothing to do. Ours is a common, neutral ground, where the standard of respect is the standard of a purified humanity. Our ideals are higher than those of time

servicing communities. We have no king, no emperor, no president, no dictator, here in our spiritual life. We welcome everybody who is eager after the truth to a seat beside us on the bench, on the sole condition that he or she will help us in our studies, and will receive in a kindly and brotherly spirit any help that we are ready and able to give. We should therefore know no England, no Scotland, no France, no Germany, no Sweden, no Spain, no Italy. These are geographical abstractions. For us the terms do not exist in our Theosophical consciousness. We have Swedish brothers, and German brothers, and French brothers, and Spanish, and English, Irish, Welsh, and so forth; as brothers we know them, as brothers we are bound to them, and in every way; so that in your work in your different countries you should try to imbue your fellows with the feeling that this is a union that has no regard to geographical or national boundaries or limitations, and that the first step in the development of the Theosophist is generous altruism, forgetfulness of self, the destruction and breaking-down of the barriers of personal prejudice, an expanding heart, an expanding soul, so as to unite oneself with all peoples and all the races of the world in trying to realise upon earth that Kingdom of Heaven which was spoken of in the Bible, and which means this universal brotherhood of the advanced and perfected humanity which has preceded us in the march of cosmic evolution. And now, not to detain you longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society.

"I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American Section, and in the Indian Section, and in Ceylon and other Sections, as it is in what is merely transpiring within the geographical boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting; that we may feel that we are in the presence of the Great Ones whose thoughts take in what is transpiring at any distance as easily as what is transpiring near by, and also that we are imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for a while to return under another form, and under more favourable conditions."

Resolutions in honour of H.P.B. were offered by the Countess Wachtmeister, seconded by Señor. Xifré, and carried by acclamation. Mr. W. Q. Judge offered resolutions for the creation of an "H. P. B. Memorial Fund," which were seconded by Mrs. Besant in an eloquent speech, and supported by Mr. B. Keightley in a fervent address. The resolutions were carried unanimously. I then read a letter to the Convention suggesting a partition of the ashes of H. P. B.'s body, recommending that one portion each should be given to Adyar, London, and New York. I recalled the fact that this plan had been followed in the disposal of the ashes of Gautama Buddha and other sacred personages. The Theosophical career of H. P. B., I said, had been divided into three stages, *viz.*, New York, India and London—its cradle, altar and tomb. I did not overlook that it had

always been understood between us that the one of us two who survived should bury the other's ashes at Adyar. I was moved to this plan of the partition because I could plainly see that if I took all the ashes back with me, feelings of resentment would be excited. In fact, I noticed that, in seconding the motion of Mrs. Besant for the acceptance of the proposal, Mr. Judge said that "it was a question of justice, and if any other arrangement had been adopted, though he himself personally would have made no claim, he felt sure that the American Section would have done so." Of course, the offer was at once accepted.

The Countess Wachtmeister transmitted an offer from the great Swedish sculptor, Sven Bengtsson, to make an artistic urn as a repository for the share of the ashes apportioned to London. Naturally, the offer was gratefully and enthusiastically accepted, and I appointed an art committee to examine designs and settle preliminaries, with the artist as a member.

The keynote of harmony having been struck, the proceedings of the two days' sessions were interesting and cordial throughout. Mr. Mead gave a masterly survey of the Theosophical outlook in Europe, which he declared to be highly encouraging. Results have proved his prognostic to have been fully warranted, for the movement has spread and strengthened to an extent not then dreamed of.

The uselessness of having two Sections to cover in a great part the same territory, was so apparent that an arrangement was come to to dissolve the British Section and further strengthen and consolidate the European Section. To carry this legally into effect, I issued on the 17th of July, at London, an Executive Notice, officially recognising the latter, ordering the issue of a Charter to Mr. Mead and associates of the Executive Committee, and officially ratifying the unanimous vote of the British Section to dissolve its organization. The European Section was instructed to take over the records, liabilities and assets of the British Section as from the 11th of July. Mr. Mead was unanimously confirmed by the Convention as General Secretary.

I had just refused, in Brisbane, the bequest of one fortune, and now another was offered me. At a Garden Party at Avenue Road, a French-Swiss member, M. C. Parmelin, F.T.S., a resident of Havre, until then a stranger to me, took me aside and asked me to accept his small fortune of Fcs. 30,000 in cash for the Society. He explained that he had no use for the money and wanted to do something practical to help on a movement in which he felt the deepest interest; especially he wished to aid the work in France. In answer to my questions respecting himself, he told me that he was a bachelor, with no desire or intention to marry; that his salary as a bank employee was ample for all his wants; and that on the death of his mother he would inherit another handsome sum. In reply, I pointed out to him that it was unwise for him to strip himself of all his reserve capital.

for, in case of serious illness, he might lose his employment and find himself in want ; but as he had the prospect of an inheritance and also of the continuance of his income from his salary, and as I recognized the right of every member of the Society to give as freely as I did myself, I would accept half of the sum offered ; leaving him the other half to use in case of necessity, with the understanding that when his inheritance fell in, he could, if he chose, give me the other half. But for the sake of a permanent record I requested him to put the offer, as modified, in writing. This he did the same day. I then called Mrs. Besant and Mr. Mead into a consultation with M. Parmelin, and we came to the following agreement :—(1) The offer should be accepted ; (2) The money should be lodged in bank in the names of Mrs. Besant, Mr. Mead and the donor himself ; my determination being that he should give his signature with that of the others, on every cheque drawn, so that all disbursements should be made with his knowledge and consent ; (3) That, as his wish was to help the movement, generally, as well as particularly the French portion of it, the sum of £100 each should be given to Adyar, London and New York head-quarters for general purposes, and that the remainder should be used in aid of the operations in France. This being agreed to, I received, ten days later, through Mrs. Besant, the £100 for Adyar, and it will be found in the Treasurer's Report for February, as assigned to the Library Fund. I have given the foregoing details about this affair for two reasons—one, that so well-intentioned an act of beneficence should be recorded in our history, and the other, because, later on, the donor seemed to have changed his mind about it to some extent and to be disposed to cast imputations against us three persons who were—as the above facts prove—only striving our best to carry out his own wishes and apply his gifts to the very purposes he had himself designated. Fortunately, I had induced him to put into writing the offer first made to me verbally ; a precaution born of long experience in the study of human nature, and one which I strongly recommend for adoption by all my present and future colleagues.

I was extremely shocked on receiving news from Colombo of the accidental death by drowning, of our dear Miss Pickett, only ten days after I had installed her as Principal of the Sanghamitta School. It appears that she was subject to occasional attacks of somnambulism and that she rose in the night, passed noiselessly out of the house, wandered over the lawn, and fell into a well which was only protected by a low parapet wall. It was a very sad and tragical case. She had left Australia with her mother's blessing ; her new home was a beautiful one ; she began her work with zeal, and as far as we knew, was in vigorous health ; her reception had been so warm as to fill her heart with joy ; there was even a strong probability of her mother's joining her very soon, and I had given half the price of the passage ticket. There was no apparent cloud on the horizon of her

young life, while the future opened out before her a smiling prospect. The day after the accident seven thousand persons came to see the drowned body, and in a long, sad, strange procession, all clad in white garments, they followed it to the Cemetery, where Mrs. Weerakoon, the President of the W. E. S., lighted her funeral pyre. I have, at the mother's request, the sacred ashes in my custody.

So serious an event as the death of Madame Blavatsky could not occur without exciting in timid minds throughout the world of Theosophy, apprehensions as to its probable effect upon our movement. At this critical moment it behoved me to step forward and lay down the policy which would be pursued. We have seen that a stupid notion prevailed to some extent that the death of one or both of the Founders would mean the destruction of the Society. I dealt with this in the address above copied into this narrative, and to reach the many who would not be likely to read the Convention proceedings, I issued at London, on the 27th July, the following Executive Notice:—

“As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.
2. The Society, as such, will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.
3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color or creed, is re-affirmed and guaranteed as heretofore.
4. No pledges will be exacted as a condition of acquiring or retaining fellowship save as provided in the Constitution.
5. A policy of open frankness, integrity and altruism will be scrupulously followed in all the Society's dealings with its members and the public.
6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation, the sincerity of their Theosophical profession.
7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Head-quarters, save extreme cases, will be loyally observed.”

Any officer of a Branch, or other person, concerned in the management of any portion of the Society's activity who will keep

strictly within the lines placed in the above Notice, will not go far wrong nor compromise the Society in the eyes of the public.

H. S. OLCOTT.

OBSTACLES TO SPIRITUAL PROGRESS.*

III. THE SURMOUNTING OF THE OBSTACLES.

[As hardly any notes were made of the second and third lectures, these had to be written out from memory, and are incomplete.—Ed. note].

IN considering the obstacles to our progress, we have also, in some cases, seen in what way they can be surmounted. But there are certain broad principles that we shall find generally applicable, which we must consider this morning. All failings have two sides, a positive and a negative. From the negative aspect they arise from the lack of development of some quality in the Ego. From the positive side they constitute a habit of the personality, or, in other words, a tendency in one of our sheaths to vibrate in a particular way, as a response to external stimulus; or simply moved from within by a kind of automatic action of the matter. We must remember that there is no such thing as *dead* matter. Not only are our sheaths used by the Ego as its instruments, but the matter of them is itself ensouled by a lower life, on its way downwards in search of physical experience. We have to deal with the evolution of this life in a more or less direct way, as well as with our own, and if we remember its existence we shall better understand the origin and force of habit. Take then any special failing, say resentment for injuries received, and look at it from this two-fold point of view. The lack of development in the Ego is usually partly a want of knowledge and partly an absence of some quality. In this particular case it is knowledge of the Law of Karma that is wanting. We say we believe in this law, but our actions continually belie us and show that it is but a lip-belief. For if we truly *believed* it, we should know that nothing could happen to us except what is the outcome of our past evolution, and therefore what is most needed for our future. Then there could be no room for resentment, and we should regard all who injure us as being simply the means whereby the law of our growth is working. True, they are, by the infliction of the injury, standing in the way of their own evolution; they are doing wrong, speaking from that point of view which sees things from below instead of from above. But that is no business of ours; their own evolution is *their* concern, not ours, so it is not worth while to waste our energy thinking of their wrong-doing. This, however, is not sufficient; it would lead simply to a kind of negative morality. If, however, the quality of love is developed, we shall substitute for resentment an active helping of those who have wronged us. We

* Lectures delivered by Miss Edger at Adyar, Dec. 1900.

shall see in them the divinity that is striving, though in this particular case failing to express itself, and our love for it will quite overbalance any thought of our own suffering. We shall therefore seek opportunities both in thought and in action to help them. Resentment is therefore the result of imperfect knowledge of the Law of Karma, and of the lack of development of love in the Ego. But in its outer expression it is accompanied by impatience, irritation, and at times even malice. Now these produce certain vibrations in the astral, or kâmic, sheath, which at a certain stage in our growth we feel to be pleasant. It is not the Self that finds them pleasant, it is not even the Ego, it is that lower life that is ensouling the astral sheath ; but as long as we identify ourselves with our sheaths, we are really appropriating to ourselves the consciousness of that lower life. It therefore seeks the repetition of these vibrations, and the oftener we have yielded to the feelings of resentment, the stronger is the tendency to repetition. Thus there is set up a strong habit in the sheath, or to speak more accurately, a strong desire in the life ensouling it, which constitutes the active side of the failing. We can similarly analyse every failing, and we shall find that all are negative so far as the Ego is concerned, positive only with regard to the sheath. The Self is of course untouched by them, but as the development of the Ego must precede the realisation of the Self, we can for the present confine our attention to the Ego and its sheaths.

Now the first step towards overcoming a failing is to ignore its existence. We all know the enormous power of thought ; we know how merely to think of a thing is, under certain conditions, enough to bring it into actual existence. The effect of fear when an epidemic is raging is well known ; and instances have been cited of a pain being produced in any given part of the body by intently thinking it to be there. The vibrations of thought are reflected downwards from the mental plane and awaken corresponding vibrations in the matter of the lower planes. These will act in the sheaths belonging to those planes, and will also build up thought-forms of a corresponding character which attach themselves to their creators, and playing around them tend to reproduce themselves. Thus to think on a fault tends to strengthen and intensify it, and cause its more frequent repetition ; and this even if the thinking is done with regret and desire to improve. Far better is it not to think at all of the faults we wish to cure, until they obtrude themselves on our notice ; and even then to turn our thoughts resolutely away, and fix them elsewhere. By thus ignoring them, we starve them out ; whereas, by dwelling on them *with desire* we reinforce them, and by dwelling on them *with regret* we reinforce them to a less degree by the thought-vibrations, and also arouse, as it were, an antagonistic force in the lower life ensouling the astral sheath, which will rise up against us and make our task the more difficult. I happened to come across the following lines, which very aptly illustrate this point, though

their application is somewhat different. I do not know who is the author.

" I was climbing up a mountain path,
 With many things to do ;
 Important business of my own
 And other people's too ;
 When I ran against a *prejudice*
 That quite shut off the view.

My work was such as couldn't wait,
 My path quite clearly showed ;
 My strength and time were limited,
 I carried quite a load,
 And there that hulking *prejudice*
 Sat, all across the road.

So I spoke to him politely,
 For he was huge and high ;
 I begged that he would move a bit
 And let me travel by.
 He smiled, but as for moving,
 He didn't even try.

So then I reasoned quietly
 With that colossal mule ;
 My time was short, no other path,
 The mountain winds were cool.
 I argued like a Solomon
 He sat there like a fool.

And then I begged him on my knees—
 I might be kneeling still
 If so I hoped to move that mass
 Of obstinate ill-will ;
 As well implore the monument
 To vacate Bunker Hill.

So I sat before him helpless
 In an ecstasy of woe ;
 The mountain mists were rising fast,
 The sun was sinking low ;
 When a sudden inspiration came,
 As sudden winds do blow.

I took my hat, I took my stick,
 My load I settled fair—
 I approached that awful incubus
 With an absent-minded air
 And *I walked directly through him*
 As if he wasn't there."

So should we do with all our failings, and we shall then find that they are not so real or so difficult to surmount as we had thought. We shall find that they do not touch the Self, and that

they touch the Ego only indirectly and negatively, and we are surely not going to allow the habits contracted in our sheaths to stand in the way of our development! But we must see to it that the ignoring of our faults is not a mere passive attitude on our part, but an active going straight through the failings, doing as we would if they did not exist. And this means the practising of the virtues that are their opposites; a steady, persistent practice, carried on regardless of difficulty or disinclination. In other words, we should *assume* the virtues that we have not, should act as though we actually had them; and then in time we shall find that we have them. In this way we bring out into activity the latent powers of the Ego, and thus render impossible any resuscitation of the faults we have starved out.

The power of thought we can also bring to bear on this; striving by thought as well as by action to build up virtues. The contemplation with reverence and love of those great ones who have possessed the virtues we need; the study of their lives; the study of the way in which our own lives would be changed if we cultivated these virtues: all this will help us greatly if we carry our thought as far as possible into practice. We may frame a few rules to guide our daily conduct, and thus set ourselves seriously to the task of building character. And then from time to time we should pause, and review our lives, to see how far we have been faithful in the carrying out of our rules, and how far they may need modification as we progress. These pauses are the mile-stones of our lives, and are valuable as marking stages in our growth. To quote from Emerson: "The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says:—'Thus hast thou done, but it were better thus.' And all our after years, like menials, serve and wait on this, and, according to their ability, execute its will. This revisal, or correction, is a constant force, which, as a tendency, reaches through our lifetime."*

Steady concentration and control of thought, patient methodical study, as a means of developing mental faculties, and building up the mental sheath, we have already spoken of. It is a training which will occupy us year after year, incarnation after incarnation, and one that we have seen to be absolutely necessary. The acquirement of it will react on our efforts to build up virtues, giving our thoughts greater force and intensity.

These principles are applicable to the obstacles we have to surmount in ourselves, to all the lower qualities that need to be overcome, and the higher ones that need to be developed. If carried out in their entirety, they will ultimately lead to the complete development of the Ego, and the building up of pure and readily

* "Emerson's Essays," p. 68.

responsive sheaths, that will reject all lower vibrations and respond only to those chosen by the developed Ego. But we have also to deal with the obstacles connected with our attitude to others, and here we have a different principle to apply. What we are to aim at is first the *desire* for *union*, and secondly the *realisation* of *unity*. The first will spring from the careful cultivation of the emotions, and the transmuting of the energy of the separative emotions into that of the attractive ones. The second will come from a true understanding of the essential nature of man and of the working of the law of evolution. For that will satisfy us that every other individual is exactly what the law of his own being requires him to be. We are tempted to condemn; yet the very thing we would condemn is the means, and the only possible means, whereby the God in him is becoming able to manifest. We think our brother is sunk in sin; but his sin is the one experience which at his present stage is able to carry him a step forward. We must remember that in going forward, we may at times have to go downward. The path up a mountain does not lead upwards all the time; as each of the outlying peaks is reached, it may descend into a valley, but it is only to lead up its other side to a higher peak beyond; and so we are travelling forwards just as much when we are descending into the valley as when we are rising on the other side. Just so is it in our evolution; many and many a time do we have to go down, even into the very depths, but only to rise out of them again stronger and purer. If we realised this, we should never criticise, never blame, never find fault; we should only be patient and love. In the *Theosophical Review* for December 1900 is an article by Dr. Ward which bears on this very point. He says:—*“Therefore we are justified, the writer thinks, in following our intuition, and accepting the principle that the One Life works for good in all that lives..... In its light we see that every creature, even the most obscene or ugly, is living rightly in its way, after the law of its own nature, while it is evolving its several powers by struggling for life as best it can... The man-eating tiger has acquired an inconvenient taste, and has to be hunted down, but by this his intelligence is stimulated, and so the Life in him evolves. The microbes of disease purge the human stock, and bring a nemesis on dirt and darkness. We can have good-will even to these forms of the One Life. If we look impersonally into the hearts of men, and listen there to the Song of Life, we shall hear a different melody in each. Each is right in his place, each pursues his idea of happiness, and in pursuing grows. One standing on a peak of progress aspires towards Nirvāna; another struggling in the mire of animality longs for alcohol. Both are right according to their stage. The less evolved has a long and weary path to tread; need we make it harder by the weight of our displeasure? He will not listen to our admonitions, or heed our

* Pp. 309 *et seq.*

warnings When such a man does heed a warning, it is because he has already suffered, and when we speak his inner self consents: we simply re-establish in his present brain the idea which hard experience had fashioned in a former life. So it is well to warn, but idle to lament or censure a lack of heed..... If we know this indulgence to be foul, it is because we have experienced the pain it brings. Who then are we, to cast a stone at drunkards, or any other miserable sinners? We see in them the One Life working, and can have good-will, and banish from our speech such words as low, degraded, vile, ever on the lips of the self-righteous."

Yet another step must we take to attain our end. It is not enough to develop the Ego, it is not enough to cultivate love and *understanding* towards all that lives, we must attain the realisation of the unity of the Ego and the Self before all the obstacles that bar our way can be surmounted. Of the direct methods whereby this can be attained we need not speak, for they belong to the later stages of the path and do not concern us yet. But there are preliminary steps to be taken which belong to the earlier stages equally with the later. Prayer, meditation, devotion to the Lord, these will open the consciousness to receive the direct radiation of the self. For the love of the Lord is ever around us. He ever watches over His true worshippers and guides them to himself. Not once alone did He come upon earth to manifest the Supreme; "Whenever there is decay of Dharma, O Bhârata, and there is exaltation of Adharma, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma I am born from age to age".* And even though in manifested form He may not appear, yet He is ever present in the hearts of His worshippers. "He who seeth me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.† Strong in our trust in His love and help we can go forward, knowing that He will never desert us. Confidence in the power of the Self within, confidence in the love and help of the Guru-deva who will reveal Himself to us when we are ready to know Him, confidence in the never-failing grace of the Lord, this is the power that will raise us above all weakness and limitation, and bring us into His presence, where we shall realise that it is His life that is throughout the universe, and that is the Self within every form.

LILIAN EDGER.

* Bhagavad-Gitâ, IV, 7, 8.

† Bhagavad-Gitâ, VI, 30, 31.

INTO A LARGER ROOM.

(Concluded from p. 355).

AS I tried to point out, earlier in my paper, man was not born yesterday, to pass away to-morrow. He has a long, long past behind him, and an infinite future before him. We have slowly, very slowly, evolved to where we stand now. Millions of years has it taken—for "The mills of God grind slowly," but an Infinite Patience, an Infinite Love, surrounds and overshadows us. A Patience and a Love which would have all the children of men nothing short of perfection, nothing short of Union with Itself; a Patience and a Love which enfolds the most backward of the race, because the youngest, as well as the most Godlike, the Elder Brothers of our humanity. Who can look at the savage races, some of them with scarcely the semblance of a soul, scarcely able to see the difference between good and ill, and compare them with the most morally, intellectually, and spiritually advanced men we know, and not be aware of the most amazing difference between them? Yet, it is a difference not in kind but in degree; it is a question of time and growth, and we can find the links in different people uniting the savage at one end of the line with the moral and intellectual giant at the other. But if one life only was all that was permitted to men, what chance would the savage have of ever attaining the heights of his elder brother, and if there was no evolution of souls as well as of bodies, then should we in justice say that the world is unfairly divided, and that there is something decidedly lacking in the scheme of man's growth.

But to leave the different races, and come to men and women around us. Is it only by chance then, that some are born with every thing around them healthy and clean, and some are born in misery, poverty and filth? Is it only by chance that some have naturally healthy and strong physical bodies, while others have to contend with ill-health and deformity all their lives? Is it only by chance that some are naturally loving and kind and gentle, while others are naturally cruel and selfish? Is it all a matter of mere chance, is it all even due only to heredity? Our religious friends would say, "It is the will of God." Yes, granted; but the will of a Power *outside* us, arbitrarily imposed on us and affecting us so vitally and so unfairly, "banning one to uttermost misery, blessing another to loftiest possibilities" makes us feel that, as has been said, "Then a wailing and helpless humanity, in the grip of a fathomless Injustice, can but shudder and submit, but must cease to speak of Justice or of Love as being attributes of the Deity it worships." * And if it *is* only by chance, only the result of the blind forces of nature to which we are

* See "Reincarnation." Mrs. Besant,

bound to submit, thrown into our lots helpless, then must we feel a helpless resentment against this monstrous injustice. But is it indeed so? We Theosophists say, *No*. It is not chance. *God is Infinite Justice*. Man is the maker of his own Destiny, the weaver of the web in which he finds himself, the builder of his own prison house, of his own palace, whichever he feels it to be. Man's pilgrimage is a long one as I have said before; he has travelled already a long, long journey, and in that journey he has set in motion many causes which he has not yet had time to work out—he has sown much seed which he has not yet reaped, and "whatsoever a man soweth, that shall he reap." We do not come to our respective places by accident, neither did we come into this world 30, 50, 60 years ago with blank paper souls; "Man's life the outcome of his former living is." The child who is born with fine intellectual capacities, to whom everything seems to come easy, has had to work for it in past lives. He is not an abnormal creation, a special favourite of God; he is now reaping the reward of patient industry in the past, of opportunities seized and made the most of. The knowledge that seems to come so easy to him now, does so because in the past he has gone over the same ground repeatedly and he has made it so much his own that he has built it into his very self, and he brings it back as intuitional capacities. His healthy environment is his, not by special gift, but because he has, by his past acts, contracted a debt from nature which nature invariably pays; the devoted friends by whom he is surrounded, and who are willing to lay down their lives for him are his, because in the past he has forged between himself and them, strong links of unselfish love which cannot be broken.

The child who is born with a "criminal brain" with everything around him unholy, and unlovely, to whom it is far easier to go wrong than right, is in such a state, because in his past he has persistently chosen darkness rather than light, he has persistently yielded to evil thoughts and selfish acts, he has persistently chosen the evil way, and so has built for himself this terrible prison house; but his case is not hopeless, even though he dies in his sins. He may probably go on treading the downward path for more than one life, but the time will come, must come, when he realises through and through, that the way of transgressor is hard, that sin is hateful and unlovely, and resolutely turning his back on the darkness he will begin to grope for the light, he will begin to resist evil thoughts and selfish actions, and his feet will slowly and painfully climb the steep road he so easily ran down; for the most hardened sinner, the most repulsive of our fellow-men, has hidden deep within him, lying latent, the bright jewel of the germ of the Christ life, and this is bound in the long run to be triumphant.

I should like to give an extract here from Mrs. Besant's *Manual on "Reincarnation"*—she says: "Infant precocity demands some explanation at the hands of science. Why can a Mozart at four, show

knowledge in which none has trained him? Not only taste for melody but instinctive ability to produce settings for melodies given him, settings the which break none of the complicated laws of harmony that the musician has to learn by patient study. He was born of a musical family. Surely ; otherwise it is hard to see how the delicate physical apparatus necessary for the manifestation of his transcendent genius could have been provided ; but if his family gave him the genius as well as the physical machinery for its manifestation, one would like to know why so many shared in the possession of the physical musical apparatus, while none save he showed the power that welled up in the symphonies, the sonatas, the operas, the masses, that flowed in jewelled cascades from that exhaustless source. How could effect so mighty flow from cause so inadequate, for among all the Mozart family there was only one Mozart. And many another case might be quoted in which the child outran its teachers, doing with ease what they had accomplished with toil, and quickly doing what they could in nowise accomplish. Infant precocity is but a form of manifestation of genius, and genius itself needs explanation. Whence comes it, harder to trace than the track of birds in the air ? A Plato, a Dante, a Bruno, a Shakespeare, a Newton ; whence are they, these radiant children of Humanity ? They spring from mediocre families whose very obscurity is the definite proof that they possess but average abilities. A child is born, loved, caressed, punished, educated, like all the others ; suddenly the young eagle soars aloft to the sun from the house-sparrow's nest beneath the eaves, and the beat of his wings shakes the very air. Did such a thing happen on the physical plane, we should not murmur, 'Heredity, and a curious case of reversion ;' we should seek the parent eagle, not trace the genealogy of the sparrow. And so, when the strong Ego stoops to the mediocre family, we must seek in that Ego the cause of the genius, not look for it in the family genealogy.

" Will anyone venture to explain by heredity the birth into the world, of a great *moral* genius, a Lao-Tse, a Buddha, a Zarathustra, a Jesus ? Is the Divine Root whence spring these blossoms of humanity to be dug for in the physical ancestry, the sources of their gracious lives in the small well of commonplace humanity ? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs ? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives. Those who reject the supernatural Deity must either accept Reincarnation or accept the insolubility of the problem of their origin. If heredity can produce Buddhas and Christs, it might well give us more of them. Again Reincarnation explains to us the extraordinary contrasts between people's aspirations and their capacities. " We find an eager mind impris-

oned in a most inefficient body, and we know it is hampered now by its sloth in utilising capacities in a previous life. We find another yearning after the very loftiest attainments, struggling with pathetic eagerness to grasp the subtlest conceptions, while it lamentably fails to assimilate the most elementary and fundamental ideas of the philosophy it would master, or to fulfil the humble requirements of a fairly unselfish and useful life. We recognise that in the past, opportunities have been wasted, possibilities of great attainments disregarded or wilfully rejected, so that now the Ego's upward path is hindered and his strength is crippled, and the soul yearns with pitiful and hopeless eagerness for knowledge, not denied it by any outside power, but unattainable because it cannot see it, though it lies at its very feet."

I know there are numbers of objections which may be raised to Reincarnation, such as—"If we have been here so often before, why don't we remember our past lives?" and the old answer must be given. The physical brain *does not* reincarnate, that belongs to one life only, it was born in time and ends in time, but through this brain the True Man works, incarnation after incarnation. The personality John Smith *does not* reincarnate; the individuality informing John Smith, the Immortal Thinker, *does*. The character with which John Smith came into the world to-day has been wrought out by this indwelling Ego, which is the True Man, in many a past life, in many lands, under many civilisations, and when John Smith dies, as we call it, that is, when the True Man throws off his outermost covering, that character endures and is the richer or the poorer, the nobler or the baser, for its last tenancy in the body of John Smith. But if the brain cannot remember, the True Man *does* remember, and his memory acts as intuition and conscience. A highly developed man has *not* to *learn* that it is wrong to tell lies, he *knows* it without telling; he has not to learn that it is wrong to steal, he *knows* it without having to go through the unpleasant experience this time of being put in prison for theft; he has not to learn that it is right to be kind, and loving, and unselfish; he *knows* it, it is the fruit of his past. But John Smith can so train himself that he, in his present life, can recover memory of his past lives, and to do this, he has to unite his consciousness with his real Self, and to live in the consciousness that *he* is not body, *he* is not only John Smith, but he is that Immortal Thinker which is temporarily inhabiting the body of John Smith. He must realise his true Self, not as something outside of him, but *as himself*, and his personality as the external organs with which *he* works. The work is slow and difficult, but it can be accomplished; by and bye, flashes from the past will illumine his lower consciousness, and these will grow until he realises fully his heritage, and henceforth his life will be lived for Eternity and not for fleeting Time. Have I proved my point, at all, that Reincarnation unlocks many of life's riddles? At any rate, the conviction that *I* have lived on this earth many,

many times, in many bodies under widely differing conditions, learning many a lesson, sowing and reaping, forging links of love which are stronger than death; and that I shall inhabit many more bodies, learning, incarnation after incarnation, something more of the length and breadth and height and depth of that love which passes knowledge, coming back again and again to earth until *all* its lessons have been learnt, climbing ever higher and higher up the steeps which lead to union with God, to perfect wisdom—this seems to me a “larger room” than the “one life only” theory.

There is another point I should like to say a few words about, which shows the greater helpfulness given by living in this “larger room.” We all of us know, some by painful experience, some by seeing it in our friends, some by reading about it, of the terrible heart-break it is to a parent when a dearly loved child goes far astray, “goes wrong,” as we say; when advice and warning and pleadings are of no avail, and the child (who always remains a child to the parent, whatever his age) plunges into vice and evil living. How many and many a parent has gone to his grave sorrowing over the evil course his dear one has taken—sorrowing too over the fearful retribution which he fears will befall his loved one when he too steps from time into Eternity; thinking in his blindness, that he, poor erring mortal, loves his child with a more enduring love than the Almighty Father of us all. No, my friends, if such sorrow falls to you or me, let us look a little deeper, a little further. Your child was God’s child before he was yours, he is God’s child now, for the Spirit of God is in him as much as in you; the Spirit of God is in him teaching him a much needed lesson which if he will not learn by gentleness he *must* learn by pain and suffering. There is something which is hindering his evolution, this desire for self-gratification, and he must learn at all costs to eradicate this desire, so that he can go on to perfection. Therefore take comfort, when you have done all that you can for your child, and he still pays no heed to your voice, do not be over much cast down; he is enjoying “the pleasures of sin for a season,” but the time will come when these pleasures will begin to clog and he will turn his face homewards; and slowly and painfully in the fire of his agony he will learn his lesson, the lesson he was not willing to learn before. The way may be long, it may not be accomplished in one life-time, but be of good cheer, he *will* win home at last, for an Infinite Patience, an Infinite Compassion watches over him, stronger than ever yours could be; and this Infinite Compassion which is *in* your child as well as around him will not be satisfied until *your* child as well as every other son of man is perfect even as the Father in heaven is perfect.*

Now I have only time to take up one more point, though there are many others waiting to come to the front. Some of you may be

* See “Dharma,” page 36. Mrs. Besant.

thinking—" In this scheme of Evolution of yours, where does the Christ come in, the Saviour of men? It seems as though all was left to the man himself." Yes, and to a certain extent this is so, man *has* to work out his own salvation, he has to realize that he is the **Maker** of his own Destiny, and that no *outside* Saviour can either save him from his sins, or bear the punishment of his wrong doing for him. How can he learn his lesson, if after doing wrong he sliks away and lets some one else bear his punishment, the punishment that would be a salutary discipline for him! No, it is not an outside Saviour we need, we must bear our own burdens, and we *cannot* dodge the consequences of wrong. But there is a very real way in which Jesus the Christ, the Divine Man, *is* a Saviour of Humanity, and a Theosophist would be the very last to deny it, for the teaching of the possibility of attaining Divine Manhood is a fundamental element of our philosophy. But one difference between the teachings of Theosophy and the teachings of orthodox Christianity is, that we do not limit this attaining and Divine Manhood to *one*, to Jesus; but affirm that other great Teachers have also attained to the level of the Christ; and surely this is not derogatory to *our* Master, who was " meek and lowly in heart," and who said even to His disciples—" Ye also are Sons of God." I do not intend to go fully into this question now, it would take far too long. But this I may say, that when a soul attains to the heights of perfection of Renunciation to which the Christ attained, all humanity rises with Him, *a little nearer* to the goal; all humanity feels afresh the thrill of prophetic hope; the hope, nay the certainty, " that where He is, there shall also His servants be." And also, this attaining of Divine Manhood to which Jesus Christ attained, means also the attaining of that Divine and perfect Compassion which *will* not, and which *cannot* accept the bliss of liberation to which He has earned a right, until *all* His younger brothers and sisters shall stand where He stands, and shall enter with Him into unutterable bliss, into higher and even higher fields of service. For this cause will He remain within reach of those who seek help and spiritual guidance through Him, and He is *truly* and *really* ever near His people, blessing us with His Divine Presence, stimulating us to further effort to realise for ourselves the need of an indwelling Christ, the Christ who must be born *in* us, who *is* in us now, who has been in us all the time, though mayhap we have not known it. But once we *have* recognised it, let us foster that Holy Presence, let us strive to unite our lower consciousness with It, so that in the future, our whole lives shall be moulded by Him. And this will not be *losing* our individuality, it will be *gaining* it, our Evolution will proceed more rapidly, for the goal that is set before us *now* is Union with God. " Now are we the sons of God," even as Jesus the Christ was Son of God—again the difference is not in kind but in degree, vast as the difference is between us and Him. In us the Christ principle (the spiritual

part of our nature) is lying almost dormant, almost hidden by the lower personality, which personality is not the *real* you and me. In Jesus and Buddha, and other Great Souls, the Christ principle is triumphant, all-conquering, having transmuted the lower into the higher, and brought all things into subjection. And so the Christian Theosophist may again rejoice in the "larger room." We have *not*, by thus enlarging our borders, lost our Christ, but we see Him in all around us. We may still love, and follow and serve Jesus as our Lord, and Master, and Friend, and Elder Brother, seeing in Him not a miracle, but the inevitable result of lives of patient and earnest and rigid discipline and self-sacrifice; seeing in Him the promise and foretaste of what we also may become, and in the becoming shall raise the whole race one step higher, and thus be really Saviours and Helpers of mankind.

The pilgrimage of the Soul is a long, long one: from the mire of materiality to the bosom of the Father. "And does the path wind uphill all the way?" "Yes, to the very end."

But, the end crowns all!

ELIZABETH W. BELL.

ANCIENT THEORIES AS TO THE ORIGIN OF THE WORLD.

[Concluded from p 363.]

WE may therefore take a step further backward in time, and a glance at an adjacent nation or people from whom the Greeks borrowed some of the knowledge upon which their own more evanescent structures were raised. The most important, in order of distance, were the people of Chaldea, Babylonia, and Assyria, about whom we are told that its priesthood, who were the learned class and the conservators of knowledge, regarded it as an especially mysterious charge, and hence surrounded its acquisition with many difficulties. Like most priesthoods, they had for the multitude an outward religion or external rites, together with a pantheon of gods, while for themselves there was a different view, or esoteric side to their teachings.* This it is naturally not very easy to trace, unless we resort to those further developments of our human powers which are the object of occult training, and this has to some extent been done; † but what little we can perceive of it shows that it formed a by no means inconsiderable part of that which was travestied by the Greeks, and that their ideas as to the creation, like those given in Genesis, were largely indebted to Babylonian sources.

The Chaldeans do not seem to have looked for the origin of all things in any such primitive elements as fire, air, or water, as the Greeks did in their phase of materialism, but rather looked behind

* Cf. "Anacalypsis," (Burns's ed.) Vol. I. p. 458.

† See Mr. Leadbeater's articles on "Ancient Chaldea," in *Theos. Review*, Vol. XXV, No. 150, p. 553 et. seq.

these things, and sought some original source whence even the Four Elements had themselves originally sprung, and which they would seem to have symbolised as *Light*, and accompanied by Consciousness. For, if we may believe Cedrenus, this was their idea, since he says that "the Chaldeans adored light; that they called it intellectual light", and that they described it, or rather symbolised it, by certain letters forming a word,* which "Word" they regarded as the first of all manifested things, and so sacred that it was never pronounced—at least not in the hearing of the people. † We may, however, here perceive a connection with the Logos of the Alexandrian Greeks, and with the Sacred word of the Hindus.

We may see another version of this in the Gospel according to St. John, where he speaks of that *word* which was from the beginning, and of the God who is Light. ‡ Doubtless these references are, in one at least of their aspects, to the One White Light which is the synthesis of the three primary colours, the expression of the A, U, M, and the origin of the Seven Rays which express Cosmic differentiation, and together make up the Manifest Logos. So, likewise, the Magi of Persia, and the Manicheans, all describe their Deity as being an eternal, intelligent, and perfectly pure Light, the origin of all things. The Manicheans, who were a Christian Sect, said that Christ was the son of the Light Eternal; while the writings of the Church fathers all speak of God as being a sublime Light. §

The philosophy which included this concept of Deity was thus by no means peculiar to the Chaldeans; and in its general outlines it taught not only that there was this Original Light, but that matter was eternal, and that it was subject to endless changes and modifications, taking on manifold aspects. Over all these there presided that limitless Intelligence which, when the world began to emerge gradually from this chaos of matter, was the source whence came the life and intelligence exhibited both by man and the whole creation, more or less. During the existence of the world, everything in it underwent a perpetual change; for as its basis was eternal, no real destruction of anything took place, but only transmutations of substance under the control of intelligence. At the end of its appointed period, the world was destined to be reduced once more to its primeval chaos, and the agent of its dissolution was exoterically understood to be either a flood of water or a vast fire. Later, when the traditions of local deluges and cataclysms became confounded with the cosmogonic myths, these events were spoken of as taking place alternately in periods which were translated into the notion of six thousand or twelve thousand solar years. ¶ Naturally, when the earth perished, so did the whole of

* Cf. "Anacalypsis", ed. cit., p. 460.

† Vide Parkhurst, as cited in "Anacalypsis", p. 461.

‡ John, v. i, et seq.

§ See Dupuis, "On the origin of All Religions", vol. III., p. 105, 4to ed.

¶ See my article on the "Great Year of the Ancients" in this Journal.

mankind ; but as the intelligence of all was necessarily of the same eternal nature as that from which it originally emanated, so it could not perish, but returned once more to its source. *

This system, thus briefly outlined and reduced to its simplest form, is scarcely to be found so described among any of the religions or philosophies of the ancient nations bordering upon the Mediterranean, and which composed the ancient states of which we have the most plentiful records ; but, concealed under many and various forms, it is common to them all—as in fact it is to every other nation and peoples in all times. The researches of philologists, antiquarians, and archæologists, together with the teachings of modern Theosophy, have brought it gradually to light ; and though they have as yet only done so in an imperfect or partial manner, yet the overwhelming mass of evidence they have produced is amply sufficient to show that the same system lay at the root of all the religions and mythologies of classic times, and is the primary idea underlying all the stories of the Creation, however diversified in detail, or variously concealed.

And since the world of 2400 years back consisted for the most part of nations which were already past the zenith of their power, and therefore declining, and as scarcely any of them presented examples of their religious and philosophical systems even approximately free from admixture of ideas not originally their own, so all we have of that time is vague and confused, and it becomes a work of enormous labour to sift out and separate all the component parts of their Cosmic theories and other religious and quasi-scientific data. But the task is not either hopeless or impossible ; and it has been rendered very much easier by what has come to light regarding the philosophy and the religion of a people which, like those of Egypt, seems far to transcend in antiquity all the others. It is in India that we find the typical system of religious philosophy from which all the others seem to have originally drawn their primitive ideas, and which were afterwards modified to suit local circumstances and racial peculiarities ; or, like our own Christian systems, became gradually so altered and blended with others, as to present comparatively little of the original plan.

In this original Indian system, as portrayed for us by modern Theosophy, we find a grandeur of conception and a magnificence of outline and general arrangement which is but faintly and poorly reproduced in the others. Where the European cosmogonies speak of a few thousand years at most, the Hindus portion out their limitless eternity into cycles which, each of them, embrace millions of years ; and instead of devoting the utmost stretch of the imagination to the formation and history of our little earth and its creatures, they deal with myriads of worlds and with infinite space. The most abstruse systems of the Chaldeans and others seem, as already

* Cf. "Anacalypsis", i, 385.

noticed, to have been related to that of India ; but as presented by the early writers who professed to have some knowledge of them, their most recondite conceptions of the Universe were but a secondary phase of the Indian, and the contents of their religious books reached not nearly so far into the origin and source of things as did the Vedas, the Puranas, and the Upanishads of Hindustan.

To present anything like a complete review of the Indian system of cosmogony in a paper like this would be an impossibility, as weighty volumes would not suffice to deal with it exhaustively. But it is not difficult to give such a sketch as may convey an idea of it.

Of the Absolute, or that from which everything is conceived originally to have come, no account can be given ; since everything that might be postulated concerning it as an attribute, would only pertain to some lower emanation. It is consequently to these that belong the three indestructible and periodically-manifested principles of the visible Cosmos, known as Mahat, Fohat and Prakriti. In English we may call these Consciousness, or abstract Mind, Force or Energy, and Matter or Substance. * The primary or leading principle is abstract consciousness, considered as an entity by itself, and quite apart from any of that *action* of Consciousness which we look upon as the " workings of the mind ;" but in no case is it to be considered as existing without some aspect of matter and force ; although this " matter" is of so ethereal a nature that it far transcends in that respect any ideas which Europeans have been used to attach to *their* concepts of it. Naturally, then, *force* is to be looked at as the intermediate between Consciousness and matter ; and as the means by which Consciousness moulds the primal substance into forms.

The Hindus then picture to themselves this Consciousness as exhibiting alternate periods of activity and passivity, or of work and rest. Its period of activity they consider to be the time of the existence of the natural world of objective forms—by which they understand not only our particular world, but also every other. And by the period of rest, they suppose a time when the visible world is resolved back into its components, and ceases to exist upon the manifest plane. As water, and even the most tenuous gas, is made up of an infinity of minute atoms, so also the sum-total of Consciousness for any given Cosmogonic scheme is made up of an immense number of lesser parts ; and these, like the atoms in water, may merge into the whole without losing their individuality.

As to force, the Hindus consider it to be the sum of all force in the same way as above described ; and that its various appearances are simply the results of various rates of vibration, and carried on in different directions. During the period of rest, when Consciousness is relatively inactive, force is represented by very

* Vide " Reincarnation," by Jerome Anderson, M.D., Ch. I.

minute vibrations in some one direction through the immensity of space and matter ; but as soon as consciousness becomes active, the rate and direction of vibration is changed thereby, and formless matter begins at once to undergo corresponding changes, and to separate into the nuclei of suns and worlds. When that takes place, the result has been very aptly illustrated in the following manner : " Imagine a large vessel or receptacle filled with a solution of some salt, to the saturation point when heated to 100 degrees. As long as this temperature is maintained the solution is perfectly transparent. No one would suspect any solid material hidden in its crystal clearness. But now let the rate of vibration be changed in the fluid ; let the temperature fall to, say, 60 degrees, and out of that which was before so clear, crystallises a solid mass which renders the whole translucent solution opaque ; or it may so change its molecular relations as to become a solid."* Not only, then, will a change of vibration cause the appearance of solid forms out of the invisible and formless, but we may note that at one rate of vibration we have darkness ; but if the vibratory force be gradually increased we have light and colour. So, vibratory force acting through the ether of space in a certain ratio, will produce the colour green ; and if the rate be increased up to a certain point, we cease to have green any longer, and have blue or violet in its place. If the vibrations be made slower instead of more rapid, we may obtain yellow, orange, or red as their result. Conceive, then, that the solution in the vessel and its suspended salt, be taken as representing space and the ethereal matter which it contains ; and that the whole is kept in an ethereal state, and in darkness, by the prevalence of a certain peculiar rate of vibration ; then you will have an idea of the state of things which exists during the Mahâ-Pralaya or Night of Brahmâ, when all is at rest. When the appointed moment arrives, the sleeping consciousness begins to awaken, so to speak ; that is, in the experiment we have supposed, the human agency comes in and causes an altered rate by changing the temperature. And then the state of things in the Universe or Cosmos, like that in our imaginary vessel, begins to change ; and from the total absence of everything—from the seemingly dark and empty void of space—there begin to emerge light, and form, and colour ; and so the hitherto apparently inert consciousness, following a similar change, begins to take up its separate activity within those forms, as in every atom which composes them. In some it manifests itself only as that power of cohesion by which the particles of a stone hold together, in others it appears as cohesion and life, as in the plant, while in others it manifests as in animals, and yet higher ; and in a further awakened stage, as all these with the added intelligence of man.

But all this is not to be conceived of as taking place in a

* Ib. Ch. iii., p. 48, ed. 1894.

moment, or that the origin of a world, thus accounted for, is the product of an hour, a day, or a year—or, indeed, of *any* portion of time conceivable by our limited mentality. Rather are we to suppose the lapse of unnumbered millions of years since that far-distant epoch when the Consciousness in our particular Cosmos began to awaken, and thereby to cause that movement in the illimitable ocean of primordial matter which the writer of Genesis may be supposed to refer to under the words, "The spirit of God moved upon the face of the waters; and God said, 'Let there be light,' and there was light."

The process of world-formation, like all great Cosmic processes, is one of extreme slowness; its commencement being altogether imperceptible, as viewed from the standpoint of our senses. For it may be taken as a fixed principle in Hindu philosophy, that some aspect of thought is the primal source of every outward and visible form; as it is also of very many others which, though altogether subjective to us at present, are not the less potent factors in the life of Nature. Therefore the Hindus hold that the world or the Universe—for in both the same rule follows—must exist at first only as the merest idea in the Consciousness of the Logos or creative centre.

Some faint idea of this process may be gained by outlining what takes place in the human mind in regard to anything which we propose to do or to create. At first there is only a dawning notion of doing that which is proposed; we have not planned out what is to be done, but have a sort of vague mind-picture on the subject, and one which will have to undergo, before the object is completed, perhaps very many modifications and alterations, as our consciousness more fully takes in the necessities of the situation. We thus carry the outline in our minds for a time, and by degrees it takes form and consistency, and we begin to work out and arrange the details to some extent—ultimately coming to put the thing in execution, as we may say, upon the material plane. But there is this difference between our own mental and manual processes and those engaged in the Cosmic formation, that in our case, one mind plans and carries out the whole; as when an artist first conceives the idea of painting a picture, then proceeds to map out a general sketch, and afterwards puts in his detail and finishes his colouring, ultimately turning out the complete work of his own brain and hands. Now in the case of a world, this analogy, although it may be generally looked upon as holding good throughout, yet is likewise apt to give a somewhat false idea; for if rigorously adhered to, it would give us a material world formed by a Deity who only differed from man in being a few sizes larger, and making a huge world and its contents instead of painting a picture—a very false idea altogether, but one which, nevertheless, has long been held by Western Orthodox religionists. The Indian view of the

case is, however, different; for while it may postulate an idealistic theory analogous to that pertaining to the artist, it conceives of the after processes as being carried out through an enormous period of time by myriads of entities, all acting together, so far as any particular Cosmic scheme is concerned; and their collective consciousness derived from, and eventually returning to, the Deity itself. For the sum-total of that vast Consciousness being supposed originally, during the time of rest and of darkness—the great Pralaya—to be as one united whole, made up, like our fluids and gases, of separate but indistinguishable atoms, when the active or waking period begins, is gradually subdivided into many. These separated parts, in their ultimate differentiation, form the conscious entities of our world; and they carry on its evolution in common with what have been called the “blind forces of Nature”—but which, in reality, are likewise the expression of Omniscient Mind, and take directions dictated by what we may call the *cumulative* thought-forms of all the active functioning of Consciousness on earth.

Thus this theory furnishes us with a consistent view of the Universe as based upon Consciousness as the primary factor. It shows us worlds coming into existence, at first as the faintest of nebulous images, or rather, as no images at all capable of being perceived by such senses as ours, and only of a sort we might possibly see if provided with the highest phases of that peculiar vision which we call psychic or clairvoyant. If we imagine a number of such ethereal forms gradually growing into denser masses or nuclei at their centres, and the whole spreading out over thousands of millions of miles, we should then have something which might appear, to a far-off observer, not unlike those cloudy and seemingly vapourous masses which we now see in the heavens: and which, under such names as the Magellan Clouds and the Great Nebula in Orion, have so long been objects of the most intense interest to our astronomers and physicists.

Then, as the stream of time flows on, we have these masses gradually condensing more and more, and thus forming systems of worlds, which in turn become the theatre for the functioning of life-germs and their innumerable corresponding forms, all of which go through analogous processes of evolution. For the Theosophical view of these things is, that all the differentiated units of Consciousness first begin their life career under that aspect which we call the mineral kingdom; then as the vegetable, and so on up to the highest, the forms as gradually evolving into more complex varieties; and, like the worlds they inhabit, at first ethereal and vapoury, but afterwards becoming more solid.

At last, after millions of years uncounted, the world reaches its most dense form, where all the creatures upon it have reached their most perfect external aspects; and then, after seeming, like the Sun at the solstices, to stand still for a time, the whole begins to go

through a reverse process, its matter becoming more and more ethereal. And as the former part of the process is called, for the whole Cosmos, the "Descent into Matter," or the Outbreathing of the Great Breath; so the latter, or the etherealising process, is called the "Ascent towards Spirit," or the Inbreathing. When this is completed, the whole system of worlds has gradually been resolved back again into that ocean of cosmic matter from which it originated; and all its separate units of consciousness become re-absorbed into That whence they came.

Such, then, is a rough and bare outline of Hindu and Theosophical views upon the subject of Cosmogogenesis; but these extend into the most elaborate details, and account for all the varied phenomena of life and Nature. So large is the subject, and so abstruse in its minutiae, that the study of a small part of it is sufficient for a lifetime.

As thus briefly delineated, it will be seen that the system described appears to be the basis upon which were founded the others which, so far as we can judge, were in vogue among the Mediterranean nations some two to three thousand years ago. In them we see the same views as to the emanation of all things from the One; and sometimes, also, that they will all ultimately be resolved back into that from which they came. With this there is also found the idea that such changes are periodic; but in place of the millions of ages of the Indian scheme, these cycles are reduced to a paltry few thousand years. The notions of Anaximenes and of Diogenes that all came from air or water, is only a misunderstanding of the Hindu primal matter, often alluded to as the "Waters of Space," which term, as we have seen, is even referred to in the Bible; and what took place in regard to it is followed by the appearance of light, which latter, as the first of all visible things on the plane of manifestation, became the Deity or its symbol, among the Chaldeans and many other ancient nations. Not infrequently—and in fact, univ ersally according to some scholars—the Sun was adopted as the objective symbol of this light, and the ignorant accordingly made of the Sun their God—gradually arranging their religious systems in accordance therewith—and so all their festivals, when closely examined, point to the Sun as the Deity whom they worshipped.

But in reality this was only the external aspect of the religions of the Egyptians, Chaldeans, Persians, Mexicans, and other ancient nations; for though the lower order of their priesthoods may not have known any better, and the people (as they mostly do in England to-day) were content to accept these outward phases, and with them to accept also the corresponding absurd theories or dogmas as to the origin of the world and the nature of Deity, yet there would always seem to have been some few who had pierced these external veils. For, as there is so strong a resemblance between all these religious and cosmogonic theories, when seen

stripped of mere national and geographical variations, and they all show traces of derivation from the Hindu system or its original, so their highest initiates must all of them have been acquainted therewith; and therefore the foundation of all religious systems, as of all stories and myths about the Creation, was originally the same.

To reach this, analysis has to be carried back through successive stages; and it has been shown that the further we go back in time, the more does the system become perfect and homogeneous; so that the Hindu excels the Greek and Egyptain on account of its greater antiquity—as if we thereby got nearer to the primal source, and so gradually got rid of the erroneous and fantastic additions which had accumulated, in the course of ages, around the original scheme. Such would, so far as the teachings of occultism go, appear to be the fact; for the widespread nature of the knowledge—reaching from America on the one side, to India on the other—seems to point to a more central country than either of these, as the one whence it first came. And in point of fact, we are told of a civilisation more ancient than any we can at present recognise; and are referred for the origin of all these mythological narratives to a nation long lost—to a country sunk ages since beneath the waves—in short, to that lost Atlantis which, to our Western scholars, has seemed only as the unsubstantial fabric of a vision. From it flowed the Indian, the Egyptain, and the American civilisations of the past; and all these streams, with their myths, religions, arts, and sciences, find their fountain-head in the vanished continent of which the Egyptain priests spoke to Solon, and of the disappearance of whose last remnant Plato speaks.

And our modern science, in its more or less contradictory notions as to the origin of the World, is, like the very basis of the theory of emanations, showing a tendency after its long excursions into other regions, to approximate more and more to this old original. It is not much more than a century since our philosophers, bound in the shackles of a cast-iron theology, could be brought to recognise no longer existence for the earth than some seven thousand years; * but now they have extended it to many hundreds of thousands, not to say as many millions; for though they are by no means agreed about its age, and one here and there shows a tendency to revert to the old errors, yet the majority are convinced by the revelations of Geology and Astronomy, that it must be an inconceivable time since our earth began to form. So, also, they recognise an approach to the Oriental theory of emanations in regard to its formation; for they are of opinion that our world, and indeed all the planets, were in the first instance a part of the body of the Sun—and that the whole was originally a nebulous and cloudy mass, which had condensed gradually from the transparent ether of infinite space. They even go so far as to theorise about the ultimate extinction of suns and

* Sir W. Jones, in his "Edipus Judaicus", and "On the Zodiacs", cited in Higgins's "Celtic druids", ch. IV., sec. XXV., pp. 147-8.

worlds, and their consequent resolution once more into that from which they came—so that the cycle of ideas seems almost completed, and the theory started millions of years ago in the lost world beneath the Atlantic Ocean is once more coming into fashion, and again we are demonstrating the truth of the old adage, that “There is no new thing under the Sun!” There is at present, however, one great point of divergence between the modern and ancient views, one already pointed out, *viz.*, that the ancients looked upon Consciousness as the leading element in nature, and therefore indestructible; whereas modern science mostly deems it but a product of matter, and that the parts of it which function in them cease with every organism that dies. Such a theory seems more difficult of acceptance than that of former times; and leaves so many gaps to be filled, we know not how, that it is gradually losing ground with the majority of thinkers, for all schemes of life and nature would appear to be against it. The proof that the ancient hypothesis is the true one will come by degrees; it is developing now, in each new discovery of the biologist and the psychologist; and eventually it must recover its ground, and the continuity of life and consciousness be recognised as the only true basis of all philosophy. It is, however, only among the rising school of experimental philosophers, such as Prof. Oliver Lodge, that we must look for this change to come about; for those of the more conservative class can scarcely, to judge by historic instances, be expected to change their cherished views. Conversions of that sort are not common; for opinions, like men and worlds, follow a process of gradual evolution, and ideas which are new to the age, commonly have to do battle with a foolish pride which is entrenched behind barriers of prejudice; and will never go back from an opinion once publicly avowed. All these obstructions give way, like the rocks, only to the hand of time and the force of those mighty cyclic currents of public thought which have swept away so many shams, and will yet sweep away so many more. And when the last barrier is surmounted—when the unbroken continuity of the human Ego, independent of its temporary bodies, has been admitted and accepted, as it surely will be—then will the public thought recognise the true hypothesis as to the Origin of the World.

SAMUEL STUART.

CONQUEST OF THE FLESH.

[“ When shall I have solid peace, peace secure and undisturbed, peace within and peace without, peace every way assured ? ”*]

THEY say, in Shiraz there was a physician to whom one morning there came a decrepit old man complaining bitterly of pain and disease all over the body.

Patient.—“ My tongue stammers and refuses to give expression to what I do think.”

Physician.—“ My friend, this is on account of old age.”

Patient.—“ I pass my nights very uncomfortably and am subject to hideous dreams.”

Physician.—“ This too is on account of old age.”

Patient.—“ My sense of hearing is impaired and my eyes have grown very dim.”

Physician.—“ Old age is responsible for both these infirmities of yours, my good man.”

Patient.—“ I often get out of temper and quarrel with my wife and children at home.”

Physician.—“ This is a sure sign of old age having you in its clutches.”

Patient.—“ I cannot shake off my melancholy, and vague anxieties weigh heavily on my head.”

Physician.—“ Of a truth, old age and anxiety are inseparable.”

The patient could not stand the doctor's replies any further. He was beside himself with anger, at receiving the same answer to enquiries about his ailments, and rushed forward with uplifted stick to beat him. The votary of Galen, nothing daunted, once more coolly said : “ This, too, my dear good man, is due to your old age.”

Exactly in the same way a man who has stepped out of the common path of evolution, trodden by myriads without a definite aim of life before them, and without the means of shaping their own destiny by the force of their will-power, will tell the neophyte that the difficulties experienced in the struggles after the Higher Life, in the oft-recurring despondencies which create desolation in the heart, bereft of one single ray of hope to shed its dim light in the gloom of the wearied and worried soul, are mainly attributable to the love of the lower personality ; to that Medusa of self which freezes the A'tmic nectar flowing deep within us for our eternal bliss. When an attempt is made to regulate the mind, when a desire is felt to be left alone and at peace with the inner Self, when an earnest endeavour is made to suppress a rising burst of anger, when a

* Imitation of Christ.

fervent prayer is being sent forth from the deepest depths of the heart for the weal of the human race, when some impulse for doing good to an unknown being rules the mind, when in the rarest and fewest moments of life an inmost gush of longing wells up in the heart to be at one with our Divinity, there rises up the ubiquitous lower self to hurl us back from our lofty motives. It is hard, very hard indeed, to give to those who have not tasted the pangs one has to experience in parting with the glamour of personality, the only reality that exists for the mass of mankind, the mirage of illusion in the trackless desert of vain hopes and unfulfilled desires, where the pilgrimage of life is invariably attended with sorrow and care, and where death is courted but is loathed when it doth appear, any idea of the tearing away of the old ties which have hitherto gladdened and buoyed us up. A habit, deep-seated, that has entered into the vitals of life, would cost more anguish to dispel from its old abode, past resuscitation, than would tearing out the eye from its socket, and would call for our best energies and require a will wound up to the highest pitch for that purpose. The fight with the lower nature, at one stage, seems eternal and endless. It is a well-known fact that the human will is a tower of strength. In the dark labyrinth of the chela's life the only staff which will enable him to thread through intricate by-ways, now stumbling, now foundering, the feet heavy with weeds and thorns that stick to him from an unlevelled past, is his will, God's own gift to man. But the growth and development of the will has an indissoluble tie with karmic antecedents. The soul of each hails from an immemorial past; it is big with an eventful tale, the smothering embers waiting to be thrown into blaze. The Adjusters of Life know no mercy and show no favour; strict undeviating justice is the order of the day with them. A perfect blank in the karmic ledger is a work of ages. The strength of the will depends more or less upon the strength of a good heritage of karma, but if the past is irremediable, the future has to be secured against a recurrence of unfavourable circumstances, and it would certainly be in the interest of man's spiritual advancement to make provisions which would better serve that purpose. Weak or strong, in circumstances adverse or favourable, no matter how situated and where located, in every position and in any condition of life, a decided step taken for the improvement of the lower self is a passport of victory in this battlefield of Mâyâ, whether the victory is timed to come in the present life or at some period of eternity which looms in our front. Time is of no question, space is immaterial, personality is meaningless in the task of evolution where limitations have to be abandoned and the Kingdom of Heaven is to be gained by the sheer force of moral and saintly achievements. What mortal pen and what human words can describe the infinite potentialities of life that await him who has learned the secret of conquering the flesh. Evolution is meant for victory over the

powers of Darkness with which outward nature swarms ; it is the identification of an Ego with all and everything that pertains to the Light or Effulgence of God. If victory were not certain where will was exercised in the right direction, there would have been hardly any use for the self-imposed task of the Logos in suffering manvantaric privations in churning out one single individualised Manas to be like Himself, out of the seemingly endless struggles between spirit and matter. The mind has to achieve victory over matter, and spirit has to rise above mind and matter. Mind and matter once brought under subjugation, the progress of Spirit is assured and ceaseless. Its capacities widen and expand, its sphere becomes one with the All, and the spark of the Flame becomes Flame of the Flame.

The object of each personality worn by the Ego is to revive self-consciousness, and this can best be done by whole-hearted devotedness to the task of growing the *Bija* of SAT, (the seed of eternal existence) within us. The whole process of man's Divinity is a question of growth, a growth akin to that of a tree but on a grander and nobler scale, extending over unnumbered periods of time. Since the Theosophical Society is a body whose first and foremost object is universal brotherhood, a brotherhood which consists in community of thoughts and aspirations calculated to lift up humanity in the scale of Evolution, and as each member is supposed to nourish it by circulating thoughts which are best meant to further this object, an attempt is here made to put together, for what they are worth, a few helpful hints found of some utility and service for the suppression of the lower self. Each human body is, as the Nazarene Sage said, a veritable temple of God ; let us consecrate it from now, that at some future date the "Ancient of Days" may make therein His holy abode.

HELP I.

Nature, the visible garment of the invisible God, is governed by Law which the Ineffable has thought out in unerring wisdom for the guidance of all her kingdoms during a period of cosmic activity. The one Law as it descended from the higher planes to the lower was varied to adapt it to its new surroundings, and what was one Law in the Mahâ-paranirvanic plane became multiplied in reaching our deusest physical plane. But in the aspects which the Law wears on the planes of increasing densities there are inherent the characteristics of the source from which they have emanated, namely, invariability and constancy ; thus down here below, we have the representatives of the one Law in the rotation of the seasons, the rhythmic functions of large bodies of water, the cyclic progressions of heavenly bodies, the instinctive operations in the animal world, the almost automatic energy displayed in the vegetable kingdom, in heat, light, magnetism and other finer forces of Nature bearing the hall mark of the One Divine Mind. From the One Mind started the One Law, and as the latter went forth building the universe, it dealt

out its law of unchangeableness to its manifold variations, which is so essentially necessary for the sustenance of Life on all the seven planes of cosmos. The One Mind, in fact, transformed itself into the One Law, and all manifestations from the highest to the lowest are upheld with a precision and exactitude very rarely met with in human concerns. The pervasion of the Law of God in the phenomena of the world, gives positive assurance of its perfect freedom from irregularity and shortcomings. The Cosmic Law generated by the Cosmic Mind works for all, works for all forms that are being constantly combined and permuted for the uprising of the Life with which they all are quick. Turning to man, the highest product of Nature, highest because bearing within himself the direct emanation of the Cosmic Mind, we see that his manasic gift is not allowed to reproduce its original by his not being a law unto himself. Man's mind and his Higher Self are the replica of the One Mind and the One Law which are the reflections of the ALL in the universe. "The inward man is much weighed down in this world by the needs of the flesh." Intense as is the attraction, in this particular cycle of time, of matter over mind, on account of the imperfect cognition of the true value and utility of the latter in the search of the invisible, man has not yet succeeded in making a difference between his mind-born world, responsive to his own limited visions, and the world supported and sustained by the One Mind and the One Law. When in imitation of the One Law man lives for all and when he sees and realises in others his own self, without the conflict of personal interests, in him dawns the consciousness of the unifying energy of that Law which we commonly know as Love. "He doeth much that loveth much." As far as human language goes, no expression has hitherto been found to describe the mystery of Peace and Union which is at the bottom of that Divine Word. It is the ethical *plenium* in which human emotions and thoughts fuse imperceptibly into one another, and assume the stupendous proportions of what is known in occult parlance as Absolute Space. Love is the one Scripture which is sacred to the whole of Humanity; man baptised with the holy water of Love forgets to live for himself. He who has learned to live in Love, which means in other words, living *in* and *for* the One Law, lives neither in the present nor in the future, but in the eternal. For him the giant weed of personality does not exist, for it has been wiped out by the very atmosphere of Eternal Love. But higher even than the Law and Love is the Divine Life. Law and Love exist but for Life. To know the Path is to become the Path: to know Law and Love is to become Life. Here sorrow ceaseth and parting is a word unknown. Let us be a triumvirate of Law, Love and Life.

HELP II.

One sure and certain method of making progress on the Path is

the strict avoidance of passing judgment on others. Man fails in divine purpose when he is more anxious to see faults in others than in himself. If a man had the knowledge that what he was doing was an evil, he would surely, with rare exceptions, withhold himself from it. Most men act from their own standpoint of right, under the impulse of their own estimate of what is beneficial to themselves at their own stage of Evolution. The present low spirituality of mankind is greatly attributable to scathing remarks, wanton raillery, trenchant criticism and a regrettable impudence in taking the Law of Karma in hand. The mote outgrows the sunbeam—for its own certain woe. Advantageous from many sides will be the moral temperament of a man who has patience and charity enough for his frail brothers; who has learned the secret of growth in tolerance even where censure is deserved. The Great Life denies not shelter and sustenance to the most depraved; the follies and vices of millions have been hid in its spacious bosom; can we not, who aspire so high, be tolerant of a few failings of our brother pilgrims? charity in thought is a rare attainment; it makes the soul grow. See the Divine Life everywhere and drown the perishable forms therein. Be like the eye that has the gift of sight but not of speech. When we do not speak ill of others (which speaking is a sure symptom of the exaltation of our frail personalities over those of others) we lose much of the lower self, and we increase within us the love of human beings. The pioneer of spirituality, self-forgetfulness, is holiness. Since thought builds, every unkind thought builds a hideous tabernacle for the thinker, and he who wants to be free from forms and to ally himself with the Life, finds his plans frustrated and his hopes unrealised. In silence of words, in silence of desires, and in silence of thoughts man knows Divine Wisdom, and becomes finally divine.

HELP III.

The Sloka of the *Gîtâ* in which Sri Krishna tells Arjuna to shut up the *Manas* in the heart with all the senses brought to a lull (*Gîtâ*, VIII., 12), sounds the keynote of occultism. It is the art of arts of the *Yogî*. It contains in but a few simple words the gist of his best thought and best effort from the time of Patanjali and Pythagoras down to our own days. Above all, it teaches the dissolution of form in the perennial Fountain of Life. By slow process, men learn how to rise "on stepping-stones of their dead selves to higher things." It is of great importance for the candidate of the Higher Life to try every morning to separate his Self from his not-Self, his coat of flesh from him who wears it. His *Manas* must be trained to the harmony of one single thought-tune, union with the Self, and his heart must be the nursery of but one emotion, Love. The *Manas* of him who is equipped with one thought dives deep in the profundities of his heart whence wells up the Life of the Logos, the Heart of the Cosmos and the Heart of everything with which

Cosmos is big. The heart and the head are the wonders of the world. In their true reading lies the salvation of each human entity. Spiritual philosophy requires that each must be read distinctly and separately, and each is intended in the wisdom of the Eternal Being for a definite end. Mere thread without the needle, or the needle without the thread, will fail of its purpose; and so it is with the head without the heart, or the heart without the head. Eternal Life is to be sought with the help of both these; their harmonious utility leads to Wisdom and Peace. In them one reads the inexhaustible sermon of Nature; why myriads of forms were built for One Life; how One Life reaches perfection through myriads of forms. A healthy fusion of man's ethical and intellectual parts, in the service of "the Great Orphan," annihilates the distance between him and his Maker. A heart bathed in the white effulgence of purity is the throne-room of the Supreme King; a head furnished with knowledge of Law, Love and Life is the badge of His Sovereignty.

HELP IV.

The Student of Life must select, according to his own temperament, every day, a sentence like one of the few mentioned below. *Each day he must live a sentence.* At his office-desk, walking, eating or doing any function of life, he must ruminare upon that one thought only. Such a practice, in the long run, tends much to the inner growth.

1. "Live more in the mind than in the body."
2. "A pure man is God's image."
3. "Be lover of all that lives."
4. "Give rest to the restless."
5. "Use temporal things and desire eternal."
6. "Concentration alone conquers."
7. "Love makes wise."
8. "Be thou the friend of silence and she shall bless thee with her crown of Peace."
9. "It is the life we live that tells."
10. "To lose self is to find God,"
11. "Keep thy heart with diligence, for out of it are the issues of life."
12. "Ask in faith; wait in peace."
13. "Keep thine own flesh under yoke."

HELP V.

Weave wreaths of holy thoughts for the Lotus Feet of the Divine Lord, so that purity and peace be your guides in life.

JBHANGIR SORABJI.

THE KING.*

NOW that we have a new King and Emperor, and that the coronation of His Majesty is likely to take place soon, it will not be inappropriate—indeed it would be very interesting—to see with what solemnity the inauguration of a king used to be celebrated by the Hindus in ancient times, and with what great respect and reverence the Hindus are instructed in the sacred books to look upon a king at all times.

The formula of coronation is given in full detail in the *Aitareya Brahmana*, which constitutes a portion of the Hindu Scriptures, and the following particulars are taken from Book VIII., Chapters II. and III. of the said sacred work :

“The officiating priest shall say to his attendants,” bring four kinds of wood ; Nyagrodha, Udumbara, Aswattha and Plaksha.” Among the trees, the Nyagrodha is the Kshatra (martial power). By bringing Nyagrodha wood, the priest confers upon the king, the Kshatra. The Udumbara representing enjoyment, the Aswattha representing universal sovereignty, and Plaksha representing independence, and freedom of the rule of another king, the priest by having these four kinds of wood brought to the spot, makes the king participate in all these qualities. Next the priest shall order to bring four kinds of grain—namely, rice with small grains, rice with large grains, barley and grain called priyangu. For amongst the herbs, rice with small grain represents the Kshatra, and by bringing sprouts of such grain the priest confers the Kshatra (power) upon the king. Rice with large grains represents universal sovereignty. Therefore by bringing sprouts of such grain to the spot the priest is supposed to confer universal sovereignty upon the king. The Priyangu among the herbs represents enjoyment of pleasure ; so that by bringing their sprouts to the spot, the priest confers enjoyment upon the king. And barley represents the skill of a military commander ; and by bringing their sprouts to the place the priest confers such skill upon the king.

“Then they bring for the king a throne-seat made of Udumbara wood, a ladle made of the same wood, and an Udumbara branch. And then they mix the grains and sprouts, etc., with curds, honey, clarified butter, and rain-water fallen during sunshine. The reason that the throne-seat, the ladle and the branch being of the Udumbara is because the Udumbara represents vigour and a nourishing substance. As to curds, honey and melted butter, they represent the essence in the waters and herbs. And as to the rain-water

* Read before the Adyar Lodge by P. Sreenivas Row, retired Judge.

fallen during sunshine it represents the splendour and lustre of sanctity."

Then a tiger-skin is spread on the throne in such a manner that the hairs come outside, and that part which covered the neck is turned eastward; for the tiger is the Kshatriya (power) among the beasts in the forest.

After this, the Priest consecrates the throne by means of prescribed rites, and pours the above-mentioned liquids and herbs over the king's head, and places the Udumbara branch also on the King's head, repeating the following Mantras: "With these liquids which are most happy, which cure everything, and which increase the royal power, the immortal Prajâpati sprinkled Indra, Soma, Yama, and Manu; and with the same I sprinkle thee. Be thou the ruler over kings in this world. Thy illustrious mother bore thee as the great universal ruler over great men. Yea, the blessed mother has borne thee!"

On being thus anointed the king takes his seat on the throne, approaching it from behind, turning his face eastwards, kneels down with crossed legs, so that his right knee touches the floor, and invokes the blessings of the Deities.

He then makes suitable presents to the priests, and they all proclaim: "The Kshatra is born! the Kshatra is born! the supreme master of the world is born! the devourer of the hostilities is born; the reverencer of Brahma is born; the protector of religion is born."—So much for the coronation ceremony.

The high privileges and obligations of the king so inaugurated are thus described by Manu, the great, famous ancient Hindu law-giver. God, says the said sage, created a king, for the protection of the world, as without a king the world would tremble everywhere: that therefore the king, though a child, should not be despised as being a mere human being; for he is a divinity in human form: thus he should maintain the dignity of his high office, and preserve his kingdom against foreign aggression, whenever he is challenged by other kings of equal, greater or less power; that when a country is conquered, every consideration should be shown to the innocent people of that country and that their laws and manners ought to be respected; that the king shall levy yearly tributes and taxes from the subordinate princes and traders; taking care however not to cut off his own root as well as that of the people, by covetousness; that he should be just, honest and truthful; and inflict proper punishments and bestow proper rewards; that he should appoint a minister to guide in spiritual matters, and several well-trying and skilful ministers to help him in worldly affairs; and that he should personally visit the chief places and chief offices, and satisfy himself that the people are well-protected. In a word the spirit of the Divine Sage Manu's advice and exhortations is that the sovereign's affection for his subjects should arise not as a compensa-

tion for the various benefits he derives from them, but that it should flow spontaneously from pure love, for no other reason than that Providence has placed them under his care and protection, and that neglect or ill-treatment of them would be a violation of the most sacred duty; and that similarly the love and loyalty of the subjects for their king ought not to result from the fear of the consequences of a contrary action, but from a pure sense of sacred duty and genuine respect for their Lord on Earth. So in conclusion, the divine sage compares the relation that ought to exist between the Ruler and the ruled as that between a father and son (Mauu, Ch. VII., etc.).

Here it may not be out of place to copy two hymns of the Atharva Veda, as being the most appropriate to the subjects above dealt with.

Book xix., Hymn xxiv. of the Atharva Veda (published in the *Pandit*, New Series, Vol. XVIII.) runs as follows:—

1. Do ye, O Brahmamanaspati ! invest for royal sway, this man, with that wherewith the Deities invested Savitar the God.

2. Invest this Indra for long life ; invest him for great princely power.

That I may lead him on to eld ; that he may watch his princedom long.

3. Invest this Soma for long life ; invest him for great hearing power.

That I may lead him on to eld ; that he may watch o'er hearing long.

4. For us, surround him ; cover him with splendour ; give him long life, and death when age removes him.

This garment has Brahaspati presented to Soma, to the king, to wrap about him.

5. Advance to good old age ; endue the mantle. Be Thou our heifers' guard from imprecation.

Live thou a hundred full and plenteous autumns, and wrap thee in prosperity of riches.

6. Thou for our weal hast clothed thee in this garment ; Thou hast become our cow's sure guard from curses.

Live thou a hundred full and plenteous autumns ; thou living, fair thyself, shalt deal forth treasures.

7. In every need, in every fray, we call thee, as friends, to succour us, Indra the mightiest of all.

8. Gold-coloured, undecaying, blest with heroes, dwell ; dying in old age, with children round thee.

This is the spoken-word of Agni, Soma, Brihaspati, Savitar and Indra.

Next, Book iv. Hymn xxii. of the same sacred work (published in the *Pandit* New Series Vol. XVI.) contains the following blessings:—

1. Exalt and strengthen this my Prince, O Indra, make him sole lord and leader of the people.

Scatter his foes, deliver all his rivals into his hand in struggles for precedence.

2. Give him a share in village, kine, and horses, and leave his enemy without a portion.

Let him as King be head and chief of princes. Give up to him, O Indra, every foeman.

3. Let him be treasure-lord of goodly treasure; let him as King be master of the people.

Grant unto him great power and might, O Indra, and strip his enemy of strength and vigour.

4. Like milch-kine yielding milk for warm libations, pour, O Heaven and earth, on him full many a blessing.

May he as King be Indra's well-beloved, the darling of the kine, the plants and cattle.

(5) I join in league with thee victorious Indra, with whom men conquer and are never defeated.

He shall make thee the folk's sole Lord and leader, shall make thee highest of all human rulers.

(6) Supreme art thou; beneath thee are thy rivals, and all, O King, who were thine adversaries.

Sole lord and leader, and allied with Indra, bring, conqueror, thy foeman's goods and treasures.

(7) Consume with lion-aspect, all their hamlets; with tiger-aspect drive away thy foemen.

Sole lord and leader, and allied with Indra, seize, conqueror, thine enemies' possessions."

From the foregoing summary we elicit three important facts, *viz.*, that in the bygone days of old India, the king's coronation ceremony involved a religious element without which nothing can prosper; that kings had a real affection for their people; and that the people reciprocated it by their love and loyalty to the sovereign. Need we say that those three happy circumstances are not absent, but are most prominently present, even at the present day? For, firstly, the ceremony of coronation to be soon held in England will certainly involve a religious element. Secondly, our new Emperor has already pledged himself faithfully to walk in the footsteps of his most lamented, august mother, who was really like a mother to all her subjects. And thirdly, the people of India who have always been actuated by loyalty to the British throne and an ardent desire for its permanency, have on this occasion specially come forward most spontaneously to give expression to their genuine affection and loyalty for their new King and Emperor, His Majesty, Edward VII.

God save the King!

P. S.

THE RĀMA GĪTĀ.

CHAPTER III.

[Continued from page 371.]

Hanūmān said :

O, Lord ! O, Consort of Jānaki !* the doctrine, verily, of Advaitins is that because Jīva had no origin, it is impossible that he can be an effect. (1)

If he had origin he must also have dissolution. If he be dissolved he cannot attain the state of being Brahman. Then (in that case) the displeasure of the S'rutis that declare unity, is inevitably incurred. (2)

In case duality is established there will always be fear on the path of transmigratory life and death. Besides this, even the well-known fearlessness (on account of their having become one with Brahman) of Janaka and others will be set at naught. (3)

Yājñavalkya † and other āchāryās are well-known Advaita-Brahma-Vādius (*i. e.*, those who uphold the doctrine of absolute identity). Not even the slightest idea of anything being separate from It, is found in this (Advaita) S'āstra. (4)

O, Illustrious one ! O, Ocean of kindness ! there is none else in this world who is competent to tell me whether this (what is stated in the foregoing four verses) is correct or incorrect. (5)

S'ri Rāma said :

That which admits the union of Jīva and Brahman, even though they are the effect and the cause, is what is known as the doctrine of the Advaitins and this (their very doctrine) itself presupposes the origin of Jīvas. (6)

If the origin of Jīva is not admitted its dissolution also becomes impossible. If there be no dissolution, duality must ever prevail. Then, in that case too, the displeasure of the S'rutis that declare unity, must certainly be incurred. (7)

Jīva is of a two-fold nature, its dissolution too is two-fold, hear (from Me) how the two-fold Jīva is dissolved. This Jīva (*i. e.*, the lower-self) who is directly denoted by the word 'thou' (in the

* Janaka, the royal sage known also as Videha (*i. e.*, bodiless) on account of his having attained complete emancipation in that life, was the foster-father of Sītā. Hence she is called Jānaki. Rāma is addressed as the "consort of Jānaki," for the reason that Hanūmān evidently doubted that Rāma's doctrine was opposed to that of Janaka, one of the highest authorities in spiritual science.

† Yājñavalkya was the teacher of Janaka. Brahadāryaka Upanishad contains many of his teachings.

phrase, "That thou art"* is subject to transmigratory life, and has bodies. (8)

The dissolution of this Jiva (lower-self) who is born of ignorance and who is to the internal modifications as heat is to the heated iron ball, is brought about just in the same manner as that of other productions (vikritis). † (9)

The other (Jiva) who is indirectly denoted by the word 'thou' (in 'That thou art') is devoid of transmigratory life, is the witness of the lower-self, the conscious entity in man, the Kûtastha known as Pratyagâtman (the spiritual Monad) and who is the type of Paramâtman. (10)

He (that Pratyagâtman or Higher-self) who comes out of Brahma vidya (the Universal Super-Consciousness) like the spark from the fire, is destroyed by merging him into that Brahman, the Absolute concentrated Intelligence, the First Principle or His (Pratyagâtman's) matrix, so to speak. (11)

That from which the Bhûtas‡ (denoting either the undifferentiated elements or the Jivas) have their being, That by which they are supported, That unto which they return, verily that Absolute Brahman alone should be known by those who desire liberation. (12)

To what does the word 'Bhûtas' (mentioned in the last verse) refer? Does it refer to the Jivas or to the undifferentiated elements such as Ether, etc., or to the worlds produced from the differentiated elements? It does not refer to the last (of these three)

* The word 'thou' in the phrase "That thou art" (or Tat-tvam-asi, which is one of the Mahāvākyaś) by which identity is taught by the spiritual teacher, refers to the two-fold individual self, viz., the lower-self and the Higher-self respectively known as Jivâtman and Pratyagâtman. The reference here is to the lower-self and not to the Higher-self. The word 'That' in this phrase, likewise, refers to the Universal Self which is also two-fold, viz., Īśvara and Paramâtman. Just as Jiva is the individual lower-self, so is Īśvara said to be the universal lower-self.

† Prakṛiti is the matter of which every substance is primarily or secondarily composed or it is the productive principle of a secondary substance or production. This subsequent production is termed Vikṛiti, which is merely a modification of a state of being, a new development or form of something previously extant.

‡ In the Dakṣiṇāmūrti-Vṛitti, a gloss on the Brahma Sūtras, we find that the second and the third Sūtras are thus interpreted in one verse:—

By knowing that First Cause—which is devoid of attributes, from whence is the origin, etc., of this Jiva who is the cause of the Kalpaka tree that produces this Universe and its Lord, and which is also the source of Sāstra (i.e., Rik, etc.)—is one freed from the fear of transmigratory life, without delay.

Appaya Dikshita in his commentary on this verse says:—

That Brahman which has no other distinguishing marks except such negative attributes as Existence, Intelligence, and Bliss, as opposed to Non-existence, Non-intelligence, and Non-bliss, is the source from which Jivas come out like sparks from fire.

This Jiva by his Avidya, creates the Kalpaka tree of Jagat and Īśvara—the effect and the cause—because he is possessed of creative and other functions.

[Note: Īśvara, according to this system of Vedānta, is only a very highly advanced Jiva limited by Mâyā. Jiva who is said to create Jagat and Īśvara, cannot be the ordinary Jiva or the lower-self which is limited by Avidya. Pratyagâtman or the Higher Self being born of Brahma-Vidyā or the Universal Super-Consciousness must be the cause of such creation; Jiva or the lower-self, being a reflection of Pratyagâtman.]

because in this (Nirguna Brahman) is found only negative attributes. (13)

The source of all Jivas is Nirguna Brahman and not any other. It is also the source of the undifferentiated elements but it is never the source of Jagat or Universe. (14)

He who is known as the cause of the Universe and who is called (I's'a) the Lord, that Saguna Brahman is, verily, the instrumental cause of the Universe and the differentiated elements. (15)

The material cause (of the Universe and the gross elements) is Mâyâ consisting of the sentient and the non-sentient. Therefore the consideration of the effect, the cause, and the Lord, of the Universe is of no use here (in this science of A'tman). (16)

The *summum bonum* is attained by contemplating upon Jiva and Brahman in the light of the science of Self (or Adhyâtma (S'âs-tra) coupled with the strength of the benevolent teacher's kindness. (17)

The instrumental cause of Jiva (the lower-self) who becomes an effect, is Nirguna Brahman and the material cause whereby this Jiva is clothed in a dense material garb which shuts him out of Light, is Avidyâ. (18)

By meditating in this life, for the purpose of purifying the mind-stuff, upon the consort of Uma, who is the Lord of all the worlds, who is Omniscient and who is limited by Mâyâ, one reaches, afterwards, the source of all Jivas (*i.e.*, the *Nirguna Brahman*). (19)

The Source of all beings is of Its own nature capable of being known and then meditated upon. Those who desire for Kaivalya-moksha must, therefore, first know It. (20)

And then by always intently meditating, without any idea of difference, upon that Nirguna Brahman which is ever full, they (*i.e.*, those who aspire for Kaivalya) certainly attain what they have desired. (21)

One who aspires to rise to self-devotion should think on the lines of thought suggested by A'rambha-vâda.* Whereas, he who practises self-devotion should intently reflect on the lines of thought suggested by Parinâma-vâda.† (22)

* The Arambha vâda is the theory of Nayyâyikas, Vaiśeshikas and Mīmāṃsakas, according to which an effect which was not, is produced through the activity of the causes which are. For example: The effect or Kārya, pot, had no antecedent existence before the potter and other causes produced it.

The student should first contemplate and grasp the cause as existing apart from its effects; He would then constantly see by inseparable relation, the cause in the effect.

† Parinâma-vâda or the theory of evolution is followed by the Sāṅkhyās, the Pātanjāls and some of the followers of the Paurāṇic and Tāntric schools of Vedānta. According to it, just as a tree existed potentially in a seed before the cause that brought the tree into existence came into operation, the effected Universe existed before as real though in a subtle invisible form and was rendered manifest through the activity of a cause.

Having contemplated the cause as reflected in the effect, the effect must be entirely dismissed (from the mind). When this is done, the cause will cease to be

Verily, in the case of one who has well advanced (in abstract meditation), the Vivarta-vâda* as a matter of fact, becomes applicable in his case. But he who merely prattles with it, undergoes self-degradation. Such a one (ultimately) kills his SELF. (23)

The Vivarta-vâda which draws its illustrations from such examples as "the serpent in a rope," "the thief in a pillar," "the son of a barren woman," etc., is not at all suitable to the aspirant who desires to get himself freed from Samsâra. (24)

But this excellent Parinâma-vâda which mainly draws its illustrations from such examples as "the beetle and the insect,"† "the curd and the milk," "the pot and the earth," etc., is certainly most acceptable to him. (25)

By constantly meditating, in seclusion, upon the identity of the SELF and the Brahman, and by remaining with the mere consciousness of having united the SELF with the Brahman, one becomes no doubt free. (26)

Jnâna (knowledge) is said to be of two kinds (Svarûpa), external or objective and (Vritti) internal or subjective. Of the two, the first relates to the True, Infinite, and Blissful Nirguna Brahman. (27)

And the other (the subjective knowledge) relates to the undivided spiritual essence of A'tman, called the Pure-existence. This (latter) knowledge is subdivided into two, *viz.*, the Paroksha (indirect) and Aparoksha (direct). (28)

By the first (indirect knowledge), liberation comes in due course at the time of the dissolution of the world of Brahmâ (the creator). By the second (direct cognition), Kaivalya is here attained when Prârabdha is exhausted. (29)

such, and what will remain will be the Ever-existent, Ever-conscious, All-pervading indescribable Brahman.

A man becomes that on which he resolutely and persistently thinks. This we infer from the ordinary illustration of the beetle and the insect, explained later on.

* The Vivarta-vâda or the theory of transcendental illusion is that adopted by certain schools of Vedântins. The Advaita school of Vedântins who are otherwise known as the Mâyâvâdins maintain that the self-luminous and perfectly blissful Brahman which is one only without a second, by mistake, through its own power of Mâyâ, appears as the whole world. They teach non-distinction or identity of cause and effect.

† The following is found in Webster's Dictionary in connection with his definition of an insect: "Insects leave the egg as caterpillars or grubs, which are called *larves*. The higher insects undergo a metamorphosis in which the larve incloses itself in a cocoon or shell and is then called the *chrysalis* or *pupa*. After remaining torpid in this shell for a time, it breaks forth as the perfect winged insect or imago."

Almost the same idea is conveyed by the example of "the beetle and the insect," of which, according to tradition, the following is the illustration: The beetle takes hold of an insect and when it is alive puts it into a hole of clay specially prepared, and blocks up the opening. The insect thinks in its dark prison, of the beetle and beetle alone, remains there till the beetle, returning at its proper time, removes the clay and with a sting awakens the insect which immediately flies out another beetle incarnate.

And verily, Jivanmukti too is attained even in this life. Hence thou (Hanûmân) shalt always reflect upon Brahman, after having got yourself entirely rid of Kâma (desire), etc. (30)

That which is termed Nirguna Brahman is of two kinds. The one called Salakshana having negative attributes is, indeed, capable of being meditated upon, and the other called Alakshana having no attributes is beyond meditation (*i.e.*, incapable of being meditated upon). (31)

And the first (of the two mentioned in the last verse), on account of its three pâdas known as existence, etc., is said to be of three kinds. Hence It is (termed) the Eternal and Immortal Three-footed Brahman, having only Svagata-bheda* (*i.e.*, the differences in its own parts). (32)

The wise man who, having seated himself in some posture, concentrates his Buddhi there (in that immortal Triad or Tripâd Brahman), obtains union with It without the slightest difference. (33)

The differences, known as Sajâtiya† and Vijâtiya‡ which exist in the case of the Jivas as well as the Jagat, do not exist in the case of the Supreme Brahman of Triple nature. (34)

If there be no Svagata-bheda or the difference in its parts, the subject (Brahman) becomes incapable of being meditated upon. Surely, without meditation, Moksha can never be obtained by Jivas who are subject to Samsâra. (35)

In this state of bondage, there is difference between Jivâtman and Paramâtman. In the liberated state there is non-difference and in the state transcending Moksha, there is no difference at all. (36)

Moksha is attained by meditating upon Nirguna Brahman, on account of its having negative attributes (Existence, Intelligence, and Bliss) which are antagonistic to bondage (made up of Non-existence, Non-intelligence, and Non-bliss). But S'ruti says that there is no such remedial or antagonistic attributes in the Attributeless One called the Nirgunâtita. (37)

The Brahmanas who have reached the other shore of S'rutis, say that men whose (Chitta) mind-stuff is drowued in that ocean of Undivided Blissful Essence will attain Videha Mûkti. (38)

He is called Videha (bodiless) who has succeeded in Samâdhi Yoga; who has got rid of the impressions relating to matters worldly, etc., from his mind; who is actionless; and who is free from mental modifications of any kind. (39)

There are six kinds of Samâdhis (abstract meditations) leading to trancè, such as Dris'yanuviddha and (five) others. The wise

* The differences existing between the stem, the branches, the leaves, the flowers, the fruits, etc., of one and the same tree, is known as Svagata-bheda.

† Although there is no difference among the Jivas when considered as belonging to the same species, yet there is much difference when they are considered as men and women. This example illustrates Sajâtiya-bheda.

‡ In the case of the Jagat or the Universe, there will be difference between any two things. Take for example, a granite stone and a tree; these two are unlike in every respect. This difference is known as Vijâtiya-bheda.

man ought to realise by concentrated meditation, all of them one after the other, just like a leech which takes firm hold of one blade of grass before it leaves its hold on the one behind it. (40)

Those sinful men who are devoid of Samâdhis, who are boastful of their knowledge of Vedânta texts and who are ever bent upon doing what they like, (such men) go to the infernal regions. (41)

How can a man who has not killed his mind, get himself freed from Samsâra and how can he kill his mind (while he is) in this world, if he is devoid of Samâdhis? (42)

He who views Samâdhi in the light of an injunction and considers it similar to Karma, will never be freed from Samsâra even after millions of Kalpas. (43)

Rules of injunction, etc., are said to be equally applicable to both Jnâna and Yoga. If so how is it that Jnâna alone does not come under an injunction? (44)

The first requisite for Moksha is the knowledge derived from Vedânta passages, and the last requisite is Yoga; therefore, apply thyself to the practice of Yoga. (45)

And Yoga is said to be of two kinds known as Sabheda (admitting of difference) and Abheda (admitting of no difference). Again the first is said to be of several kinds known as Hatha Yoga, Râja Yoga, etc. (46)

Abheda Yoga, the one now under consideration, is of one kind only. It aims at the identity of Jiva and Brahman, its distinguishing feature being Samâdhi which is the chief requisite for Moksha. (47)

And because the scripture itself insists upon the joining of this (*i.e.*, the individual SELF) with That (*i.e.* the Universal SELF), he who is devoid of Yoga does not attain Moksha by Jnâna alone. (48)

The wise man who is endowed with Vairâgya, and who is ever given up to the practice of Yoga, does not, at any time, fear for any miseries other than those of Samsâra, difficult of being got over. (49)

The Jnâni who, by practising this best Yoga, has got himself freed from all impurities, attains the highest happiness, he being freed from Mâyâ and its binding effects. (50)

The great Yogin who has realised the identity of the SELF and the Brahman whose movements are regulated by his well-broken Indriyas (organs) and who is free from the agitations of his mind-stuff, attains immediate liberation. (51)

The Yoga which is now stated (by Me) and which is finally established by authoritative Vedântic interpretations, is, by the wise, termed the highest Upâsana. (52)

The S'ruti says "meditate upon that eternal Peace (Brahman) which is the Source, &c., (of Jivas)" and intense meditation on the idea of non-difference, all the more strengthens the identity (of SELF and Brahman). (53)

Even though one is proficient in all S'âstras, if he be devoid of Upâsana, he will never be able to overcome the confusions of his mind-stuff. (54)

If Saguna Brahman (having different forms and various attributes) be meditated upon with desire or motive, it secures all kinds of enjoyments for men. But when the same is meditated upon with no desire whatever, it purifies the mind. Such is the settled meaning of the S'âstras. (55)

And the Upâsana (meditation) of the individual Higher-self (*i.e.*, the Pratyagâtman) who is devoid of attributes and who is of very small size equal to a hair's end, the thumb, or the sharp end of (wild) paddy grain, will also purify the mind. (56)

But meditating upon the Universal Sat-Chit-Ananda-Nirguna Brahman is the highest of all. This Upâsana which consists of meditation upon the identity conveyed in the phrase "I am Brahman," becomes the cause of immediate liberation. (57)

By rightly understanding the meanings of the Mahâvâkyas one will be confirmed in his conviction that every other thing is unreal. After being thus confirmed in his convictions, let him meditate always upon That alone for his liberation. (58)

If without Upâsana any one will attain liberation by mere Jnâna alone, then, verily, without the bride, will the marriage, of the bridegroom, take place. (59)

That by which the lower-self, on account of its identity, is seated near, or brought into close proximity with, the Higher-self, is called Upâsana (Upa, near and âsana, seat) which kills all human afflictions. (60)

The highest and undecaying happiness is attained by all, only by applying themselves to that meditation which, through non-difference or perfect identity brings to the devotee, full super-consciousness. (61)

How can men who whirl round this Samsâra, on account of their mistaking this body for the SELF, get themselves freed from such whirling, without that Upâsana which teaches the identity of the SELF and Brahman. (62)

He alone becomes a Brahmaavid or knower of Brahman who has, by constant communion, obtained that Spiritual knowledge or full Super-consciousness (mentioned in verse No. 61, *supra*) called Samvit, which alone is the independent witness of Jîva and I's'a. (63)

Samvit alone is Parâśakti or the Supreme and Universal Super-consciousness and that alone is Nirguna Brahman. The one above it (termed Nirgunâtita) cannot be comprehended by word or mind. (64)

That (Nirgunâtita) is devoid of attributes, indescribable, devoid of forms, and can only be named. The teacher cannot be question-

ed regarding That (Nirgunâtita) and the S'ruti says, "Don't question any more than That (Nirguna)." (65)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsana Kânda of Tatvasârâyana, reads the third Chapter, entitled :

THE CONSIDERATION OF JNANA YOGA.

Translated by G. KRISHNA SASTRI.

(To be continued.)

POSEIDONIS.

No. II.

IN my previous article on this subject* I submitted to the readers of the *Theosophist* my conjecture that the "Arthurian" legends had their origin in the 'lost Atlantis'; and that the latter passages of the "Prophecies of Merlin" clearly express the feelings of intense horror experienced by "the author, on beholding the awful catastrophe to his country, of which he had been an unwilling and terrified witness."

There is a passage in that article (part of my quotation from Plato's "Timæus") which is perhaps somewhat obscure; and of which I think it as well to offer a few words of explanation. After stating that the Atlantean islands had suddenly disappeared beneath the waves, the "Timæus" continues, "whence even now that sea is neither navigable nor to be traced out; being blocked up by the great depth of mud which the subsiding lands produced."

For a great length of time after the subsidence of so large an area of country as the 'lost Atlantis' must have occupied, the depth of the ocean over what had been dry land would be very moderate. After the first sudden ebullition of volcanic activity had destroyed the land, the ground would continue to sink only very slowly; and there must have been a continuation of intense volcanic activity, accompanied by severe earthquakes beneath the ocean for a long time. It is supposed by many people that as the dry land on any part of the globe sinks, other land is elevated elsewhere; but of course we have no difficulty about finding compensation for the sunken Atlantis. Iceland and Greenland are but of very recent upheaval, and Nature may have taken further compensation in the Antarctic regions or elsewhere; the whereabouts is only of trifling importance.

Supposing, after the land had disappeared, the depth of the water at the shallowest places was from three to four fathoms. This depth of water would be so affected by the tides and by storms that any attempt to explore the scene of the catastrophe would have been not merely fruitless, it could not have failed to be disastrous. "The great depth of mud" absolutely precluded navigation; any

* See Vol. XXI., p. 528.

vessel becoming entangled in those shoals was doomed to total loss and destruction, neither ship nor crew could ever return to the tranquil waters of the mediterranean. This could not fail to be so, and there is no need of a Platonic record to inform us that, after a few fruitless attempts to discover whether any part of Poseidonis still remained above water, enabling any of their old enemies to escape from the fury of the elements, finding the very sea itself opposed to their curiosity, the seamen of those old days would conclude that the Atlantic was no longer navigable and would cease to venture outside the Pillars of Hercules. The subsidence of the ocean bed would be very gradual, and for many centuries after it had sunk to its present depth, the Atlantic would retain the character of being dangerous "on account of the great depth of mud." Until the rise of the Phœnician nation we may rest satisfied that the Atlantic ocean was avoided by mariners.

Besides the Platonic story of Atlantis, and the inscriptions concerning it which Dr. le Plongeon has deciphered in Yucatan, there is a further record of the "great catastrophe" which has been in the hands of Western readers for many centuries; and which they have read, and in most instances believed implicitly, without in the least understanding it.

There are few literatures of ancient or even of comparatively modern civilizations, which do not contain allusions to a Deluge, which—through its causes being enveloped in mystery, and its consequences being the most terrible and far-reaching of disasters—came to be regarded as punishment of the sins of humanity by offended Omnipotence.

The "Deluge-myth" whose story is most familiar to Western readers is that of Noah, which is described in such graphic terms in the book of "Genesis." But although the story of that catastrophe, as told in "Genesis," has been supported for ages by the "Church"—many professed "Christians" regarding disbelief in an universal Deluge less than five thousand years ago as tantamount to deliberate profession of Atheism—Nature gives us no reason for supposing that the whole of the world has been subjected to a flood so deep as to cover even the highest mountains to a depth of twenty-five feet, and so destroy all living creatures from the face of the earth, excepting the favoured few who were permitted to take refuge in that venerable "Ocean Greyhound," the Ark. For the world to be so drowned it would be necessary for an enormous quantity of water (a quantity scarcely imaginable) to be transported from some other planet, or to be specially created for the purpose; and to restore the globe to the condition in which we are familiar with it, this water would have to return whence it came, or be annihilated as miraculously as it was created.

But the earth bears upon its surface no record of such a stupendous catastrophe, and therefore we have to look about for some

more probable and less destructive event in which the story of "the Flood" may have had its origin.

It is in many respects unfortunate that so valuable a collection of literature as the Bible, has been regarded for many centuries as little more than a fetish. Had it been treated as ordinary literature, modern criticism—which is nothing (and scarcely readable) if not iconoclastic—would not have laughed aside the "Deluge-myth" as merely fabulous and paid it no further attention. No, in spite of its inherent improbabilities, the Biblical narrative stands in all its venerable simplicity, as its writer heard it narrated by the "old wives" of ancient times; and instead of laughing it away as an absurdity we should treat it with reverence; not merely as coming down to us through the mists of the ages, but as being an additional confirmation of the theory of the "lost Atlantis."

The story of the Noachian Deluge was neither a mere fairy tale, nor a Solar-myth, nor a tradition of an exceptionally high flood in the Euphrates basin, nor of a gigantic tidal wave in the Persian Gulf; but a venerable historical landmark, distorted, corrupted, and adapted to Mesopotamian tradition and poetry, it is true, but nevertheless recognizable as a record, or recollection, of the terrible catastrophe which involved a populous and fertile region in destruction so sudden and so complete that its very situation is—at the present time—largely a matter for conjecture.

Dr. le Plongeon has told us that the Greek alphabet was arranged in the form in which it has come down to us, so as to preserve for all time a circumstantial story of the "great catastrophe." May we not assume that the name given by the Chaldeans to the eleventh month of their year—"Malediction and Rain"—was intended for a perpetual memorial of the same event?

The details surrounding the Mesopotamian tradition need trouble us but little. The ten Patriarchs and their contemporaries may still be permitted to remain actual Mesopotamian personalities, or dynasties, or astronomical eras, and still the Deluge have taken place more than four thousand miles away from the region where they flourished. And although it is now about eleven thousand five hundred years since the Deluge took place, those venerable heroes may very well have flourished only from four to five thousand years ago, as computed by Archbishop Usher; many centuries after Atlantis, its palaces, temples, cities, farms, and mines, together with its people, their rulers, sages, and priests, had disappeared beneath the waves of the ocean.

It is easy to follow up generally the probable course of events. After the "great catastrophe," some survivor or survivors found their way up the Mediterranean; exactly how is of little or no consequence; perhaps even the veritable Noah and his sons were actual survivors; however that may be, the people amongst whom they passed the remaining years of their lives—knowing nothing of

Merlin or of such few other Atlanteans as had managed to reach the coasts of America, Ireland, or Iberia, and believing these to be the sole survivors of the cataclysm—would regard them as special favourites of Providence; and would perhaps even while these heroes lived (certainly after death had claimed them), worship them as gods, or venerate them as prophets or magicians. And the story of this marvellous escape from the wrath of Omnipotence would, in an unliterary age—like the Arthurian legend, and the Prophecies of Merlin—in the course of a very few generations, receive local colouring, hence the reference to the "Mountain of Ararat;" and with it would, in course of time, be incorporated other legends the origins of which need not be traced here, such as those of the Ark, the Raven, and the Dove. And by and bye, many centuries perhaps after the original heroes had departed this life, a bard arose who translated the legend into the realms of fancy, and crystallising it into poetry, transmitted the story to us in the form with which we are familiar.

Here I must leave further consideration of this interesting subject for the present. Perhaps on a future occasion I may have an opportunity of discussing some of the Atlantean records which have been unearthed in Central America.

W. H. TRIMBLE.

THE FIRE-TEMPLE IN ITS ESOTERIC ASPECT.

THE fire-temple of the Zoroastrian is one of the noblest religious institutes which the human mind has devised to commune with the Ineffable. To enter it brings in a host of holy associations of the Light within and the Light without. In the *adytum*, in a silver or brass censer on a marble stand is enthroned the sacred Fire, fed day and night by sandalwood, ever pointing upwards, lifting the soul of the worshipper to those regions where the One Fire hath its home, and where it burneth in undying glory for the maintenance of the Kosmos. The brilliant sparks which shoot forth in all directions from the tongue of the flame are symbolic of the human monads that have become separated from the Logos, the great flame of Life. On the groundsel of the room where the fire burns—to the Zoroastrian the very emblem of the creator, the crown of purity, the dispeller of darkness, the uplifter of the Eternal Life in man—are laid many a prayerful head that bows low to the visible effulgence of the God invisible, *Atro Ahurē Mazadao Poothra*. Fire, the Son of God, is God here below, the representative of His Father, the giver of bliss, the benefactor of mankind, and the Light and Life of the Universe.

But what is most remarkable is the consecration of the Fire to which so many pour forth their deep aspirations, even in these days of spiritual decline, to see their Ahura Mazda therein. The firm

faith of the followers of the Bactrian sage is that He was the Light-bearer of Heaven, that His message was Light, and that they all are, in the long run, destined to be children of Light : for of all the elements, Fire is the only one which ever points upwards, and He who brought Fire from Heaven drove moral and spiritual darkness out of the world. When a new fire-temple is to be built, preparations are made months before, to collect fire from all quarters, from artisans and from all classes of human beings. Fire is to be taken from the hearths of the king and the beggar ; from those of the mason, the black-smith, the potter, the carpenter, the goldsmith, of the S'udra castes ; not to mention the fire produced from the flint. Fire from the funeral pyre, and from a tree set ablaze in the jungle by a lightning flash are also impressed into service. It is very curious and instructive to mark the various sources from which fire is brought in and accumulated for reverence and worship by the followers of the Prophet of Purity. But the lesson which these various fires interblended into One Luminous Whole, has to impart, lies in the fact that the One Life is to be worshipped, throughout the universe, though it may be hid in many forms. It may not be amiss to mention here that the collections of fire from all the natural divisions of human beings is typical of the myriad states of consciousness, which all spring from one Source, and are meant to be identical with it. The limited consciousnesses are to be turned into ALL Self-consciousness, and this has to be done by totalling them all up in one form as it is represented in the fire-temple. The united fires in the censer, figure the Logos, the central consciousness of the Universe ; and what the worshipper is enjoined to pay adoration to, is to the one unlimited consciousness in order that he may be one therewith.

Oriental faiths live in their temples ; each temple was meant to remind the devotee that he is standing there in the very presence of a living God. The Parsee fire-temple is no exception to the general rule.

"He that hath ears to hear let him hear."

ZOROASTRIAN.

Theosophy in all Lands.

EUROPE.

LONDON, *February 28th, 1901.*

The passing of the Great Queen was the one thought in the minds of English men and women during the early days of the month which has just passed. Never in the world's history has such a wave of emotion swept through every continent and island as during the weeks that have just gone by. We have witnessed something unique in the world's long story, and, to the eyes of those to whom the realms of feeling become objective, the sight of a world's emotion concentrated on one passing ego must surely have been a never-to-be-forgotten experience. The thought that will shape itself in the mind of every theosophist will be a strong desire that the mighty surge of feeling may be utilised for the world's uplifting, and the greatest, grandest tribute that could await the queenly soul which has passed out of physical ken, would be the recognition from the region of clearer vision where she rests that both her life and the manner of her leaving it had tended to "make the peoples one." Next to the consciousness that the very air was vibrant with a strong emotion—as when on February the first and second, the funeral rites of the Empress Queen were performed—was the recognition of the fact that the Teutonic race was being drawn into closer sympathy in its several branches, by reason of the family bond which linked its rulers in a common sorrow. Whatever happens in the world's near future to strain the relationships between the Anglo-Saxon and the German speaking branches of the one great race, one cannot but feel that events *must* shape themselves differently from what they might have done had not this flood of common feeling hewn out channels which it may well be that the Great Ones who watch the destinies of men can utilise for the welfare of the future. Such hope, at least, we must all cherish, and strive to keep alight the torch of amity which sympathy has kindled. As time passes and history is being written all around us we may begin to understand if we will but open wide our eyes, the inner purpose of that Theosophical Movement which, alas, so many have confounded with pseudo-occultism or personal salvation.

As to the outer form of the Movement, here, in England, all goes pretty much as usual. Regular meetings of lodges, extra classes for special studies, afternoons for inquirers, and all the rest of it. Mr. Herbert Burrows has just completed a series of four popular Sunday evening lectures at Albemarle St. Each lecture has been crowded and Mr. Burrows has lectured in his clear and forcible fashion with which we were formerly so familiar and all glad to meet again.

Mr. Dyne has conducted a series of six Wednesday evening classes having for their object the illustration of theosophical teachings by modern scientific research. The instruction given has been most helpful

to many and greatly appreciated. The success of the classes indicates how much might be accomplished by further work along this line.

A member of the London Lodge has succeeded in starting a class for the study of Theosophy at one of the best known of the Women's Social Clubs, and the Vice-President of the T. S. has just lectured to the members of the "Pioneer," one of the earliest and most progressive of these clubs.

Conferences of the North of England and South-Western Federations of T. S. Lodges have been held during the month. The first was visited by Mr. and Mrs. Mead as representatives of our Sectional Headquarters, and the second by Dr. Wells.

Mr. Mead has been giving a course of lectures on Tuesday afternoons during February, on "The Gnosis according to its Friends." The attendance has been good and indicates that interest is being awakened in the branch of theosophical investigation with which Mr. Mead is specially concerned.

Generally speaking, indeed, there seems no reason to complain that attention is *not* being given to the subjects with which we deal at our meetings, for one has only to glance casually through a pile of newspapers and magazines to see how in every direction more respectful treatment is being meted out to the things commonly called "occult" than was ever the case in past years. It is true we still find the 'silly' and would-be 'smart' paragraph, but not nearly so often as formerly. As for the world of science, under the leadership of a *very* few real investigators it is making gigantic strides in our direction and seems destined to prove occult truths up to the hilt in a fashion little contemplated by its present rank and file, and not half sufficiently realised by theosophists themselves. An enormous amount of work has been done for us, and yet the labour of synthesizing the results of recent investigations with the priceless treasures of the ancient wisdom is attempted by the very few who have realised that only by opening our eyes wide on the visible shall we become able to know the invisible, as the Talmud insisted centuries ago.

A. B. C.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on February 6th, and the following officers were elected for the ensuing year:—President—Mr. G. Richardson. Secretary—Mr. A. W. Manrais (Address, Ravensbourne, Dunedin). Vice-Presidents—Misses Christie and Burton. Treasurer—Miss Stone. Librarian—Miss Dalziel.

During the holiday season classes have been suspended, but are now resuming work.

The Dunedin delegates to the Convention made quite a stay in Auckland and gave several lectures; Miss Christie also lectured in Wellington on her way home.

Mrs. Draffin lectured in Auckland on February 3rd, her subject being, "Has man a Soul?" Mr. S. Stuart on February 10th, "on Telepathy." Music, singing, and readings have been added to the lectures at the Auckland Branch public meetings and this has proved popular, the meetings being crowded.

Mrs. Richmond lectured in Wellington on "How our Ideals become Fads," and Mr. A. W. Maurais in Dunedin on "The Evolution of Theology."

AMERICAN NOTES.

Letters from Chicago and New York tell us of the very successful tour made by Mr. Leadbeater and of the renewed activities, especially in study, consequent upon it. The members of the Chicago Branch are contemplating the preparation of a general index to Theosophical books, other branches and members at large being asked to aid in the work. Mr. F. E. Titus, of Toronto, is visiting the branches in the Central States. Dr. Mary Weeks Burnett spent some months in the East, working in New York City, Boston, Philadelphia and Washington. Mrs. Kate Buffington Davis was to travel to the Pacific Coast, probably arriving at San Francisco about the time Colonel Olcott reached there from Honolulu.

Reviews.

WISDOM OF THE AGES.*

This is one of the latest works from the spiritualistic press, and claims to have emanated from an ego who lived in Central America, at some period in the distant past. The teachings have an elevated tone, are far above the average grade of spiritualistic literature, and some of the chapters are clearly theosophical in character; for instance we find on page 15, the following:

"Infinite possibilities slumber in every human soul. These are wrought out through many incarnations.

Ye may have already trod the dust of many worlds.

But he of little faith says: 'If this be true why do I not recall previous embodiments?'

In answer, Zertoulem would say: Many do dimly see as in a glass the faint shadows of past experiences. But life holds within itself the results of all experiences.

It is wise to assert what the spirit perceives; and he who is ready to receive will accept.

The prophet speaks for all men—but all men are not yet ready to receive his words.

Be patient if the world receive not thy message; if it be of the spirit, thou canst afford to bide thy time, for sooner or later the world will listen for thy voice."

And on page 74 we read:

"Think not that all the knowledge repeated through illuminated ones was acquired either in one embodiment, or while attached to one world.

Spirit calls no world home, but has been a traveller from remotest time along an infinite journey.

* Automatically transcribed by George A. Fuller, M. D., Banner of Light Publishing Co., Boston, Price, Rs. 3.

Yet caprice and fancy play no part in these wanderings.

Law controls all things, and order reigns throughout all universes.

The life that is is willed to be by Higher Powers.

What if some say : This is the only life, the first and last incarnation.

Do not stop to dispute with them. Thou canst not make them see as thou seest.

Wait, and they will grow to thy thought.

But keep not thy thought to thyself. Utter it in world language and it shall vibrate on and through the world until all prejudice shall be overcome, and souls shall become responsive to its harmonious notes.

Study thine own soul, ponder well its lessons, before thou art ready to accept the lessons that others may offer.

If thou art illuminated, thou wilt assimilate the food thy soul needs.

Give raiment, material food and shelter to the physical body, but give the soul unmeasured love and knowledge."

The chapter on Silence contains valuable thoughts. We quote a few paragraphs from page 58 :

"In the Silence geniuses are born? Out of the infinite depths of Silence proceeds all that is.

When I walk with thee, Oh, soul, into the Silence, awe and reverence abide with me.

For that which is formless, uncreated, ready for the Master, fills me with awe.

Stand I thus in the Silence in the presence of depths abysmal and fronting unmeasurable Heights.

The waters from the great Depths surround me. Plunge, Oh, soul, beneath the mighty surging waves, and come up out of them purified.

Cleave with thy wings, Oh, soul, the ethers that encircle the Heights, and be glorified by the light that glows and plays for ever above their summits.

Into the Silence and commune with self ; find there thy mission in the world.

There let the message come to thee that thou shalt give unto those who have become seekers after the light.

Into the Silence, Oh, soul, and there find the glowing pathway of the spirit."

The foregoing extracts illustrate the general character of the book. It is divided into fifty chapters averaging more than four pages each. The publishers have done their work creditably.

The symbol of the five pointed star, however, as printed on the cover, represents black magic, the two " horns of evil " being at the top. Had it been inverted—one point only being above and in the centre, to represent the upward-reaching flame of spirit—it would have had an entirely different and much more desirable signification. The entire figure, as it stands, is a curious medley of symbols. It is more usual to see the Tau within an interlaced double triangle, and the circle, representing eternity, surrounding the whole.

W. A. E.

UTTARARAMA CHARITA.

We are glad to announce the receipt of a new translation in prose of *Uttarârâma Charita* of Bhavabhûti by Mr. T. K. Bâlasubramania Aiyer, B.A. This drama as is well known is one of the best in Sanskrit literature, it being the opinion of some that it even surpasses the best productions of the renowned Kâlidâsa. The translator has prefixed to his little volume an introduction containing short explanations of some of the principal terms of dramaturgy, notes on the author's life, the nature and the argument of the play, and character sketches of some of the principal dramatis personæ. He has also appended at the end a short epitome of the story as it appears in the *Râmâyana*. The translation may be thought somewhat too close, but we confidently hope that it will prove useful to students.

CHARAKA SAMHITA.

We are in receipt of parts XXI, XXII, and XXIII, of the English translation of *Charaka Samhitâ*, the well known work on Hindu Medical Science, published by Mr. A. C. Kaviratna. The contents of these three parts will prove highly interesting to the general reader who desires to obtain an insight into the nature of the speculations indulged in by the Hindu philosophers of old upon such questions as the origin of Life, the nature of the Soul or Self and its connection with the external universe. Many philosophical observations of deep interest occur in these pages and a student of Sâmkhya philosophy will profit much by reading these parts in particular.

It is highly desirable that such useful publications should be free from such typographical mistakes as are found here and there in the book.

G. K. S.

MAGAZINES.

In *The Theosophical Review* for March, we find among the Watch-Tower items, a protest against the assumption by individuals, of the right to state what Theosophists believe. As the utmost freedom of belief is tolerated, and is one of the fundamental principles of our Society, the protest is a very proper one. The interesting dialogue, by S. E. C., is concluded. "The Vengeance of Pasht" is a brief romance, by Miss Falkner. In "The Sayings of an Indian Sage," A. H. Ward gives a short review of the late Professor Max Müller's work, "Râma Krishna; His Life and Sayings," and quotes a few pages of these 'Sayings.' "Planes of Consciousness," by Dr. F. S. Pitt-Taylor, though a short article, abounds in suggestiveness. Mrs. Haig writes on "Runes and Odin's Rune Song," and Mrs. Duddington, on "Tennyson's 'In Memoriam.'" "What a Theosophist Believes," by Dr. A. A. Wells, is a very interesting paper, and Mrs. Besant's "Thought-Power, its Control and Culture," contains more really valuable information than can be found in all the systems of mnemonics extant, "The Marvellous Adventures of Michael Quarue," by Michael Wood, will appeal to lovers of the marvellous, and "A True Incident," by A. M. F. C., illustrates

the dangers which may result from placing oneself on too close terms of intimacy with the dwellers of the unseen realms.

Theosophy in Australasia (February) contains Mr. Studd's continued article on "Chance or Accident," one by W. G. John, on "Imperialism," and a paper by Dr. Marques, the General Secretary, on "Archæological Corroborations"—all valuable contributions. Under "Questions and Answers," E. Gregory has a few stirring paragraphs on "The Fourth Dimension," a theory which he sees no earthly (or heavenly) reason for accepting.

The Theosophic Gleaner for February contains Mr. Sutcliffe's lecture on "A Law of Repulsion," and Mr. Khandalvala's, on "Moses and his Mission," an article on "Vedant," republished from "*The Ideal Review*," and a report of the Benares Convention of the T. S.

The N. Z. Theosophical Magazine for February contains an article by Alexander Fullerton, on "Unity and Union;" brief papers on "The Successive Lives of the Soul," and "On Taking Life as it Comes," and a report of the recent Convention of the N. Z. Section, T. S. The Magazine as now enlarged and improved makes a very creditable Sectional Organ.

Revue Théosophique. The February issue of the magazine of our esteemed brother, Commandant Courmes, contains much of interest. The opening essay is from the pen of Mrs. Besant, the other chief articles being by Mr. Leadbeater and Dr. Pascal. Small items and reviews, with a further portion of the translation of the "Secret Doctrine," complete the number.

Theosophia. The February number contains two translations of articles by H. P. B., originally printed in the *Theosophist*; continuations of "Esoteric Buddhism" and "Tao te King;" "What Theosophy does for us," a lecture delivered by Mr. Leadbeater at the Hague; "Lox," from *Theosophical Review*; "Buddhism and Christianity" (trans.); "Gems from the East;" Book Reviews and Notes on the Theosophical movement.

Teosofia, Rome. The article by Signora Calvari is continued in the February issue. It is followed by translations of "Problems of Ethics," by Mrs. Besant; "Reincarnation," by Dr. Pascal; "Clairvoyance," by Mr. Leadbeater, and notices of the movement—altogether an interesting number.

Philadelphia, Buenos Aires. The December issue of the organ of our South American brothers is quite up to the standard of former ones and presents several articles which are profitable reading.

Sophia, Madrid. The February number is received, but our limited knowledge of Spanish prevents us from giving the contents in full.

The Central Hindu College Magazine for March commences a series of articles entitled, "In Defence of Hindum." The instalment in this issue is on "Idolatry." "That little owl Burnes"—Mrs. Lloyd's story—is very interesting. Among other matters, those in the educational vein are, "On Loci," "Science Jottings" and "A Talk with a Lead Pencil."

Acknowledged with thanks: *The Vâhan*, *The Theosophic Messenger*, *The Golden Chain*, *Light*, *The Banner of Light*, *The Harbinger of Light*, *The Prasnotara*, *The Review of Reviews*, *The Metaphysical Magazine*, *Mind*, *The New Century*, *The Phrenological Journal*, *The Arena*, *Health*,

Modern Medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Brahmavádin, The Brahmachárin, Notes and Queries, The Buddhist, Journal of the Mahá-Bodhi Society; also the following pamphlets: "The Second Annual Report of the Central Hindu College," which contains, among other matter, the speeches of Mrs. Besant and Dr. Richardson, delivered at the Second Anniversary meeting of the College; "The Solar System: Roots and Powers," reprinted from *Notes and Queries*; and "The National Movement in Modern Europe"—a lecture delivered by K. Sundararama Aiyar, M.A., Kumbakonam.

CUTTINGS AND COMMENTS.

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

A sure cure for Hydrophobia. To the Editor, *Theosophist*:—May I trouble you to kindly find a corner, amongst "Cuttings and Comments," for the following reputed cure for Hydrophobia? It was communicated to me by an acquaintance who himself had it from a "Sanyasi" or Hindu ascetic. He has used it a good many times, and in no case, so far as he is aware, has it ever proved a failure. To my own knowledge, four individuals on whom he tried it are still alive and well, although they were bitten, some ten, and others fourteen years ago, by dogs which were unmistakably rabid and which subsequently bit other men and animals who died from the effects of the bite.

The remedy employed is the leaf of a variety of *Acacia*, known in the Deccan by the Hindustani name of *Dewána Babool*. It grows wild, and is tolerably common. I enclose a rough pen-and-ink sketch, showing the fruit, leaves, and flowers of the tree. The fruit is a sort of bean; not unlike a good sized green chilly, in size, shape and colour. The flower is a mere ball or button of down of a lemon yellow colour.* The leaves somewhat resemble those of the ordinary *Mimosa* or sensitive plant, which will I think, enable you to recognise it



* [Our artist has represented daisies instead of balls of down.—Ed.]

when you see it. I should like to give you a better drawing in water colours, but the materials are not handy. The plant is perhaps figured in Roxburgh's "Flora Indica," or Wright's "Icones Plantarum," but I have not those works to refer to.

The mode of administering the remedy is as follows:—Take several handfuls of the leaves; grind them up, and give the patient the juice extracted therefrom to drink as soon as possible after he has been bitten. This should be done for three mornings in succession; the diet during those three days being restricted to plain bread (unleavened) or boiled rice and curds. After that, the patient may resume his usual food. After swallowing the remedy, the patient will suffer somewhat from nausea, but this need not cause alarm, and will soon pass away. I have addressed you on this subject in the hope that the publication of this remedy in the *Theosophist* may result in its being given a wider trial with a view to establishing its efficacy or otherwise.

P. J. G.



*The
Nineteenth
Century,
Before and
After.*

Prof. F. E. Dolbear of the United States, gives the following interesting summary of the century's progress, for which we are indebted to an American contemporary, and to which we have contributed our mite:—

1. "This century received from its predecessors the horse. We bequeath the bicycle, the locomotive and the automobile.
2. We received the goosequill; we bequeath the fountain pen and typewriter.
3. We received the scythe; we bequeath the mowing machine.
4. We received the sickle; we bequeath the harvester.
5. We received the hand printing press; we bequeath the Hoe cylinder press.
6. We received Johnson's dictionary; we bequeath the Century dictionary.
7. We received the painter's brush; we bequeath lithography, the camera and colour photography.
8. We received the hand loom; we bequeath the cotton and woollen factory.
9. We received gunpowder; we bequeath nitro-glycerine.
10. We received twenty-three chemical elements; we bequeath eighty.
11. We received the tallow dip; we bequeath the arc light and the Standard Oil Company.
12. We received the galvanic battery; we bequeath the dynamo.
13. We received the flint lock; we bequeath automatic maxims.
14. We received the sailing ship; we bequeath the steamship.
15. We received the battleship Constitution; we bequeath the Oregon.
16. We received the beacon signal fire; we bequeath the telephone and wireless telegraphy.
17. We received leather fire-buckets; we bequeath the steam fire-engine.
18. We received wood and stones for structures; we bequeath twenty-storied steel buildings.
19. We received the stairway; we bequeath the elevator.
20. We received ordinary light; we bequeath the Roentgen rays.
21. We received the weather unannounced; we bequeath the weather bureau.
22. We received unalleviable pain; we bequeath chloroform, ether and cocaine.

23. We received the average duration of life of thirty years; we bequeath forty years."

As it needs one to fill out the last dozen, we beg to add the following to Professor Dolbear's summary:

24. We received the theological distortions contained in the five points of Calvinism, and the bitter antagonism existing between religious sects; we bequeath the Three Objects of the Theosophical Society, and the doctrine of the fundamental unity of all religions and all races.

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A correspondent wrote to Ella Wheeler Wilcox asking her to define her creed. The following is reported as her reply:

The Creed of Ella Wheeler Wilcox.
 'My creed is, do as you would be done by, every day of every week of every year. This includes our relations with home, society, and the masses of people encountered in the daily walks of life. The simplicity of this creed renders it exceedingly difficult to follow. . . My religion teaches me that it is demanded of us to be of constant assistance to one another in small ways, but that it is wrong to assume another's entire burden or to attempt to take all the difficulties from his path. That interferes with his development. It is for us to cheer, stimulate and encourage, but not to do the work given to another to perform.

'I believe that every act of yours and mine affects all humanity. There is no such thing as a separate life. We are all one. If you send out thoughts of despondency, hatred and envy, if you plan revenge or suicide, you are interfering with the harmony of the universe, besides inviting certain misfortune to yourself. If you think love, hope, and helpfulness, you are aiding the cause of universal happiness and success.

'Thoughts are things, full of electric force, and they go forth and produce their own kind. I believe that God is infinite wisdom, and that evil is only blind ignorance.'

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The Editor of the *Indian Mirror*, in a recent editorial, refers to the causes which have induced the present wide-spread revival of Hinduism and says:

Origins of the Hindu revival.
 It is, indeed, a mysterious dispensation of Providence that brought India under the sway of Britain. The advent of the British to India had been prophesied of old in our sacred books. They have been a potent instrument for good in this country, whatever may have been the effects of the material civilisation which they have brought here in their train. They have laid bare to our gaze the priceless truths abounding in our ancient philosophy and religion, and created in us a spirit of enquiry and research, so that following their example, we ourselves have at last begun to explore the store-houses of the past. Professor Max Müller revealed to English-speaking Indians the treasures that lay hid in the sacred books of the East, and they cherish his name, and are anxious to perpetuate his memory. Those of us who have been close observers of the march of events in India during the last twenty-five years, cannot but have been struck with the fact that the Hindu religious revival which has strongly set in, in this country, and which is even acknowledged by the Christian missionaries themselves, is due to Professor Max Müller, and to the work of the Theosophical Society, and the writings and speeches of Colonel Olcott, Mrs. Besant and other European leaders of that Society. Non-Hindus have become Hindus, those whose faith in their religion used once to waver have rallied round it, swarms of books on Hindu religion and philosophy issue daily from the Press, societies and associations for the study and cultivation of India's ancient religion stud the country from end to end, and Anglo-Sanskrit Schools for bringing up boys and girls in the faith of their fathers are the order of the day.

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A thought about an idol. We cheerfully comply with the request of a correspondent who sends the following, asking that we lay it before our readers :—

"A thought while reading 'Avatāras' this morning after meditation, struck me as regards idol worship. Why is it enjoined and what does it typify? A stone idol gives us an idea of our early stage at which we were as rough and unhewn as a solid piece of stone. Just as a statue or idol is chiselled out of it and then becomes worthy of worship and place in our hearts, so we have to chisel out the divine from the brute in us. Before the sculptor's mental eyes ever stands the model, seeing which, he labours to strike off a piece here and a piece there to give symmetry to the stone; so shall we ever hold before our inner eyes the ideal of the Guru-deva, to eradicate impurities and then to mould ourselves into His purity and blessedness."

Occult Arithmetic.

Our esteemed contributor, Jehangir Sorabji, of Hyderabad, Deccan, sends us the following interesting item :—

The Court of Akbar was ever alive with the presence of spiritual magnates, coming from various parts of India, Persia, China and even from Europe. Side by side with the Moulavis of Islām, there sat before him venerable Rishis, Parsi Dastūrs, and Buddhist Bhikshūs. Gifted with most liberal views about God and the after life, and earnestly studious to know the best in every religion other than his own, he welcomed all enquirers after Truth with a broad mind and an open heart. In India, religious toleration lived and died with Akbar. Tūlsi Das, the great devotee of Sri Rāma, was once invited to the Court, and Akbar in a conversazione requested him to inform the assembly of his own conception of God, and whether He was in the world or out of the world. Tūlsi said that his राम (Rāma) was both intracosmic and extracosmic. Being asked to give proof of what he spoke, the devotee asked the king (अकबर) to give the number of letters in his name. On being informed that it consisted of 4 letters, he was told to multiply 4 by 4, adding 5 to the result. The result, 21, was then doubled and then divided by 8. This manipulation of figures left 2 as remainder, typical of two letters in the word राम. Akbar may rule over India or over the globe, after him राम only will remain; and Akbar was Akbar, because Tūlsi's राम was in him.

The other courtiers who were present tried the figures with their own names consisting of 5, 6, 7 or 8 letters, with a similar result thus,

$$\begin{aligned} 5 \times 4 = 20 : 20 + 5 = 25 : 25 + 25 = 50 : \frac{50}{8} : \text{Remainder, } 2. \\ 6 \times 4 = 24 : 24 + 5 = 29 : 29 + 29 = 58 : \frac{58}{8} : \text{Remainder, } 2. \\ 7 \times 4 = 28 : 28 + 5 = 33 : 33 + 33 = 66 : \frac{66}{8} : \text{Remainder, } 2. \\ 8 \times 4 = 32 : 32 + 5 = 37 : 37 + 37 = 74 : \frac{74}{8} : \text{Remainder, } 2. \end{aligned}$$

Idolatry explained. Mrs. Besant, in presenting some views concerning "Idolatry," in the *Central Hindu College Magazine*, says in relation to the practice of representing some material form of Deity for worship, that it is so "universal and persistent, we may be sure that some fact in nature is its root, and that it should be understood, and purified if necessary, not destroyed. In fact, it cannot be destroyed, and, if its form be shattered, it takes to itself a new one.

The fact at the root of idolatry is that the limited mind of man cannot grasp, cannot understand, the unlimited Brahman, the one

Infinite Existence." After referring to the different attributes of Deity which certain idols or images represent to the mind of the worshipper, she says the Deity may be worshipped in any material symbol. "A tree, a stone, may serve as a physical representative of God. If a man worship a tree or a stone, as itself, he is ignorant; if he worship God in the tree or stone, he is wise and worships rightly. It is idolatry in the bad sense to worship a form instead of the indwelling Life; it is idolatry in the good sense to worship God in everything, and love Him in all objects." In reference to the mental images we form, of the Divine, she says: "But these mental idols are often more dangerous than the physical, for no man can confound the physical image with God, whereas many do dimly fancy that their mental conception of God, is God."

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*Women
Missionaries
and the
Chinese
crisis.*

Mr. Julian Ralph, who has travelled extensively in China, and has become intimately acquainted both with the missionaries and the most broad-minded of the natives, was urged by an experienced missionary to give his views to the public. He at first declined, but at a later date, reconsidered the matter, and wrote an important article to the *Daily Mail*

(London). He says the first trouble began with the general antagonism toward missionaries, though the interference of foreign governments in Chinese affairs brought the troubles to a head. After disposing with what he terms some "irrational" criticisms of missionaries, he presents the other side of the question, and hopes the churches in the West will ponder it well, as it has the sanction of some of the oldest and most experienced missionaries, one of whom is the husband of a Chinese lady. The following are his chief statements:—

"First of all, men too often volunteer as missionaries to satisfy their own needs instead of being carefully selected to satisfy the needs of the Chinese. In America the men who are sent out as missionaries are too frequently persons who have failed in other walks and who take to this work as a last resort, as a certain means to get an income, and because they thus cease to shift for themselves and have a Church or rich society to lean upon. I do not criticise the men for this; it is the system that is at fault.

THE WRONG SORT OF MEN.

"On the ship bound for China I was struck by the mediocre mental character of too many of the men. They were often villagers and men of the narrowest horizon. It was these who declared what they would do and have and would not have when they reached their stations—as if the Christianising of an ancient, a polished, and a highly cultivated race was to be carried out by a word of command instead of by the most sage, deft, tactful, and sympathetic means. 'I'll have no convert who permits his wife to cramp her feet,' said one, and that fairly illustrates the mental attitude towards their work, of too many whom I met. Small feet, concubinage, even the reverent regard of all good Chinamen for their ancestors were to be instantly discountenanced, before the true modes of life and worship were established in their places.

"When I travelled in China I found that the ablest and broadest Chinamen could not understand or justify the behaviour of our missionaries—proper as it was, to our way of thinking. If these able Chinamen were confounded by what they saw, it is easy to understand the source of the hostility of the peasantry. In China a woman never may reveal the outlines of her body. To do so is indecent beyond the excesses of the most dissolute of the sex. Innocent and beautiful statues of the nude are viewed with disgust in China. The ladies cover even their hands; their faces may only be seen with difficulty through the lattice shades

of their sedan chairs. The poorest women, who work out of doors, reveal only their hands and faces. Fancy, then, the effect upon the Chinese of seeing the wives and sisters of the missionaries dressed as they would appear at home, in garments which closely follow the lines of the bust and hips.

NO WOMEN MISSIONARIES SHOULD GO.

"And, now, as to the relations of the sexes. Women of good repute keep indoors—are kept in if you please. The missionary women roam freely about as they will. Kissing is regarded as a vicious and an unspeakable act, yet our missionary women kiss their husbands and brothers in the streets when they meet after being parted for a time. In China, when a bride is about to be carried in her 'flowery' (her bridal chair) to the bridegroom's house, she has to be borne to the chair by her father. No other male relative has ever touched even her hand for years, not since she was an infant and played with her brother. If she has no father, a brother or an uncle may take the liberty and perform the office of lifting her and carrying her away—because it could not be imagined that any girl would leave her home and people of her own free will, even to be married.

"When people have such notions and customs what do you suppose they think upon seeing our men and women shaking hands, walking arm-in-arm, helping each other over muddy roads, and fondling or handling one another as our husbands and wives are free and right in doing? From what I saw and heard I drew the conclusion that no women should be sent or should go with our missionaries to China. It is the women who innocently cause a great fraction of the mischief. If any women are permitted to go to China they should only be such as understand Chinese etiquette, customs, and prejudices, and mean to defer to them."

"You are absolutely right," said the able missionary with whom I spoke and whose wife was a Chinese woman. "Now, what about the men?"

"Men," I replied, "should not be sent merely because they are willing to go. The men who are sent should be of exceptional and peculiar ability, for I know of no more delicate and difficult task than really Christianising I mean genuinely Christianising the Chinese. The missionaries should be men born with tact, sympathy, and consideration for those around them. They should be very broad-minded, and should approach the Chinese with respect for their great qualities and wonderful history and achievements. They are by no means a decayed or stagnant race like the people of India. They are still intellectual, quick, and shrewd; and as they are the most polite, formal, and ceremonious people on earth, the missionaries should be able to blend their manners with those of their neighbours. They should learn the language (both written and spoken), master the religion, and know as much as possible of the history and traditions of the people, in order to discuss intelligently every new principle they advocate.

"But as I said in the first sentence, our missionaries should be sent to meet the needs of the Chinese, and not to satisfy their own needs. Such men will know how to talk with men of the governing classes (now seldom approached) and how to manage, or perhaps to leave alone the care of the children—which latter work is almost as productive of misunderstanding and trouble as the presence of the missionary women."

