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On the Watch-Tower.

INTERMARRIAGES AMONG BRÂHMANS.

AMONG the matters which I strongly urged on my Brâhman brothers in India, as needing reform, by action to be taken within their own body, initiated by themselves, was the getting rid of the divisions which, within the limits of a single caste, separate its members from one another. It is easy to justify the great four-fold division according to which, Shri Krishna says in the *Bhagavad Gitâ*, he arranged mankind according to their duties and characteristics; but no effective defence is possible of the manifold subdivisions into which later Hindûism has split up the castes themselves. It is with deep pleasure that I learn from the *Theosophic Thinker* that a step in the direction of abolishing these subdivisions has been taken; Pandit Shankarâchârya, Head of the Shri Sringeri Mutt—the lineal descendant of the great Shankarâchârya and the leading Brâhman of Southern India—having pronounced against the prohibition of marriages between members of the subdivisions. The opinion of this learned and saintly man carries with it the greatest weight, and a definite step is thus taken towards unifying the Brâhmans.

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OUT OF THE BODY.

The following most interesting account of the experiences of a member of the Theosophical Society, under the influence of nitrous oxide gas, has been sent to me; it is an extract from a letter, written to a member of the writer's family. He says:

"I had a tooth out by gas on Monday, and while I was under the influence of the gas, I had the most extraordinary experience. After the first brief period of unconsciousness, I became aware that I was no longer on the physical plane; my body and all other physical objects seemed to have disappeared. In every direction stretched a dark blue vault, something like the sky on a summer

night. I seemed to *have no form*, but round my formless self was a soft white light, which acted as a kind of formless body for me; and from it proceeded what I can only call a luminous 'wire,' which I knew connected me with my physical body. Close to me, very nearly in contact, was another formless body of this soft white light, just like myself; and it shone with exactly the same intensity. At a considerable distance were other white lights, much less bright than myself and the one near me, stretching away as far as I could see.

"For the time being I could really understand what it was to be formless and yet to retain individuality, and I said to myself: 'Of course formless beings can exist. How wonderful not to have understood it before. I have been formless like this many times before. I remember it all.' But I knew that my ability to comprehend the formless state depended upon my being out of the body, and that when I returned to the body again I should, as before, be quite unable to understand such a state.

"Then a voice began to speak. I cannot remember the exact words, but they were something like this: 'Know that formless beings do exist; and because you have obeyed the Law, and been clothed with a body which is material and dull and which gives great hindrance to things you can now comprehend, never again distrust the great teachings or incline to disbelief in states that are incomprehensible to you in your body.'

"Then I felt impulses along the 'wire' connecting me with my body, and I knew I was returning to it. I seemed to descend in a spiral manner into my body; and the process of returning was most unpleasant. I did not *wish* to return, any more than people wish to die, as a rule. My first words when I woke up were, 'What a dreadful sensation!' and I was thinking of the return, not of the tooth, of which I had felt nothing.

"With regard to the other white lights I saw, my impression at the time was that those at a distance were permanently detached from the body (*i.e.*, dead), but that I and the bright light near me were only temporarily so.

"Isn't it a remarkable experience? I never had such a vivid impression of things in all my life. This is as absolutely true an account as I can write, only I cannot express anything like what I felt at the time, for my brain really cannot understand what I felt then. I had had a tooth out before in the same way and at the same place and was entirely unconscious from beginning to end."

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"INDIAN MYSTICISM."

Here is the account promised last month of a wonderful scene witnessed by Mr. Clarence E. Edwards, among the Indians of Arizona. He says:

While pursuing my studies among the Indians of North-Eastern Arizona, I frequently heard of a wonderful meda who lived in a village so deep in the mountains that it was rarely visited by other Indians and had never been seen by a white man. The stories that came were of a nature that made me determine to overcome all difficulties and visit the place. Suffice it to say that I accomplished my object and not only visited the place, but was permitted to witness what probably no other white man has ever seen. After days of importuning I found myself one evening sitting in a circle with twenty-five Indians, ranged around the wall of an estufa. The floor was perfectly bare, and the only light that came in filtered through from the circular entrance at the top.

In the centre of the room stood a tall old man, naked from head to foot with the exception of a slight breech clout. In the north-east corner of the room was a square altar on which burned a small fire after the ceremony began. It was a clear moonlight night with no sign of storm in the air. Not a sound could be heard from without, and except for the faint sound of breathing it was silent within. The meda stood like a statue for fully ten minutes until the silence and cramped position became almost unbearable. He extended his arms, and as he did so there was a crackling sound and peculiar lights appeared in various parts of the room, looking something like fireflies. This continued for some seconds, when he slowly waved his hands back and forth, gradually becoming more rapid in his movements, until suddenly there flashed from the ends of his extended fingers a streak of light that illuminated the room so plainly that the faces of those sitting about the wall could be seen.

Now he sent flash after flash from his fingers, throwing the light to all portions of the room, until there seemed a constant stream of fire, darting hither and thither about the place, and all the while there was a crackling and snapping noise, such as comes from electrical discharges, getting louder and louder until it seemed to blend into a continuous roll resembling a peal of thunder. Gradually the uproar increased until it seemed as if a veritable thunder-storm was raging, and to make the illusion more complete there was an intermingling of a sound resembling the dropping of rain and rush of water. So natural did it seem that I was fully convinced that a storm was raging outside. The tumult subsided and the room became again quiet and dark. We climbed the ladder to the outer world and found the moon still shining brightly, without a cloud in sight and not a sign that there had been a storm.

I have been asked to explain the phenomenon, but have been compelled to confess my inability to do so. One of my friends explains it by saying the meda had pieces of flint in his hand and produced the fire by striking them together. He says the thunder was caused by the rapid whirling of a flint tied to a string. My friend did not see the performance, and I did. I think he is mistaken. I know the flashes of light could not have been produced in any such manner, nor the sound made by a whirling flint. I do not try to explain how it was done, for it was so weird and uncanny that I can only attribute it to some supernatural power.

Why call in "some supernatural power"? The force that lies at the heart of Nature is Spirit, and this same Spirit is in the heart

of man. Therefore is every "natural" force subject to the man who has sufficiently purified his lower nature to let the Spirit shine through; and the merely physical forces, such as those used by the meda, do not need the supreme development for their control.

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TESTIMONY TO "THE SECRET DOCTRINE."

After the President of the Melbourne Branch of the T. S. had delivered a lecture on *Science and "The Secret Doctrine,"* Mr. Stirling, one of the Government geologists, rose, and testified to the accuracy of *The Secret Doctrine* as regards Lemuria and Atlantis. As to Lemuria, Mr. Stirling has special qualifications of knowledge, and he said that "every day is bringing fresh proofs of the accuracy of the statements made in *The Secret Doctrine.*" As Science progresses, H. P. B. will be more and more justified in the eyes of the world, and it will some day be realized what the world scorned and insulted under the veil of her personality. Too rarely comes a Great Soul among men, and when it comes all small souls condemn it. Some kinship is necessary ere recognition becomes possible.

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A WORD FROM EMERSON.

Let me place here on record the noble words of Emerson, that might be graven under a picture of H. P. B.

I DO NOT FORGIVE IN MY FRIENDS THE FAILURE TO KNOW A FINE CHARACTER AND TO ENTERTAIN IT WITH THANKFUL HOSPITALITY. WHEN AT LAST, THAT WHICH WE HAVE ALWAYS LONGED FOR IS ARRIVED, AND SHINES ON US WITH GLAD RAYS OUT OF THAT FAR CELESTIAL LAND, THEN TO BE COARSE, THEN TO BE CRITICAL, AND TREAT SUCH A VISITANT WITH THE JABBER AND SUSPICION OF THE STREETS, ARGUES A VULGARITY THAT SEEMS TO SHUT THE DOORS OF HEAVEN. THIS IS CONFUSION, THIS THE RIGHT INSANITY, WHEN THE SOUL NO LONGER KNOWS ITS OWN, NOR WHERE ITS ALLEGIANCE, ITS RELIGION, ARE DUE.

* * *

REVERENCE.

Why are men so afraid of reverencing what is great? Is it that its greatness makes them feel themselves so small? I listen sometimes wonderingly to the detraction with which many people meet a noble character, always sniffing round the skirts to see if some refuse of the road has not left a taint upon them. Suppose the hem of the skirts is stained—what then? None the less may a mighty soul be

within the garments, and it will endure when the garments are cast aside. Better look upwards to the hero-face and draw therefrom inspiration; it is ill to have the nose always on the ground. And to loudly proclaim the staining of the hem does not hurt the strong one, who knows the stain can be cleansed; but it does hurt the one who can smell only the stain, and not the fragrance that pours out from hands and heart and head. Besides, reverence draws the Soul upward, and the worship of the Ideal purifies the heart. Life grows petty, mean and vulgar when the faculty of reverence fades out of it, but the Soul that can prostrate itself in homage before the Purity, the Compassion, the Truth, towards which it aspires but which it cannot yet bring to realization, has, by its very homage, begun the process which shall end in its becoming that which it adores.

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BUDDHISM IS ACTUALLY IN CEYLON!

The Bishop of Colombo, speaking at the "Great Anglican Conference on Missions," opened in St. James's Hall on May 29th, seemed to have made a very funny statement as to Buddhism in Ceylon. He attacked Theosophists—*cela va sans dire*—"but admitted that reformed Buddhism, under the stimulus of Colonel Olcott and Mme. Blavatsky, had obtained a footing among the educated Sinhalese." This sounds as though Buddhism were a new importation into Ceylon, instead of being the ancestral religion of the people. It is true that with the flux of time it had lost much of its pristine vitality, and that Portuguese persecution and British pressure had made the ancient faith draw somewhat beneath the surface. But it did not really lose its hold, and the Sinhalese hearts leapt up gladly to greet the two apostles of Theosophy, who together visited their island to proclaim once more the "sweet reasonableness" and dignity of the teaching of the BUDDHA. The result of their visit, and of later tours in the island made by Colonel Olcott, was to send a stream of living energy into the partially inert forms of Buddhism, and now Buddhist schools in every direction and an improving priesthood testify to the value of the work done. I can bear personal testimony to the vigour of Buddhism, watered by Theosophy, in Ceylon. So should Theosophy result in every land, in a greater depth and intensity in the religious life of the people, no matter what the religion may be. Let there be a religion, and Theosophy can take it, purify it, exalt it, energize it; and we, whose mission it is to work for spirituality everywhere, should learn to speak to each nation in the religious "tongue in which" each "was born." For we

do not want to convert any man from his religion, but to make his religion a living spiritual strength to him instead of a dead form.

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MUSIC EXTRAORDINARY.

The Westminster Gazette reports the appearance of a mystical musician, or musical mystic, who seems to be a singularly gifted person. He sings, composes, and plays without having had any musical training, or being able to read music. *The Gazette* reports a conversation:

What is the exact meaning of the term "mystical musician," which people apply to you, Mr. Shepard? Do you sit down and wait, as does the medium at a spiritualist's *séance*, till you are moved to play or sing?

No; it does not mean that. It simply means that, without having ever in my life been taught a note of music, without being able to read or write music to this day, I can sit down at the organ or the piano and play and sing like any concert singer who has had the highest training.

Play and sing what? Compositions by great masters?

Oh, no. Original compositions. They come to me when I sit down at the instrument; they are never the same, nor could they be, for it is not my brain which produces them, else I might write my compositions down as other composers do. I play and sing solely by inspiration, or whatever else you may call the mystic power which suddenly not only flashes a theme into my mind, but gives me also a voice which can fill a whole cathedral, and puts into my fingers the power of executing grand and difficult compositions.

But if your performances depend on inspiration only, how is it possible that you can arrange to give concerts at certain stated times, seeing that inspiration is a thing which cannot be had at any fixed moment, but which, like the wind, comes when and where it listeth?

That is a question which is as puzzling to myself as it is to you. It depends on the audience whether I rise to the highest pitch of my powers. If the conditions are harmonious, that is to say, if my audience is sympathetic, I do best. But even if this is not altogether the case, I can always play and sing, though, in the latter case, the effort is greater.

Mr. Shepard improvises words as well as music when he sings, and he says he does not play by any exertion of the brain.

The flash comes, and the music and song with it. I never practise; I never do anything to improve my voice.

Here is another psychical conundrum for the scientists to solve. They are accumulating in the end of the century.

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Subscribers for *The Secret Doctrine* who live outside the limits of Great Britain and Ireland must send postage with their subscription of 35s. The postage to South Africa, for instance, of the three volumes (the Index being a separate volume) will be from 12s. to 14s.; to Australia about 11s. It is, therefore, quite impossible to forward the volumes free by post, except within Great Britain and

Ireland. Americans should order from *The Path* Office, and not from Duke Street, London.

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Dr. Hartmann sends me the following, for which I gladly make room :

It is a fact universally recognized by the medical profession, that in all cases where no vital organ is destroyed, there is no certain sign that a person is dead, except the beginning of an advanced state of putrefaction, and that whenever this does not take place even the best physician, coroner, juryman, or undertaker can truthfully only say that a person *appears* to be dead; but not that he is actually dead. We all know, however, that in thousands of instances it is not found to be convenient to wait for the appearance of these signs of putrefaction before a such apparently dead body is hurried into the grave, especially in countries where no public "chambers for the dead" exist. For this reason cases of premature burial and a return to consciousness in the coffin are of far more frequent occurrence than is usually supposed or than the majority of people are willing to admit. Thus in Austria only a few months ago, a young woman having been buried, and owing to some gossip arising exhumed a few days afterwards, was found to have awakened in the coffin, given birth to a child and died a second time. At Salzburg, in this vicinity, not very long ago, the wife of a prominent merchant was buried with her jewellery. The following night the undertaker's servant opened the grave secretly for the purpose of robbing the body, and as he unscrewed the coffin lid the woman sat up; he ran away, and the lady crawling out of the grave walked back in the midst of the night to her residence, where she rang the bell and returned to her family in her shroud and wreaths, causing no little consternation. Of course such instances of burying alive are seldom discovered, owing to the nature of the case; but carefully made researches give the number of people buried alive as being two per cent of all burials, while some authorities estimate the number much higher.

Owing to these considerations steps have been taken by one of the foremost medical authorities of the United States, Col. E. P. Vullum, Med. Dept. U.S. Army, ret., well known for having introduced many reforms on medical, hygienic and sanitary lines in America, for the purpose of introducing certain legal enactments in the United States regarding the disposal of the (apparently) dead, and he is collecting the respective legal enactments existing in the various European countries.

Now, my coöperation has been asked for the purpose of writing a book on this subject, a task which I have nearly finished, giving therein also the occult views of the nature of life and death; but I am desirous of quoting therein well authenticated instances of cases of premature burial and vivisection, such as have occurred in modern times, there being abundant material of that kind which has already been published. I frequently meet with people who know of such cases, which goes to show that they are not of rare occurrence, and I would therefore ask those of your readers, to whom such cases are known, to inform me of them.

Friendly papers are asked to aid in this movement.

FRANZ HARTMANN, M.D.

Address: *Hallein (Austria)*.

Dr. Hartmann's book—which is to be entitled, *Buried Alive*—ought to be one of great interest, and I ask the readers of LUCIFER to give him, as far as they can, the assistance he asks for.

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Another book of the doctor's, his well-known and admirable work, *Magic, White and Black*, has just been translated into Spanish and is to be published in Mexico. The translator has accomplished the task as a labour of love, and writes most enthusiastically of the "volume that has done so much for us in the way of encouragement and stimulation. . . . Of all books that ever I read, *Magic, White and Black* is the one that for me stands alone in far advance of all the rest. Well-named it is—for it has the magical power of revivifying the spirit that has lain dormant for years under the pressure of misunderstood material means and ends." While speaking of Dr. Hartmann, I may mention that I saw in Stockholm, for the first time, his translation into German of the *Bhagavad Gîtâ*. That is indeed a boon to the seekers after light. I had only time to glance hastily at it, but I read the translation of Arjuna's sublime hymn in chap. xi, a most noble and dignified rendering of that grand song of praise. German seems to lend itself to translation from the Sanskrit, and there is something of the grandeur of the original in this translation.

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My Swedish visit, though brief, was I hope useful to the cause of Theosophy in Scandinavia. I was fortunate enough to have as travelling companion the General Secretary of the Indian Section, Bertram Keightley, who devoted himself during our stay to the helping and enlightenment of the enquirers who thronged around us. Noting his patience, his gentleness, his ready insight into the often inarticulate difficulties of the questioners, and his lucidity of explanation, I realized why our revered H. P. B. so deeply loved and valued him as pupil and friend. The Theosophical Society has few more useful servants, and none who is more devoted.

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The scene on the platform at Stockholm at our departure reminded me a little of the loving warmth of my dear Indian brothers, for a crowd of kind faces gathered round the carriage, and flowers in fragrant profusion made sweet all the air. But the best side of the Swedish visit was the result produced through the mighty influence of Those Who ever send spiritual strength through any channel that is open, and one gratefully watched Their working in the help and light which reached many a longing soul. To see the same Power working in every land is to vividly realize the fundamental unity of Humanity and the identity of spiritual cravings under all varieties of nationality and custom.

The Religious Systems of India.

[A paper read at the Blavatsky Lodge.¹]

THE earliest record we have of any religious thought in India is in the Veda; from the Veda spring all the different systems which have survived. Others seem to have arisen at different times, if we may judge by the refutations directed against them by Shankara and others, but none of them, not even the philosophy of Kapila, seems to have been able to hold its own against the authority of the Veda. There is one great exception, of which we will treat later; it is of course Buddhism.

As to the origin of the Veda, and the date of its appearance, the vaguest theories and the wildest guesses have been made. The date is computed at anything between 1,000 and 2,000 B.C., but the evidences which the various oriental scholars bring, in support of their different opinions, are extremely slender. Again, the theory that the Vedic hymns were produced by a people little better than savages, a collection of tribes of wild herdsmen, wandering nomads, is unthinkable; for their internal evidence would seem to place them far beyond the conceptions of people living in that state, of whose systems of native thought we have any record.

In the Veda lie coiled up, as it were in embryo, all the religious thoughts and potentialities that India has known up to the present day. There would seem to be still in reserve in it, waiting for their time of exposition, ideas and teachings for which man has not yet become ripe. Be this as it may, there is no doubt that all the potentiality of the religious life of India in the past, lay coiled up in the Veda. To attribute all this hidden capacity to guide the enquiring mind of man to primitive tribes of pastoral people, seems to be to miss the importance and value of the Veda altogether. The Hindû statements as to the origin of the Veda vary considerably; they all, however, attribute to them a divine origin, one explanation being that they emanated like breath from Brahmâ. All accounts agree in this, that the Vedic Hymns were revealed orally to the Rishis of old, who recorded them and commented upon them. It is upon this declaration that all the sacred literature of India is named *Shruti*, literally meaning "that which is heard," in contradistinction to the traditional

¹ This paper is intended as a popular sketch of the Indian religious systems, so that a person who knows nothing about them may gain a general idea of them, previous to commencing study.

teaching, which is known as *Smṛiti*, or "that which is remembered." To Theosophists, another explanation will appeal with some force. It is this: that there has always existed in the world a body of divine wisdom, which is re clothed by its custodians time after time, as the world progresses, in garbs to suit those peoples for whose use it is intended. From this aspect it may quite logically follow that the people, to whom the doctrine conveyed in the Veda was handed, *were* primitive, even shepherds and herdsmen; not so, however, the divine Instructors who brought that teaching amongst them; these, according to this same explanation, would be Initiates of that School of exalted beings which guides humanity from the beginning to the end of a Manvantara, or period of manifestation of the universe. From this view of things we can understand how, as the genius of the Hindû people developed, it penetrated one veil after another that preserved the Vedic teachings, until we have that beautiful system, the Vedânta, fully set forth. It would seem as if that were the flowering of the Veda, in the hands of the people to whom it was entrusted, and it is possible that no further disclosure of the esoteric wisdom of the Veda will ever be made through their hands, or even that no further unfolding of it was calculated upon through them.

The Rigveda is thought to be the original Veda, from which the other three are offshoots, or the same doctrines amplified with emphasis put upon special points. Each Veda is divided into three parts—the Mantras, Brâhmanas, and Upanishads. The first of these, the Mantras, consist of metrical verses; they were a kind of mnemonics, and also, through the various ways in which they might be chanted, were said to have a magical significance; to learn the proper chanting of the Mantras was a very arduous undertaking and the work of years. The Brâhmanas are directions for the proper performance of the ritual of the Mantras, and the sacrifices connected with them. Lastly come the Upanishads, those gems of the sacred text, as far as we are concerned, in which the mystical teaching of the Veda, its purely metaphysical aspect, apart from Mantra and Brâhmana, is set forth. The Veda is looked upon in two aspects: the Mantra and Brâhmana compose that part relating to works, sacrifices and so forth; the Upanishads are looked upon as relating solely to knowledge. The former is known in Sanskrit as Karma-Kânda; the latter as Gnyâna-Kânda.

European commentators have been much puzzled to define in what the worship of the Veda really consists. They have at length formulated a definition of it for themselves, and seem to rest satisfied in it. They say that it is a system of worshipping and making sacrifices to the personified powers of nature; that each of these personified powers, Devas, or Gods, at times rises to the dignity of a supreme God, a ruler of the universe and its originator, sinking again into insignificance and giving place to some other deity who arises for the time being in

his place, only to give way in turn to some other God. Now this is not the explanation given by the Vedântin Brâhmans, whom we may, I think with justice, look upon as being upon the direct line of the expansion or unfolding of the Vedic texts. The European commentators make the various Devas and Gods appear as if external to man's consciousness, and consequently, when one of these is elevated to the supreme rule, he is an extra-mundane creator, or, at any rate, a God external to the worshipper. This conception arises, no doubt, from the monotheistic training which the very great majority of Europeans have received, but the Veda is not monotheistic even when it speaks of one Supreme Deity; neither can it with any accuracy be called polytheistic. Now the Vedic conception of the Supreme Deity—by whatever name it may be called, whether as Agni, Indra, Varuna, Sûrya, Aditi, Yama, Rudra, Vishnu, Prajâpati—has only been formulated in the West by an occasional German philosopher, and it has never been taken as a religious conception of deity. This conception is that of non-duality; the universe and its origin are inseparable, yet not one. It neither consists of one thing, being thus a unit, nor can it be called a dual thing; both spirit and matter, subject and object, are dependent upon each other and cannot be conceived of apart. Now nearly all the deities previously mentioned rise at times in the Veda to the supreme position, a position in which they are defined as "that for which the whole universe exists," and as being both its instrumental and efficient cause. In one Vedic verse, Varuna is addressed as "the great one who rules over these worlds, and beholds all as if he were close by; who sees all that is within and beyond heaven and earth." There is the greatest difficulty in giving to any Vedic deity a definite group of attributes and holding to these, for you will immediately find some other deity overlapping these and appropriating them; directly you think you have found an attribute belonging, say to Vishnu, you find it also claimed by Rudra, or Varuna, or Indra, or some other deity. Either a prodigious length of time must have elapsed, in which these deities arose one after the other, and superseded each other, or, they were the deities of various tribes, which were at length all amassed together, when these tribes united to form a nation; or, what is equally possible, the worshippers had special knowledge, and definite motives, in singling out various deities, taking them for the time being as supreme and overpowering, in order to formulate in their minds distinctly definite ideas and aspirations, which they desired to emphasize. The names of all Gods and Devas are in reality mnemonic; what else can be the *name* of any defined power, or group of powers, which we place together under one heading? The Veda teems with magic rites and ceremonies; mnemonics are greatly used in Occultism, and even to-day in India, it would take a courageous Indian indeed to utter the names of certain deities, in certain places, or even to draw the geometrical, or other

signs, by which they are symbolized. This, no doubt, has become a superstition, yet time was, when to arouse in the mind certain trains of ideas at definite times or places, was to court disaster. Most of you, if you will analyze your own minds, will find, that even without any occult training this state of things to some degree obtains—that certain places and suggestions set going in the mind reveries and longings, vain or noble as the case may be, which but for these things had not arisen at all. We find this addressing special powers for special purposes to a lesser degree in the Roman Catholic Church, where the saints have definite characteristics, and it is through some special one of these sanctified men that the votary seeks mediation in some definite direction. One may be emphasized for his charity, another for his benevolence, another for gentleness, sympathy, and so on and so forth; yet each saint is reckoned to have all these and many more noble attributes, but each one of them has his especial power.

There never seems to have been a period when the innumerable aspects of Hindûism for a moment remained stationary; Gods have risen and fallen; sects, taking special attributes as the all in all of attainment, have developed some one God to the supreme position; yet the underlying idea seems always the same, and distinctly cuts off the Âryan religions from the Semitic idea of an extra-cosmic personal God. This latter idea has never flourished in India, and probably never will; hence Christianity, as at present taught in the West, has the poorest of possible chances, except, may be, among the outcast hill tribes, the coolies and so forth.

It is necessary here to take notice of the Upanishads; they form perhaps for us the most important part of the Veda. They have for their subjects of enquiry ontology and metaphysics; they came later than the Mantras and Brâhmanas, and are intended to make clear the mystical meaning of these; in doing so, they go into the most abstruse problems which it is possible for the mind of man to grasp. There is very little doubt also that the Brâhmans, when India was continually being invaded by northern barbarians, Bactrians, Scythians, Mongols, Greeks, Persians, and so forth, took the precaution to cut out from the Upanishads some of the most mystical passages. These have never been replaced, and although the complete texts may still exist, hidden away in the vast temples of India, together with other valuable works and commentaries, these have not become available, so far, for Europeans.

There are about one hundred and fifty Upanishads known to exist, and of these but a comparatively small number have as yet been translated into European languages.

One of the most useful and far-reaching works our Indian brethren could undertake, would be to organize consecutive translations of these invaluable works, year by year; one Upanishad a year would give the

generation which will succeed us a body of literature which we, in the present generation, have to do entirely without. To Theosophists, the works of a man like Professor Dvivedi suggest all kinds of most important and interesting points, which are entirely missed in the works of our Western translators, who have not the subtle metaphysical capacity, nor yet the mystical training which are necessary to competently take in hand the translation of mystical works. Therefore, great as is the work which our Western translators have done, and grateful as we must feel for what they have given us, we must always recognize that they have brought us, as it were, a lotus bloom which they have carried in their hot hands until its aroma has quite disappeared. A mere philologist cannot efficiently translate mystical works, unless he is also a mystic. Our Orientalists are not mystics, not Occultists; they are either orthodox Christians, or Agnostics. It is to be hoped that within the Theosophical Society will arise young students who will in good time take up the study of Sanskrit and Pâli, so that having arrived at maturity they may give to their generation some translations of the Veda in the true spirit in which it was written.

We must now pass from the Veda, which, as already explained, consists of the Mantras, or, as our Orientalists call them, hymns; the Brâhmanas, a kind of commentary upon the hymns, from the standpoint of action, with directions for sacrifices and ceremonial performances; and the Upanishads, or mystical treatises and speculations upon the true hidden spirit of the original Mantras—we must pass from these Shruti, or revealed books, to the Smriti or traditional works.

I do not propose to make further reference to the Vedângas, or six subjects necessary as preliminaries to the study of the Veda, than just to mention them; they are Phonetics, a very important science in the chanting or uttering of the Mantras; Metre, also equally important; Grammar, Etymology, Astronomy, and Ceremonial Rule.

Next in Smriti literature comes the Mahâbhârata, the greatest epic poem in the world; it contains 220,000 lines. It has for its (apparent) main motive a detailed description of the great war between the Kauravas and Pândavas. No doubt some of the facts are historically correct, but its greater work is in the teaching it has handed down in such interludes, for instance, as the *Bhagavad Gitâ*, one of the brightest gems of the Eastern World, and the Entry into Svarga. A great many of the heroes perform operations which are magical; the proper names also, when translated, are often most suggestive both as regards the actors and the places; and it is quite possible that the whole work was at one time a wonderful allegory describing the conflict between the noble and base in each individual man. The text has, however, been constantly tampered with, age after age, and unless we could obtain the original intact, which may or may not exist, we shall never be able to see more than a very disjointed teaching in the work as it now

stands. As an epic, as a mere relation of marvellous feats and adventures, it of course still remains a continuous narrative, for the repeated and copious interpolations have not broken the thread of the story.

The Râmâyana—the adventures of Râma—is another epic Sanskrit poem; it is supposed to be rather older than the Mahâbhârata, is not so large, but more compact; it contains 50,000 lines. Perhaps one of the most interesting things in it is the help which Râma received from his ally Hanumân, the Monkey-King, who was son of Pavana—the wind—by a monkey mother; he is described as of divine origin, and has many marvellous powers: he is sometimes known as Yoga-châra from his knowledge of magic, of healing, and so forth—no ordinary monkey conception this. This epic is perhaps easier to trace as an allegory than the Mahâbhârata, and there are some suggestions to be found in *The Secret Doctrine* which would aid in this investigation.

The next Smṛiti works are the Purânas; the word Purâna means “old.” A full Purâna is supposed to contain (1st) the description of the evolution of the universe, (2nd) its destruction and renovation, (3rd) the genealogy of Gods and heroes, (4th) the reigns of the Manus, in other words, Manvantaras, (5th) the history of the Solar and Lunar races of kings. As a matter of fact, there is no single Purâna which is perfect, *i.e.*, which contains these five headings. The *Vishnu Purâna* is said to be the most complete. A distinguishing feature of the Purânas is their teaching of faith and grace, in contradistinction to the claim which the Vedântins make for the Veda of knowledge and Karma. Hence arose the idea of devotion to and faith in an external deity, and consequent salvation by grace; it is on this account that the Paurânic teaching is only partially accepted by the Vedântin Advaitîs. They confine themselves to the acceptance of some of its ontology.

We have next to notice the Dharma-shâstra, or Law-books of Manu, making perhaps one of the most important factors in the Smṛiti collection. This code lays down directions for the Brâhman from the moment of his coming into existence until he leaves it. The divisions of life are childhood, student-days, householding or married life, retirement from the world and the studying of the Veda, to which the whole experiences of life now act as commentary. There are other Law-books besides those of Manu, but this latter is by far the most important, and is universally accepted. It is the foundation upon which all Hindû law is built. Its authorship is ascribed to Manu Svâyam-bhuva, who is said to have existed thirty million years ago. We may look upon this as signifying that at the commencement of a Manu-antara or Manvantara, a definite body of law came also into recognition as a guiding line for humanity for as long as that Manvantara should continue. However much modified this body of law might become as the Manvantara proceeded, the sacred character of its origin would still remain,

and this attribute would be the last to leave it, if ever the law fell into abeyance.

In conclusion, as to the meaning of Shruti and Smriti, the words are sometimes accepted in a more limited sense than they have been used herein; the former then, means the Divine law as revealed in the Veda, and the latter, the human code for the guidance of the individual and society as expressed in Manu.

We must now proceed to examine the Shad-darshanas or six schools of Hindû thought. They seem to have affected each other so much, to have overlapped, or grown out of each other so much, that the division into schools, though probably necessary to give an outline of Hindû thought as a whole, may easily be carried too far and become an arbitrary classification beyond the facts.

The claim is made for all six systems that they are based upon Shruti and Smriti. So strong does the influence of the Veda always appear to have been, that not until Buddha's time does there seem to have been any chance for a philosophical doctrine, which was not based upon the Veda and the Law-book of Manu, to gain any hearing.

Professor Dvivedi thinks it very difficult to attempt to allot the schools to six periods of time in which they flourished one after the other; and his opinion is that they may all have been in existence at one and the same time, one of them now and then being probably emphasized a little more than another, as the public opinion of the time waved backward and forward. This seems a reasonable opinion, for if we look at our own time, or at any other time of which we have an accurate historical account, we shall find that there were many *types* of opinion existing alongside each other. In every age it seems natural to suppose that there should exist minds which were analytical and logical, or materialistic, or impressed by ritualistic practices and actions, or metaphysical and idealistic, and it is very probable, even at the present time, if we could take a *résumé* of the six Hindû systems of thought and place them before an average collection of our own European peoples, that we should get some adherents to each separate doctrine as being that, not which they absolutely embraced as it stood, but as that one which had most attraction for them.

To start then with that system which is generally placed first in order—the Nyâya, founded by Gotama; he must not, however, for a moment be confounded with Gautama Buddha, or Gotama Siddârtha Buddha, as the name is variously spelt. Gotama probably lived long before the coming of Buddha.

Nyâya signifies the proper method of arriving at a conclusion by analysis. It may be said here that this system would probably have great interest for the legal members of our community. It is looked upon as the exoteric exposition or commentary of the Veda, places the five senses in a prominent position and encourages inductive reasoning,

treating the world more expressly as a fact external and apart from consciousness, than do the other systems. Gotama commences thus—as in fact in one way or another all philosophies worthy of the name do—“As Eternal Bliss in the form of complete and ultimate cessation of pain is possible only after a knowledge of the *Truth*,” and so forth. He then goes on to set forth sixteen categories, or objects and rules of enquiry; with these I will not trouble you, as they are rather matter for critical study by logicians, than for a paper like this. The Nyâya school accepted and recognized Îshvara or a Supreme Creator, and also the Veda as being the inspired book.

The second school is that of Kanâda, who was a contemporary probably of Gotama. He supplemented and modified the Nyâya philosophy. His school is known as the Vaisheshika, a word which signifies that he observed the specific and generic qualities of objects. Hence Kanâda is probably the first scientific man of whom we have any record, that is to say, a scientific man in our Western sense of the term. He classified and arranged objects under heads, classes, species, etc. For instance he began by recognizing that all objects must be placed under the major heading of *Substance*, but he recognized also that substance, or matter, could never be known in itself, but only through its qualities. His next two headings then after substance were *Guna* (properties) and *Karma* (action). After these there come four other headings, making seven in all, and the classification of the Nyâya is brought under these seven. There are nine substances or forms of substance, and of course a large number of subdivisions, which we must pass over. Jîva, the human Monad, passes through an almost infinite series of births, until by devotion to the Supreme Îshvara final release is obtained. The Veda is acknowledged, and the power of inductive and deductive reasoning in the Vaisheshika system are said to be unsurpassed by anything that has appeared since.

Kapila, the originator of the Sâmkhya philosophy, which takes its place as the third in our list, took all that had preceded in the schools of Nyâya and Vaisheshika as building material to which he added some of his own, but some of which he also discarded. Looking back now it seems easy to perceive, that, following enquiry in the spirit of the two former schools, the Sâmkhya system would be likely to follow; putting aside, as much as it could, if not altogether, the authority of the Veda, and relying entirely upon the external powers and senses to interpret the universe.

The Sâmkhya starts by reducing the former Prakritis to one uniform dead matter, with three inherent properties—passivity, activity (or restlessness), and inertness (or grossness). Since dead matter cannot produce life, and the Sâmkhya denied any Universal Soul, it hypothesized a number of Purushas or separate souls; these cannot create, Prakriti cannot move. The one is illustrated as being blind, the other

lame, and they both work together for the benefit of the lame (Purusha). The Purusha, being bound in Prakriti, considers himself happy or unhappy by turns, but having attained to the Sattvaguna (or quality of passivity in Nature)—which when intellectually considered becomes brightness or purified intelligence—having arrived at this through Karma (the outcome of the Rajas and Tamas qualities, *i.e.*, the qualities of action, passion, etc., and dulness or stupidity), Prakriti, as a whole, ceases any longer to affect the Purusha, and there comes about an eternal separation. All action is of Prakriti, for Purusha never acts. Purusha is eternal and unchanging. Everything evolves from Mûlaprakriti, or primordial chaos. The Sâṅkhya philosophy gives a list of twenty-three elements so evolved. If I gave these they could not be remembered without being studied, so I will omit them; they are the physical divisions of Mûlaprakriti, which all the later systems of Hindû thought have accepted with little modification; so, to any one who desires to follow this study up, I recommend the examination of them; the best exposition probably is in the Sâṅkhya Kârikâ of Īshvara Krishna, translated by Davies. The system of Kapila appears an atheistical one, yet it is a question whether originally it was so. It never existed as a philosophy which was adhered to and followed; it does not appear to have satisfied, although a great deal in it was useful and correct; it was as if some one should have described a watch and said nothing of the maker, but that it was the nature of brass and silver to become watches. Still, in the idea of Purusha and Prakriti, we can dimly perceive the conception of subject and object, which is brought out so clearly afterwards in the Advaita philosophy. In a very limited sense, too, we have the idea of the Satchidânandam Brahman of the Vedântin, but there are a great many differences if they are carefully compared. In the Vedânta, for instance, Brahman alone *is*; in the Sâṅkhya the Purushas are many. As much as possible was put on the shoulders of matter; there is only room left for Purusha as a deceived spectator, so to say, yet all the activity of Prakriti is for the Purusha.

The rebound from this materialistic reasoning inevitably followed in the system of Patanjali, *i.e.*, in the Yoga system. He took the mechanical and physical explanation of Kapila and reinstated the Īshvara, or Supreme Lord. Purusha left alone would remain eternally bound in matter, but through the guidance and grace of Īshvara, who is self-existent, self-manifest, eternal, release may be attained from matter, and union with Īshvara accomplished. Yoga signifies union; when the mind has entirely suppressed all attractions to matter, and has become centred upon the Supreme, then eternal peace and bliss are obtained.

The Yoga philosophy is a severely practical one; its knowledge of laws governing the human mind and the human organism is very great,

and far surpasses what is known both of physiology and psychology in the West. A great many misconceptions have grown up, and a great many wrong uses have been made of the information given in the Yoga Sûtras. The forcible suppression of breath, and the maintaining of the body immobile in definite extraordinary postures for long times together, without the corresponding training of the mind, and the knowledge of the reasons for so doing, have worked inexpressible woe to many a well-meaning aspirant, who, through his own deserts, no doubt, had no Guru to direct him, and so started on this perilous path of psycho-physical development by himself. Weakening of the valves of the heart, rupture of the lungs, loss of mental capacity, perhaps insanity, are among the evils to which this amateur Yoga inevitably leads if persevered in. If there are any here who are experimenting upon what they think they know, after reading the Yoga Sûtras of Patanjali and other works, if they still continue after what has been stated in this hall from time to time—well, the results will be their own Karma, not that of H. P. B. or prominent members of the T. S., who have always raised a warning voice against this species of sacrilege, *i.e.*, trying to do mechanically through matter what must only be attempted through the highest attributes of the mind. Hatha Yoga, or the system of Patanjali, under the full light of Râja, or mental Yoga, may become a useful ally by which the Higher Mind may subdue the Lower Mind and body; but even then special technical knowledge and guidance are absolutely necessary.

To the Yoga school, then, belongs the credit of having stemmed the stream of materialistic thought, which until then seemed to be gradually leading India away from the Vedic teaching, and redirecting it to its true development. This true line of development of Vedic thought we find in the Vedânta school. Vedânta signifies the end of the Veda. It is divided into the fifth and sixth schools, or Darshanas. The fifth is the Purva-Mimânsâ, which means Preliminary Enquiry, the sixth is the Uttara-Mimânsâ, or Final Enquiry.

The Purva-Mimânsâ is the work of Jaimîni. It devotes itself entirely to an examination of the Veda, to the carrying out of its injunctions; and its chief value lies in this, that it laid the foundations for the Uttara-Mimânsâ, or, as we more generally term it, the Advaita philosophy.

The Advaita philosophy comes last and draws from all the other systems; it is the most universal system in the world, apart perhaps from Buddhism, with which it has a great deal in common. Whilst taking the Upanishads as its guide, it also draws from all five of the other Darshanas, and does not ignore even the, to Hindûism, heresies of Buddha, and Jina. The compilation, or arranging of the Vedânta Sûtras, is ascribed to Vyâsa. Now the word Vyâsa means "an arranger," but we also find that the Sûtras are ascribed to Bâdarâyana, so probably

both statements may be correct. The Sûtras consist of very short verses or aphorisms, and some considerable time after their extraction from the Veda, Shankarâchârya, the great expounder, arose and threw floods of light upon them, so that he seems almost to stand in a more prominent place than the original compiler.

The Vedântin philosophy being the direct line of descent of the unfolding and expounding of the Veda, it follows from that it is founded strictly on the Veda, unlike the systems of Kanâda and Kapila. It takes without stint from these where they do not contradict the Veda. Without question the heresy (so to say) of Buddhism did the Hindû peoples a vast deal of good, and it is believed that the Vedânta Sûtras, or rather the powerful expositions of them by Shankarâ, came into existence as a counterfoil to Buddhism. Of course all this is more or less theoretical, for Indian history is very hazy, but that Buddhism had the most stimulating effect upon Brâhmanism, besides itself forming an inexpressible boon to those outside the Brâhman caste, cannot be denied.

The metaphysic of the Vedântin is the most subtle in the world, and I do not dare to try and give more than the crudest outline of such a system.

It starts from the conception of the all-sufficing Brahman who is the efficient and material cause of the universe, but Brahman is not a unity, neither is it a duality; in the language of the Vedântin it is Advaita, *i.e.*, non-dual but inseparable; in English we may define it as the inseparable non-dual Brahman.

The one eternal cognizer of the universe is Brahman; in all things that exist the cognition is always for that cognizer, eternal, motionless, unaffected, which can be perceived, but behind which there is no going to say what it is. In Brahman is included the cognizer, the cognition, and that which is cognized. Subject and object, two things necessary to each other, but not forming one thing, hence inseparable, non-dual. The cause also and the effect.

Now this conception opens out the widest field of subtle metaphysical thought that ever man trod. According to the Advaitî the effect is never separable from the cause, it is merely a manifestation, a state of the cause; but the reverse is not the case—the cause is not wrapped in, or limited by, the effect. Upon the maintenance of this statement is founded the conception of the universe standing to Brahman as effect to cause. Brahman is both its material and efficient cause, yet is neither limited by nor concerned with it.

That by which matter seems to exist, as apart from Brahman, and by which originates all sense of separateness of ourselves as individuals, is Mâyâ and Avidyâ—illusion and ignorance. What we conceive of things is *nâmarûpa*, name and form, and these are always changing for us. Matter we can never know; it is an ever-changing

mirage, presenting to us an infinite number of names and forms. So long as we believe these things permanent, follow them, are attracted by them, so long are we led on by a long string of deceptions and false promises. It is by the mind alone that man is bound; knowledge comes to his assistance, and by this the mirage is overcome by him. Mâyâ only exists for his ignorance, and little by little as knowledge dawns for him he recognizes himself as the maker of all illusions, and that through his own mind alone he can overcome them. The ultimate perception is the identity of the knower in himself with the knower in all other creatures, the identity through expanded knowledge of himself with the universe.

Attention must be drawn to the prominence given to knowledge; it is through right perception that man rises; only through knowledge is there salvation. It must not be thought by this that there is no room left for faith and works—faith and works are founded, or should be, entirely upon knowledge.

When this complete discrimination arises within a man, then he recognizes himself as the Satchidânandam; as Thought, Being, and Bliss united in one. Thought and Being are inseparable, and he has become all Thought and all Being; Bliss is the necessity of himself being all things, as misery is the necessity of the sense of separateness and limitation.

Of course the doctrines of Karma and Reïncarnation stand forth prominently in the Advaita philosophy. Karma is divided into three kinds; I will omit the Sanskrit names. They are that which is in store, not yet come to fruition; that which is being experienced in any one incarnation; that which is being formed in this incarnation and will be added on to the first, which has not at death borne fruit, and will be experienced in future incarnations. It is possible for a Yogi by complete abstention from identification of himself with the fruits of his acts, by the recognition of Brahman alone being All, and in All, to cease to make any fresh Karma, and consequently he will not be born again, but he must wear out the Karma of the present existence. The Karma which had not become ripe will not necessitate his reïncarnation, for he has attained to all knowledge and cut off its source—Mâyâ.

The whole universe then, for the Advaitî, consists of five things—Sat, Chid, Ânanda, Nâma and Rûpa. Satchidânanda, or thought, being, and happiness make up the eternal changeless principle, and Nâma (name) and Rûpa (form) the ever-changing evanescent aspect which the incognizable has for us. It is the veil of Mâyâ, which in some form or under some name may be said to delude the very highest conscious being in the universe, until that moment when subject and object, cognizer and cognized, become merged in one. What that state is when the object is identified with the subject, in the words of the Upanishad, "*cannot be said*," and is only to be expressed by "no,

no," *i.e.*, negatively. In other words, we might express through all eternity what it is *not*, but never once what it *is*. It is entirely beyond human cognition. The ethics of the Advaiti are as profound as his metaphysics, they will be touched upon in our general view of Indian thought.

We must return to the last system which it is proposed to examine; not at all that it is the latest in development, for the Advaita was probably that, although as explained earlier it is probable that all the systems existed *for some men* at a very early date, as they are almost necessary systems of thought to suit the various minds which may be manifesting on earth at any one time.

There seems little doubt that at the time that Buddhism arose Brâhmanism was becoming strangled entirely in ritual, ceremonial sacrifices, and vain metaphysical discussions, so that men's lives were becoming lost in endless bye-paths, quite away from the spirit of the Veda. Thoroughly tired then of vain metaphysical quibblings, wearied of the endless ceremonial which entered into every act of daily life, there were doubtless, at the time of Buddha, a very large number of people who were asking: "What is the essence of things? What is the simple law of life? Give us something in a few words, a clear rule of life from a general standpoint." This Buddha gave. The marvellous genius of Buddhism is its simplicity. Its essentials might all be put upon about half a sheet of paper; and to Eastern peoples, who were already fully acquainted with the ideas of Reïncarnation and Karma, the few words in which the four noble truths are couched solved the whole problem. You probably all know them, yet I may as well repeat them here, to make the subject complete. They are:

(1) The fact of misery and sorrow; (2) The cause of these; (3) Their cessation; (4) The way.

The way is divided into the Noble Eightfold Path. This consists of Right Doctrine, Right Purpose, Right Discourse, Right Behaviour, Right Purity, Right Thought, Right Loneliness, Right Rapture. Buddhism, as known exoterically, has no God, although Gods are occasionally referred to; it has no metaphysics either, in the sense that Brâhmanism has. It takes life simply as it finds it, and without making any enquiry as to the past starts with the first of the four truths—sorrow: it declares the whole world to be steeped in misery, which appears real, and in happiness which seems of the most transient description; therefore life is not a good but an evil thing. This necessitates the second truth. The cause of misery arises through desire, through the sense of self as a separate reality in the universe, and the constant strife arising from the clashing of an endless number of such selves. The sin of self is the great root from which the whole category of sins is derived, whether they be large or small. The third truth is, that with the cessation of desire, with the killing out of self,

all this illusion, all this pain and strife and sense of separate existence cease, are dissolved and lost in the endless bliss of Nirvâna. The way and its divisions may be said to be the heading under which the whole of Buddhistic ethics comes. Since, exoterically, the belief in the continuance of individuality—which idea would soon come to be confused with the personality—is a heresy, the ethics of Buddhism may be said to stand entirely for good in itself, without any sense or hope of reward—unless indeed it be through the consciousness of good doing and living whilst this body holds together; for the personality being dissolved, the Skandhas, which went to form it, are dispersed, and when they come together again to form the new personality it is a thing altogether cut off from the previous personality from which these Skandhas came. In a way, then, the Buddhism of the Southern church is nihilistic as taught to the people, for at death all ends, and all effort after virtue has been purely for the advantage of some personality who shall in the future exist, of which this present person knows nothing, and with which it will have no relationship, other than having provided the material, so to say, which shall give rise to it. Now there is a suggestive statement in Southern Buddhism; it is this: when a man dies on earth a Deva is born into Devachan; when a Deva ceases to be in Devachan a man is born on earth. Is not the meaning obvious to all Theosophists? What else is the Deva than the Higher Ego? There is this safety in the way in which Southern Buddhism is taught; it gives rise to no bargaining with heaven, no being saved; its morality stands for and by itself, its benefits are for others, for the most part, and partially for the person here and now, not in some future abode of bliss. There is no small prudence about it, no enduring for a short period here, in order that you may enjoy through all eternity afterwards. To do this, as Christianity *now* teaches, is to make a man merely prudent and calculating, not altruistic.

To take a glance over all the systems of India, they all take this view: that life is something to be escaped from; that it is based upon evil, and that pain far exceeds pleasure in it; that it cannot be escaped from until all its lessons have been learned. First, either through knowledge, which is the Vedic and Vedântin teaching; or, second, through faith and trust in, and the favour of a power external to man, who will then help him, which is a later idea, and is supposed to have commenced with the Purânas.

The sublime ethics of Advaitism and Buddhism are the same in practice; universal love, self-sacrifice, the entire loss of individual interest, identification with the life of the whole universe, to treat everybody and everything not as if they were yourself, but as self, as very self, making no distinction. When this has come about there is no Ego and Non-ego; all is One, unbroken and inseparable.

In compiling this paper I have referred to Professor Dvivedi's

works, which I strongly recommend to all students; to *Bhagavad Gītā*, Davies' and Arnold's translations, Rhys Davids' *Buddhism*, the Buddhist Sūtras, Dowson's *Hindū Mythology*, Barth's *Religions of India* and the Upanishads. I mention these books that any one who wishes to pursue this fascinating study may know where to begin. Colonel Olcott's *Buddhist Catechism* you all know; and those who will persevere in getting through Schopenhauer, without admitting all his statements, will be immensely assisted in their study of Buddhism.

There is no way but application to master these Eastern teachings; this paper is but a finger-post badly painted. To understand the workings and strivings of the East for light during the last three thousand years, one must diligently educate the heart as well as the head; there is no other way. By diligent perusal of books, by training of the memory, by studying Sanskrit and other languages, a man may become a very great pandit, gain immense renown, become professor of Sanskrit at Oxford or elsewhere; but without a corresponding training of the heart, which it takes ages and ages to control by the light of intelligence, he will not become a wise man.

E. T. STURDY.

The Veil of Māya.

(Continued from p. 229.)

CHAPTER V.

GALLIA THE PATRICIAN.

IT was a Roman circus upon which the eyes of the seeress gazed. Dimly she had been aware of the passing of time wherein the soul she traced had wandered restless, conscious, recalling the words of injured Larna, aware that no post mortem illusions were possible to the subtle initiate who had defiled her knowledge. Vaguely Vivia Tryan became aware of the anguish suffered by the discarnate soul of the priestess, who hailed the hour of incarnation as the hour, at least of oblivion, and possibly of happiness.

Gradually the mist cleared; it was the circus where Roman society was being entertained by pageants, chariot races, and the histrionic skill of the best mimics of Rome.

Flavius the patrician, and favourite of Nero, gorgeously attired, sat beside a beautiful woman, and whispered in her ear.

She was largely and voluptuously formed; her features heavy but symmetrically moulded; her full lips were scarlet, her eyes long, dark, and languishing; her perfumed tresses were dressed in the latest fashion for head gear.

She responded to the whispers of Flavius by smothered bursts of laughter, coquettish smiles, and amorous glances.

Gallia, the noble widow of Crespius, was the fashion.

Every young Roman exquisite paid court at her shrine; she was reputed to be the wealthiest woman of Rome; she was of noble birth; she was gorgeously clad and glittering with jewels; rich, lovely, courted, flattered, noble—what more could the heart desire?

Wherefore she was the fashion it was hard to say. She was handsome, but there were fairer; she was ignorant and possessed of no brain power, her talk might be fluent but it was not brilliant; yet she was courted, worshipped, followed—she set her little sandalled feet upon the necks of men.

A burst of laughter echoed from a group of young men at some little distance from the beauty and her admirer, who uplifted his voice.

“By the Gods, Hermestus, thou usest beautiful Gallia ill; she complains thou keepest thy best jests from her.”

“Not so, good Flavius,” said the young man laughing. “By the girdle of Venus! this jest is fit enough for the high priestess of love’s secrets—fair Gallia.”

“Then, I prithee, noble Hermestus, tell it me,” said the fair widow, directing her languishing eyes upon the face of the speaker.

“Faith, beautiful Gallia, knowest thou Julian?”

“Julian?”

“Julian of Adullia.”

“Nay.”

“Thou sayest not so? He is a proper youth, a stalwart six feet of manhood, such as ladies love.”

“I shall love no more giants,” said Gallia. “They are thick-witted, and, seest thou? I am dull of wit myself. I will never love another man who hath to stoop to cross my threshold.”

Flavius was a little man; he smiled, well pleased.

“But of this Julian?”

“I marvel thou knowest him not; he is a prime favourite with the emperor, a skilled charioteer, and a marvellous sweet singer.”

“But where is thy jest?”

“The jest? Aphrodite! ’tis glorious! Julian, the cynic—Julian, the exquisite—Julian, the Narcissus of Rome—Julian is in love with a little singing girl, Caia, by name—a very snowflake, by the Gods! And Julian sweareth he will wed the maid.”

“And she?”

“She is willing, without doubt.”

Gallia laughed.

“Good Hermestus, bring thy Julian to visit me, wilt thou not?”

“If Gallia wills it—it is done.”

“Gallia does will it. To-morrow, wilt thou not?”

"To-morrow, fair Gallia, we will stand in thy porch till thou admit us, but Julian will not know his good fortune, he hath eyes but for his future bride."

"Nevertheless, bring him."

She turned to Flavius, who was looking piqued, and coquetted away the cloud upon his brow.

On the following day the lovely Gallia lounged before her mirror and scolded her slaves; she was thus employed when Hermestus and Julian were announced. Julian of Adullia was a handsome young Roman of a nobler type than that of the majority of the young patriicians of Nero's licentious court.

He bowed before the beautiful widow, and his eyes rested admiringly upon her.

"And what news hast thou for me, good Hermestus?" enquired Gallia. "What scandal from the court? What news of the games this winter? What of the theatre? Doth Nero gladden the hearts of his Romans by appearing before them daubed with paint and drunk with wine amongst his mimics? Doth he drive in the chariot races, or bear the trident and the net to overcome some wretched slave who dares not use his skill against the descendant of the Gods, lest to simple death be added torture? Noble Julian, thou must pull thy rein craftily if thou strivest against Nero."

Gallia gave the free licence to her tongue in criticizing the great, permitted to a fair woman ruling by right divine of beauty.

"Truly, fair Gallia, there are few sports afoot, that I can learn. Servia hath become enamoured of Paris, the mimic."

"Nay, that is an old tale. She goeth daily to Venus' shrine to pray the Goddess that her husband may stay in Britain slaying the barbarians there."

"But she hath purchased a philtre of Lesbia, the courtesan, pupil of Locusta, and hath dosed Paris with it to the point of death, and now swears that Lesbia shall go, chained to a Christian, to be given to the Libyan tiger at the games."

"Lepidus will save Lesbia; he hath the ear of Cæsar. Go to! What folly! Where a woman's eyes fail her, Locusta's devils will not serve her."

"Where Gallia's eyes fail——" began Julian gallantly.

"In truth," said Gallia saucily, "where mine eyes fail, Caia's may succeed."

Julian flushed.

"Nay, be not angry, noble Julian, I jested."

"Who can be angry with Aphrodite?" said Julian, recovering himself.

"What of the arena?" said the beauty, "what sports there?"

"Twenty pairs of gladiators, as I hear. A chariot race of young

patricians, against slaves as charioteers. Crassus and Davus, the freed men, retiarius and secutor; the arena will then be converted into a jungle, and ten slaves and fifteen of these turbulent fanatics, who follow the Nazarene crucified for sedition and sorcery, will be given unto the beasts. There is a new tiger, a noble brute."

Gallia clapped her soft rosy palms.

"Oh, gay!" she cried, "I love the games; yet, knowest thou, Hermetus, I swooned the last time I attended a combat of gladiators."

"In sooth, thou amazest me! Gallia hath been held to have a noble courage, to set an example to our dames."

"Thus it befell. Thou knowest that a slave from Ethiopia was pitted against Herpius, the gladiator. The Ethiopian had the net and trident; he was skilful, but too heavy; he missed his cast and fled, gathering his net; Herpius followed, and the slave not being swift of foot, the other gained upon him and smote him in the back. Knowest thou, I care not how oft I see a blow driven home face to face, but, by the Gods, when I see the steel pierce from behind, thou dreamest not how deathly a sickness seizeth me—'tis strange!"

"I know not that I care to witness it either," said Julian. "By the Gods, I could wish these games put an end to. I love the chariot races, wrestling, leaping, running, and the cestus; but these rivers of blood I love not; this tossing of wretched criminals and slaves to the brutes to be rent and mangled before the eyes of the people. I affirm that as we wax less manly, we grow crueller; and many a puny youth, whose soft cheek turns white as a maid's to hear of a bout of boxing or wrestling, and would well nigh weep as a child who fears the rod at the notion of a naked blade menacing his own skin, will applaud and lisp forth his approval when a bound slave is thrown to the tiger, or a young Christian maid, it may be, is torn limb from limb by the lion."

"Thou seest Julian would stop all our sports."

Gallia turned her languishing eyes on the young man.

"Thinkest thou I do ill to witness these games?"

"Truly, lady, I think them no sight for a gentle woman, nor for a brave man."

"Thou wilt not go?"

"Nay, not this year, lady,"

"Caia holds the arena accursed, is it not so, Julian?" asked Hermetus, laughing.

"Aye, noble Hermetus, and with reason; her father, Burburrus the gladiator, was slain there before his daughter's eyes."

Julian coloured, but spoke firmly.

Gallia smiled, her lip curled a little; the patrician lady, who could trace her descent from royalty, was filled with contempt for the plebeian daughter of Burburrus; to Gallia the lower orders were not made of the same flesh and blood as the patrician.

Those were pagan days; Christians, it is well known, hold all men as brethren—in theory.

She spoke very softly.

“Noble Julian,” she said, “if I retire me from these games, wilt thou come and cheer me awhile, that I may not weep when I hear the cheers from the circus, and I am not there?”

Julian’s face flushed scarlet with pleasure; he loved Caia the plebeian, but he was young and a man, and Gallia was held to be the loveliest woman in Rome.

“Fair Gallia,” he stammered, “wouldst thou absent thyself from the arena for my words?”

“If thou wilt come and talk to me,” said Gallia laughing. “Nay, good Julian, and not for that reason; thou must not think that the plebeian maids alone have tenderness and pity, and desire to do right. Show thou the patrician dame where she errs—she will do better. I will absent me from these games. And now, noble sirs, I must leave ye; this night, thou knowest, the pious mysteries of Egyptian Isis are celebrated, and I must pay my devotions to the Goddess. The Gods be with thee, noble Hermestus, and with thee, worthy Julian.”

She smiled softly, and as Hermestus passed from her presence she bent forward and brought her scarlet lips and laughing eyes close to the face of Julian.

“Yet thou wilt come,” she murmured, “and cheer me, Julian, because I have given up the games—for thee. Come and tell me of Caia, wilt thou?”

In a very humble dwelling in the suburbs of Rome sat two women, one ancient and witch-like, the other young, modest, and fair; the younger sat and span diligently; her young face in its delicate virginal purity was a trifle sad in expression, and once or twice she sighed.

The ancient dame raised her head.

“What aileth thee, little Caia?—thou singest not at thy work as of old, sweet one.”

“Naught aileth me, grandame; if thou wilt have it so, I will sing to thee.”

“Aye, child, sing.”

The girl’s little fingers fell from the wheel; she sang in a sweet, clear, tremulous voice:

Rose of the Briar, thou droopest,
Wherefore so?
For that the rain of even,
Pattering low,
Falls not upon my petals,
Soft and fair.
Nay, but the rain cloud passeth
Other where.

LUCIFER.

Rose of the Briar, thou fadest,
 Wherefore so?
 For that the sun of heaven
 Shining low,
 Rises on other skies,
 Far, far away,
 And veiled his light by clouds,
 At dawning day.

Rose of the Briar, thou diest,
 Is't not so?
 Colour and perfume from thee
 Swift do flow.

Doth not the cooling rain cloud,
 Dew fresh flow'rs?
 Doth not thy Sun-god lover,
 Light new bow'rs?

Is't not the wild bud's glory,
 To be slain,
 Through the divine one's glances
 Bringing bane?
 Nay! for the pain was rapture,
 Better so,
 Than in unlighted hollow
 Still to grow.

Shall not Apollo's lightnings,
 Scathe and blind?
 Yea! and the blighted blossom
 Haply find,
 Better her sun-parched leaflets
 On the sod,
 Since that dear death was giv'n her
 By a God.

The soft tones died away, the girl's head drooped.

"That is a sad ditty, dear Caia," said a man's voice gently; the blood flowed back into the child's pale cheek, she sprang up with a happy cry, overturning the wheel.

"'Tis thou, soul of my soul! My Sun-God! It is thou?"

"Go to, my Caia," said the patrician, drawing the girl to his breast. "Didst think that Julian would not come, when he received the little tablet? poor little waxen tablet, traced by these sweet fingers. Good even, good mother, give us leave awhile, I prithee."

The old woman rose, muttering blessings on his head, and hobbled forth.

"Look at me, little flower," said Julian gaily. "What means this, that Caia croons these dirges of faithless Sun-Gods and truant showers? Had thy Sun-God shone upon a flower so sweet as little Caia, his beams had never left her, I will wager."

"Ah! thou lovest me then?"

"Go! silly sweet—have I not sworn I love thee?"

"My grandame saith, men use to forswear themselves, when they swear to maids."

"Thy grandame dotes, my Caia; I love thee."

"Yesterday I saw thee driving on the Appian Way; thou didst not see me, Julian."

The man changed colour.

"Ah! thou sawest me with Gallia?"

"Thou wert with a lady, and thou didst smile, and listen, and she—she loves thee."

"Go, little one! Loves me! That was the fair widow of Crespian; a dame who looketh higher than Julian of Adullia, I promise thee."

"Nay, for I know she loves thee; I saw the light in her eyes. Julian, if thou carest for me, seek her not now."

"Why, I see her seldom, Caia. Is this what thou didst summon me for, silly one?"

"Art thou angry, O my beloved? Nay, but I had not seen thee for—so long."

"Angry with thee, heart of my heart? Who could be angry with thee, snowflake? Thou knowest how slowly pass the hours when Julian is parted from his Caia."

"When we are wed——"

The girl paused, quivered, and hung her head.

"Aye, sweet, when we are wed?"

"Thou dost not think me bold? When I am—thy—wife—O my soul! Thou wilt not be ashamed of thy poor plebeian bride?"

"Ashamed of thee! Of *thee*, Rose of the Briar, as thou singest. Nay, I will pluck my woodland flower and wear it before the world. Is the wife of Crassus fair? So is mine, and purer. Is the wife of Publius wise? So is mine, and sweeter. Is the wife of Ticinius chaste? So is mine, and more loving. Thus will I say."

"Yet if they ask, is the wife of Julian noble?"

"Aye, aye, and a thousand times, aye. Noble her heart, noble her soul—my queen, my lily flower!"

The girl clung to him sobbing. "Heart of my heart," she whispered, "I do love thee, so very, very much."

"And I thee, sweet. Kiss me, and again, and yet again! Now I must leave thee."

"So soon?"

"I sup at the palace to-night, my Caia, the emperor commands my presence."

Her clinging arms slackened.

"Thou must go. O the Gods! The emperor! Thou puttest a barrier between us."

"Thou buildest one, silly little one. Say thou, a barrier is between

Nero and thee, built of thy purity and his foulness. Good-night, my love, the Gods shield thee. Farewell!"

He was gone. The child sang over her work a little foolish song:

Smile, my fairest,
While ye may,
Lest his heart
Do flit away.
Love returns not,
Once being fled,
In vain ye strive
To wake the dead.

Julian meanwhile drove rapidly palace-wards; now the face of Caia, anon that of Gallia, danced before his eyes; the voice of his love rang in his ears, and her words were:

"She loves thee."

The beautiful Gallia had just returned from the bath; she glowed with health and loveliness; in her white garments bordered with gold, her round large arms bare and clasped with heavy bracelets, her eyes liquid and shining, her red lips just apart over the milk-white teeth, her thick dark hair spangled with gold-dust, she was a magnificent specimen of physical perfection. Rich and voluptuous as was her beauty, vigorous as was her health, perfect her condition—for Gallia was an accomplished fencer and a consummate dancer—she was yet essentially patrician in type, the very ideal of high-born beauty, lapped in luxury, born in the purple; one of whom it might be felt that it was sacrilege in the wind of heaven to "visit her cheek too roughly."

Gallia felt this herself. "Superbia," as her mocking female friends nicknamed her, was magnificent in her calm assurance of the right divine of patrician womanhood; she might through vanity be led into imprudence, she would stoop to favour a handsome slave with her smiles, but her inner consciousness was ever that of the *grande dame* who could do no wrong. She was not mean; she did not reason about her convictions, but they were none the less deeply rooted.

She had taken a strong and unreasoning fancy to Julian of Adullia; she veritably regarded the plebeian Caia so little that her existence did not even lend piquancy to the annexation of her lover.

Caia, the plebeian, a rival to Gallia, the patrician!—the thought never dawned upon the lady. Had Crispina, the wife of Marcius, favoured Julian, *there* would have been a motive for redoubling her efforts to win him—but Caia! She forgot Caia.

Julian, however, did not forget her, he thought of her as he stood in Gallia's porch, and sent a basket of fruit and flowers to her by her favourite slave, coupled with a message craving admittance. Gallia's eyes sparkled; she was a little languid, pleasantly languid, after the long and elaborate process of a Roman bath.

"Admit the noble Julian," she said, disposing her fair person in a more becoming and alluring attitude upon her cushions; then as her visitor entered:

"Greeting, dear friend. Give me the noble Julian's flowers, there, Myrrha; so—begone, all of ye, and remain within call."

The slaves withdrew.

Gallia toyed with the flowers, raising them to her nostrils and to her lips; she seemed more to caress them than to inhale their fragrance, and her eyes dispensed a language that well-nigh caused a caress to the blossoms to be an implied and desired caress to their donor. She did not speak.

"My poor gift is favoured indeed," said Julian.

She lifted her eyes to his with a smile, and let them fall.

"I love flowers," she said softly. "Come and sit nearer to me, Julian, for I am faint and weary, and it tires me to raise my voice."

The young man obeyed; she extended her large soft hand, and he kissed it.

"Flowers," said Gallia, "are like friends to me. Alas! I am much alone, I have none whom I can trust."

"None, fair Gallia? Nay! thou art hard upon the many who would die to serve thee."

"Are there so many? Nay, good Julian, I fear not. A woman is much alone ever. A widow is—ah! she is alone indeed!"

She sighed softly.

"But you have friends, Gallia."

"False friends, I fear me. The women who are jealous of my poor face, who would poison me with Locusta's draughts, or slay mine honour with their own deadlier venom. The men who would be my lovers, and alas! false lovers, as the women are false friends."

"But every man is not false in love."

"Nay, but very many. How is a poor woman to know true from false?"

"I cannot think any man would be false to Gallia."

She laughed a little sadly, and turned her head aside.

"Talk of thyself, friend of mine," she whispered, "not of poor Gallia—poor, flattered, envied, *wretched* Gallia."

"Nay, dear Gallia, I must talk of thee. I never knew thou wert so sad; if women are such false friends to thee, sure a man will be more true. He will not be jealous of Gallia's heavenly beauty; nay! but will be all the truer to his friend for her angel face."

"Ah! where shall I find such a friend?"

"Might I be such a one to thee?"

"Wouldst thou?"

"Indeed, I would—I will—if thou wilt have it so."

"How good! How kind thou art to me! Thou dreamest not how oft I have wept alone; I have said, Whom shall I trust? Who will cheer me when I am sad? Who will chide me when I am wrong? Who will champion me when I am injured? And I have prayed the Gods with tears to send me—a friend."

"And the Gods have answered, dearest Gallia; and lo! the answer is—Julian. I will be true to thee; I will serve thee ever; I will love thee——"

He stopped, and coloured; she smiled, her eyes were moist and tender; she held out her hand, he clasped it and fell on one knee beside her couch; she moved softly, languidly, a little nearer; her fingers trembled in his and gave his hand a little timid, tender pressure; the lips and eyes were very near, and very lovely; the soft sound of the fountain intoxicated the senses, the coo of doves came on the breeze that floated into the marble-paved atrium. Julian stooped, and kissed the lips of—his friend. As the lips met, the hangings over the entrance were pushed aside by the bold sweep of a privileged arm; a stalwart old man, with keen, hawk-like face and soldierly bearing, had entered in time to witness the caress. Julian sprang to his feet; the man was far more discomposed than the woman.

"Greeting, good uncle Tullus; it is long since I have seen thee."

"Hail, niece! Hail to thee, noble Julian!"

"Hail, worthy Tullus! I knew not thou wert in Rome."

"I am but now returned. I take small pleasure in city life. I am more at ease beneath the vines at Questris."

Julian turned to his friend.

"Farewell, fair Gallia."

"Farewell, good Julian." Then in a whisper: "The Gods be with thee, dear friend; visit me to-morrow, I pray thee."

"I am at thy call, dearest Gallia."

He withdrew. Gallia smiled.

"Sweet uncle," she said, "thou hast thy chiding at thy tongue's end. Proceed, I prithee."

"By Jupiter, niece," said the old soldier gruffly, "a man may sooner draw water in a sieve than make a fair woman lay a chiding to heart where her vanity is engaged."

"Nay, dear uncle," said Gallia, throwing her fair person from the couch, seating herself in a very becoming penitential attitude at the old general's feet, and clasping his rough wrinkled hand between her soft pink palms. "Nay, I will hear thy chiding, and when thou hast made me cry till mine eyes are red, and haply my nose, too, and I am very ugly and sad, thou wilt be satisfied."

"Thou'rt a pretty woman, good niece, and such have dangling admirers; but, by the Gods, I marvel thou'rt willing to be the toy of the pledged bridegroom of a plebeian maid."

Gallia released the hand of the stalwart and indiscreet old gentleman.

"I do not understand, worthy uncle," she said coldly.

"I have been but three days in the city, niece, yet I have heard that Julian of Adullia is about to wed a fair young plebeian, that he loves her. Judge then whether I be best pleased to find my niece, a noble dame of the most ancient family in Rome, receiving the careless kisses that this young Narcissus spares from Caia, the little singing girl."

Gallia rose.

"Uncle! Julian of Adullia will never wed Caia."

"Ha! how knowest thou that?"

Gallia's careless, laughing lips drew together.

"He will not," she said; "he *shall* not."

Tullus looked at her.

"Be open with me, good niece; dost love young Julian?"

Gallia flushed angrily.

"You avail yourself to the full of a kinsman's licence, worthy uncle. Love this young man? No! He is my friend. I will not wed again; assuredly not for love; and I do not love him; but he shall not marry Caia. Gallia a toy! No, by the Gods! Julian is now my friend; in the future (I thank thee for thy candour) he shall be my—rejected lover."

"By Aphrodite! Gallia, there are no bounds to the mischief of a woman. What! they say women are gentler-souled than men; by the Gods, I do not see it! Hast not half the men in Rome at thy pretty feet? Canst not leave this little maid the man she loves?"

"The maid is fair and young; she hath her weapons. Let her look to them! Let her keep her lover's heart if she can. Nay, good uncle Tullus; Gallia the patrician may not brook to be held the toy and wanton entertained by Julian, to be the pastime of an idle hour when he is held from Caia's side. No more of this! Thou hast warned me. I thank thee."

The old man rose angrily.

"Thou art a cold, false-hearted woman. Thou breakest a snowdrop for thy sport, and dost tempt a young fool by thy beauty to throw his honour in the dust, and break his oath to a tender little maid, whose sandals—patrician though thou art—thou'rt unworthy to unloose."

"Sweet uncle, thou takest the wrongs of this pretty maid to heart. Look! I will punish her lover; and thou shalt console the little maid; heal thou the wounds false Julian deals; coax the sweet Caia to Ques-tris and soothe her fluttering heart."

The old general yet mourned a dark-eyed bride, whose spring-tide beauty had withered in the dust thirty summers ago; he turned eyes on Gallia before which she quailed.

“Go thy way,” he said, “but do not dare to mock loves and griefs thy hollow heart can never feel. Wonder at them, therefore, and look to it that thou respectest them.”

Gallia sprang forward, a real shame-facedness in her eyes, a flush on her beautiful cheek.

“Forgive me, good uncle.”

“Nay, I forgive thee, or I shall do so. Farewell, I will visit thee when I have ceased to be angry with thee.”

He passed from her presence, having with the best intentions used the surest means conceivable to rouse the devil of mischief, love of conquest and coquetry, in the breast of a selfish beauty, who had never known one breath of sorrow, one pang physical or mental; and to whom generosity to another woman was well-nigh unknown.

I. P. H.

(To be continued.)

P. 385

Notes on Theosophy and the Theosophical Society.

DO NOT CONFUSE THEOSOPHY WITH THE THEOSOPHICAL SOCIETY.

MANY excellent individuals are crippled or paralyzed in their usefulness to the Theosophical movement through a failure on their part to discriminate between the divine science of Theosophy and the organization which has been founded for its promulgation. They seem to regard the Society as a *substitute* for Theosophy, and even as a kind of degeneration-product thereof; and from this false notion they infer that the prosaic and formal details of organization, which of necessity accompany any movement carried on in this present civilization, disparage the sublime and dignified Philosophy from which they take their name. They are right as to their contempt for the pettiness and narrowness of circumstance, but they do not lay the blame for it in the right place. It is not Theosophy, nor the leaders of the Society, that are to blame for these unwelcome restrictions, but the civilization in the midst of which we live, which cannot be reached except by such methods. The waters of life which, at their lofty source, gush forth in unfettered freedom, need, for their diffusion over a bleak and barren waste which they would naturally shun, a somewhat complicated and artificial system of conduit-pipes. Hence the apparently incongruous association of an exalted Philosophy with an organization of sections, lodges, diplomas, fees, bye-laws and the rest. The Philosophy must either be spread by these methods or not at all; and in the latter case it would be of but little use to the West. Let those who view with

repugnance the business details, at all events make up their minds to regard them as a necessary evil, and refrain from confounding them with the inner spirit that prompts their outward manifestation. Let them, so to say, possess an "office-coat," which they can don and doff at will as occasion requires, and which shall have the magical property of transporting its wearer from the work-a-day world to the forest of meditation, and back, whenever he desires it.

* * *

GIVE AS THOU HAST RECEIVED.

Does it ever occur to those who would sweep away or curtail all propaganda and outward activity, that they are unconsciously making rather selfish proposals—proposals which it would be charitable to attribute to want of thought, that ruthless personator of want of heart? It is surely pertinent, though it may seem harsh, to ask them whether they think that, with their own enlightenment, the whole purpose of the Theosophical movement is now accomplished? They have now, thanks to the kindly efforts of others, attained a point from which they feel competent to travel on alone; but the divine waters that have borne them so much comfort may have reached them through the channel of a penny tract or a stuttering lecturer. Does it not then behove them to stammer forth the message in their turn, and even to distribute the unpretentious leaflet, if the exigencies of a mechanical civilization render such methods of diffusion the only ones available? Gratitude and generosity would demand such a course, even if self-interest did not warn them against running the risk of causing themselves to be rejected from the main stream of Theosophic progress, like useless atoms from a living organism. When an individual, having been shown the true Path by someone else, cares only to avail *himself* thereof, without first burning to grant others the same boon, he proves himself unworthy to receive in his studies the assistance of those who have gone before. He will have to journey alone, and there will be no one to prevent him from falling into all the old pitfalls, against which a teacher would have warned him, for

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THE CONDITION OF OCCULT PROGRESS IS SELF-SACRIFICE.

This axiom is true generally and also with regard to the Theosophical movement specially. In the first place all progress in Occultism depends upon the substitution of the new law of unselfishness for the old law of self-interest, just as the abandonment of his own house is incumbent upon a man who would travel abroad. To try to be an Occultist and to be selfish at the same time is like pulling two ways at once, and the two forces, acting together, could only produce a resultant in the direction of the left-hand Path of Black Magic and destruction. In the second place, those who have sufficient common-sense to

prefer rowing with the stream to rowing against it or independently of it, can only work in harmony with the Theosophical movement by observing the conditions on which it was founded. It was founded by Adepts in Occultism for the purpose of enlightening our materialistic civilization by showing people where the true Path lies, so that it is easy to see what one must do in order to obtain the recognition and help of those Masters of Wisdom. One must carry out their orders, as does an apprentice who desires to learn the trade of his master; and verily the carrying out of arduous and uncongenial tasks should be no hardship to an aspirant after self-mastery! Oh, what a glorious opportunity the Theosophical Society affords for those who burn to realize the precepts of the *Bhagavad Gitâ* about abandoning self-interest in active work. Lucky are they to find a field so ready to their labour, full of difficulties and discomforts and things that go against the grain. Very likely their Egos incarnated in this civilization on purpose to give them this chance of self-abnegation—and yet some would rather have propaganda done away with, so that they could be left in peace to practise self-abnegation apart from the interference of other people!

* * *

UNIVERSAL BROTHERHOOD SHOULD BE RECIPROCAL,

Otherwise it is apt to bear a suspicious resemblance to mere charity. Is it possible that some members of the Theosophical Society join in order that they may be the *recipients* of that universal brotherhood which, they understand, is diffused or doled out from the central sun of the Society to the humbler planets of that system? If so, we cannot wonder that such persons feel inclined to resign when they find that central suns have a habit of expecting tribute from the satellites they nourish. The movement would soon die of consumption if the vitality that flows through it from its heart—the Masters—were to ebb fruitlessly away, serving only to fatten the idle members and turn them into vampires that should take without giving back. But fortunately there are many members who join the Society *to work for it*, and who, sending back in generous tide the vitality that has been lavished on them, keep up the ceaseless alternate flow of strength between masters and pupils, sun and planets, heart and members. And it would be well indeed for the movement if *more* of the members recognized that they should join *to help* and not merely to be helped; and well for them, too, inasmuch as the condition of receiving is that one should give. Active work for the Society and individual progress are converging paths, in spite of a fairly widespread opinion that they diverge; and were this more fully realized there would not be so many aspirants going into business on their own account and trying to live on their own little capital of power and knowledge.

* * *

WORK WILL COME TO THOSE WHO REALLY DESIRE IT.

All members of the Society should work for it or leave it; but they need not take the trouble to imagine that they *cannot* work. The very desire to work *is* work, inasmuch as it is a force that must have its due effect on the psychic plane, and will sooner or later produce physical results, through another person if not through the originator. But, more than this: desire to work inevitably brings after it the opportunity "as the wheel follows the foot of the ox." Often Karma interposes delays and obstacles, but these cannot last long. Many people who at first seemed hopelessly involved in the entanglements of worldly duty, have, through the force of persistent desire, thus been drawn into the ranks of the active workers. The power of thought should not be neglected; it is very real, and its effects may, by dint of careful observation, be noted, and faith gained whereby the power will be increased tenfold. Any earnest member of the Theosophical Society, whatever be his circumstances, has power, by strong and devoted thought in the silence of his chamber, in the bustle of his toil, to help on the movement very considerably. Workers at the various Headquarters often flag for want of inspiration and energy, when a refreshing thought-current from an earnest sympathizer would renew their strength.

H. T. EDGE.

Some Occult Indications in Ancient Astronomy.

(Concluded from p. 109.)

BUT, since it is proposed to utilize the latest scientific results in this investigation, because we find them (for once) borne out by the Theosophic or Esoteric Indian teachings, and in order to forestall any future attempts to invalidate the numbers used by a reference to such other data as were extant prior to the year 1877, we shall here make some quotations and examinations as to the value of these; and, in the name of that "exact" and dogmatic science of which so much has been heard during the past fifty years or so, invite the most careful attention to them.

To take that one element of all others, which to every appearance ought to be the most correctly known, viz., the solar year or tropical period of the sun, let us see what amount of agreement there is upon the subject. All modern authorities are in accord as to the odd *minutes* of the year, but they disagree as to the *seconds*, which may seem of little importance; but we shall see. Delambre, in the year 1806, makes

the odd seconds 51·6,¹ a value then considered much more accurate than that assigned by his predecessor Laplace, who, within a few years of the same date, had made the odd seconds 49·7; but, in 1858, Leverrier found them 46·0,² and this has not since been improved upon; so that the difference between himself and Delambre amounts to no less than 5·6 seconds—notwithstanding which another authority wishes us to believe that the year is known within the hundredth part of a second!³ This 5·6 seconds is, in the eyes of astronomers, a glaring difference; and it is made between two celebrated professors of the Paris Observatory, with all the refined appliances in use during the present century; yet Tycho Brahé, some 200 years ago, with his imperfect instruments and defective theories, had arrived at a value for these seconds which only differs from Leverrier's by two-thirds of a second; whilst Flamsteed and Kepler, not much later, differed only one-tenth of a second from each other—but these were dabblers in the Occult side of things.⁴

When so great a discordance as 5·6 seconds is found between two admittedly great authorities of our own times, and that upon the one element of all others which is supposed to be determined with the greatest exactitude, what possible estimate are we to make as to the value assignable to the accepted periods of, we will say, Jupiter and Saturn; where the matter is complicated not only by the error of the solar year used in reducing the observations, but also by the great inequality and other equations of their mean motions, about the exact values of which astronomers are divided. We may gain some ideas upon this point from an examination of the elements of the planet Uranus, as published respectively by Professors Newcombe and Leverrier seventeen years ago, within a year of each other; in which we note that the common epochal value of the mean longitude in the ecliptic differs by *five minutes* of arc, and in the periodic time they disagree to the extent of some fourteen hours.⁵ So that neither of these two astronomers (assigning equal weight to their respective determinations), could be certain as to the exact position of the planet for any given date, within *ten days*. But, in the case of a still more distant and difficult planet (Neptune) we are told that its elements are known “with a high degree of precision.”⁶

And yet, in face of such great discrepancies as these, we are gravely told, and, in the name of official science, are doubtless expected to believe that:

¹ Ball's *Elements of Astronomy*, p. 372. Sir J. F. W. Herschell, in 1828, says the Solar Tables ought to be “of great and admitted excellence,” and that “Delambre's Solar Tables . . . appeared entitled to this distinction.” (*Outlines of Astronomy*, p. 688, ed. 1867.)

² Ball's *Elements of Astronomy*, p. 374.

³ Lardner's *Museum of Science and Art*, v. 167.

⁴ *The Secret Doctrine*, i. 656, o.e.; 720, n.e.

⁵ Ball's *Elements of Astronomy*, p. 413.

⁶ *Ibid.*, p. 417.

The astronomical tables have been carried to such an astonishing degree of accuracy, that it has been said, by the highest authority, that an astronomer could now predict, for a thousand years to come, the precise moment of the passage of any one of the stars over the meridian wire of the telescope of his transit-instrument with such a degree of accuracy that the error would not be so great as to remove the object through an angular space corresponding to the semi-diameter of the finest wire that could be made; and a body which, by the tables, ought to appear in the transit-instrument in the middle of that wire would in no case be removed to its outer edge.¹

Now, in regard to this quotation, it is only necessary to remember that the difference of 5·6 seconds above noticed, when multiplied by 1,000 years, comes to one hour, thirty-three minutes and twenty seconds; and that this would cause those who used the respective tables of Messrs. Delambre and Leverrier to differ from each other in regard to the transit of any particular star by all that time—equal to 23° 20' of arc upon a great circle of the heavens—to be convinced how very little the “highest authority” could have been aware of what he was saying. Under these circumstances, we can hardly be expected to join with the author last quoted, when he so confidently remarks that he “can assure the young student, that the evidence on which these statements are founded is perfectly satisfactory to those whose attainments in the sciences qualify them to understand them.”²

Such being the case, and that which is said now to be “the most perfect of all the sciences”³ being found to contain such incongruities, we must, for purposes of enquiry, proceed to elect a tentative value for the odd seconds of the solar year, according to whatever elements we may deem most reliable; because this matter becomes of consequence in the consideration of the Mahâyuga and the sun’s mean motion concerned in it; for, unless we have some data as to the possible limits of error in our radical numbers, it will not be feasible to assign similar limits to the sun’s place in the Zodiac when we are dealing with long periods of time. It appears, upon trial, that an error of only *one second* per year will, when multiplied by 4,000,000 odd, entail an error amounting to 49° of the sun’s calculated longitude, or fifty days of his motion in the ecliptic.

The determination of the tropical year made by Delambre is said to have been founded on over 2,000 observations;⁴ whilst that of Leverrier was based upon more than 3,000 such. Leverrier is supposed to have used some later discoveries than Delambre in discussing these observations, so that his values are held to be the more accurate; and also, Hansen and Oluffsen have deduced a value for the year very closely approximating to that of Leverrier.⁵ If both calculators had

¹ *Mechanism of the Heavens*, p. 181, ed. 1850, by Denison Chursted, LL.D., Prof. of Nat. Phil. in Yale College.

² *Ibid.*, p. 100.

³ Milner’s *Gallery of Nature*, p. 1, article on Astronomy.

⁴ Vince’s *Astronomy*, article on Solar Tables.

⁵ Hansen’s *Tables de la Lune*, pp. 15, 16, 1858, and Ball’s *Elements of Astronomy*, p. 372.

been equal in other respects, the value which might be allotted to the determinations of each would be directly as the number of observations, if both sets were equally accurate; in which case Leverrier's value would be to Delambre's in the proportion of 3 to 2; but, owing to the value found by Hansen and Oluffsen being so near to his, we shall be safer in using the proportion of 5 to 2. In this case, therefore, *twice* Delambre *plus five times* Leverrier, divided by 7, will give the average value of the odd seconds we are in search of, as 47.63 nearly. We may assume this to be sufficiently correct, because it is found to agree with the same quantity as determined by a comparison of the observations made by Hipparchus, 2,000 years ago, with those of the moderns; though the latter have rejected the observations of Hipparchus as valueless in this matter. That the mean motion of the sun used by Leverrier and Hansen is too rapid, in consequence of their year being a little too short, is becoming annually more and more manifest by the moon's places as calculated from the "Lunar Tables" of Hansen. These are adapted to the too-rapid motion of the sun used; and therefore the moon's mean motion is too fast accordingly, as anyone may see by the corrections to the moon's tabular places given each year by Prof. Simon Newcombe in *The Nautical Almanac*, which corrections show a constantly-increasing quantity to be subtracted from the moon's places, as these are given from Hansen's elements. Yet, in spite of such corrections, Sir J. F. W. Herschell thinks Hansen's tables are so accurate as to justify the most entire confidence in the results obtained from them.¹

If the quantity 47.63, at which we have above arrived, is within half a second of the truth, we shall know the sun's place at the conclusion of our great cycle within 24°. If therefore, the places of the planets at that time shall be found within 24° of the sun's calculated place, it will be an almost irresistible argument as to the truth of the statement made in *The Sūrya Siddhānta*, that the Mahâyuga is a common synodic period of the planets, and an incontrovertible one as to a general approximate conjunction occurring in the time stated. To test this as concerns the planets we adopt Leverrier's tabular places of the latter, because they are the latest and considered the most accurate; and as the observed places of these bodies are compared directly with those of the fixed stars in determining their elements (which is not the case as concerns the sun) they are accordingly that much more reliable.

It remains to consider whether the number of years in the cycle as quoted in Theosophical works is exact or otherwise. It is nowhere stated whether tropical, sidereal or Julian years are meant; and hence there is some ambiguity on this score. But as the term "year" is generally understood to mean the *tropical* year, because that is what

¹ *Outlines of Astronomy*, 1867, article on Chronology.

the seasons depend upon, it will be safe to assume that the year which counts from the equinoxes is the one used. The exact number is doubtless *not* given, because it is said that only round numbers are spoken of, the exact ones being withheld;¹ though it is also said that the *true* values are never denied when those to whom the round numbers become known, also discover the others.² Likewise we read that "these are the *exoteric* figures accepted throughout India, and they dovetail pretty nearly with those of the secret works."³ Under these circumstances we may take it that the 4,320,000 years quoted are within a century of the truth; and as to the positions of the sun and planets, it is not to be supposed they will exactly coincide, because this cycle is only among the shortest of their common periods, omitting the eccentricities of their orbits, and the conjunction will approximate accordingly. Thus if they are all found within the space of one sign of the Zodiac or thereabouts, it will be as much as we can expect.

The whole of the data being thus decided upon, it is said that the conjunction, if we are to accept Mr. Old's definition,⁴ refers to what are known as the older planets, viz., Saturn, Jupiter, Mars, Venus, and Mercury; to which, agreeably to the ancient astrological division, which considers the sun and moon as planets, these latter are added, making seven in all; but other works are less explicit, using merely the plural number and omitting to specify further. For the present, therefore, we assent to Mr. Old's division; but we omit the moon, as her period is too short and her secular equations too large for the purposes of the present enquiry.

Then it will be found that in a period of 4,319,936·8960 Julian years, which are equal to 4,320,028·938 solar or tropical years, the sun and the five planets are thus posited, according to their mean geocentric positions in the ecliptic, latitudes and secular equations omitted :

Sun = 339°0.	Mars = 321°08.
Mercury = 336°06.	Jupiter = 350°02.
Venus = 338°08.	Saturn = 314°03.

The above positions are very striking, and they agree very much more closely than could, under all the circumstances, be expected. The one which presents the greatest difference from the mean place of conjunction is Saturn; but this divergence is to be looked for, because M. Leverrier, in presenting his tables of Saturn to the French Academy, remarked that the calculated places of this planet presented the least satisfactory agreement with observation of any; and the assignable limits of error in the mean motions of Mars, Jupiter, and Saturn are such that there is no reason to suppose they might not all of them be

¹ *The Secret Doctrine*, ii. 499, o.e.; 525, n.e.

² *Ibid.*, i. 168, o.e.; 191, n.e.

³ *Ibid.*, ii. 70, o.e.; 73, n.e.

⁴ *What is Theosophy?* p. 28.

found in much closer proximity to the sun. And even if it could satisfactorily be shown that the corrections were in the opposite direction, this would not help objectors out of the crux; because the synodic periods would still remain far more accurate than any we possessed prior to the year 1820, and there would also still remain the greater probability in favour of the conjunction and not against it. It is *most likely* that the whole of the planets were in reality comprised within a space of about *six* degrees. As it is, we see that the whole of the five planets are comprised within a distance from the sun in longitude which we determined upon as the limit of possible error in the place of the solar orb, so that the calculation gives a result which triumphantly substantiates the statement of the ancient Hindû book, *The Sûrya Siddhânta*, that the Mahâyuga is a common synodic period, or that it is the cycle which brings the planets and the sun into conjunction.

This being so, the enquiry naturally arises—where and when, setting aside for the moment any Theosophic or Occult explanation, did the Hindûs become acquainted with the exact length of this cycle? We have seen that it would have been impossible for Western scientists to obtain its measure from their own data, unless put in possession of its approximate length from some external source; and this ought to be amply sufficient to prove that the Oriental calculators did not obtain it from us, inasmuch as they could not borrow from our scientists that which the latter not only did not possess themselves, but are proved to have had, by their own showing, no legitimate means of obtaining. And, moreover, we have also seen that *The Sûrya Siddhânta*, from which we obtain this cycle, dates back to a hoary antiquity, and in any case ante-dates the European determinations of the planetary orbits by aid of which we prove the correctness of the period, which last consideration puts it beyond question that the period we are examining was not obtained from modern sources.

We are accordingly thrown back upon the other Hindû astronomical calculations available to us, such as the Tirvalore Tables, those of Chrisnabonram, etc., previously mentioned, as the only remaining known sources from which such a computation might perhaps have been obtained. But here upon examination, we find ourselves in no better or more satisfactory position; for the Indian tables give simply *no* information as to the probability of a great conjunction of the sun and planets in the given time; so that the calculation does not appear to have been obtained from any Oriental sources at present known to European scholars. Not only is this the case, but the planetary periods used in the Hindû computations under the above names are so erroneous as compared with the latest Western determinations, that if those computations showed a general conjunction, even in a much shorter period than the one we are dealing with, it would amount to a certainty that

the modern tables we have used would *not* do so; as we may see in the grand epoch of the Kali Yuga in the year 3102 B.C.¹ (which was the year 1612 of the Julian period), on the 17th of February, O.S., the meridian of Benares. The Tirvalore Tables indicate a general conjunction of the sun, moon, and planets at that time, but though our own tables show that they were all (except Uranus and Neptune), in the same quarter of the Zodiac, yet there was no close conjunction at that time; nor anything like so near an approach to one as we find in the case of the great cycle. If the discordances of the two calculations are so great in only 4,900 years, what sort of resemblance could there possibly be in the comparative places of the planets at a date extending over a period between 800 and 900 times as great?

Although, as we have said, *The Sûrya Siddhânta* is very original in its appearance, and thus does not excite suspicion as to its genuineness, yet the other works referred to have been impugned in this regard—for certain writers have tried, though without much success, to make out that the Tirvalore Tables above noticed were not originally Indian, but drawn up from a comparison of those of the Alexandrian Greeks with a set constructed by the Arabian astronomer Albategnius in the ninth century A.D.,² which was, however, denied by Bailly, Playfair, and others, who contended for a perfect antique science. Nevertheless, some may suspect that the Mahâyuga of the mysterious Hindû volume we are examining was found in some similar manner. But an examination of the various sets of tables which have come down to our times from the Greeks, Arabs, and Persians, etc., show that it is as futile to attempt to arrive at the great cycle from those sources, as it is by the aid of the exoteric Indian tables cited; and therefore no combination with the former would answer the purpose.

Thus we see that the Mahâyuga period is strictly original, and could not have been got up either in modern times or from Western data; and this being so, and it being found to agree so exactly with the best, latest, and most refined efforts of the combined intellectual strength of Europe, it follows that the archaic writers of the Orient were in possession of our astronomical periods ages before we, with all our boasted superiority to the "heathen," had arrived at them by slow degrees and intense labour; and not only this, but they had invented others of which we had no knowledge!

Will it be claimed that this is not sufficient to deprive us of our triumphs—that, whatever the Hindû mathematicians may have accomplished in regard to the bodies visible to the unassisted eye, they knew nothing of any others—and will our astronomers confidently point to *their* discovery of Uranus and Neptune (which were marvels of telescopic power and intellectual penetration) as a point of vantage to

¹ Newcombe's *Popular Astronomy*, p. 3, *Introd.*, and *cf.* also Lindsay's *Chrono-Astrolabe*, p. 139.

² *Chambers's Cyclopædia*, Art. "Astronomy."

which the Oriental philosophers could not attain? Perhaps they may; but in that event let them not be too sure of their assumed position, lest they may be flattering themselves with a delusive phantom, and thus courting so egregious a defeat as may await them upon that head.

It is said that one, if not both of the recently discovered planets, Uranus and Neptune, were known to the ancient Hindû writers,¹ and it may reasonably be asked why, if that is the case, they were not enumerated among the planets whose periods are supposed to make integral parts of the great cycle? To this it may be replied, that *The Sûrya Siddhânta* speaks of the planets generally, not particularly laying stress upon their exact number; but modern commentators appear to have tacitly assumed that it referred only to the older planets, as no examination had apparently been made. To set this question at rest, reference was had to the elements of Uranus and Neptune, given by Leverrier, with a result which fully justifies the claims set up on behalf of the ancient scientists, whose works seem to be the sole remaining monuments of their greatness. For, when we come to investigate the movements of Uranus and Neptune over the period of the Mahâyuga, we find they are actually nearer to the centre of the grand conjunction than are the (to us) much better-known planets Jupiter, Saturn, and Mars, the positions being:

$$\text{Uranus} = 342^{\circ}2.$$

$$\text{Neptune} = 339^{\circ}0.$$

Thus it is apparent that these two planets *are* included in the great cycle, and with that admission there goes another, viz., that the two greatest and most boasted triumphs of mathematical analysis and instrumental astronomy gained in the past 112 years by the brightest of European genius, were but a re-discovery of facts well known to the Eastern mystics of at least 1,000 years ago, and how many thousands before that, who can say? It is only necessary to refer to any handbook of astronomy, to see that Uranus was discovered by aid of the first great reflecting telescope used in England, on the 13th of March in the year 1781; though its existence had been previously suspected, owing to the outstanding unexplained perturbations in the movements of Saturn;² and similarly the planet Neptune was discovered by us through the unaccounted-for movements of Uranus, on Sept. 18th, 1846, when it was seen by Dr. Galle with a powerful telescope, in the very point of the sky where the calculations of Adams and Leverrier had indicated that it would be found.³ The difficulties which the discoverers had to face were enormous,⁴ but it is said that "both not only

¹ *The Secret Doctrine*, i. 99, 102, ii. 488, 489 and note, *o.e.*; i. 126, 128, ii. 512, 513, *n.e.*; cf. *Isis Unveiled*, i. 267, etc.

² *Orbs of Heaven*, p. 127, by Prof. Mitchell.

³ Mitchell's *Astronomy*, p. 217.

⁴ *Ibid.*, pp. 215, 216.

solved the problem, but did so with a completeness that filled the world with astonishment and admiration; in which none more ardently shared than those who, from their attainments, were best qualified to appreciate the difficulties of the question."¹ And every writer upon the subject for the last forty years has sung pæans of victory over this performance as the crowning intellectual triumph of the present day;² but by the foregoing it appears that the whole had been forestalled many ages ago by those despised Orientals, whom Europeans have been in the habit of looking down upon as the very impersonations of superstitious ignorance.³

And now, after we have seen that the Indian numbers dealt with will stand the test of the most crucial examination, and that, when put to such a test, they reveal a depth of knowledge sufficient to put to flight all theories as to their source, and possibility of fraud, which have hitherto been forthcoming, what are we to conclude as to their origin? Will our scientists, failing to unravel this Gordian knot, resort to that well-worn and threadbare hypothesis which is thrown in the face of every such question, and conclude that the whole is a mere coincidence of numbers, or that the movements of the planets are not yet so perfectly known as to debar the possibility that Leverrier's tables are in error about this matter, and no conjunction may after all take place in the period of the Indian cycle as here given? Well, they are welcome to take refuge in that forlorn hope; and with the adoption of those assumptions, they will at once fling away all the value which attaches to their patient labour in observation and the construction of elaborate theories for the last two hundred years; for the celestial movements are now supposed to be known within such narrow limits that to attempt to escape from the dilemma by invalidating the quantities which are to-day employed almost in their entirety in the construction of our national ephemeris, and that by amounts sufficient to upset the position we assume in this matter, would be to acknowledge the uselessness of all their labours, and to give up the grounds upon which their hypotheses are based, and which they contend for in the strongest manner. Nevertheless, they will probably not hesitate to support any sort of theory⁴ which may serve to throw discredit upon the early Philosophers, rather than face the admission that their own most cherished science is but a second-hand production, and themselves but the latter-day imperfect exponents of the knowledge which would appear to have been possessed by those students in the East, whose investigations of the phenomena of nature seem to have long preceded the dawn of what we are, or have been, in the habit of talk-

¹ *Popular Astronomy*, p. 179, ed. 1856, by Dionysius Lardner, D.C.L. For the high attainments and qualifications of Mons. Leverrier and Mr. Adams, see *Orbs of Heaven*, p. 138 *et seq.*

² *Mitchell's Astronomy*, p. 211 (Routledge's ed.).

³ *Isis Unveiled*, i. 239.

⁴ *The Secret Doctrine*, ii. 441, *o.e.*; 460, *n.e.*

ing about as "authentic history." For, when the validity of the present calculations is admitted, there are left only two hypotheses to account for them—first, that they are the result of observation in long-past ages, the records of which (since they are not visibly extant) must be preserved in some place inaccessible to us; or on the other hand, that the hidden custodians of the Occult knowledge have at their command the means of tracing the motions of the heavens into the depths of primeval time or future millenniums—a power as far exceeding ours as the distances of the fixed stars exceed that of the moon.¹ Scientists who object to Occultism are welcome to either horn of this dilemma, neither of which they can admit from their point of view; and it is open to them to propose any better solution *if they can*.² Are we indeed to admit that the old astronomers of, say, the lost Atlantis, such as Asuramaya, to whom the Indian cycles are attributed,³ had such and so great knowledge that ours is dwarfed by comparison? It would seem to be so.

It has hitherto been assumed, and one author has put it in plain words,⁴ that, despite all the traditions as to the greatness of the ancients in astronomy, we have no proof of it in *extant* works; but the present paper shows a glimpse of the perfection of their science; and a possible reason why we are not in possession of such records is given in *The Secret Doctrine*, where it refers to the Masters of the seventh or Occult schools of Indian Philosophy having withdrawn and secreted the ancient manuscripts and records from the public eye, and so preserved them from destruction at the hands of the religious fanatics and iconoclastic ruthless barbarians of the dark ages.⁵ Had we the contents of the Alexandrian Library, as it was before the remains of it were, as is said, destroyed by order of the Saracen general, Amron, and other such stores of learning now lost to sight, doubtless the knowledge acquired in former days would present a widely different aspect from what it does at present; but Theosophists have the satisfactory information that all this knowledge is in the safe keeping of those great Teachers whose home is in the Himâlayas and elsewhere; and that they have it stored away in vast libraries, accessible only to those who prove themselves qualified to profit by the contents; so that we may look forward to the future as safe to unravel the mysteries of the past, and to restore to their true position those observers and calculators of the far time, who in the dim past of the earliest ages had, as it appears, reached a height of astronomical knowledge to which we are only just beginning to attain.

¹ Cf. *Isis Unveiled*, i. 331, 332, and Denton there quoted.

² And Theosophists and Occultists will cheerfully admit either or both suppositions.

³ *The Secret Doctrine*, ii. 47, 48, o.e.; 51, 52, n.e.; also *Asiatic Researches* quoted therein. Cf. *Isis Unveiled*, i. 239, as to late discoveries.

⁴ Lewis's *History of Astronomy*.

⁵ *The Secret Doctrine*, i. xxx, xxiv, o.e.; 14, 18, n.e.; cf. *Isis Unveiled*, i. 406, 442.

APPENDIX.

1. The mean motion of the Sun in 100 Julian years will be $0^{\circ} 46' 1'' 3112$ for year of $365^d 5^h 48^m 47'' 63$.

4,000,000 years will give motion =	81° 14' 8"
300,000 " " " "	141 5 34
20,000 " " " "	153 24 22
4,320,000 " less 360° "	15 44 4
- 63' 1040	36 44 18

4,319,936·8960 less circles 338 59 45

2. The mean motion of Mercury in 100 years = $74^{\circ} 4' 14'' 49$.¹

4,000,000 years will give motion =	27° 40' 0"
300,000 " " " "	92 4 30
20,000 " " " "	44 8 18
4,320,000 " " " "	163 52 48
- 63' 1040	1 4 18

4,319,936·8960 162 48 30

☉'s mean longitude 338 59 45

2) 176 11 15

Half-difference 88 5 38

Mean distance of Mercury = 38710, to earth's distance, 100000.

As sum of radii vectores, a.c. log. = 4·857892

To difference of same, " 4·787390

So is tang. half-diff. $88^{\circ} 6'$ " 11·479210

To tangent of 85 42 " 11·124492

Elongation of ☿ 2 24

Mean place of ☉ 339 0

Geoc. place of ☿ 336 36 = 336·06

3. Mean motion of Venus in 100 Julian years = $199^{\circ} 12' 45'' 043$.²

4,000,000 years will give motion = $264^{\circ} 46' 40''$

300,000 " " " " 37 51 30

20,000 " " " " 242 30 9

4,320,000 " " " " 545 8 19

- 63' 1040 " " " " 206 45 54

4,319,936·8960 " " " " 338 22 25

Mean place of ☉ 338 59 45

2) 0 37 20

Half-difference 0 18 40

¹ Ball's *Elements of Astronomy*, p. 366.

² *Ibid.*, p. 369.

The mean distance of Venus, or radius vector, = 72333.

As sum of radii vectores, a.c. log. = 4.763632

Is to difference of same " 4.441962

So is tang. half-diff. $0^{\circ} 19'$ " 7.742484

To tangent of 0 3 " 6.948078

Elongation of ♀ 0 16

☉'s mean place 339 0

Geoc. place of ♀ 338 44 or $338^{\circ} 7'$

4. The mean motion of Mars in 100 Julian years = $61^{\circ} 41' 45'' 375$.¹

4,000,000 years will give motion = $37^{\circ} 30' 0''$

300,000 " " " " 47 48 45

20,000 " " " " 99 11 15

4,320,000 " " " " 184 30 0

- $63^{\circ} 10' 40''$ " " " " 233 46 24

4,319,936.8960 " " " " 310 43 36

Mean place of ☉ 338 59 45

2) 28 16 9

Half-difference 14 8 0

The mean distance or radius vector of Mars = 152369.

As sum of radii vectores, a.c. log. = 4.598964

Is to their difference " 4.718074

So is tang. half-diff. $14^{\circ} 8'$ " 9.401058

To tangent of 3 0

Elongation of ♂ 17 8

Mean place of ☉ 339 0

Geoc. place of ♂ 321 52 = $321^{\circ} 9'$

5. The mean motion of Jupiter in 100 Julian years = $156^{\circ} 18' 7'' 213$.²

4,000,000 years will give motion = $320^{\circ} 8' 40''$

300,000 " " " " 186 0 39

20,000 " " " " 300 24 3

4,320,000 " " " " 86 33 22

- $63^{\circ} 10' 40''$ " " " " 94 11 6

4,319,936.8960 " " " " 352 22 16

☉'s mean longitude 338 59 45

2) 13 22 31

Half-difference 6 41 16

¹ Ball's *Elements*, p. 387.

² *Ibid.*, p. 393.

The mean distance or radius vector of Jupiter = 520277.

As sum of radii vectores, a.c. log.	= 4°20'41.4
To difference of same	" 5°6'23.536
So is tang. half-diff. 6° 41'	" 9°06'88.46
To tangent of	4 32 " 8°89'79.6
Elongation of ♃	11 13
Mean place of ☉	339 0

Geoc. place of ♃ 350 13 = 350°2

6. Mean motion of Saturn in 100 Julian years = 143° 30' 30" 321.¹

4,000,000 years will give motion	= 136° 54' 0"
300,000 " " " "	325 16 3
20,000 " " " "	261 41 4
4,320,000 " " " "	3 51 7
- 63°10'40 " " " "	52 3 24
4,319,936·8960 " " " "	311 47 43
Mean place of ☉	338 59 45

2) 27 12 2

Half-difference 13 36 1

Mean distance or radius vector of Saturn = 953885.

As sum of radii vectores, a.c. log.	= 4°977'205
Is to their difference	" 4°931'402
So is tang. half-diff. 13° 36'	" 9°383'682
To tangent of	11 5 9°292'289
Elongation of ♄	24 41
☉'s mean place	339 0
Geoc. place of ♄	314 19

7. Mean motion of Uranus in 100 Julian years = 69° 51' 51" 138.²

4,000,000 years will give motion	= 248° 12' 0"
300,000 " " " "	72 36 54
20,000 " " " "	292 50 28
4,320,000 " " " "	253 39 22
- 63°10'40 " " " "	271 15 48
4,319,936·8960 " " " "	342 23 34
☉'s mean place	339 0 0

2) 3 23 34

Half-difference 1 41 47

¹ Ball's *Elements*, p. 403.

² *Ibid.*, p. 413.

Mean distance of Uranus = 1918239.

As sum of radii vectores, a.c. log. =	4.695027
To difference of same	5.259663
So is tang. half-diff. 1° 42' "	8.472454
To tangent of 1 32 "	8.427144
Elongation of H	3 14
Mean place of ☉	339 0
Geoc. place of H	342 14

8. Mean motion of Neptune in 100 Julian years = 219° 53' 9"825.¹

4,000,000 years will give motion =	282° 30' 0"
300,000 " " " "	138 11 15
20,000 " " " "	57 12 45
4,320,000 " " " "	117 54 0
- 63.1040 " " " "	138 52 30
4,319,936.8960 " " " "	339 1 30

The geocentric calculation may be omitted, as the elongation will be less than one minute; so that geocentric place = 339°.

S. STUART.

Auckland, New Zealand.

Balki Purana.

(Translated from the Sanskrit by Pandit Bhavani-Shankar.)

(Continued from p. 234.)

CHAPTER II (continued).

24. WHEN Vishnuyashas, with pure mind, to render Hari propitious, was naming the suckling, with the best of Brâhmans, well-versed in the Vedas, *Sâma*, *Rik* and *Yajur*,

25. Then Râma, Kripa, Vyâsa and the son of Drona,² in the guise of Sannyâsis, came there to gaze upon Hari, become a child.

26. The best of Brâhmans,³ seeing the four Îshvaras⁴ (shining) like the sun, come to him, the hairs stood erect,⁵ and he worshipped them.

27. Being worshipped, their bodies resting on their several seats,

¹ Ball's *Elements*, p. 413.

² Ashvatthâma, a great warrior, who fought on the side of the Kauravas in the battle of Kurukshetra. He is one of the seven Chirajivins, ever-living persons.

³ Vishnuyashas.

⁴ Lords; the name is given primarily to the supreme God of a universe, and secondarily to any great saint, higher than the Devas.

⁵ "The hairs standing erect" is an expression used to denote the thrill that passes over the body in a moment of great joy.

and they wrapped in their interior bliss, they perceived Hari lying in the hollow of his breast.

28. Then these wise Munishvaras¹ prostrated themselves before the child, Vishnu made man, as they knew Him incarnated as Kalki for the destruction of sin.

29. After giving it the renowned name of Kalki and performing the purificatory ceremonies, they went away, with pleased minds.

30. Then this child, the enemy of Kamsa,² nurtured by Sumatī, grew up there in a short time, as the moon in the bright fortnight.³

31. Kalki's three elder brothers were Kavi, Prāgnya, Sumantra, heroes, the joy of father and mother, the stay of Gurus and Brāhmans,

32. The Amshas of Kalki, valiant, virtuous, devoted to Dharma; Gārgya, Bhargya, Vishāla and others came after him as his relations.

33. The Brāhmans, protected by King Vishākhayūpa and free from misery, were filled with intense love on perceiving Kalki.

34. Then Vishnuyashas spoke to his wise son, endowed with all qualities, Kalki with eyes like lotus-leaves, who was eager to learn:

35. O child! to thee the Brahmasamskāra,⁴ the sublime Yagnya-sūtra!⁵ the Sāvitrī⁶ shall I pronounce; thou must recite the Veda.

Kalki said:

36. What [is] the Veda? and what Sāvitrī? By what thread are the Brāhmans purified and known in the world? Tell me the truth, O father!⁷

The father said:

37. The Veda is Hari's voice. Sāvitrī is known as the Veda-Mother. The thread by which Brāhmans are known is the three qualities and threefold.

38. The performers of the ten Yagnyas⁸ are Brāhmans, the Brahma-vādina,⁹ thence the Vedas nourish the three worlds,

39. They please Hari with devotion, through Yagnya, Adhyāyana,¹⁰ Dāna,¹¹ Tapas,¹² Svādhyāya,¹³ Samyama,¹⁴ according to the Vaidic and Tāntric precepts.

40. Therefore I intend to consecrate thee by the performance of

¹ Lords of Munis, or of saints.

² Kamsa, a king of Mathurā, incarnation of the Asura Kālanemi, who sought to destroy Vishnu's incarnation as Krishna, and was slain by Krishna in a duel.

³ The fortnight of the waxing moon, from new to full.

⁴ Samskāra is a word of wide meaning, with the central idea of making complete or perfect; hence a purificatory ceremony, of which Manu mentions twelve; here it is evidently the investiture with the sacred thread.

⁵ The "thread of sacrifice," the threefold thread of the twice-born.

⁶ The most sacred of mantras, the Gāyatri.

⁷ The exclamation here used, "Tāta," is used to fathers and elders, as a term of respect; it is also used as a term of affection to children, pupils, etc., and is so employed in shl. 35.

⁸ Sacrifices.

⁹ Expounders of the Vedas—the special function of Brāhmans.

¹⁰ Study of the Vedas.

¹¹ Gifts.

¹² Austerity, literally burning.

¹³ Self-recitation of the Vedas.

¹⁴ Control of the mind. The six enumerated are the six duties of a Brāhman.

the Upanayana,¹ on an auspicious day, in the company of the Brâhmins and my relatives.

The son said:

41. What are those ten Samskâras established among Brâhmins? according to what precepts do the Brâhmins worship Vishnu?

The father said:

42. Having entered a Brâhman woman from a Brâhman, [the Brâhman] is purified by the Garbhâdhâna² and other ceremonies. Solely devoted to Sandhyâtraya,³ to Sâvitri worship and Japa,⁴

43. Practising Tapas, true of speech, firm of purpose, righteous, he becomes free from births and rebirths. Having known the worship of Vishnu, the Dvija⁵ is ever full of bliss.

The son said:

44. Where is that Dvija by whom the universe is saved, and who, pleasing Hari by the Right Path, grants every desirable object to the three worlds?

The father said:

45. Those devoted to Dharma have been expelled by the mighty Kali, the destroyer of Dharma, the caster-down of the Dvijas, and they have passed away for many a year.

46. Those little Tapas-performing Brâhmins who remain in Kali Yuga, are engrossed in sensual pleasures, attached to Adharma, and desist from religious ceremonies.

47. They are essentially sinful, evil-conducted, without Tejas,⁶ in the Kali [Yuga], unable to protect themselves, servants of the Shûdra.

48. Having thus heard his father's words, Kalki, who incarnated for the destruction of the Kali brood, was invested with the sacred thread, according to the directions of the Dvijas, and the Lord of Sâdhus dwelt in the abode of his Guru.⁷

Thus in the blessed Kalki Purâna, coming after Bhâgavata, pertaining to the future, the second chapter, by name,

The Birth and the Upanayana of Kalki.

CHAPTER III.

Sûta said:

1. Having seen Kalki, coming to live in the house of the Guru, the Lord Râma,⁸ living on the Mahendra Hills, brought him to his hermitage and said thus:

¹ Investiture with the sacred thread.

² A ceremony performed to ensure conception.

³ The three times of the day marked for worship, the morning and evening twilights and noon.

⁴ The mental repetition of the Gâyatri or other mantra.

⁵ Twice-born—the Brâhman whose course of life has been described.

⁶ Effulgence, the "splendour of the Brâhmins," light radiating from the body.

⁷ After the investiture, the young Hindû is handed over to the care of his Guru, or teacher, and lives in his house.

⁸ Parashurâma, the famous destroyer of the Kshatriyas, the same who is spoken of as Râma in ch. ii. shl. 25.

2. Behold me, according to Dharma, as thy Guru, and I will teach thee the recitation of the Veda; [I], born of the race of Bhrigu, Jâmadagni,¹ the great lord,

3. The true knower of the Vedas and Vedāngas,² versed in Dhanurveda,³ having destroyed the Kshatriyas from the earth, and having given it to the Brâhmans as a gift,

4. I have come to the Mahendra Hills to perform Tapas, O Dvija-born! Study thy Vedas here, and the other sublime Shâstras.

5. Having heard his words, Kalki, with the hairs standing erect, made prostration to him, and began to study the Vedas.

6. Then having thoroughly studied the sixty-four departments of knowledge and the Dhanurveda and others under Jâmadagni, Kalki said, folding his hands:

7. O Lord! please ask a gift!⁴ which ought to be offered to thee, which shall give thee satisfaction and to me universal success.

[Parashurâma said:]

8. By Brahmâ having been implored, and with the object of destroying Kali, O Vishnu, the shelter of all, omnipresent, thou hast been born in Shambhâla.

9. Having studied under me, thou shouldst obtain from Shiva a sword and a parrot versed in the Vedas, and having taken as consort Padmâ [born] in Sinhala, thou shouldst establish Dharma.

10. Then conquering the earth, thou shouldst destroy kings who have forsaken Dharma, who are dear to Kali, and are Bauddhas,⁵ and instal Devâpi and Moru.

11. Being pleased with this thy gift of virtuous actions, I shall perform Yagnya, Dâna, Tapas and Karma.⁶

12. Having heard these words, he [Kalki] prostrated himself to the Muni-Guru, and having gone to Vilvodaka, he praised the Lord God Shankara.⁷

13. Having worshipped in the right way Shiva, the Peaceful, the Great Lord, prostrating himself before Him who can be easily pleased, and having meditated upon Him abiding in the heart,

Kalki said:

14. To the Lord of Gori,⁸ the Lord of the Universe, the Refuge and Abode of Beings, with Vâsuki⁹ for neck-ornament, three-eyed,

¹ The son of Jamadagni. The son may be called by his father's name, with the first vowel lengthened; thus Krishna, the son of Vasudeva, is sometimes addressed as Vâsudeva.

² "Members of the Veda," six sciences auxiliary to the right understanding and use of the Vedas: pronunciation, prosody, grammar, etymology, astronomy, ritual.

³ Archery—Parashurâma was a great archer, and the possessor of Vishnu's bow, until Vishnu, incarnate as Râma, accepted his challenge and strung it; see Vâlmiki's *Râmâyana*, cantos 74-76.

⁴ The pupil, at the close of his studentship, always presented the Guru with a gift.

⁵ Unbelievers.

⁶ Karma here means religious ceremonies.

⁷ Mahâdeva, or Shiva.

⁸ A name of Pârvatî, Durgâ or Umâ, daughter of Himavat, the consort of Shiva.

⁹ The king of the serpent-race.

five-faced, the first, the ancient God, immersed in an ocean of infinite bliss, I prostrate myself.

15. To the Great Master of Yoga, the Destroyer of Desire,¹ terrific, whose head is wet with the touch of Gangâ,² whose hair is matted and dishevelled,³ Mahâkâla,⁴ with the moon on His forehead, I prostrate myself.

16. To the dweller in burning-grounds, with attendant Bhûts and Vetâlas,⁵ armed with various and fierce weapons, the sword, the trident, and others, for the destruction of the world—and the world, shaken by His wrath, perishes—

17. To Him who is the first Being, and the Âtmâ of the Tanmâtras,⁶ who, destroying This,⁷ desires to evolve through the five elements⁸ Kâla, Karma and Svabhâva,⁹ and who, obtaining Jîva,¹⁰ delights Himself in Brâhmîc bliss, I prostrate myself.

18. To the Supporter, Pervader,¹¹ All-Conqueror, the Âtmâ of the Gods, who protects the worlds and the Sâdhus, the bridge to Dharma, who sees Brahmâ and others as His Amshas, the Âtmâ of the Gunas,¹² who has sound and the rest for His limbs, I prostrate myself.

19. In Him under whose orders the winds blow, the fire burns in the world, the sun rises heat-giving, and the moon revolves in the heavens with stars and planets, I take refuge.

20. To Him by whose breath the Earth sustains all, the Deva¹³ pours forth rain, Kâla reckons all, Meru which is in the midst of all worlds supports them, who is in the form of the universe, I prostrate myself.

21. Having thus heard the praise of Kalki, Shiva, the essence of spiritual knowledge, showed Himself, Pârvatî on his thigh,

22. And with His hand stroked joyfully all Kalki's body, and with a smile addressed him: Most beloved! choose as a boon that which thou longest for.

23. Who among men recites this hymn of thine, all his wishes shall be fulfilled in this world and the next.

24. By reciting or hearing it, one who wishes for knowledge will

¹ An allusion to the burning-up of Kâmadeva, the God of Love, who shot his arrows at Shiva engaged in Tapas, and was destroyed by a fiery ray shot out by Shiva from his third eye.

² The river Ganges.

³ Ascetics wear their hair long and matted together, sometimes twisted with fibre.

⁴ "Great Time," the Great Cycle of existence.

⁵ Bhût is an elementary, the remains of a person whose higher soul has passed on; Vetâla is a vampire, or any elemental or elementary that inhabits a corpse.

⁶ The essence of the subtle elements.

⁷ The phenomenal universe.

⁸ Ether, air, fire, water, earth.

⁹ Time, Action, Substance.

¹⁰ The embodied Ego.

¹¹ Shiva is here addressed as Vishnu, as Pervader of all.

¹² The three qualities, purity, activity, darkness.

¹³ Indra.

obtain knowledge, one who wishes for Dharma will obtain Dharma, one who wishes for Kâma will obtain Kâma.¹

25. Accept this horse, related to Garuda,² that will run in any wished-for direction and assumes many a form, and also this parrot, presented by me.

26. Men will speak of thee as learned in all Shâstras and in the science of arms, as one fully knowing the true meaning of all the Vedas and the conqueror of all beings.

27. Accept also this terrible sword of great lustre and adamantine handle, which will accomplish the great object of relieving earth of her heavy burden.

28. Having heard these words, [Kalki] prostrated himself before Maheshvara,³ and went to the village Shambhâla on the horse with speed.

29. Then having prostrated himself before father, mother, and brothers, according to the law, to them and to his relatives all that Jâmadagni had said,

30. And all about Shiva and His boon and the happy circumstances surrounding it, was related by the mighty and illustrious Kalki.

31. Gârgya, Bhargya, Vishâla, and his other relatives were delighted on hearing this, and the story was narrated by the inhabitants of the village of Shambhâla [to each other].

32. Vishâkhayûpa, the king, having heard what they said, regarded him as the manifestation of Hari⁴ for the destruction of Kali.

33. The Brâhmans, Kshattriyas, Vaishyas and Shûdras of his own city, Mâhishmati, devoted to Hari and engaged in Yâga,⁵ Dâna and Tapas,

34. And in their own respective duties, the king himself, the protector of his subjects, having seen [them thus], became very pious and of pure mind on account of the manifestation of the Lord of Shri.⁶

35. Having seen the people connected with the family of Adharma becoming devoted to Dharma and right action, Lobha,⁷ Anrita,⁸ and others fled away from that realm in great grief.

36. Mounted on his victorious horse, wearing a resplendent sword, clad in armour, with arrows and bow, from his city

37. Vishâkhayûpa the king went forth, loving Sâdhus and people, to see Kalki, in Shambhâla, in whom the Amsha of Hari was manifested.

38. The mighty radiant one, preceded by Kavi, Prâgnya and

¹ One wishing for an object of passion will obtain it.

² The divine king of birds, the vehicle of Vishnu.

³ The Great Lord—Shiva.

⁴ Hari, or Vishnu.

⁵ For Yagnya, sacrifice.

⁶ Lakshmi, the consort of Vishnu.

⁷ Greed.

⁸ Falsehood.

Sumantu, and surrounded by Gârgya, Bhargya and Vishâla, his relatives,

39. Vishâkhyâpa the king beheld, outside the city, as the moon by the constellations of the stars, as Indra sitting on Uchchaishrava¹ by Suras.²

40. Vishâkhyâpa prostrated himself, and the hairs standing erect, at the mere sight of Kalki he was satisfied and became a devotee of Vishnu.

41. Kalki dwelt with the king and explained to him the Dharma, as declared of old, of Brâhmans, Kshattriyas, Vaishyas and of Âshramas.³

Kalki said:

42. My Amshas [are these], disappearing under Kali, reappearing with my birth. Worship me with a controlled mind through the Râjasûrya and Ashvamedha.⁴

43. I am the highest world, I the eternal Dharma. Kâla and Svabhâva, in building, follow Karma, which is mine.

44. Having installed Devâpi and Moru, born of the Races of Soma and Sûrya,⁵ and introduced the Krita Yuga,⁶ I shall depart to my real home.

45. Having heard the words of Kalki, who is the Lord Hari, the king prostrated himself, and asked to learn his longed-for duties as a devotee of Vishnu.

46. Having listened to the words of the king, Kalki, who came as the Avatâra for the destruction of the Kali brood, entertaining the assembly of his relatives, explained in honey-sweet words the Sâdhu-Dharma.

Thus in the blessed Kalki Purâna, coming after Bhâgavata, pertaining to the future, the third chapter, by name,

The Obtainment of the Boon by Kalki.

(To be continued.)

p. 425

PUT this restriction on your pleasures; be cautious that they injure no being which has life.—ZIMMERMAN.

¹ Indra's horse, that arose from the churning of the ocean.

² Devas or Gods.

³ The four Âshramas are the four periods of life, that of the student, of the householder, of the forest ascetic, and of the solitary hermit; these were open to the Dvija castes, as is implied in the text, but some later authorities restrict the Kshattriyas and the Vaishyas to the first three.

⁴ The horse-sacrifice, only to be offered by a monarch paramount; the horse was set free to wander for a year, and every king into whose land it went had to pay tribute or to fight the horse's royal owner; at the end of the year this royal owner offered the horse in sacrifice.

⁵ The Lunar and Solar families, the two great royal Races of India.

⁶ The Golden Age.

Unpublished Letters of Eliphas Levi.

TRANSLATED BY B. K.

(Continued from page 246.)

XLVIII.

WE approach the sublime and mysterious ternary. We enter into the arcana of the letter ghimel. The Hebrew letter represents a cup in the act of pouring, or a vegetable capsule which, opening, lets fall the seed. The letter in the ancient Chaldæan or Estranghelo represents by a simple and naïve hieroglyph the mystery of child-birth. In the Syriac letter we find already the Latin G, the hieroglyph of the serpent biting its tail, emblem of eternal generation.



(Syriac.) (Hebrew.) (Estranghelo.)

For the ternary is the number of generation. The unity is the father, the binary is the mother, and the ternary is the child. One is Osiris, two is Isis, and three is Horus; one is Being, two is Motion, three is Life; one is the spirit, two is thought, three is the word; one is the cubic stone or altar, two the two sacred columns, three the entablature which unites the two columns, and lo! the primitive temple.



The name of God is complete in three letters, since the fourth repeats the second. Three letters represent also the fulness of Masonic science:

L.: D.: P.: Three letters sum up the wisdom of Solomon: $\Gamma \Delta \Theta$. L.: D.: P.: signifies for the profane, "*Liberté de passer*," and this inscription is placed on a symbolic bridge which joins the land of exile with the native land. For the simple Initiates it is, "*Liberté de penser*." For the Initiates of the highest grades it is:

Devoir.



Liberté. Pouvoir.

Aleph, mem, thau, form a word which reads Ameth, and signifies Truth and Peace.

March 19th.

XLIX.

THE ternary is the light manifested in its fulness; it is the radiating Shekinah of the Kabalists. He, the Elohim, said: Let there be

light, and there was light; and here the ternary gives a premonition of the pentagram: He (1), the Elohim (2), said (3), Let there be light, (4), and there was light (5). Here the ternary is positively the action of the Word *in ipso vita erat et vita erat lux hominum et lux in tenebris lucet*. Remark here that the commencement of the *Gospel according to St. John* explains the genesis of light by the words of Moses.

In principio (1) lui!

Erat verbum et verbum erat apud Deum et Deus erat verbum.

Lo! the Elohim (2).

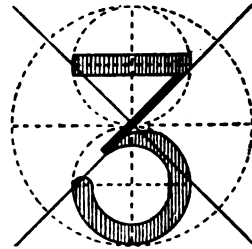
In him was the life (3) and the life was the light of men (4).

And the light shineth in the darkness (5).

Lo! the flaming star.

Lo! Being—Truth—Reality—Reason—Justice. Lo! the pentagram of the Absolute. The ternary thus produces the number five by adding one to a double binary. The reciprocity of action in the binary gives four principles, alternately active and passive. The analysis of the forces gives four, the equilibrating synthesis gives two, the central point of equilibrium gives three, and we thus understand the hieroglyphic animal, that has four legs in the morning, two at noon and three in the evening. Add together the feet of all the hours and you have nine, which is the ternary multiplied by itself.

The figure of the number 3 in Arabic figures is really marvellous when read on the pantacle of Thebes. It is the horizontal diameter, consequently the passive generative principle of the idea united to the circumference of form by the compass of the Absolute. Do not forget that the upper circle represents the idea or heaven, that the lower circle symbolizes form or the world, and that the diameters of the great circle by crossing each other give the square and the compass, *i.e.* universal equilibrium and the hierarchy of proportions.



Here we have the riddle of the Sphinx and the plan of Thebes: the Sphinx is unriddled and Thebes is open.

March 22nd.

L.

THE divine ternary expressed by the first three letters of the tetragram signifies Father-Mother-Love. The father is called Abba by the Kabalists; the mother is called Amma; Love has no name, it is ineffable, but is symbolized by the sacred breath called Ruach Elohim. In the primitive Christian Kabalah the son has been substituted for the mother to remove from the divine idea all that recalls the subjective and the passive, and indeed, considered as providence or mother, God is always active. In him, says the *Zohar*, there is no left-hand side. All

ideas which recall woman except her maternal tenderness should be excluded from the conception of God, moreover herein the flesh is nothing, all is spirit and truth. The divine thought fecundates its word, and this word is his son coëternal and consubstantial. The love which unites them is the Ruach Elohim of the Kabalists, the Holy Ghost of the Christians. Moreover all in God is absolutely one: he admits of neither quantity, nor time, nor number. The persons or divine hypostases are the Sephiroth, that is, the divine categories or notions. All these notions, all these distinctions are for us. Thus the name of God is written only in the second heaven, that of human knowledge or Jetzirah. In Aziluth God has no name and is designated only by this word: **איהיה** Eieie, He is. See now how our semi-savants and school-theologians break their heads to know how all are but one, and how in each of the three there are and exist really the three others, which is called the "circuminsession" of the persons of God, which would give us, if needful, in all nine persons instead of three. And indeed there are in the Kabalah nine Sephiroth which represent three times over the three perfect concepts of the unity. All this is only a tissue of absurdities and darkness for a hyper-reasonable ignorance, but it is the softest of lights and the most simple of conceptions for true faith.

March 26th.

LI.

THE human soul has its ternary also, three times repeated: the soul is all in intelligence, all in will, and all in action which is its word and its love. Man can only conceive of God in his own image; and if the divine tetragram did not exist in us, we would not comprehend it in him.

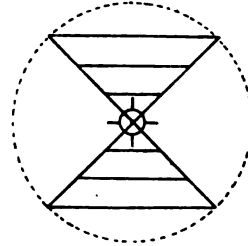
Seek for thyself in me and thou wilt find me in thyself, said to Saint Theresa an inner voice; and these words contain the revelation of the highest theology. It is thus that the mother-idea of the numbers is the idea itself of God whom we always find at the beginning of all things. Only let us not forget that the light of God conceals itself in our darkness and that the darkness of God is our light: *O luce qui mortalibus lates inaccessâ Deus, sub umbra alarum tuarum protege me!*

We again find the ternary in the intellectual worlds of the Kabalah: Aziah, Jetzirah and Briah: the world of forms, the world of thoughts or ideas, and the world of causes. Thus the causes produce the forms *mediante verbo*, and the forms reëscend to the causes by thought *mediante verbo*. Thus the divine verb and the human verb meet together in the world of Jetzirah, and Jacob sees the angels ascending and descending upon the same ladder.

Hierarchy is also regulated by the ternary, and you can understand that this ought to be so. The hierarchy of celestial spirits has three

orders and nine degrees; that of men is the reflection of the heavenly one: on earth the hierarchy rises like a pyramid, the apex upwards, which explains the *pauci electi*. In heaven the contrary is the case and the superior hierarchies are at the base.

At the central point of these two pyramids which form the pantacle called Jacob's ladder, there must be a unique mediator for heaven and for earth. Thus nothing descends from heaven towards us, and nothing reascends from earth to heaven without passing through him.

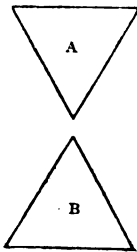


Behold heights and depths to make the minds of angels reel. Let us stop at the foot of the cross and adore.

March 27th.

LII.

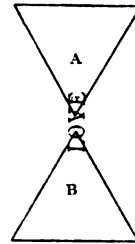
LET us represent the Elohim hieroglyphically by the triangles A and B; A will be the father or the active, and B the mother or the passive.



In virtue of the principle of circum-insession each of the Elohim contains the three principles: father, mother (or son) and love or the Holy Spirit, thus:

This gives us (in the hieroglyphic conception) two fathers and two mothers: that is, four terms which are summed up

Father. Mother.

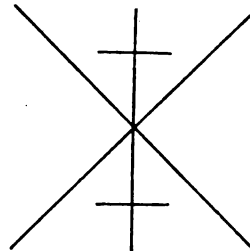


into two to give us three.

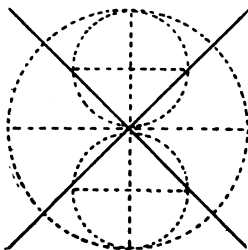
- Cross of J. C.
- Cross of St. Peter.
- Cross of St. Andrew.

Thus the active love in the son fecundates the passive love in the father; and it is in order to retain the idea of this activity of the son that he is substituted for the mother in Christian symbolism. There is also a cross action of the father on the son, and of the son on the father, and that is why the cross of St. Andrew expresses the mystery of the Holy Spirit. Thus:

Father. Mother.



The three united:



If now we give to these crosses their luminous halos, we shall have the pantacle of Thebes, which is one of the greatest keys of universal theological science; thus:

March 28th.

LIII.

THE ternary exists in the universal light, called by the Kabalists: Od, Ob and Aour. Od when it is active, and then it is what the Hermetic Philosophers called their secret fire or their sulphur, spread, said they, throughout all nature. Ob when it is passive, and it is then the passive magnetism of somnambules and mediums. It is by Ob that the pythoneses divined, as is said in the *Bible* with regard to the Witch of Endor. Finally it is called Aour or "universal" when it is equilibrated, and it is therefore that creation begins by the establishment of equilibrium in this light, which then becomes the instrument of creation. The harmony of the Elohim said: Let there be light, and there was light: *oniamar Eloim iai aour! oniaai aour.*

The universal light manifests its four properties, analogous to the four letters of the sacred tetragram, by four distinct series of phenomena, which we call electricity, magnetism, heat and light or splendour. For that which our modern physicists call light is only one of the phenomena of light: its radiant visibility. Alongside of the phenomena observed by the science of our day is ranged a whole series of phenomena, new indeed, but still analogous to the former. M. Louis Lucas, a distinguished chemist who is my neighbour, has succeeded in constructing an apparatus sensitive exclusively to human magnetism. It is an electrified compass, upon which, consequently, electricity has no further hold. This compass put in *rapport* by means of wires with various individuals, turns and is deflected according to the magnetic force of each. It even receives the impress of the will, it changes its movement according to the sex and the character of the person in *rapport* with it. M. Lucas has called it the Biometer, that is, the measure of life.

The German disciples of Reichenbach would call it an odic balance; for they are as yet ignorant of the fact that Od is only one side of the luminous triangle of the Aour or universal light, astral in the stars, and animal in the animals.

April 2nd.

LIV.

THE light is of three colours with four composite shades. The simple colours are white, blue and red: the white is the brilliant centre of the yellow, which is the chromatic genesis of the red.

Silver, which is a negative gold, is white; gold is yellow, the philosopher's stone is red, lead is blue or black. The vital phosphorus is blue and yellowish-red: the blue is on the right, the yellowish-red on the left. The blue is vitalized by the red, the red is vitalized by the blue. The colourist painters have not forgotten it, and Delacroix, for instance, that detestable draughtsman but marvellous colourist,

puts blue shadows to his red draperies, and red shadows to his blue draperies.

The prism reveals to us this luminous ternary, observed moreover, by somnambules and sensitives. All is blue on one side and red on the other; but the red is always shaded with blue, and the blue animated with red.

The musical gamut exhibits the same phenomena. It is composed of three absolute or simple tones, and of four transition or shaded tones. The primitive lyre had only three chords.

Our five senses are only diverse perceptions of the light materialized. They are the five points of the pentagram in the domain of sensation, and these five can be reduced to two—the interior sense and the exterior sense: and these two are ultimately only one—the sense of touch.

The four elements are only three—the solid, the fluid, and the volatile. These three are only two—the stable and the mobile. These two are only one—substance.

The great All, spirit and form, God and creation, soul and body, is thus the grand symbolic animal which in the morning has four feet, two at noon, and three at night.

Understand at last the Sphinx, and you will not kill it as did *Cædipus* by reducing it to be but man alone, and then you will not be forced to blind yourself like that unhappy symbolical King of Thebes.

Here end our lessons on the ternary.

April 2nd.

LV.

WE come now to the quaternary, whose marvels we have already contemplated in the principliant unity. We contemplate the sign of that mysterious Schema which is all religion and all science in a single word. The daleth, \daleth , the image of the square, shows us the union of the jod and the he with the fecundation of the latter. The jod and the hé and the vau are figured as regards their chief characteristics in the hieroglyphic form of the daleth, which measures the angle of the square while still keeping the generative principles of the primitive triangle.

The number four is that of the cross which divides into four segments the circle of perpetual motion. It figures the perfect equilibrium, the double binary, the cubic stone, the four feet of the eternal throne, the four ages of man, the four seasons of the year, the four elemental forms of universal matter which still are: air, earth, fire and water, *i.e.*, to speak in the terms of modern science: nitrogen, carbon, oxygen and hydrogen. There are four great prophets, four evangelists, four great doctors in the Greek Church, the same number in the Latin. There are four angels connected with the four corners of the world,

the Sphinx has four forms, the analysis of which gives the four animals of Ezekiel and St. John. Revelation manifests itself by four laws: the law of nature, the law of fear, the law of grace and the law of intelligence. Spiritual progress is accomplished through four stages, which are: Penitence, Faith, Hope and Charity. The moral virtues are also four in number: Justice, Strength, Temperance and Prudence. All the forms of the quaternary correspond together and serve as commentary to the hieroglyphic revelation contained in the grand and mysterious Schema: *Schema hamphorash*, the name explained, that is, universal science. Let us stop and take breath.

April 6th.

LVI.

You will understand later and of yourself the obscure and rather subtle passages of St. Martin which you ask me to explain. The *Treatise on Numbers* of this Theosophist lacks order and clearness; with that exception, it is good like the other works of the same author, whose only fault is perhaps rather too great a leaning towards that passive mysticism which contemplates the Word instead of entering into its active life, which is the virility of the soul. The part of Mary compared with that of Martha is doubtless the better, but Mary is *woman*, and the perfection of human life is to transform ourselves *in virum perfectum ad mensuram ætatis plenitudinis Christi*.

April 6th.

LVII.

THE quaternary is the number of the cross. The cross, the glorious *stauros* whose four mysteries St. Paul thus indicates: *altitudo, longitudo, sublimitas et profundum*. The cross, which is not the meeting of two lines, but the starting point of four infinite lines, for ever separated and for ever united by a centre which becomes that of immensity. The cross symbolized by the four rivers of Eden. The ancient tau of the Hebrews, X , and the X of our alphabet which has been adopted in mathematics as the sign of the unknown, the mystery of mysteries, the force of forces, the light of lights, the glory of glories.

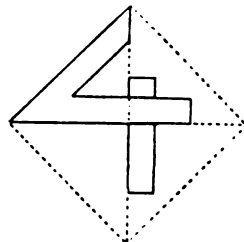
At the centre of the cross blooms the mystic rose, the rose of light, the flower of life and of love, whose petals arranged in order represent the hearts of the elect in their harmonious hierarchy. The rose which is the symbol of the Great Work and which Abraham the Jew depicts to us as blooming white and ruddy on a stem of azure with golden leaves. Into the calyx of the rose the symbolic Pelican sheds its blood to feed its little ones whom it makes immortal. Behold the sign of the Rosy Cross; deepest peace, my brother.

April 6th.

[Letter LVIII is purely of a personal nature.]

LIX.

THE hieroglyphic letter of the quaternary is dalet. As you see, dalet is a mason's square and indicates the proportions of the square which is the geometrical form of the quaternary. The figure 4 represents the cross with the indication of the square, with the proportions and the measures you will find on the great pantacle of Thebes.



The name of God is written with four letters among almost all the peoples of the world. Thus we have:

J H V H among the Hebrews.

Δ E O Σ among the Greeks.

الله among the Arabs.

لوی among the Persians.

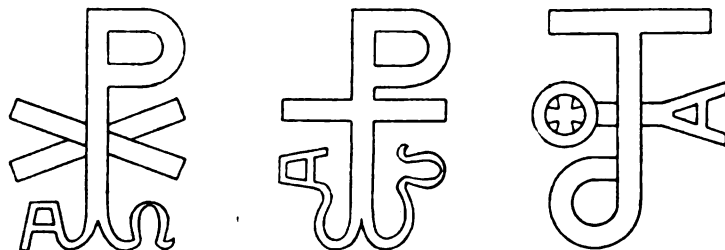
𐎎𐎍𐎏𐎗 among the Magi.

Adad among the Assyrians.

Tara or Taro among the Gymnosophists, etc.

The sign of God is then essentially the cross; even before Christianity, the *crux ansata* among the Egyptians was the sign of the life eternal. The four-branched cross, with its luminous nimbus and the figures of the four animals, is found among the sacred hieroglyphics of the Egyptians, as may be seen in the works of Kircher.

The monogram of the cross is also the monogram of the Schema, or of the divine name, and represents that sacred tau which shall mark all the elect upon their foreheads. Thus:



These monograms are those of the *labarum* and of Occultism. One finds in them the hieroglyphs of the two trees, Υ \uparrow the one upright, the other reversed—the words Taro, Rota and Tora. Taro = God; Rota = Life; Tora = the sacred book (it is the name which the Hebrews still give to the *Bible*: Sepher Torah).

May 1st.

[Letter LX is entirely personal.]

LXI.

God is jod, γ .

The Light of Glory is η .

The Eternal Love is γ .

The creation, or the creative principle is η .

Jod is 1, hé is 5, vau is $6 = 12$.

Place the flaming star in the centre of the cycle of 12 and you have 17, the number of the flaming star of the Tarot.

The flaming star symbolizes the second hé or the creative principle.

The sacred name or the Schema is never pronounced, as you know, and can moreover only be pronounced letter by letter: Jod-he-vau-hé. Our word Jehovah, composed of six letters, has nothing in common with the tetragram; it can, however, represent the verb because in it we can find our five vowels: I E O U A.

When the Hebrews in reading meet the Schema, they pronounce Adonai אדני, the numerical value of which is 29; viz.: 11, force; 2, Chokmah, wisdom. Aleph, which is 1, represents Kether; dalet, which is 4, is the tetragram; nun, which is 14, is the septenary multiplied by beth or the binary; jod, which is 10, when placed at the end of a word represents Malkuth or the second hé; dalet represents also gedulah or mercy; nun reproduces twice the number of nettah, victory, and is therefore the balanced and absolute triumph of good; jod is Kether in Malkuth. You see thus that the tetragram אדני is the manifestation of יהוה; it is the light of glory translated into the splendour of life: it is Chokmah expressing Kether: it is the Shekinah, or the outward splendour of the Unutterable Name.

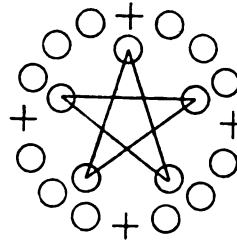
There are twelve different combinations of the name of יהוה, as you can ascertain for yourself by forming the various combinations possible of the four letters: יהוה, הויה, הווה, etc.

These twelve combinations were graven with the names of the twelve tribes upon the breastplate of the High Priest. Its stones, moreover, were symbolic by their colours and magnetic properties, for all stones are magnets of astral light. The breastplate was thus the magic square of the Schema, as I will explain to you, and had the same value as the keys of Solomon or the Tarot.

May 8th.

LXII.

You ask what we ought to think and say of the events which seem destined to put an end to the restless feeling of the Italian people. I believe that we must let pass the justice of God. The Pope has done his duty in refusing to consent to any alienation of a domain which is not his own, but belongs to the entire Catholic world. What



people have mistaken for obstinacy has really been energy; he will not allow the kings, like Uzzah, to lay their profane hands on the Ark to keep it from falling. The Pope is answerable to God alone. God alone can take from him what God only gave to him. Revolutions do not occur without the permission of Providence. By temporal malversations, the clergy has lost the confidence of the peoples. It needs a great lesson, and will receive a most thorough one. Let us lower our eyes and salute our father whom God chasteneth because of the sins of his children; let us not add to his sufferings by applauding the executioners of the supreme justice; but let us pray to God that the time of trials be shortened and that the spirit of intelligence may soon cause the heart of the father to draw near to the hearts of his children.

May 11th.

LXIII.

As plenipotentiary and representative of J. C. on earth, the Pope is certainly and radically Priest and King. It is he who bestows the double anointing which makes the Christs or the anointed of the Lord.

But he cannot exercise the royal power on earth, because, being the shepherd, he may not touch the sword. The good shepherd gives his blood for his sheep, and never sheds their blood. The Pope exercising himself the spiritual ministry of J. C. should delegate to a layman the temporal ministry, in order that the sword may never soil the hand of a priest and may never draw down upon him the reaction of the sword.

To confuse together the two powers is to shake the social edifice to its base, as Samson did when he violently drew together the two pillars of the temple.

In the social order, which is the organization of the great human family, the Church is the mother and the Empire is the father. If the mother seeks to be father and if the father seeks to be mother, all becomes confusion. It is then the evil binary asserting itself in place of the unity.

Moses, forced to govern the people of God temporally, had delegated to Aaron the priesthood, and he was bound to do so, because he had to punish the rebels with death. All blood shed by the priest is sacrificial blood; every deathman sent by a priest is a sacrificer; and human sacrifices are abominable to God since they have been abolished by the voluntary immolation of the great victim.

The Pope, then, reigns only to pardon, and for him to exercise here below his royal power (for he is King and King *par excellence*), he would need a people of the just and the elect.

That is the bottom of the question as to the Pope's temporal power. God will maintain his right to it in spite of those who deny it, and will make to cease the abuse of it in spite of those who affirm it without restriction.

The Pope was bound to maintain his right in all its integrity, and he would have uncrowned his tiara if he had granted one single reform under the pressure of violence.

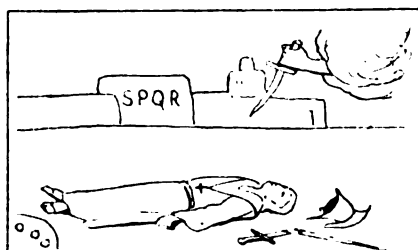
Moreover, he must remain at Rome, and if he leaves his seat without being forced thereto by violence, he will abdicate the Papacy.

May 16th.

LXIV.

WOE to whoever shall make himself King of Thebes without having chained the Sphinx! The modern Thebes is Rome. It is the sacred city, and none shall touch it with impunity. The cardinals know it well, and it is that which gives them their audacity; but what they do not know is that the sword of the Lord is upon them because they have shed blood; as may be seen in the prophetic drawings of Paracelsus.

This design follows the one which represents the Pope plunged into water and striving towards the land which recedes before him and which he cannot reach, for it is all covered with weapons defending it. Here you see a white monk stretched on the ground amidst broken weapons of which he has made a criminal use, and a hand from heaven directs a sword against him.



May heaven grant that this prediction be not accomplished in all its severity. But what is certain is that the Holy See, stained with blood, must be purified ere the vicar of J. C. can take again his seat there in peace to exercise his divine royalty and temporal priesthood.

You ask me if the Emperor of the French is an Initiate. I know that he occupied himself in London with the Occult Sciences; but I believe rather that he is guided by the divine power which uses him and gives him the intuition of justice. Never believe that he will ever abandon the Pope, for he feels clearly that it would be his own destruction. But he is the enemy of the government of the cardinals. He has not given up the Villafrancá programme, and does not yet believe in the Italian kingdom lasting. The Italians will never be Piedmontese, and the latter will not easily become Italians. Victor Emmanuel has a party at Naples, but he is not popular there, because in the eyes of the Neapolitans he is still always King of Piedmont. The Italian confederation would have more chance of lasting, and in one form or another they will come back to that. Garibaldi is alone, or if he rallies around him any hopes or daring, it is those of Mazzini, who has no other future than ruin.

LXV.

IF the Sacred Science does not encourage you to surmount bravely the difficulties of the present life, believe that it has not yet for you all the efficaciousness it will have. The force of heaven has not, as its effect, to weaken us upon earth. Man having a double life and finding justness and justice only in equilibrium, loses the rectitude of his judgment in heavenly things when he neglects the things of earth, and, reciprocally, he abuses earthly things and makes them hostile and hurtful to himself when he neglects heavenly things.

May 15th.

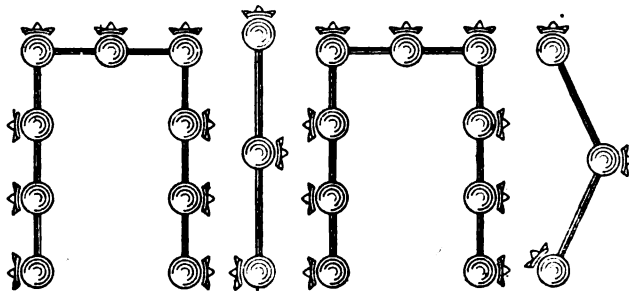
[Letter LXVI is wanting.]

LXVII.

THE letters of the sacred tetragram give in numbers:

$$\left. \begin{array}{l} \aleph \quad 10 \\ \eta \quad 5 \\ \gamma \quad 6 \\ \eta \quad 5 \end{array} \right\} 26, \text{ which gives } 2 + 6 = 8 \text{ and } 2 \times 6 = 12,$$

the two numbers of the Son of God: 8 justice and 12 the consummation by the cross or the sacrifice; 8 8 8 gives 24, the number of the ancients of St. John and of the pearls of the Kabalistic Schema:



In heaven 12 represents God and the Wisdom of God or his Word. God is 3, his Word is 9. In Nature 12 is 4 multiplied by 3; that is the form created and set in motion by spirit.

The divine 12 is the number of Metatron or Mitatron, the prince of forms or the angel of the Archetype. The natural 12 is the number of Sandalphon, the prince of life or the mover of the fire. Metatron is a dignity, not a personage, and the same is true of Sandalphon. When J. C. was transfigured upon Mount Tabor he appeared placed between Metatron and Sandalphon, who were then Moses and Elias, because he summed up in himself the virtue of the Elohim. Thus, too, Moses, Elias and Enoch were "assumed" or caught up living into heaven, but Jesus raised himself, which needs must be so, since he had in him the perfect force with its two equilibrating principles. All this conceals lofty and profound truths under a symbolism whose figures one must be very careful not to materialize. It is certain that neither

Enoch nor Elias, nor Moses, nor even J. C., ever could have raised themselves above the atmosphere and gone to the sun with bodies like our own. This is what Scripture gives us to understand by telling us that Moses died, but that an angel hid away his body from men and demons; and how so? By an immediate and lightning-like dissolution of the exterior envelope, as happened to J. C. when the earth of his tomb quaked and the stone was rolled away. But J. C. alone had the power to render his glorious body visible and tangible to the corporeal senses, by reason of his power over the two equilibrating forces of which I have spoken.

May 21st.

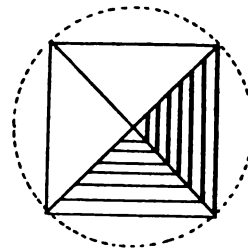
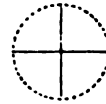
LXVIII.

THE quaternary is symbolized by the four rivers of Eden, which issue from the same source, and water the whole Paradise, forming the sign of the cross.

One is the Pison or the Phase, the name of which signifies light, and which flows through the land of Evilath or benediction, depositing therein the gold of truth. Its opposite is the Euphrates, the river of captivity and of error. The third river, the Gehon, flows in Ethiopia and is opposite to the Tigris where the youthful Tobias found the marvellous fish, symbol of Occult Science and the universal panacea. The last two rivers represent, then, life and death, as the former two, truth and falsehood. You see how puerile have been the efforts of the commentators to make issue from the same source at an earlier date, and in reality, the Nile which they believed to be the Gehon, the Tigris, the Phase and the Euphrates. It would be equally useful to seek for the junction of the Niemen, the Seine and the Guadalquivir. The very name of the paradise or symbolical garden of truth, Eden, signifies beginning, basis, receptacle of ideas. At the source of the four rivers were two trees: the one that of Knowledge, the other that of Life. Like Metatron and Sandalphon, like the columns Jakin and Boaz before the principal gate of the temple, it is perfectly evident that the paradise or garden of Eden is a pantacle or synthetic symbol of the entire primitive science. And you already know that it is according to the geometrical proportions of this pantacle that the sacred letters were formed.

The pantacle of Eden has been the prototype of all those symbolic and synthetic monuments of which the chief were the seven wonders of the world. The Pyramids, for instance, are built upon a plan entirely like that of Eden, and in front of them the gigantic Sphinx kept watch, like the cherub or mythagogic bull at the gate of the lost paradise.

May 21st.



LXIX.

OUR four-lettered word *Dieu* comes from the Latin word *Dies* which means the Light, the day. In old French one still finds *Diex*. It signifies:

D	ominateur.	D = Being and Life, or I and J = united, D.
I	mmense.	I = the unity, 1.
E	sprit.	E = the spirit, the emanation, the word.
U	niversel.	U = the recipient, the form, the universe.

The name Mary in Hebrew is four-lettered, מרים or מדיה, Miriam or Maria. These two names give the whole symbolism of the woman and the mother. The first signifies death which begets life, and life which causes death. The second signifies death and resurrection of God, as you will easily understand when you have the complete understanding of all the letters.

The Hebrews call the father Abba and the mother Imma: two four-lettered names. These two names express Being and Life: the unity returning into the unity by the quaternary; *i.e.*, thesis, analysis and synthesis; then the synthetic unity reproducing the primitive unity by $2 \times 13 = 26$, which reduces (Kabalistically) to 8 the binary of the quaternary. Abba is thus the manifestation of Kether in Chokmah, and Imma is the revelation of Chokmah in Malkuth.

You will understand this better when we have gone through the whole series of the Sephiroth together.

Sephiroth and Shemoth are the two great divisions of the science of signs. Sephiroth means notions by the numbers. Shemoth means knowledge by the names.

Names, as you know already, correspond to numbers and are formed by the numbers; and all have for their key the Schema, or Incommunicable Name of God.

May 25th.

(To be continued.)

HE that builds a fair house upon an ill seat, committeth himself to prison.—BACON.

THEY are ill discoverers that think there is no land, when they can see nothing but sea.—BACON.

KNOWLEDGE is a steep that few may climb. Duty is a path that all may tread.—*Epic of Hades*.

LIVE nobly first, and then teach others how to live.—OUIDA.

THE world exists for the education of each man.—EMERSON.

Theosophy and Christianity.

THE publication of Prof. Max Müller's Gifford Lectures, under the title of *Theosophy, or Psychological Religion*, is of immense value to those who are endeavouring to place Christianity on its rightful basis in history and in philosophy, instead of allowing it to rest on the traditions and legends of the Catholic Church. Those who are at all familiar with the latest results of scientific criticism and of the "new theology," have no difficulty in recognizing the position which the book occupies, or the importance of the results attained. But the work is one of special value to the Theosophist, not merely on account of the title, but for the clearness with which some of the fundamental concepts of Theosophy are put forward. The position, however, as between the Professor and Theosophists is a peculiar one. The Professor sets out to curse, and unconsciously he blesses. His work will find its way among our standard books, and will be largely quoted in support of our teachings, albeit that it is intended, if not to controvert the same, at all events to show how much the "Esoteric Buddhists" differ in their teachings from true "Theosophy." For the Professor says:

I ought, perhaps, to explain why, to the title of *Psychological Religion*, originally chosen for this my final course of Gifford Lectures, I have added that of *Theosophy*. It seemed to me that this venerable name, so well known among early Christian thinkers, as expressing the highest knowledge of God within the reach of the human mind, has of late been so greatly misappropriated that it was high time to restore it to its proper function. It should be known once for all that one may call oneself a Theosophist, without being suspected of believing in spirit-rappings, table-turnings, or any other occult sciences and black arts.

There is much in this to make a member of the Theosophical Society smile. It appears that we have misappropriated the term *Theosophy*, and that the Professor has a special mission to restore it to its legitimate use. The first act of that mission seems to have been to write an article in *The Nineteenth Century*, endeavouring first of all to fix the title of "Esoteric Buddhists" upon modern Theosophists, and in the second place to show that there is not and never has been in reality such a thing as Esoteric Buddhism. Of course everyone who knows anything at all about the matter is aware that there is nothing to give us the name of "Esoteric Buddhists," save the unfortunate title of one of Mr. Sinnett's books. But we may pass over this and other misconceptions on the part of the Professor, as being rather unworthy

of the man than anything else, and proceed to his actual exposition of what Theosophy really is, and more particularly as to its connection with Christianity.

Our bitterest opponents to-day are professing Christians: Theosophy, we are told by many leading men in the Church, is utterly opposed to Christianity; while some do not hesitate to write books and pamphlets for the express purpose of proving that it is the work of the devil. We wish that more such pamphlets were written; they are of the greatest service to us. I have seen some that are really valuable for putting into the hands of enquirers.

On the other hand we have professing Christians of all denominations joining our ranks; men and women who have found in our teachings the right exposition of their own faith. I do not intend here to enter into this controversy as between Christian and Christian. To the Christian who says that Theosophy is antagonistic to his religion—supposing, that is to say, that he really understands what Theosophy does teach—we have only to remark: first prove that your conceptions or doctrines have a right to be called *Christian*, and then we may be able to argue the matter.

But now we have it on the authority of Prof. Max Müller, that Theosophy was

Well known among early Christian thinkers, as expressing the highest knowledge of God within the reach of the human mind.

Let us enquire, then, what is this highest conception of God which should rightly be called *Theosophy*, and whether it is in any way different from that which modern Theosophists have been teaching now for many years. If we turn to p. 105 of Prof. Max Müller's book, we find the following:

If we ask what was the highest purpose of the teaching of the Upanishads we can state it in three words, as it has been stated by the greatest Vedânta teachers themselves, namely, *Tat tvam asi*. This means, Thou art that. *That* stands for what I called the last result of Physical Religion, which is known to us under different names in different systems of ancient and modern philosophy. It is Zeus or the Εἷς Θεός or τὸ ὄν in Greece; it is what Plato meant by the Eternal Idea, what Agnostics call the Unknowable, what I call the Infinite in Nature. This is what in India is called Brahman, as masculine or neuter, the being behind all beings, the power that emits the universe, sustains it and draws it back again to itself. The *Thou* is what I call the Infinite in man, the last result of Anthropological Religion, the Soul, the Self, the being behind every human Ego, free from all bodily fetters, free from passions, free from all attachments. The expression Thou art that, means Thine Âtman, thy soul, thy self is the Brahman, or, as we can also express it, the last result, the highest object discovered by Physical Religion is the same as the last result, the highest subject discovered by Anthropological Religion; or, in other words, the subject and object of all being and all knowing are one and the same. This is the gist of what I call *Psychological Religion*, or Theosophy, the highest summit of thought which the human mind has reached,

which has found different expressions in different religions and philosophies, but nowhere such a clear and powerful realization as in the ancient Upanishads of India.

Every student of Theosophy will recognize in this the doctrine of the *Higher Self*, the very centre and core of Occult teaching. Let us quote some parallel passages from our own works. In *The Key to Theosophy* (p. 174) we find:

Âtman or the "Higher Self" is really Brahma, the ABSOLUTE, and indistinguishable from it. In hours of *Samâdhi*, the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, which is *Âtman*.

In *The Secret Doctrine* (vol. i. p. 276 *o.c.*) we have the following:

By paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One Absolute SELF, man can, even during his terrestrial life, become as "One of Us."

In *The Voice of the Silence* (pp. 20 and 21) the state of *Samâdhi* is described as follows:

And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate. . . .

Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search; the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE.

The passages I have quoted sound a note which is absent from the Professor's phraseology. So far as this recognition of the essential oneness of the "Infinite in Nature" and the "Infinite in Man" is a mere intellectual process, it may rightly be considered as "the highest summit of thought which the human mind has reached," *exoterically*. And if in any sense this conception requires to be specialized in the domain of religion, the qualifying term *psychological* may perhaps fit it as well as any other. But *Theosophy*, as we understand the term, includes all this—and infinitely more. For *theo-sophia*—divine wisdom—cannot stop short at a mere intellectual apprehension of this unity. If the essential oneness of my own inner Self and the divine essence of the universe be an actual fact, there lies before me the possibility of realizing that divine in my own person, in all the fulness and power of that divine nature itself. The self-conscious "I," which now is merely human and finite, must *become* the divine and the infinite. Man must become God.

Such is the teaching of our Theosophy, in theory and in practice. But the practice is *esoteric*, and is distinguished by the term *Occultism*. So far as Theosophy is a system of teaching, given out to the world in a certain form, embodied in certain doctrines, it is *exoteric* and preparatory merely. It is but a ray of the true *divine wisdom*, distorted and sullied by our efforts to express it in terms of our finite and conditioned consciousness.

This is why we place *Theosophy* so far above all individual and special systems of religion or philosophy. It is as much higher than Prof. Max Müller's *Psychological Religion* as that "Religion" is higher than the worship of an anthropomorphic God; and where the Professor hesitates or stumbles blindly, the Theosophist treads with firm and certain step.

About 1,900 years ago, according to accepted chronology, there lived a man called Jesus of Nazareth. What little record we have of his life and sayings is to be found in the four gospels of the Christian Scriptures. Those gospels are known to be very untrustworthy in many respects, historically and otherwise; and there are many interpolations which have been inserted at a comparatively recent period, in order to support certain doctrines which had come to be regarded as essential to "Christianity." There is one fact, however, which stands out without any fear of dispute; and round that fact everything that is *essential* to the claims of Christianity centres.

This great and important fact is that the immediate followers of Jesus of Nazareth, and—so far as the gospels can be relied on—Jesus himself, claimed to have realized in his own person the fulness of divine wisdom and power; to have been in actuality that which other men are only potentially, one with the *divine* "Father," or one with "God."

Whether this claim was justified by actual fact, whether Jesus was an actual exemplification of the perfect incarnation of the Divine Spirit, it is not our purpose to enquire here. The question rests upon historical and critical considerations, concerning which the most learned authorities differ absolutely. How then shall we determine?

But Theosophy raises this question altogether above the region of controversy, which has so long been occupied by the opposing forces of reason and tradition. Whether we incline to a decision for or against the claims and traditions of the Christian Church, our position remains unaffected. For the Theosophist has determined, on other authority than that of mere legendary tradition or doubtful historical records, that his own *Higher Self* is one with the divine "Father"—*Âtman*; and that the long upward path of evolution which he is treading is leading gradually yet surely to a full realization of that unity. All through history, from Sages, Philosophers, Initiates, we find this one central truth of man's divine nature proclaimed; and it has "nowhere such a clear and powerful realization as in the ancient Upanishads of India."

The divinity of Man was taught ages before the divinity of Jesus was accepted; and for the Theosophist who has realized this one great truth, the question resolves itself simply into one of self-knowledge. And this self-knowledge is strictly a matter of science; not of physical science merely, not of so-called "natural science," with its limitations

and arbitrary divisions, but of the "Higher Science." Where is that Science to be learnt outside of what Theosophy is teaching to-day? Certainly not in the Christian Church, the historical opponent of all Science. The Church has nothing to offer us but mysteries into which we must not enquire, and faith resting upon a mere traditional basis.

But in the Christian Scriptures, with the light which Theosophy throws upon them, we have something more than mere mystery and tradition. If all men are essentially or potentially divine, why should there not be historical examples of those who have already realized the perfection of their nature, and shown that perfection to their fellow-men, so far as it is possible to do so, acting through the limitations of a physical body? That Jesus of Nazareth was such a one appears more than probable, even when we deduct from the gospel narratives all that appears problematical or doubtful as history. In other words, he was what we term a MASTER.

But in order to understand the doctrines of the Church, which have gradually gathered round the central historical character of Jesus, we must go outside the gospels to the "heathen" philosophers and sages. It is doubtful whether Jesus could ever have been considered as a special incarnation of the divine Logos, if the possibility of such special manifestations had not been handed down from ancient Âryan sources in the Hindû doctrine of Avatâras. Krishna was known as such an incarnation centuries before the same character was ascribed to Jesus. Nor, as Max Müller has shown, could Jesus have been considered as an incarnation of the divine Logos, if the idea of the Logos as the connecting link between the unconditioned absolute Deity and the manifested universe had not been familiar through the teachings of Plato. And when once it had been determined that Jesus was such an incarnation, it was necessary to ascribe to him certain legendary events which belonged to previous similar Avatâras. Of these the first was an immaculate conception, and the last crucifixion and resurrection. Added to this an attempt was made to connect Jesus with the expected Jewish Messiah, and in order to do this it was necessary to make him fulfil historically some of the prophecies which were supposed to relate to that Messiah. Hence we have such an absurdity as the genealogical table in the first chapter of *Matthew*, in order to prove him a lineal descendant from the house of David; whereas that genealogy belongs to Joseph, who was certainly not his father if he was born of a virgin.

Out of this tangle of what has been *ascribed* to Jesus, how are we to extricate ourselves? Shall we ever by any scientific or critical methods find out what was really the history of Jesus of Nazareth? We hear much on the one side of a "Protestant Science," of a "New Theology," which is gradually breaking down the accepted traditions of the Church, beginning with the inspiration of the *Bible* and ending with the resurrection of the body. On the other side we have the

vehement protests of those to whom "Christianity" has no meaning apart from those traditions; whose "faith" rests entirely upon the literal acceptance of the gospel narratives.

With the key which Theosophy supplies, however, we regard all these controversies as of small moment, so far as our own faith is concerned. That faith is not dependent upon "history," not upon what one man *was*, but upon what each man *is*.

The key lies first in an understanding of the central doctrine of Theosophy, the doctrine of man's inherent divine nature; and, secondly, in understanding that the divine Ego, when incarnated in the physical man, is the *Christos*, the *Krishna*, or the *Christ*.

All that is narrated of the Christ in the gospels is true with a far deeper truth than its application to one historical character merely. "I and my Father are one" is true of the indwelling Christ, the *Higher Self* of every man; but in every man that Christ is not yet born or made manifest. And if the historical Jesus spoke thus, it was because as a Master he had identified his personality with the Christ; because the flesh did not, as with us, create an illusive and transitory personality to assume the character of "I."

Understand well the difference between Jesus the historical character and Christ the divine Logos, dwelling in the inner sanctuary of each man's heart, and the difficulties of biblical criticism, the controversies of religion and science, and the "tottering walls" of a Church which has had its day, will be alike powerless to shake our faith or to turn us aside from that Path which our Elder Brothers have trodden, and which we will tread from incarnation to incarnation with steady growth and purpose, until "Christ who is our life shall be manifested."

W. KINGSLAND.

Extracts from "The Source of Life."

THE intellect¹ being man's higher self, his chief aim in life must be to acquire real knowledge of that self, which will lead him to know those things which are not self; for man's spiritual nature (his real self) surrounds and pervades all those things which fall under his immediate perception.

The will is a divine faculty by which all things are created and set in motion, and nothing can exist independently of it. Through knowledge and practice the soul clings to the superior world; for knowledge renders practice necessary, and practice removes the soul from its opposites which corrupt it, and leads it back to its real nature

¹ The author of *The Source of Life (Fons Vitæ)* was a Jewish Rabbi of the eleventh century named Ibn-Gebirol; he was known to the scholastics under the name of Avicbron, and is often quoted by them. *Fons Vitæ* has a marked Oriental character; its teaching, although deeply metaphysical, is extremely clear and often reminds us of the *Bhagavad Gîtâ*.

² "Intellect" in this sense is *Almâ*. The Jewish and Arabian school of philosophy divided the intellect into "passive" and "active."

and essence. Knowledge and practice deliver the soul from the bonds of nature and purify it from everything that confuses and obscures it, after which it returns to its own superior world.

Man is a composite of three things: primordial substance, matter accompanied by form, and the will which is the medium between the two extremes. The will is similar to the soul, primordial substance to the intellect.

A most important object of study is the spiritual nature of the soul (its essence), its faculties, qualities and all those things which by contact remain impressed upon it. For the soul is the substratum of all knowledge and perceives all things through its own innate faculties.

All things being made of one universal matter, this matter must necessarily possess the following qualities: that of *being*, that of *existing independently*, that of *having only one nature*, that of *carrying in itself the power of diversity*, that of *giving its name and nature to all things*.

When we say that universal matter *exists*, we mean that it exists when it has been endowed with a spiritual form, for matter devoid of form is incapable of existence *in action*, although it carries in itself the possibility of another mode of existence: existence *in potentiality*.

The will sets the forms generated by matter in action and makes them penetrate into matter's very depths; for the will encompasses all things, and form follows the will and is in submission to it.

The intellect having cognizance of its own substance, the form of truth is therefore inherent in it. The rational soul in certain moments knows likewise the form of truth, because of its proximity with the substance of the intellect; but the vital soul has not a perfect cognition of this form, it knows it only through the imagination, because its nature is unlike that of the intellect.

Things visible are the image of things invisible, and the visible world of the invisible; and this truth can be applied to all the degrees of *being* between the two extremes.

G. H.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

QUERIES.

Q. 10.—In “The World’s Crucified Saviours,” by Dr. J. A. Anderson, published in *The New Californian*, vol. i. p. 324, and reprinted in *Siftings*, is a statement, on the authority of Eusebius, Irenæus and Polycarp, “that it was accepted among all the early Church Fathers that Jesus of Nazareth was never crucified.” This statement was so wonderful to me that I set about verifying it, and after examining what I have of those Church Fathers, I wrote Dr. Anderson for a reference. In reply he says: “My authority was a work entitled, *The World’s Sixteen Crucified Saviours*, by Kersey Graves, of Richmond, Indiana, who gives as his authority the well-known but exceedingly rare work entitled *Anacalypsis*, by Godfrey Higgins, I believe.” I should be glad to have this verified. It was not the notion that Jesus was not crucified that surprised me, but that that notion “was accepted among all the Church Fathers,” including Irenæus, Eusebius and Polycarp.

ANSWERS.

A. 9.—In pursuance of the query regarding the evidence of a belief in Reincarnation by the patristic writers of the Christian Church, I send you herewith a brief extract from Origen, which will be found in his work *De Principiis* (Περὶ Ἀρχῶν) bk. iv. ch. i. sec. 23; and on pages 372 and 373 of vol. iv. of the American edition of the “Ante-Nicene Fathers.” This extract occurs in a chapter that is written to oppose a literal interpretation of the prophets of Israel; and follows a statement that the prophecies concerning the destruction of Egypt, Babylon, etc., are not to be taken as applicable to those countries upon this earth, but to places so named in the “heavenly places which are to pass away.” It may therefore be said that the Israelite who descends among the Scythians may not mean a man who had been an Israelite in the flesh in a former incarnation, but only one who was an inhabitant or citizen of the “heavenly” Israel. This is noted, to show that no more is claimed for the passage than the context will warrant. The value of the text as evidence of Origen’s belief in Reincarnation consists in the analogy traced between those who die out of this world into Abraham’s bosom, hell, etc., and those who die, “if the expression can be used,” out of those places into this world—significantly called “this hell.” The translation is from the Latin of Rufinus; a translation of the Greek text is more concise, but to the same effect. I have not access to the originals.

The doctrine of preëxistence as taught so plainly by Origen seems to involve some form of Reincarnation; and a passage like the above taken in connection with the repeated repudiation of transmigration of human souls into *brute* bodies, and the absence of denial of rebirth in *human* bodies, is satisfactory proof to me that he accepted the truth of the latter.

It is unfortunate that the editors of the American patristic series have given only a few hundred pages of Origen’s works, while they rank him as one of the most voluminous as well as most influential of the Fathers of the first three centuries.

For, perhaps, as those who, departing this world in virtue of that death which is common to all, are arranged in conformity with their actions and deserts—according as they shall be deemed worthy—some in the place which is called hell, others in the bosom of Abraham, and in different localities or mansions, so also from those places, as if dying there, if the expression can be used, do they come down from the upper world to this hell. For that hell to which the souls of the dead are conducted from this world is, I believe, on account of this distinction, called the lower hell by scripture, as is said in the book of Psalms: “Thou hast delivered my soul from the lowest hell.” Every one, accordingly, of those who

descend to the earth is, according to his deserts, or agreeably to the position which he occupied there, ordained to be born in this world, in a different country, or among a different nation, or in a different mode of life, or surrounded by infirmities of a different kind, or to be descended from religious parents, or parents who were not religious; so that it may sometimes happen that an Israelite descends among the Scythians, and a poor Egyptian is brought down to Judea.—Origen, *De Principiis* (Περὶ Ἀρχῶν), iv. i. 23.—G. S. M.

Correspondence.

BROTHERS AND BROTHERHOOD.

THE question raised by Mr. Johnston (LUCIFER for March) anent the style of address as "Brother" adopted in Theosophical correspondence certainly needs explanation. My views in that connection are:

That it is purely a matter of opinion—the Occidental and the Oriental differ in their respective views simply because the one looks to the letter while the other has his ideal in the spirit of things in all mundane matters. The extraordinary refinement displayed by the civilized West in their rigid adherence to economic and social laws is little understood by the Eastern people, used to live a life of natural simplicity. The arguments advanced by your correspondent against the apparent anomaly of the style of address do not appear to call for serious consideration. The Theosophical Brotherhood, unlike all other associations, deals with universal truths, and the scope of its students must therefore be as wide as it is varied; each individual mind being free to impart and to receive consistently with its own capabilities of perception. As a body of free-thinkers the brotherhood works on eclectic principles, and does not, therefore, come under the category of clique, sect or coterie.

Perhaps few European readers of LUCIFER are aware that the concept of the Great One, the Supreme Being, is ever cherished by natives of India, in all their actions of every-day life, automatically, as it were, through force of habit. As children of our Father in Heaven we, each and all, as a matter of fact, stand in fraternal relation to one another. The Higher Self in man we know to be sexless, and setting aside the external covering which distinguishes between man and woman, the essential idea of fraternal relationship remains dominant and unaffected; hence the brotherhood of man implies participation of the other sex.

Absurd as it may seem to the civilized European mind, the practice is quite common with people in India of addressing their elders, even strangers, as father or mother, and their equals or underlings in the endearing style of sister or brother; and the expression is taken purely as a mark of politeness and good-breeding. Here again we have an instance of sympathy and goodwill between man and man when unfettered by artificial conventionalities of the civilized life.

Universal Brotherhood, having for its object chiefly the evolutionary progress of humanity, disinterestedness, harmony and loving regard for one another, should be cultivated to ensure combined action and solidarity on the part of its members. Those who choose to draw hard and fast lines for the conduct of Theosophical correspondence may do so, but it cannot be denied that the mode of address hitherto adopted is not only harmless, but has charms peculiarly its own to incite one to pursue the right path.

DINSHAW D. WRITER.

Bombay.

Mrs. Anna B. Underwood, Pres. Lake City Branch T. S. in the United States, writes suggesting the use of the word "Friend," like the Quakers.

Mr. C. Thurston, of Providence, U.S.A., protests strongly against the abandonment of "Bro."

[This correspondence must now cease.—EDS.]

OCCULT ASTRONOMY.

ALLOW me to ask how Mr. S. Stuart, in his exceedingly interesting article in April LUCIFER on "Some Occult Indications in Ancient Astronomy," arrives at the statement that Phœnix is the numerical equivalent of the Greek ΥΗΞ. My Greek grammars, Liddell and Scott's, and Schrevelius' Greek dictionaries, all make those letters = 690, and φηηη = 566; and φηηξ, bad Greek, I imagine, = 628. And by no method of computation known to me of the Greek letters, can I make Phœnix equal 608. As I have been greatly interested in the occult powers of numbers, if it does not give too much inconvenience, please call his attention to this and give us an explanation.

W. C. ROGERS.

Cleveland, Ohio.

Reviews.

A "COMMON-SENSE" VIEW OF THEOSOPHY.¹

THIS is a series of articles on various present-day topics, based on letters to a friend of the author's. The first deals with Theosophy, the Theosophical Society, and Madame Blavatsky, from the point of view of a critic. It is very clearly expressed, the style is calm and unimpassioned, and the writer, though evidently sympathetic towards Occultism, would seem to have failed to find in it the satisfaction he expected. Many of the time-honoured mistakes of the inexperienced student are made, such as the failure to recognize the equal importance and mutual coöperation of self-reliance and the aid of a teacher in the study of Occultism. Mr. Harte evidently regards these two factors as alternatives, a circumstance which calls to mind a passage in the *Sanatsujātiya*,² where it is said that:

A disciple obtains a quarter by time, so likewise a quarter by associating with the preceptor, he also obtains a quarter by means of his own energy; and then he attains to a quarter by means of the Shāstras.

He also displays the inopportune cautiousness and hesitancy with which the materialistic Westerner is wont to confront the enterprise of Occult study, and would have his readers fetter their aspirations with the clog of scientific sanction. He also thinks that the system taught by Madame Blavatsky

Should be regarded as being of the nature of conjecture, unless it can be proved that those who originated the system had means of knowing by experience that the things they say are true; and also that they have faithfully recorded the result of their experiences.

¹ *Lay Religion: being some Outspoken Letters to a Lady on the Present Religious Situation*, by Richard Harte. London: F. W. Allen. 1894. Price 2s. 6d.

² "Sacred Books of the East," vol. viii. p. 177.

Here is where a little of what Mr. Harte calls "personal contact with the source of illumination" would come in useful. If one's own judgment and carefully-trained intuition is to be called into play at all, it might just as well be applied to the solution of a problem like this—whether such and such a teaching is trustworthy. At all events, those who wish to prove it in any other way will have to wait long enough.

Mr. Harte says a good deal as to *private* teachings, but we will refrain from criticizing his remarks until we know more as to the source of his information. He may be in a position to *know*, but how can he be in a position to *tell*? The old attempt is made to show that Madame Blavatsky's teachings grew by a process of gradual accretion, doctrines being added from time to time to suit requirements. The argument that Reincarnation was not advanced openly in *Isis Unveiled* is brought out again. Doubtless there are many teachings in *The Secret Doctrine* which will later on be formulated explicitly and openly, and will then seem to many to be quite new. Meanwhile, however, the truth has to be broken gradually and gently to a carping world.

The other articles do not come sufficiently into our sphere to call for notice, but the book is interesting and chatty, and has a dry humour that redeems some of its defects.

H. T. E.

THE NEW DOCTRINE.¹

THIS is a work in which three of the most important problems to Theosophists are discussed within 400 pages. The author, although he has essayed a gigantic task, does not exhibit the habit of compressing his ideas. A Spaniard would say that the language was rather that of Góngora than of Gomara. We wish that the author had told us more of Theosophy in his work; but as it is it will induce the natives of the Argentine provinces to realize that it is not in the habitually lax atmosphere which pervades much of South America that it may be hoped to lay down a firm and solid foundation for our noble science.

C. C. B.

NATAL ASTROLOGY.²

THIS is a large octavo book of 200 pages, and certainly does to Western astrology all the justice that can be done to it in a book of the size. The explanations are lucid and ample, and many interesting examples, with figures, of notable horoscopes are appended. It takes away the last remaining atom of excuse for denying the truth of the main principles of astrology, which those who have carefully avoided studying the science can possibly have to justify their conduct. We can therefore conscientiously recommend those who intend attacking the science not to read the book. A glance at the horoscopes of Frederick the Great, Marie Antoinette, Prince Rudolf, and the others, cannot fail to convince the most sceptical, provided they are not prejudiced and have not availed themselves of a critic's privileged ignorance of his subject. The writers evince an encouraging breadth of view and seem anxious to keep their minds quite open to any alterations which extended experience may render necessary. We would venture to suggest that someone should turn his mind to the unearthing of the mystic symbology of the twelve celestial houses, the present signification being obviously a patch-work of portions of several distinct duodenaries.

H. T. E.

¹ *La Nueva Doctrina*, by Lopez de Gomara. (In Spanish.) Buenos Aires. 1893.

² *A Treatise of Natal Astrology*, by G. Wilde and J. Dodson. The Occult Book Company, Halifax. 1894. Price 10s. 6d.

Theosophical Activities.

Mr. Peter de Abrew has arrived in England from Ceylon, to try and raise funds for the carrying on of the Educational work in that island, and has issued the following appeal:

17, AVENUE ROAD, REGENT'S PARK, LONDON, N.W.,
May 17th, 1894.

MY DEAR FRIENDS,—I have come to appeal to the enlightened public of England on behalf of my countrywomen. It is perhaps difficult for you who live in a land where women receive an education differing but little from that of men, to realize the unhappy condition of the female populations of the East. In my own country (Ceylon) the latest Census Report shows that only 2½ per cent of the women can even read and write. I have devoted much of my life to an endeavour to remedy this terrible condition of ignorance. I have myself given a piece of land as a site for a boarding-school and training college for Sinhalese girls, and I am willing to give my services to the work without fee or reward, in any capacity in which I can be of most use. An old and tried friend to the cause of education (Mrs. Annie Besant) laid the foundation-stone of our future school building on November 15th last. I have the kind promise of four thoroughly competent European ladies to take charge of the school, of whom one (Mrs. Marie M. Higgins) has done much good work for the cause of female education. She has gathered round her a few girls to form the nucleus of the school, in a temporary building with mud walls, palm-leaf roof and mud floor, so that everything is ready for the commencement of our work, and nothing is wanting but the necessary funds for the erection of permanent buildings and for the endowment of our college. I have done all that I can, and now I appeal to all who have at heart the great work of female education, to enable me to finish satisfactorily what has been commenced under such good auspices.

It is my intention that the school shall be entirely undenominational, as by adopting that method I shall be enabled to benefit all my countrywomen without distinction of creed.

Some schools for native girls have already been established in the island by various sects of Christian missionaries, but the great majority of the population is Buddhist, and the people decline to avail themselves of missionary teaching for their children, because they do not wish to be taught to despise their own faith.

My object is first of all to put the blessings of a good sound general education within reach of all my countrywomen, and I can best do that by leaving religious instruction to be given by the various denominations in their Sunday-Schools. Who of the friends in England of female education will come forward to the aid of their Sinhalese sisters?

Donations or subscriptions may be sent to Mrs. Marie M. Higgins, Cinnamon Gardens, Colombo, Ceylon; C. W. Leadbeater, Esq., 17, Macfarlane Road, Shepherd's Bush, London, W., or to me at above address.

PETER DE ABREW.

Miss Emily Kislingbury has withdrawn from the office of Hon. Treasurer to the Sanghamitta Girls' School, and has handed over to Mr. G. R. S. Mead the sums subscribed for the new school, under Mrs. Higgins' management. Subscriptions may be sent to Mr. G. R. S. Mead, for the present, or to Mr. Peter de Abrew, as above.

EUROPEAN SECTION.

ANNUAL CONVENTION EUROPEAN SECTION T. S.

Notice is hereby given that the Convention will be held at 19, Avenue Road, Regent's Park, N.W., on Thursday and Friday, July 12th and 13th.

G. R. S. MEAD, *Gen. Sec.*

GREAT BRITAIN.

The Blavatsky Lodge has had interesting lectures and good attendance, but vivacity in discussion, is, as a rule, wanting. White Lotus Day was celebrated in the evening, the hall being decorated with flowers, and the usual readings being supplemented by an interesting sketch of H. P. B. by Annie Besant.

The North of England Federation T. S. held its fourth quarterly conference on May 5th, when sixty-five members were present, representing nearly all the Northern Lodges and Centres. This Federation is very productive of harmony and coöperation in work, and such an influential meeting as the last cannot have been without considerable effects on the thought-plane.

Annie Besant has been visiting some of the Northern Lodges, which have organized public lectures for her. In Bradford both the Lodges coöperated in securing a good audience. She has lectured in Bradford, Harrogate (two lectures and attendance at Convention), York, Bournemouth, Margate, St. Thomas' Chapel (Hackney), Sweden (six lectures as well as speeches at meetings), Denmark, Poplar, Memorial Hall (London), London Lodge T. S., Blavatsky Lodge, Islington, Paris (two lectures). On June 15th she will speak at Scarborough; 16th, Manchester; 17th, Liverpool; 21st, Blavatsky Lodge; 22nd, Stratford; 24th, Glasgow. A good deal of press activity has arisen from the lectures, and long reports have been given.

The York Lodge was chartered on May 11th, the charter-members being John Packer, M.B. (President), E. J. Dunn (Secretary), T. C. Godfrey (Librarian), J. F. Linnett and Emily Coates.

The Bradford Lodge has removed its headquarters to the Central Coffee Tavern, Westgate, Bradford.

At Streatham, on May 30th, a lecture on Theosophy was delivered in the High-School Hall by Sidney Coryn, with Herbert Coryn in the chair. The room was quite full and many Theosophists were on the platform. The lecture was received with much interest, and a lively discussion followed.

Liverpool Lodge.—The annual meeting was held on May 3rd, when various changes of officers for the year were made, Rowland Jevons being elected President and Harry Milton Savage Secretary. The Lodge has about forty-eight Members and Associates, nine being non-resident. The Lodge has a robust vitality and is not flinching even in view of the large monetary responsibilities. The liabilities of last year were nearly £90. For the summer months we are having, besides a monthly advertised lecture, two Thursday evenings for study in connection with Mrs. Cooper-Oakley's correspondence scheme, and one Thursday evening for debate. The Branch of the League of Theosophical Workers is also steadily going along.

H. MILTON SAVAGE, *Sec.*

We regret to say that the General Secretary, G. R. S. Mead, is still extremely weak, his recovery from the breakdown caused by overwork being exceedingly slow. He will return to Headquarters in the middle of June, to discharge the secretarial work in connection with the Convention, that no one else can do; and after the Convention will, under the orders of his medical attendant, take some weeks of change of air and rest, so as to prepare for the strain of autumn and winter activity.

GERMANY.

The Munich Lodge is making arrangements for translating Theosophical pamphlets into German.

SWEDEN.

The first Convention of the Scandinavian Sub-section, held at Stockholm, May 21st, 22nd and 23rd, was a great success. The first day's sitting was opened by Dr. Zander, who was succeeded by Annie Besant and Bertram Keightley.

The short tour of Annie Besant in Sweden aroused much interest. She landed at Göteborg late on Sunday evening, May 20th, accompanied by Bertram Keightley, and devoted Monday to receiving members of the T. S. and enquirers, delivering in the evening a lecture to a crowded meeting. Then, travelling that night to Stockholm with delegates to the Convention, she arrived at Stockholm in the morning and attended the Convention. The evening was spent with a meeting of members. May 23rd was devoted to the reception of a steady stream of visitors, and a large public meeting took up the evening. After the lecture, a crowded reception was held. On May 24th the morning was devoted to visitors; then came a visit to the Convention and a speech, and in the evening another thronged gathering of the public. The 25th was spent at the University town of Upsala, where a public lecture was delivered at noon, in a hall in the University, and in the afternoon Mrs. Besant addressed the members of a University Society. That evening saw the travellers in the train for Göteborg *via* Stockholm, and on the following day another lecture was given in Göteborg. That night they left for Copenhagen, and spent the 27th in seeing members and visitors there, a public lecture, again to a crowded audience, finishing the work of the tour. On the night of the 27th they left for London.

AUSTRALASIA.

NEW ZEALAND.

Auckland.—The fate of our brother, the Rev. S. J. Neill, Thames, is settled so far as the Auckland Presbytery can settle it. The Presbyterian Church at Thames has been what is called "preached vacant," and Mr. Neill turned out of the position he has filled with satisfaction for nearly seventeen years. No charge has been formally brought against him, and no offence or breach of discipline proved, or attempted to be proved, against him. Even the resolution passed on his case by the General Assembly at its meeting at Christchurch brings no formal charge against our brother, nor even asserts that such a charge has been proved, but merely declares that he shall be suspended from the exercise of his functions as a clergyman in the Presbyterian Church while he remains a member of the Theosophical Society. The suspension is thus a conditional one, and by ceasing his connection with the T. S. he might be reinstated at once. But neither he nor his wife is likely to take such a step. This being exactly how the case stands, it is all the more remarkable, as being a member of the Theosophical Society is not one of the offences provided against in the Book or Order of the Presbyterian Church of New Zealand. He thus comes to be suspended from his office for an alleged offence for which neither the Constitution of the Church nor the Disciplinary Rules framed for the regulation of the internal affairs of the Church, make any provision—no charge of having preached "false doctrine" being formulated against him. The action of the Presbytery and Assembly in this case is decidedly "peculiar," and at one time Mr. Neill thought of testing

the merits of the case in the Civil Courts, but this idea, if it ever was seriously entertained, has been wholly given up, and he has decided to allow Karmic law to take its swing. Since his church was "preached vacant" he has conducted services in St. George's Hall, Thames, every Sunday to good audiences. He has rented a house in Auckland, and intends to make this city his residence in the course of a few weeks, and purposes to keep up some form of service both at Thames and Auckland, some of the friends here delivering a lecture on the Sunday he is at Thames.

The doings of our local Lodge during the past month have been as follows: On March 16th, at the open meeting, Mr. C. W. Sanders read a very good paper upon *The Harvest of Life*; on Sunday evening, March 25th, in the Choral Hall, Mr. S. Stuart delivered an interesting and instructive lecture upon *Sidercal Theosophy*; on March 30th, at the open Lodge meeting, Mrs. Draffin read Mrs. A. Besant's paper on *Theosophy*, which evoked a good deal of discussion on several points; on April 6th, at the open meeting, Mrs. Ellis read a pungent paper upon *The True and the False*, the "True" being regarded as Theosophy, and the "False" as our old friend orthodoxy; on Sunday evening, April 8th, in the Choral Hall, Mrs. Draffin lectured upon *Theosophy and the Masses, or Conceptions of God, Karma, and Reincarnation* to an excellent audience, and on April 13th, at the open meeting, Miss L. Edger, M.A. read Miss Müller's paper, delivered at the Parliament of Religions at Chicago.

W.

BOW CLUB.

So many changes have been taking place in the district round the Working Women's Club that its utility has sunk to a low point. The match-girls have never made more than a very limited use of it, and its membership has consisted almost entirely of girls belonging to other trades, chiefly of those engaged in the mackintosh business. Unhappily this trade has become very depressed, and wages have so diminished in the leading factory of the district that the girls have scattered, seeking other employment, and so we have lost most of our members. Thus our club has been largely deprived of its usefulness, and it seems better to turn to other purposes the activity which has there been expended. And this is the more advisable in that the always poor health of our matron, Mrs. Lloyd, broke down under the strain of last winter, and she was obliged to leave the place where she has worked with so much devotion and has been the centre of so much good; she is now at Headquarters, and is leaving in July for Ceylon. I can see no one able to take her place, and as I shall myself be absent from London for many months at a time, the management and responsibility must be taken up by some one else, or the place must be disposed of. In view of the changed surroundings, I am in favour of the latter course. But if any one, or any group of Theosophists, would like to take over the place, the price of the lease, etc., can be obtained by writing to me. This should be done at once.

The Club has done much good work during the four years of its existence, not only in brightening the lives of hundreds of working women, but also in extending a hand of sisterly help to many who would otherwise have sunk into misery or vice. So we may hope it will reincarnate in some other useful scheme. If any small sum remains over from subscriptions, I shall, if the donors do not object, hand it over to the Children's Home, now restricted in its growth only by want of means, and pursuing a course of most beneficent activity under Mrs. Marshall and Miss Laura Cooper.

ANNIE BESANT.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).
 Vol. XV, No. 8:—"Old Diary Leaves" relates the unfortunate history of the attempted alliance of the T. S. with the Ārya Samāj, which failed on account of the too restricted platform of the latter and the dishonesty of an adventurer. Rāma Prasād continues his essay on "The Sāṅkhya Yoga," dealing with the surcease of sorrow. It seems to be a creditable attempt to make the philosophy and its terminology clear to Western readers. Biressur Bannerji has a thoughtful paper on Altruism, showing that we have to combat the illusion peculiar to Fourth Round humanity, that the Self is the body. W. R. Old writes on "The Transmigration of Souls," and a report of an address on "The Spirit of Theosophy," by Annie Besant, appears. The adventures of Rev. S. J. Neill, of New Zealand heresy-hunt fame, are recorded by H. S. O. From the *Supplement* we glean that the Astrological Bureau has been shelved for the present, through failure of the Eastern astrologers to keep their promise.

THE PATH (*New York*).

Vol. IX, No. 2:—H. T. Edge writes a very sensible article on "United yet Independent," in which he shows that diversity of plan does not necessarily imply disunion among the members of a corporate body. Every man should stand on his own base, yet forbear from wanting others to stand on *his* base. Charles Johnston's *Asiatic Quarterly Review* article on "The Red Rajputs" is epitomized and commented on, and Tookaram Tatya of Bombay contributes his face to *The Path's* gallery of portraits. Interesting details of his eventful life are given. W. Q. Judge writes on "Christian Fathers on Reincarnation."

"A Stranger within the Gates" is a suggestive little tale on the subject of obsession by the spook of a murdered villain. The spook obsesses a weak-minded little boy, who thereupon develops homicidal mania. The story ends too abruptly, if indeed this is all there is of it. Dr. C. J. Lopez writes on "Do Masters exist?" showing that Theosophy has no meaning unless they do, and considering the evidence under the three heads of logical deductions, testimony, and psychic recognition. "Mirror of the Movement" is very full, containing, amongst other matter, an account of the eighth annual Convention, which was most successful.

ORIENTAL DEPARTMENT (*New York*).

No. 17:—A brief word on "Esoteric Teaching" gives this verse from a Rig Vedic hymn as probably the oldest declaration thereof: "Speech consists of four defined grades. These are known by those Brāhmins who are wise. They do not reveal the three which are Esoteric. Men speak the fourth grade of speech." Then follow selections from the Upanishads on the meaning of Om, and an article on "The Four Duties of a Dervish," dealing with Islam and the Sufis; it contains many quotations from Persian poet-mystics, which are full of good advice for the student of Occultism.

PACIFIC THEOSOPHIST (*San Francisco*).

Vol. IV, No. 10:—"The Theosophical Society" is an address given by the Countess Wachtmeister before the American Convention, and deals, in her simple and lucid style, with interesting episodes in the life of H. P. Blavatsky, the objects

of the T. S., the power of thought, etc. The Resolutions passed at the American Convention are printed, which plead for the maintenance of freedom of opinion in the Society. "Chakra" writes "Letters to Students, No. 8," the text of which is: "It is good and quite right to reverence—to keep sacred—the idea of Masters; but let us not selfishly lock it in our hearts. Choose those to whom you will speak; . . . use discrimination."

THE NEW CALIFORNIAN (*Los Angeles, Cal., U.S.A.*).

Vol. III, Nos. 10, 11:—"Scientific versus Christian Ethics," by Adeline E. Knapp, upholds the ethics of Science against those of Religion, but it is evident that the writer's Science is a vastly more worthy system than that which many opponents of Materialism understand by the word. It is, in fact, the Higher Science. Hinza M. Hirai writes on "Triumph of Truth in Religions," showing their unity of purport. Dr. Jinda Ram concludes his translation of "A Message from the Orient." Wallace Yates has an article on "Nationalism and the Brotherhood of Man," showing that Bellamy's attempt to build a good edifice out of bad bricks is absurd, and that Humanity must be given a free hand.

JOURNAL OF THE MAHĀBODHI SOCIETY (*Calcutta*).

Vol. II, Nos. 11 and 12:—Both numbers are bound together and contain a mass of interesting matter, chiefly in short articles and paragraphs. H. Dharmapāla reprints from *The History of the Parliament of Religions* an article on "The World's Debt to Buddha," which summarizes his teachings under various heads, such as Brotherhood, Evolution, Theism.

THE PRASNOTTARA (*Madras*).

Vol. IV, No. 40:—Six questions are asked and six answers given—all by P. B. N. They are on the Yugas, prophecy, help by Adepts in the last quarter of each century, Hindūism, Devata Loka, and Bhakti. In "Notes and Extracts" the terminology of Hatha Yoga is dealt with, and the article "Notes of a conversation with the Solar Sphinx" is concluded. Other extracts and reports conclude the number.

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. III, No. 9:—S. R. writes hopefully on the prospects of reviving purity of life in India; two excerpts from LUCIFER'S "On the Watch-Tower" appear, followed by part of "Violets at the Neck and Three Bars" from *The Theosophist*. Next *The Pacific Theosophist* is laid under contribution for Dr. Anderson's article on "The World's Great Religions," and an article from *The New Californian* concludes these gleanings. "Notes and News" finishes the numbers.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. II, No. 5:—Contains an excellent article on "The Septenary in Nature," from the active pen of C. S.; "Theosophical and Mystic Translations"; "Answer," by George Ljungström, to charges made by the ecclesiastical papers against the "Heresy of Theosophy;" and a particularly fine piece of poetry by G. L.

GŪL AFSHĀN (*Anglo-Gujarati, Bombay*).

Vol. XVI, No. 7:—"The Art of Consolation," from the German, is a most admirable little parable on the need for compassion and the uselessness of mere ascetism, but it is to *The Buddhist* that we are indebted for it. There is an article on "Discontent," and some inappropriate specimens of "Portraiture in Type."

DEPARTMENT OF BRANCH WORK (*New York*).

No. 41:—W. A. R. Tenney, M.D. deals fully with that most interesting and important subject, "Heredity, Personality, Individuality," showing how the laws of Reincarnation and physical heredity must necessarily dovetail with each other, and citing passages from *The Secret Doctrine* in support of his thesis. Those who wish to get up this subject might do worse than consult this paper. A. W. Wadham shows the danger of communicating with the spooks of the dead and thereby getting *en rapport* with Pisáchayonis.

THE SPHINX (*Braunschweig*).

Vol. XVIII, No. 100:—The Editor appeals to his readers for brief answers to

the following questions: What is your belief as to the persistence of conscious existence after the death of the body, and what are your reasons? "Science and Immortality" is taken from F. W. H. Myers. "Oh, these Theosophists!" is a dialogue between a layman and a professor, in which the latter plays the part of a judge who condemns unheard, and the latter challenges him to read what the other side has to say. Wilhelm von Saintgeorge writes on Karina, Hübbschleiden has a paper on Nietzsche, Annie Besant's "The Sphinx of Theosophy" is translated, and other articles and notes and jottings make up the hundredth number of this ably-conducted magazine. May it live to see other hundreds added to its record.

SOPHIA (Madrid).

Year II, No. 5:—Our Spanish contemporary contains the continuation of G. R. S. Mead's "Notes on Nirvāna," H. P. Blavatsky's article "Have Animals Souls?" and Guymiot's article on "The Theory of the Tattvas." M. Treviño contributes a very important article on the "Synoptic Diagrams" of the constitution of man in the various philosophical schools. This diagram should be printed on a card for the use of Theosophists. We may note that the classification which is given from St. Paul's first Epistle to the Thessalonians, v. 23, is rather vague, as St. Paul does not use the word *Anoia*, but rather *Soma*. It was not offered as a classification, but

merely a civil subscription of a letter, of about as much value as the "your obedient servant" at the end of Western letters, and as little calculated for a foundation of a metaphysical system.

LE LOTUS BLEU (Paris).

Vol. V, No. 3:—The chief original article is by M. Lecomte on "The Phantoms of the Living," which is quite worthy of being considered by the higher metaphysicians. D. A. C.'s article upon "Anarchist Attempts" points out that Theosophy accepts and respects all opinions as well as all forms of government, because it acts above and beyond them. Col. Olcott's account of the formation by H. P. Blavatsky of a necklace is reprinted from "Old Diary Leaves." Rāma Prasad's "Science of Breath," the translation of Countess Wachtmeister's *Reminiscences of H. P. B.*, and Amara-vella's article on "Cycles" compose a very good number.

We beg also to acknowledge the following: *Sanmārga Bodhini* (Bellary, India), in vernacular; *The Humanitarian* (London); *The Buddhist* (Colombo); *The Theosophical Thinker* (Bellary, India); *Light of the East* (Calcutta); *La Haute Science* (Paris); *Antahkarana* (Barcelona); has notices of H. P. B. and F. de Montoliu; *A Plea for Mercy to Offenders* (London, by C. H. Hopwood, Q.C., M.P., one of the useful publications of the Humanitarian League).

Our Budget.

BOW CLUB.

Plumstead Centre T. S.	-	-	-	£	s.	d.
Anon	-	-	-	1	3	0
J. W. Hillier	-	-	-	0	10	0
				0	10	0
				<hr/>		
				£2	3	0

ADYAR DEFICIT.

Already acknowledged	-	-	-	£	s.	d.
Erik Bogren	-	-	-	272	2	6
				5	0	0
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				£277	2	6

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