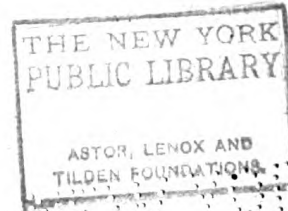


Registered M. 91."

April, 1908.



# THE THEOSOPHIST

A Magazine

of Brotherhood, of Comparative Religion, Philosophy and  
Science, and of Occultism.

Founded October 1879, by

H. P. BLAVATSKY & H. S. OLCOTT.

Edited by

**ANNIE BESANT**

President of the Theosophical Society.

ADYAR, MADRAS, S.

THE "THEOSOPHIST" OFFICE.

BENARES CITY : THEOSOPHICAL PUBLISHING SOCIETY.

LONDON : THEOSOPHICAL PUBLISHING SOCIETY, 161, NEW BOND ST., W.

**VOL. XXIX.**

**NO. 7.**

CONTENTS.—APRIL 1908.

From the Editor . . . . .	MABEL COLLINS . . . . .	
The Disciple . . . . .		
Has the Winter-Time of the Theosophical Society Come? . . . . .	FRANCES KERSHNER WALDEN	
Food and the Man . . . . .	EDWARD E. LONG . . . . .	
India's Hope . . . . .	SEEKER . . . . .	
Letters from a Sûfi Teacher. . . . .	BAIJNÂTH SINGH ( <i>Trans.</i> )	
Notes on the Science of the Emotions . . . . .	P. T. SRINIVASA IYENYAR . . . . .	
The Date of the Bhagavad-Gîtâ . . . . .	RÂMA PRASÂD . . . . .	
Occult Chemistry . . . . .	ANNIE BESANT . . . . .	
The Superphysical World and its Gnosis . . . . .	DR. RUDOLF STEINER . . . . .	
Shiva-Sûtra-Vimarshinî . . . . .	P. T. SRINIVASA IYENGAR ( <i>Trans.</i> )	
REVIEWS . . . . .		
Self-Reliance ; Dêvôpasânâ Dipam ; Aryacharitam or Stories of Ancient India ; The Magnet ; Magazines. . . . .		
Academical Record . . . . .		
Theosophy in Many Lands . . . . .		
"Peer Gynt" in Edinburgh . . . . .		6
Scientific Notes . . . . .		66
From the Adyar Bulletin . . . . .		67
SUPPLEMENT . . . . .		XXXI—XX

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

The *Theosophist* will appear each month, and will contain not less than 96 pages, or twelve forms. It is now in its 28th year of publication. All literary communications should be addressed to the Editor, Adyar, Madras, S., and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles into other periodicals, upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters should invariably go to the "Business Manager."

**RATES OF SUBSCRIPTION.**

	Single Copy.	Annual Subscription.
India . . . . .	12 as.	Rs. 8.
America . . . . .	25 cts.	\$ 3.
All other countries . . . . .	1 s.	12 s.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras, S. *It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.*

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



# THE THEOSOPHIST.

FROM THE EDITOR.

The days roll by swiftly in varied work, and Aḍyar is full of activities, all harnessed to the service of the Theosophical Society. Workers are coming in, and little houses have to be planned and built, so as to accommodate the growing staff, while preserving a ring of space, to ensure quiet, round the central building itself. A generous Hinḍû co-worker, Mr V. C. Seshâchari, has given a square plot of land on his big estate, on the opposite side of the road bounding the T. S. lands, for the erection of a press building, and a small band of Theosophists have devoted themselves to the organising of this work. Mr. Wadia, the late Editor of *Theosophy and New Thought*, takes off my shoulders the detailed supervision of the *Aḍyar Bulletin*, which seems likely to find quite a wide circle of subscribers among our members. This month has seen through the press the last Convention lectures, *An Introduction to Yoga*, and a second and much enlarged edition of *The Science of the Emotions*, by Bhagavân Dâs. The Sunday lectures at Aḍyar are coming out in a cheap form, as "Aḍyar Popular Lectures;" they deal with questions chiefly affecting Indian matters of the time, and will be of no particular interest to the public outside of India.

\*  
\* \*

Our Dutch brethren in Java are showing much Theosophical activity, and are holding a Convention in April, which the Recording Secretary will attend, so as to draw them more closely into touch with the general movement. Java lies outside the direct route to Australia, and also outside that to China, so that it rarely enjoys the visits of wandering Theosophists; but it has its own earnest workers, almost

all of Dutch extraction, so that Mr. Fricke's visit should prove peculiarly helpful to them.

\*  
\* \*

It is satisfactory to note that the education of girls is being earnestly taken in hand by many of our Lodges, and last month I had the pleasure of visiting a flourishing girls' school at Maḍura, wherein nearly 300 girls are being taught, and are being brought up in the atmosphere of their own religion. Another interesting visit was to Dindigul, where Mr. Keagey—known to many of our American and London members—died last year. The outcome of his death was the revival of the Theosophical Lodge in the town, and the members have since bought a piece of land on which to build a hall, with a public library attached, bearing his name. We had a large meeting there, and I laid the foundation stone. South Indian Theosophists are very fond of owning their own halls, and one hall after another is springing up. These serve as centres for much activity, and are used as reading rooms, where any one interested can come for the reading of theosophical books and magazines. Often there are lending libraries also in them, and much useful and quiet propaganda is carried on in this way.

\*  
\* \*

All European Theosophists will hear with regret that the much-loved General Secretary of the French Section, Dr. Pascal, has been compelled to resign his office, in consequence of long-continued ill-health. Dr. Pascal wore himself out in the early days of the French movement, and long before the foundation of a separate French Section, in strenuous and unceasing labors; he thought nothing of comfort, ease, relaxation, but worked on and on, in early morning and far into the night, in self-sacrificing toil. Profession, family, everything, he gave with both hands to the sacred cause. Suddenly, outworn, he was struck down some years ago, and he has never recovered, though he has struggled on with undaunted courage. At last, feeling that recovery had become hopeless, and that his continued occupation of the post of General Secretary would harm rather than help the cause he loves, with noble self-abnegation he has resigned office, and has sacrificed the last remnant of his personal longing to serve the movement, in order that it may be the better served by stronger and younger men. To the Section the loss is great, but his



example has won and inspired others, who will tread in his steps. As President of the Society, I cannot but deplore the loss as colleague, of one who never wavered in his loyalty and devotion, one on whom I knew that I could rely in any emergency or stress of difficulty. May Those he served so faithfully shield and comfort him, and give him the only reward he cares for, continuance in Their service here, on the other side, and here again. Join with me, all ye Theosophists who read these lines, in wishing peace and light to this noble worker, this veteran toiler in the field of the WISDOM.

\*  
\* \*

The change in feeling towards the Theosophical Society among the official class in India is very surprising. It began after some lectures delivered by myself in Simla about four years ago, and has been continuing ever since. The Society has come to be regarded as a peace-maker and as making for good order, while at the same time it is able to steadily widen and improve social conventions and shape education on religious and moral lines. It is seen to be a liberalising and yet orderly force, which, on the one hand, softens the rigidity of orthodoxy, and on the other, restrains the excesses of over-hasty reformers. It contains in its ranks the cream of the English-educated Indians, the progressive but religious men who are the salvation of the country. But these are secondary matters. The true reason for the changed feeling and the influence wielded is the presence of the Masters behind the Society, the use of it by those mighty lovers of India to safeguard the country during the crisis through which it is passing, a crisis brought about by Their infusion of life into Their Motherland—who does not remember H. P. B.'s phrase, "The Motherland of my Master"—and to guide it to an end beneficial to all. For though most of the White Lodge have taken Their bodies from India, Their love for this land is due chiefly to the fact that the lifting of India means the lifting of the world. Through her must come the spiritualising of humanity, and, therefore, is her condition all-important, now that the sixth sub-race is beginning to germinate. It is necessary to show the world that a nation essentially spiritual can also be intellectually great and physically prosperous. The days of her passion are nearly over; the day of her resurrection is approaching its dawn.

\*  
\* \*

And Ireland, the India of Europe, what of her? She is the western land which is the other pole of the spiritual magnet, and if the Theosophical Society would arouse to its duty there, the circuit would be completed and the work would go forward. Unhappily but little has been done, and what Theosophists are to be found there are little in touch with the pulsing life which is making itself felt throughout the world. We need there not only clear brains but also warm hearts, with intuition to recognise the call of the Masters and readiness to follow Their indications for the world-work. Ireland is needed; of all western countries she is the best fitted to give a body to the great Teacher "Who is for to come." Her type of body is more easily to be moulded into the type of the sixth sub-race than is the Teutonic—less flexible, less malleable, less plastic. The triumphant zenith of the Teuton will be reached by England, the U. S. A. and Germany; but the Irish stone, rejected of the builders, will become the head of the western corner in the temple to be builded by the coming sub-race. Therefore have so many Irish left the beloved land of their birth and travelled across the broad Atlantic; in that western land their task is to shape a type that will spread there as the sixth sub-race. That sub-race will begin in many nations, but India and Ireland will furnish the chief number in its early days.

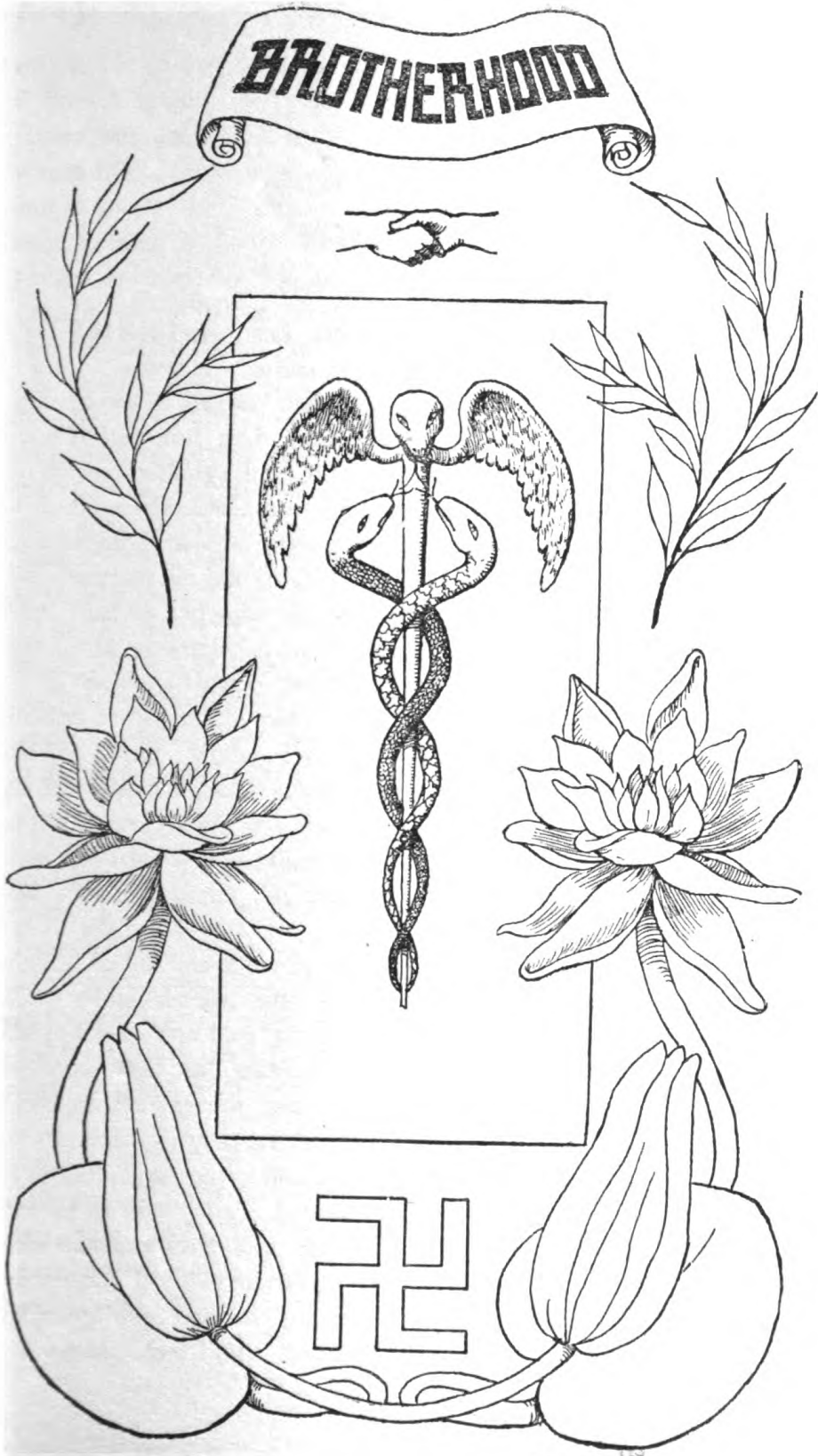
\*  
\* \*

We are printing off 1,000 copies of the articles on "Occult Chemistry," and they will form quite a respectable volume when completed, for the material in hand is very considerable, and demands very much more additional work than I had anticipated, in order to place it before the public in a satisfactory form. The Shiva-sûtras are also being printed off, the complete Samskr̥t text with the translation. Only 500 copies are being done, and those who wish to secure a copy should register their names.

\*  
\* \*

During my absence in Australia—I sail from Colombo on May 16th in P. and O. ss. Moulton—Dr. English will be in responsible charge of the *Theosophist* as usual, with Mr. Wadia as his assistant. I return home to India in September, the American trip having been put off till next year.

— — —





## THE DISCIPLE.

## CHAPTER VIII.

[Continued from p. 497.]

WHEN Beryl had satisfied her child-friends, she ran to the servants' quarters, for she was sure the women would be grieved not to give her their little presents. They all eagerly pressed round her and said how they believed this bad news could come to nothing, but that she would be allowed to remain with these who loved her. She escaped from them at last, and went to look for Prince Georges. Everywhere that he was likely to be she searched for him in vain. And then it came to her as if she were told, that he had gone to the mysterious chamber into which she had never penetrated since she was a little child, and then she crept along the corridor and timidly tried the baize door which once had yielded to her hand ; but it was fast shut and locked, and she went quietly away. Some dim memory took her to the spot in the garden where she had fallen asleep on the day after she had been to the Secret Chamber ; she sat down amid the flowers which had been her friends from then until now, and communed with them and with herself and the unseen presences about her. She hardly knew who was with her : she fell into an abstraction in which it seemed to her that she was one among many, a white shape among many white shapes, who intertwined and enwreathed themselves. She felt herself to be a small part of a great sphere which swept her into itself and carried her along in its movements. It was a vision unlike any she had had ; she almost lost her sense of her own individuality, so greatly was it blurred. All fear fell from her, all dread, all dismay. She was an intrinsic part of a whole which was, of its very nature, beyond all earthly powers. She knew that from henceforward she would never know fear again. It had come upon her this morning,—fear of the unknown, fear of leaving her loved ones and her peaceful home. But she would never feel that again. Her home was in that sphere or order of which she

was a part and from which she could not be separated, and therefore the unknown held no terrors. And her loved ones—as her mind turned to this thought, she saw Prince Georges approaching her. She was fond of all the people about the château and on the estate ; but this was the loved one—there was only one. She sprang up and went swiftly to him. He looked pale and worn like one who had kept a long vigil. And yet it was but a few hours since she had seen him. He took her hand and, together in silence, they came to the place where they had sat when she fell asleep in that day long ago. How long ago it seemed to him, as he sat down with a sigh. He knew now that since then a life had indeed been lived—a passion had been born within him, had developed and come to its full growth and been stricken down by a strong hand. It lay dead ; he looked back upon it. He looked at her in wonder : how very fair she was, how exquisitely sweet ! How she filled the hours and days and all the world ! How he had loved her unconsciously—how he would have loved her consciously, overwhelmingly, passionately, madly. The strong hand had struck the death-blow not a moment too soon. It seemed to him that yesterday he was young and strong, and that to-day he was old and feeble. They sat in silence for quite a long time ; and then at last he spoke :

“ I suppose you will hear from him soon. And as soon as you hear we must start. So, dear, you must prepare yourself. But I want you to let your own rooms bear the mark of your presence on them ; do not take that away. They will always be your rooms ; they will always stand ready for you. I pray you may be allowed to return to them. But the powers which rule us are inexorable.”

She said nothing, only came closer to him and laid her hand on his. A sense of great peace and power was upon her, and she felt as if she could communicate it to him without words. Perhaps she did, for his face grew softer as they sat there in silence, both apparently deeply buried in thought. But with both it was feeling, not thought.

Presently a servant came along the garden-path, carrying a salver on which lay a telegram.

“ This is your summons, dear,” said the Prince.

“ It may not be,” said Beryl ; “ it may be something quite different.”

“ But it is,” said the Prince. And it was so. The servant handed the telegram to Beryl. For the first time in her life she received a message of this kind. Her face was very white, but her hand did not tremble as she opened it. Prince Georges noted this. “ She has the strength of the White Brotherhood behind her,” he said to himself ; “ that strength which will support her and which takes her from me. Fool that I am ! The contents were only a few words, the name of a hotel in Budapesth, and the signature, “ Victor Delvil.” She held it in her hand and looked at it a long time. Every now and then an awful fear seemed to come quite close to her as she looked at that name, but it never took possession of her. Always the mystic white shapes became revealed to her, just as she began to dread the terrible and the unknown, and the fear passed away. At last she laid the message down and turned to Prince Georges, looking into his eyes :

“ Tell me, dear Prince,” she said ; “ is this inevitable ? ”

“ Yes,” he answered ; “ it is inevitable.” There was a little pause, a strange silence ; both were abstracted and absorbed. Suddenly he rose :

“ Come into the house,” he said, “ and begin your preparation. I have not yet read the letters I received this morning, and no doubt some of them must be answered. I will order the carriage to be ready for us early to-morrow morning.”

She rose, too, and stood beside him. From that peaceful scene she had to issue forth into the world. He looked round at the trees and flowers, which were to him the setting for her, the frame for that living picture. And then he spoke, in a voice of so much emotion that she bowed her head instinctively as she stood beside him :

“ In spite of all grief—and loss—and failure—I thank God from the depths of my being for the blessed years in which I have been permitted to have you with me here.”

The words said, he moved quickly away, giving her no time to say anything. She had to hasten to keep up with him. In a few moments he had summoned servants who were within call, and was giving all kinds of orders.



"You are going to be long away, dear Prince?" she asked; for he was giving some orders about the gardens which could not be carried out immediately.

"I may be," he answered. "It will be hard to come back here without you, and I may not feel as if it were possible at once."

He left his explanation there, and did not tell her that he intended to follow her and to watch over her as far as was practicable.

From that moment all was bustle and preparation, and no more passed between them.

---

#### CHAPTER IX.

Two men stood talking at the door of a large hotel in Budapesth. They had just had a long interview and were parting, but still found much to say and lingered. One was Professor Victor Delvil, who was just going out: he had in his hand a roll of manuscript. He was on his way to deliver an address at a gathering of scientific and semi-scientific persons, called together purposely to hear him. Since his theory had been given to the world he had become more notorious than ever, though for long his name had been known wherever there was a scientific centre. The theory had been put into ordinary language by newspaper writers and given to the public wherever newspapers exist. And the public had read with avidity of the hopes held out by this daring scientist, and the proposals he made. He wanted willing subjects for his experiments, men and women who would place themselves completely in his hands, and allow him to give them such length of life as seemed like a physical immortality. Many talked of becoming his patients; some went so far as to write to him, and a very few were courageous enough to ask for an interview. But so far no one yet had chosen to enter upon the treatment. The man to whom he was now talking was one of these who had asked for an interview. He was a very distinguished-looking man, evidently of high family and good position.

"Such an extension of life would be insupportable," he was saying, "unless the memory was entirely destroyed. It is not safe to rely upon its dying out with age; old people often have extraordinary flashes of recollection, and I consider those would be more unbearable than continuous recollection."

“ My dear M. Estanol,” said Professor Delvil, “ I assure you I can make the destruction of the memory a certainty. It will be so complete that nothing can bring it to life ; it is as though the past had never taken place. No reminders, not even the presence of familiar persons from the past, will recall it.”

“ Then you have tested this theory—you have actually tried the experiment ? ”

“ I do not wish the public to know more than it does know,” said Professor Delvil.

“ Whatever you tell me is safe with me,” said M. Estanol, “ but of course I cannot expect you to realise that without knowing more of me.”

At that moment a carriage drove up to the door of the hotel. Two persons got out. Professor Delvil looked at them and uttered a slight exclamation.

“ There is my daughter,” he said. “ Excuse me ; I have to receive her. I have not seen her for a long time.”

His hearer could not guess from the easy way in which this was said that he had never seen her before. Hilary Estanol bowed and drew back ; he could not go out at the door without being in the way, as it seemed to him, so he drew back into the large hall and endeavoured to efface himself among the many persons moving about in it. Beryl entered a moment or two later ; she looked strangely white, as though the rose colour had gone from her face for ever. Professor Delvil was on one side of her and the Prince on the other. They crossed the hall and disappeared.

M. Estanol went slowly out of the hotel. He had received an inexplicable impression from these two persons, and he could not account to himself for it. There was something about them both which struck upon his latent psychic senses and partially awoke them. He endeavoured to keep them dormant, even to extinguish them, as he desired to extinguish his memory ; but it was not possible to do so. In that past, into which he dreaded to look, he had encountered the mysteries of magic,\* and had become aware of his own psychic being, and these circumstances could not be destroyed, no matter how he turned from them and strove to forget them. They remained in his memory, and his psychic nature, though for the

---

\* See *The Blossom and the Fruit*, by the same author.

time stilled and silenced, was capable of being touched into activity. He was aware that something in the atmosphere of Professor Delvil's pale, beautiful daughter had so touched it. The sensation bore no resemblance to the emotion caused by the experience described as love at first sight. He had passed through that, once and for all. Never in this incarnation could he pass that way again. This was not love of any sort ; it was the recognition by his psychic senses, of a powerful psychic presence. Surely that frail girl could not hold within her slender shape so great a power ? And yet he felt that it was so. His blinded, dulled psychic consciousness had been made aware of the power of the White Brotherhood from the mere presence of that pale girl.

"Strange that she is his daughter," he said to himself. She looks all spirit and he seems to be all matter. I will go and hear him read his paper."

He turned to go to the hall, where an audience was already gathered to hear the English Professor. Almost every seat was filled, chiefly by scientists and doctors, but a few of the general public had asked for admission, and among these were some ladies. M. Estanol found a place after some little difficulty.

The Professor arrived a little late. He came into the hall with Beryl, and found a seat for her not far from Hilary Estanol. Then he quickly went to the place from which he was to speak and immediately great applause broke out, which was not soon over, and he had to bow his acknowledgments many times. Beryl looked about her in wonder and with much interest. Such a scene was entirely new to her, and all the circumstances were entirely unexpected. She was a little bewildered. A very natural sense of pride, that the man who received so much honour was her father, arose within her. And then suddenly came the recollection of her mother's words, "I hope you will never meet your father." It was very strange. She could not yet make any guess as to the meaning of the mysteries amid which she moved.

Professor Delvil began to speak, and immediately a breathless attention was given to him. His voice was pleasant, his manner very quiet and subdued. The great man gave an impression of modesty and gentleness, the impression he desired to give.

Beryl listened with intense interest and momentarily growing

amazement. The basis of thought from which such theories as his could spring was diametrically opposed to all the teaching she had received throughout her life. For the first time she became aware that people could think in such a manner as this. She grew whiter, if possible, till the pallor of her face made her vivid blue eyes shine forth in startling contrast. The light within them did not pale, but grew stronger. Her spirit was arousing itself and sitting in judgment upon this creed of denial which formed the groundwork of all that was said. Stripped of smooth speech and apparent promise, the bare outline of the teaching was : "Grasp what you have and keep it as long as you can, for you have only this one chance ; there is nothing else."

A faint smile hovered upon Beryl's face as she listened—a smile with (as it seemed to Hilary Estanol) a glimmer of delicate pity in it, as one *who knows* and who listens to theorising of those who do not know. When the address was over there was a great burst of applause and enthusiasm, only stopped by the rising of an eminent Professor of the city, who desired to offer in the name of the local scientific men various honours to the English Professor. Beryl looked round upon the enthusiastic faces in dismay—the faint smile faded entirely from her face, and it took on a look of deep sadness. When all was done, Professor Delvil made his final bow of acknowledgment and came down into the hall, going directly to Beryl. He took her out of the hall, and getting into a carriage at the door told the coachman to drive them straight back to the hotel. His mind was full of his theories, his experiments, and the support which it was evident they would receive ; he scarcely thought of Beryl.

She, too, was thinking of the same subjects that occupied him, but from an opposite point of view. Suddenly she addressed a question to him :

"All this would be unnecessary, would it not, if people were not afraid to die ?"

He turned and looked at her in surprise. Then he answered her abruptly : "Oh, of course," he said. The scarcely formed thought passed through his mind of "She is a fool !" But he gave no attention to her or to what she had said, reverting to the matters which absorbed him. And she was so dismayed at what

appeared to her like a universal folly that she relapsed into a silence as profound as his. They arrived at and entered the hotel in this manner, and went into the sitting room reserved for them. Here were two or three scientific men waiting to speak to the Professor : they were afraid he might start at once for England, and they wished to discuss various important details. Beryl, unnoticed, sank into a chair. For an hour she listened to what appeared to her like the talk of friends in hell, to whom nothing is sacred, and for whom the suffering of others is a mere incident. One in particular was eagerly describing a series of experiments he was engaged upon, in order to ask the Professor's advice about various points, when he suddenly stopped, having caught sight of Beryl in her low chair.

"I beg your pardon, Professor Delvil," he said ; "I had not noticed that your daughter was in the room."

The Professor looked at her for an instant.

"She is going to live with me now," he said ; "the sooner she becomes used to modern ideas and scientific discussions the better." And they went on talking. "Perhaps she will take up scientific research herself," said one, with a smile of flattery ; "it is a rare opportunity to have the advantage of living with you."

When they had gone, Professor Delvil found that the girl had fainted. She lay in her chair like one dead.

"Over-tired, I suppose," he said to the chambermaid, who came in answer to his summons. "It is annoying, for I proposed to start for England to-night. We cannot get off now until to-morrow. What a nuisance ! with so much waiting to be attended to and observed at home !"

But he was not able even to start the next day, nor even for several days. Beryl passed from one fainting fit into another : as soon as consciousness came back to her she covered her eyes with her hands and, with a cry of horror, swooned again. "It seems as if she saw something ugly every time she opens her eyes," said one of the women who was watching her.

"Something more than ugly," said another. "Don't you see how she puts up her hand as if to ward off a blow ?"

"Is it possible she is delirious ?" exclaimed Professor Delvil, when they told him of this. "If so, then it may mean brain fever and a long delay."

He went quickly to the bed on which she lay, to examine her. She looked like a statue made of alabaster, so pale and motionless was she, but she opened her eyes wide and looked straight at him when he came close. Her eyes were clear, straight, full of intelligence, without a trace of confusion in them.

"I am not delirious," she said. "Let me tell you what happened. Four gentlemen were in the room waiting for you when we came in. Directly after you began to talk another one came in and stood with the others, till just when that wicked man who was telling you of the cruel things he is doing saw me and stopped—and then this one who came in last came to me and struck me; the blow made me unconscious. He has not gone away, and he threatens me every time I open my eyes. He wishes to kill me but I am not afraid of him. He is there now, standing beside you—ah!" and Beryl put up her hand with the gesture the servants had noticed, as if to ward off a blow.

Professor Delvil took out his tablets and wrote a prescription. He gave it to a servant, "Get this," he said, "and ice, as quickly as you can."

A faint smile came on Beryl's white lips. "I am not delirious," she said again. "Listen, and I will describe this man to you. I think you will know him. He is old, though he is so full of strength; his hair is nearly white. He has very black eyes and a hooked nose. He is dressed like those other gentlemen who came to see you and looks like a doctor. He has gold eye-glasses and a ring on his hand with a great red stone in it—a blood-stone."

"You must have seen his picture," said Professor Delvil; his voice shook a little as he spoke, and he took out his handkerchief to wipe a strange dampness from his forehead.

"No," answered Beryl; "I have not seen his picture, nor any one at all like him. It seems strange you don't see him, for he is not like a spirit, he is just a man."

"He died when I was a boy," said Victor Delvil, but I have learned all I know from him and his books. He was a great man, and, of course, you have seen his picture, though you may have forgotten it. Here is the ice." He gave directions for it to be placed on her forehead. The medicine then came and was poured

out. As the servant who was to give it her came close to her, by some inexplicable accident the glass fell from her hand and the medicine was spilled. The woman drew back hastily with a look of great alarm.

“Don’t be frightened,” said Beryl gently. Professor Delvil, who had seen the incident, was puzzled. He looked angrily at the woman, who left the room. There was only one dose of the medicine. He did not send for another, but, after remaining for some moments in silence, left the room himself. Beryl was left quiet, for the servants were afraid to do anything without his directions, and were half afraid to come near her. She was content to be so left, for then she felt the protecting white shapes close about her and her courage was renewed.

On the next day she was quite well enough to travel, to Professor Delvil’s surprise. They started on their long journey, and Prince Georges travelled for a long way in another part of the same train. He managed to receive one reassuring smile from Beryl, which comforted him, but her pallor filled him with alarm and anxiety.

MABEL COLLINS.

(*To be continued.*)

---

#### THE ULTIMATE CERTAINTY.

No man can assent to the thought that he is not, for in the fact of thinking he perceives that he is.—*S. Thomas Aquinas.*

A certainty greater than that which any reasoning can yield has to be recognised at the outset of all reasoning—*Herbert Spencer.*

None ever doubts, am I or am I not?—*Vācdeaspati-Mishra.*

---

“The best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires, and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul.”

*Miguel de Molinos.*

---



## HAS THE WINTER-TIME OF THE THEOSOPHICAL SOCIETY COME ?

**T**HAT the Theosophical Society, as an organisation, is in a state of transition, will not be denied by many, especially those who have been associated with the movement during the past twenty years or more. Aside from the fact that our great teachers and leaders are being removed by death and other means, there is a growing element of agnosticism, inharmony and a disposition to criticise and dwell upon the mistakes and imperfections of those who have given us so much light and a vast amount of information of infinite value, which we could not have gotten any other way. We find in a Vedânta writer that, "The active workers, however good, still have a remnant of ignorance. When our nature has yet some impurities left, then alone can we work. The highest men are calm, silent and unknown. They are the men who really know the power of thought ; they are sure that if they go into a cave, close the door and simply send out five thoughts and pass away, these five thoughts will live through eternity—will enter into some brain and raise up some man, who will give expression to these thoughts."

In what way has the Theosophical Society distinguished itself from other organisations, except that it has not run off after the golden calf ? Has it not degenerated into a sect ? Has not the letter and not the spirit ruled ? The intellectual development has overshadowed all else, leaving no time to see and grasp the opportunities found at every hand to practise brotherhood, and do the necessary work, while waiting for the millennium, when all shall reach the summit of the mountain of light. If we may be allowed to coin a word, has not the organisation become Theosofied ?

Our first great teacher, H. P. Blavatsky, said ; "The aims of the Society are several, but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. A true Theosophist must put in practice the loftiest ideal ; must strive to realise his unity with the whole of humanity and work ceaselessly for others." Again she says : "During the last quarter of every century there is an outpouring and upheaval of spirituality, when an attempt is made by the

Masters to help on the spiritual progress of humanity in a marked and definite way." Also : " If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, live and healthy body when the time comes for the effort of the twentieth century.

" All our members have been born and bred in some creed or religion ; all are more or less of their generation, both physically and mentally ; and consequently their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such bias, or at least taught to recognise it instantly, and avoid being led away by it, the result will be that the Society will drift off on some sand-bank of thought or another, and there remain, a stranded carcass, to moulder. . ."

Now, it remains to be seen whether there are enough of her followers who have sufficiently caught the spirit of the teaching to carry on the Society on a broad basis—one of applied Theosophy—to fit the advancement of the race, to meet the needs and methods of the age, and tide it over the gap to the new Dispensation.

We have received from the Theosophical literature much of priceless value in the way of a working basis for character-building and all-round self-improvement, fitting us to work for others without seeking to develop occult powers for our own selfish ends (as many are doing).

It is also timely and well for us to note the significance of what Abbas Effendi, the Master of Bahāism, has to say on this line : " It is your sufferings and your faith in God which have brought you to the true spiritual insight. What you call yourself is of no consequence." Further : " All great Revelators of truth have their four seasons. The cycle of every Prophet has its period of spring, of summer, of autumn and winter. One or two hundred years after the Centre, the Revelator, has left the earth, the believers, no longer receiving the light from the great Sun, gradually lose their position and their faith becomes weaker, their power lessens, until the animal nature again regains the upper hand and it is the night-time of their existence, until another Sun appears to give new life and light to all souls whose desire is to work for their God. So it is at this time ; this is the spring-time, and therefore, we must expect to look for a great and rapid growth of the souls, and a development in every

way such as would not happen at another time, because this is the spring-time."

Having already invited criticism from those wedded to the Society, we will go further, taking refuge in the fact that exceptions prove the rule, and affirm that there are some of us who have not been "born and bred in some creed or religion," and who refuse to "drift off on some sand-bank of thought." We feel that we must obey the irresistible force impelling us to come out of the closet of book-lore, take what light we have found from under the cloak of organisation, and use it to give light to the procession of struggling humanity, making it a live, active force, simplified and on broader outlines.

FRANCES KERSHNER WALDEN.

---

### FOOD AND THE MAN.

*(Concluded from p. 508).*

**A**DDITIONAL testimony in abundance could be brought forward to strengthen the assertion that flesh-eating is conducive to disease; on the other hand what has food-reform to show by way of result on the physical plane? Apart from the immunity from diseases which afflict flesh-eaters, note the splendid record of the Japanese in their Manchurian campaign. To all intents and purposes the Japanese soldiers may be termed "food-reformers." They fought in all extremes of climate, most severe cold, many degrees below zero, in the biting winds which prevailed, in scorching heat, during periods of drought, and in damp, muggy weather, wading in mud up to their waists at times. They made long, forced marches and often, instead of resting thereafter, they followed up the enemy, gave battle and defeated him. Not a bad record for food-reform. Nearer home we have food-reform athletes. Eustace Miles has managed to win championships in tennis and racquets on a fleshless diet; Karl Mann, in May 1902, won the Dresden to Berlin International Walking Race (125 miles) in amateur record time, and the first six arrivals were all vegetarians. George A. Olley has broken over 200 records and has twice won the Carwardine Cup and the Dibble Shield in cycling. He did it all on a reformed diet, excluding flesh

foods, and a score of other noteworthy performances could be given. Then take into consideration the fact that the hardiest soldiers in our army are to be found in the Highland regiments, men brought up mainly on oatmeal and vegetables ; the proverbial wit and brightness of the peasantry on the West Coast of Ireland, subsisting largely on potatoes ; and the sturdy peasantry of many other lands, for the most part supporting life on a vegetable diet, and it will be found difficult to resist the idea that food-reform spells improved physical health.

That it may not do so for all is evidenced by the " food-reform failures," if it be not uncharitable to term them so. Within the ranks of the Theosophical Society we know of many who have tried food-reform, and who have been compelled to return to flesh foods on account of physical breakdown, or threatened breakdown ; but is not this, perhaps, largely a matter of the procedure adopted ? Led to adopt a fleshless diet on other than hygienic grounds, is it not possible that the course followed has not been a wise one ? We have been flesh-eaters for generations. Can we revert instantaneously to a fleshless diet ? Common sense indicates that we cannot, and points out the proper course—that of reducing one's consumption of meat, rejecting the coarser kinds, proceeding from beef to mutton and mutton to fowl, and then to fish, and finally to a diet from which all flesh foods are excluded. Slowly, but surely, in this manner a good trial will be given to food-reform, and if it were adopted, we might hear of few failures. None, the less essential is it also that the diet—food-reform diet—shall be carefully chosen, so that one gets the proper amount of flesh-forming and heat-producing material. To live at random as a food-reformer may well be fatal ; but wisdom, exercised in the selection of our daily food, must achieve a beneficent result in the end, and in this manner physical peculiarities, heredity's bequests, may be overcome, and ill-health karma on the physical plane worked out to some extent.

On physical grounds the case for food-reform is a very strong one indeed, and it is certainly next to impossible for those who claim to be progressive to be hostile to the movement. Flesh-foods, with their vastly over-rated nutritive qualities, have been so thoroughly exposed and the tissue-building properties of fruit, nuts, vegetables

and cereals have been accorded such prominence, that no longer can the "food-reformer" be subjected to the taunts and sneers which were once his portion ; the wisdom which dictated his course is now admitted, and only those whose desires are firmly centred in the flesh-pots regard him in the light of an enemy.

Taking for granted, then, that food-reform produces a good result on the physical plane, how are the higher planes affected ? On moral grounds there can be little defence of the slaughter of animals to pander to the appetite of man—slaughter carried out so often in such barbarous fashion, as only those know who have witnessed it—nor of the general sufferings of the animals bred for human consumption, the stuffing for 'shows,' the horrors of the South American and the Irish cattle boats, too loathsome for one to give in detail and calculated to debase body, soul, and spirit of those who perpetrate them. And the ghastly work of slaughtering keeps in a most degraded state thousands of men of all nations, and directly contributes to the diffusion of the blood lust amongst the whole of mankind. It cannot be right for one to do aught which tends to keep down one's fellow man—his *karma*, it may be, to slaughter animals for a living, ever in the reek and stench of blood and offal ; our *dharma* it is to work for his release, not to render his slavery the more secure.

And the actual moral effect of flesh-foods on the astral body ? By partaking thereof one imbibes into one's system coarse kamic or astral atoms, which serve as splendid fuel for the coarsest desires of one's nature. Not only is the matter of the physical body coarse, as one may observe for one's self in the case of all who eat meat in any large quantities, but the astral matter is similarly affected, and the vibrations of the matter of both bodies are, of course, slow, rendering one impervious, or in danger of becoming so, to higher vibrations. This is the great danger likely to accrue from flesh-feeding, one avoided by reforming the diet and excluding flesh-foods ; it should appeal to all Theosophists. It may be said, by way of argument, that the mind is superior to the body, and that a pure body does not, of necessity, mean a pure mind ; but granted that one is endeavoring to purify the mind, is it not a stultifying process to adhere to a coarse diet, thereby giving the animal nature abundant sustenance, whilst depriving the higher vehicles of nutrition ? It savors vastly of

putting money into one's pocket with one hand and taking it out with the other, and expecting to grow rich by doing so. By way of proof one might mention the case of a man who, ten years ago, was leading an ordinary life, living on ordinary fare, with unsatisfactory health and enfeebled will-power. He was a man of some aspirations, which did not find adequate expression, and at this time he was emanating dark green and grey rays from his person. A few years afterwards he had materially changed his mode of living, and had become a more refined feeder and a more refined thinker, and the rays which he now threw off were a rosy red lined with grey, the grey disappearing as his anxieties decreased.\* Another moral aspect of the question may be presented by referring to the well-known stimulating properties of flesh-foods. One stimulant leads to desire for another, and a stronger one ; hence the craving for intoxicants with flesh-eaters is very strong, whilst amongst those who eschew flesh-foods it disappears. The only successful treatment of inebriates up to date has been that of 'food-reform.' The fact, then, must not be lost sight of that 'food-reform' is likely to prove a most powerful factor in the abolition of the 'drink' curse. Of course, it does not follow that all who partake of flesh-foods are bound to drink intoxicants. Those who are highly developed will have no difficulty in suppressing the inclination ; indeed, with them the inclination may never arise, but what of the undeveloped, those who have little will-power. Karma ? Yes ; but, again, whose dharma is it to help them ? True, as Theosophists we know that evil passions must have their play ; that desire, mad desire, stimulates to action, and so produces a beneficial result ; but we also know, as Theosophists, that it is our duty to help our lowly brethren by directing that current of passion along a higher level. 'Drink' is not the only curse of the present generation ; there are many, many other curses, alas ! but with the majority, a coarser unrefined diet is at the bottom of each and every one, for those who are content to feed like brutes are content to do many other things which brutes alone would do, and an improvement in physical surroundings means an improvement on higher planes. Morally speaking, then, the case for " food-reform " is yet stronger.

---

\* J. Stenson Hookes, M.D. : "*Effects of a Refined Diet.*"

In its relation to the mental plane, food-reform touches Theosophy even more closely. In order to enter the highest realms of thought, we know that the purification of one's diet is most essential. All the R̥shis taught it and ever amongst the Great Ones it was insisted on. If They ever broke the law, it was for a purpose unknown to us, but the wisdom of which we cannot question, as, perhaps, in the case of Jesus the Christ,—and They were strong, but we are weak ! So it comes that every *chela* who would penetrate the arcana and partake of the knowledge which is life immortal must reject all elements that are not *sattvic* ; must forego all that contributes to the flame of desire. The path may be trod in earnest and much progress made before such restrictions are imposed (by one's self); but the time comes to all alike in the end. And therein, surely, we have the answer as to what should be the attitude of Theosophy on this great question of food-reform ; for how shall we be otherwise than charitably-disposed towards a doctrine the truth of which we must, perforce, evidence at some future stage of our career, by our adoption of it, in its highest aspect, though now we do not appreciate the necessity ? Admitting the great value of the movement, it would be well if we sought to aid it as a means to an end, for to encourage all that tends to uplift humanity must be, ever, the duty of Theosophists. As 'pioneers' it would ill become us to scoff at innovation, even in the matter of diet, however we may affect to spurn the material side of things. We exist on a physical plane ; physical matter enters into our constitution and forms much of our environment. Ignore it we cannot, transcend it we can, and by shaping it to a higher purpose. To do this ourselves, and to aid others to do so after what fashion we feel to be the best, is our duty.

EDWARD E. LONG.

---



## INDIA'S HOPE.

*(Concluded from p. 503.)*

WITH such a hoary philosophy at her own door, coupled with the intellectual culture of Europe, the college at Benares is certainly destined to work a new departure in the career of India ; and though much yet remains to be done, what has already been achieved gives tokens of a bright and hopeful future. It is the fashion of the day to effect a divorce between science and religion which bodes no good to the human race ; it is in this college that an attempt has been made to uplift man in his higher career by a helpful fusion of the two. Human salvation, by their happy combination, is realised here. If the college is guided by tactful and energetic hands as it has hitherto been, India's gain will be certain. By its efficiency India will retrieve what she has lost of her ancient prestige ; that is, she will once more commence to live religion in spirit and not merely in letter as heretofore. Whether the tone of the English Theosophist, who said, at the time of the inauguration of the college, that Mrs. Besant would have been more justified in starting a regiment of Indian Brâhmaṇas than the Central Hindû College, was serious or light, cannot be now decided ; but it goes without saying, after an experience of a few years, that she who first called it into existence had a better prevision of what India really wanted than he who posed himself as her critic.

To those who have been anxiously watching the progress of the Central Hindû College, as indissolubly mixed with the inner growth of India, as the bulwark of her coming greatness, there has come the satisfaction that already in several towns similar institutions are coming into existence to give her children what they really stand in need of. They are not meant to westernise the Hindû, who should be a Hindû with the mental push and dare of the West ; he must be an Eastern at heart, though equipped as a Western in his exterior. In him shall the savant and the saint be harmoniously blended ; his head will be crammed full of the studies of Kants and Hegels, but his heart will be saturated with the sublime mysteries of Shri Kṛṣṇa and Veḍa Vyâsa. India's debt to Mrs. Besant is great, and the proper method of repaying her is to carry out her plans, when

she is no more with us, on the lines so successfully laid down by her.

To me it appears that within a generation, when Hindû society is sufficiently leavened by the refined and reformed thoughts of eminent students of the college, the future builders of India, many of the social discrepancies and disabilities she at present labors under will set themselves right. India will then grow from within, and her exterior will correspond to her interior. Her very conservatism, that has told so heavily upon her, will give way to a better state of affairs. The intellectual health of a people does not live in stagnation, but in making themselves amenable to altered circumstances and improved surroundings.

With a singular foresight, a girls' school (conducted on lines laid down for the boys' college) which chiefly aims to produce in them the true motherhood, consecrated in the *Râmâyana* and the *Mâhâbhârata*, and to give a type of children who can ennoble India by their selfless deeds, now exists to strengthen the inner development of Indian youths. Thus the college and school will mutually benefit each other; good educated mothers will bring forth sacrificing sons, while healthy, well-trained boys, bred in the sacred literature of their motherland and the matter-of-fact sciences of the West, will make a most desirable change in her present condition. An Indian mother is essentially an indigenous product of India, differing from all other mothers of the globe. Here, in the white heat of devotion and fervent admiration of the blessings of Nature to man, God in His physical relationship holds the same place to His children that the mother does in her family circle. So intense is the ardor of the Hindû to annihilate the distance between himself and his Maker, that he addresses Him in his prayers as his darling mother. At Punderpore, the God Vithoba, in devotional hymns, is addressed as Vithal Mâvali. Shiva is the mother of mankind, in whose infinite bosom all seek peace and rest from the troubles and miseries of life. This psychological aspect of religion goes to prove how realistic God is in India, not the sort of a personage to be revered once a week and then to be put by on the shelf during the other days, when fleeting concerns of life are to take His place. God in the world to come and the mother here below are the two ideals of Hindû worship. We

all know too well the extreme obedience and veneration of Shrí Râma to his father, when the whole empire was deprived of him at the instigation of His step-mother. Thus we know that the Indian has such an inordinate love for his mother ; but when that mother shall be well-read in the Shâstras, and her mind stored with the stories of the moral heroism of a Sâvitri, a Sîṭâ or a Damayanṭî, what a wonderful impetus it will give to the creation of noble sons to conjure their land once more to its former greatness ; for good and educated mothers mean good and educated sons, and good and educated sons are the pioneers of the prosperity and growth of their country.

Judging from the present needs of the people of this country, it is most important to bring the girls' school, which is still in its infancy, up to as great an efficiency as that of the college ; for India's greatness is inextricably interwoven with the well-being and development of her daughters. Of high examples, there is quite a museum in her great epics, which will give great impetus to the virtues of boys and girls ; and you must know that India has not to begin afresh, but she has only to resume her glorious career where she last left it. Her past is already resplendent ; what we want is to put the future in tune with it. All real growth, the building from within, is a mere question of time, and it will surely take some time before any remarkable result can be obtained, which can show a decided change for the better in the internal development of India. The watchword of her reform is, to bring up her children of both sexes in western knowledge, wedded to the spiritual devotion of the East. To Theosophy and the Theosophical Society this movement owes its existence ; but a generation ago it would have been impracticable or might have been deemed a fad or the sentiment of a visionary. Results justify the present mode of training the head and heart of India by one who has herself profited by the head-learning of the West and the heart-culture of the East.

This is a practical proof of how Theosophy builds a man in the three Lokas, where his normal consciousness vibrates in three different modes. The students of this college will be physically strong, and well-built, well-developed, mentally. They will be well-informed and solid thinkers, free from superstition and scepticism, the two unproductive negative extremes of human atrophy ; while spiritually they will be the light and life to leaven and to knead mankind

into its divine immortality. There is a certain thing for a certain time, and there is a certain time for a certain thing : the college will serve the crying need of the land it is intended to profit ; and let us fervently pray that it may be the nursery of heroism, moral, mental, and spiritual, for her sons. Religious sectarianism, irrational orthodoxy and red-tape formalism will have their last knells tolled in its four walls, and Sanâṭana Dharma will be as expansive and all-embracing, as it truly once was in the glorious days of the Râjârṣhis and Brahmaṛṣhis of India. Her's shall be a glorious future, if she consults her own interest in making the most of this heaven-sent institute, in which her conservatism and lethargy will meet a natural death, restoring to her the place of honor in the great roll of civilised nations, not civilised in the sense of owning large territories and commanding a heavy purse, but civilised to lead others to the path of righteousness, that openeth the golden gates of the Kingdom of Heaven.

The achievements of the Theosophical Society all over the globe are many and various ; in each country it has opened out a special field for the activity of its members, suited to their needs and tastes : thus in some of the western cities, the light it has shed upon the hidden and the really valuable side of Christianity is of special importance ; the educational impulse it has imparted to Buḍḍhism is a significant feature of Theosophy in Ceylon ; while nearer home in India, the Benares College is a remarkable feat to illustrate how the brilliant head-learning of the West can be welded into the spiritual insight of the East. Wherever the colors of Theosophy are allowed to fly over the battlements of the human mind, the enemies of human progress—ignorance and darkness—have to beat a sure retreat. Though much has been done by Theosophy, much more remains to be done. Its mission is as wide as the heavens overhead, and there is not a single human being who cannot be said to be better and wiser for having entered its fold. In Hīnḍûism, which is not called after the name of a Prophet or a Saviour, like other religions of the world, there is a treasure-house, so to say, of the most lucid thoughts and experiences of a long succession of Sages and Initiates. It has one remarkable trait which distinguishes it from the other faiths of the world, which adds much to its practicality ; and it is on account of this that it holds a peculiar method of

spiritual culture for every calibre of human mind. Many are its aspects and various its methods of developing the embryonic faculties of its votaries. Combined with the experimental sciences of Europe, it will work wonders for the Āryan race ; its possibilities will be inexhaustible, and its powers will be elevating and all-covering.

When, within all colleges, western Science and eastern Religion will hold their respective sways over the youthful minds, better days will dawn for India, and many of her social disabilities will be things of the past, much to her own advantage and to that of others who come in contact with her. With all these cheerful prospects before us, and with our past experience, it is high time for well wishers of India to strengthen the hands of those who are upholding its interests ; to train up their boys and girls on the lines laid down ; and we will proceed a step further, and say that even at home, West and East must clasp hands to make science and religion complimentary to each other ; to unite the vibrations of the heart to those of the head and those of the head to the heart. This is the only hope India has, from which will sprout forth her coming greatness. Let this hope grow more and more ; even so shall her children reproduce the spiritual achievements of the ancient Ṛṣhis who have left such an ineffable past, the like of which nowhere in the world is to be found. There should not be sweeping evolutionary changes in a country which is so preeminently conservative, notably in her orthodoxy ; slow and imperceptible changes are more to be advocated than anything on the radical lines of the West, which she never will and never *can* face.

Examine the college from any point of view you like, from within and without, and it shows indications that it will meet all the needs of the children of the soil. No one can be a well-wisher of India, unless he wishes God-speed to the Benares College. It holds in its hands a panacea for removing and rectifying all the shortcomings she has labored under during the last ten centuries. We shall conclude with the Scotch proverb : " When night is *next*, day is next ; " the blackest hours of night do promise the speedy advent of dawn. So be it !

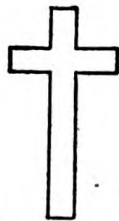
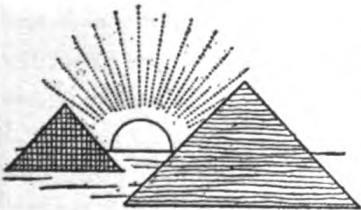
SEEKER.

---



COMPARATIVE  
•• RELIGION ••

PHILOSOPHY & SCIENCE







## LETTERS FROM A SŪFĪ TEACHER.

(Continued from p. 516.)

## VIII.

## LIGHTS.

WHEN the mirror of the Heart is cleansed of impurities, it becomes capable of reflecting the supersensuous lights. They appear in the beginning as flashes but gain in power and volume as the heart becomes purer—manifesting (gradually) as the lamp, the flame, the stars, the moon, and the sun. The forms of flashes arise from ablutions and prayers . . . ; those of the lamp, the flame and the stars, from the *partial* purity of the heart ; that of the full moon, from its *perfect* purity ; that of the sun, from the Soul reflecting its glory in the perfectly purified heart. A time comes when (the inner light) is a thousand times more luminous than the (external) sun. If (the visions of) the sun and moon are simultaneous the latter signifies the heart reflecting the light of the Soul, the former the Soul itself. The light of the Soul is *formless*, but is seen behind a *veil* distorting the *idea* into the form of the sun.

Sometimes the Light of the Divine Attributes may cast its reflection in the mirror of the heart according to the purity of the latter . . . This Light distinguishes itself by a feeling of bliss in the heart, which shows that it comes from God and not from others. It is hard to describe this bliss. It is said, that the Light of the Constructive attributes is illuminative, but not scorching ; that of the Disintegrating attributes is scorching but not illuminative. This is beyond the comprehension of intellect. Sometimes when the purity of the heart is complete, the seer sees the True One *within* him if he looks *within*; the True One *without* him, if he looks to the *universe*. When the Divine Light is reflected in the light of the soul, the vision gives bliss. When the Divine Light shines *without* the media of the soul and the heart, the vision manifests formlessness and infinity, uniqueness and harmony, the basis of support and existence. Here there is neither rising nor setting, neither right nor left, neither up nor down, neither space nor time, neither far nor

near, neither night nor day, neither heaven nor earth. Here the pen breaks, the tongue falters, intellect sinks into nothingness, intelligence and knowledge miss the way in the wilderness of amazement (*Letter 12*).

## IX.

## THE UNVEILING OF THE SUPERSENSUOUS.

The essence of the *unveiling* lies in coming out of the veils. The seer perceives things not perceived by him before. The "veils" mean hindrances keeping one back from the perfect vision of the Divine Beauty, and consist of the various worlds—according to some, 18,000 in number, according to others 80,600—all present in the constitution of man. Man has an eye, correlated to each world, with which he observes that world during the unveiling. These worlds are included under a two-fold division: Light and Darkness; Heaven and Earth; Invisible and Visible; or Spiritual and Physical, each pair expressing the same sense in different words . . . when a sincere pilgrim, impelled by his aspiration, turns from the lower nature to follow the Law, and begins to tread the Path under the protection of a Teacher, he unfolds an eye for each of the veils uplifted by him, enabling him to observe the conditions of the world before him. First, he unfolds the eye of intellect and comprehends the intellectual mysteries to the extent of the uplifting of the veil. This is called the *Intellectual unveiling* and should not be depended on. Most of the philosophers are at this stage and take it as the final goal. This stage transcended, the sincere pilgrim comes to unveil the heart and perceives various lights. This is called the *Perceptual unveiling*. Next, he unveils the secrets, called the *Inspirational unveiling*; and the mysteries of creation and existence are revealed to him. Next, he unveils the Soul, called the *Spiritual unveiling*, and he can now view Heaven and Hell, and communicate with the Angels. When the soul is completely cleansed of earthly impurities, and is thoroughly pure, he unveils Infinity and is privileged to gaze at the circle of eternity, to comprehend instantly the Past and the Future, getting rid of the limitations of Space and Time, . . . to see both fore and aft . . . to read hearts, know events, and tread on water, fire, and air. Such

miracles are not to be relied on . . . Next is the *Innermost unveiling*, enabling the pilgrim to enter the plane of the Divine Attributes . . . The Innermost is the bridge between the Divine Attributes and the plane of the Soul, enabling the Soul to experience the Divine vision, and reflect the Divine character. This is called the *Unveiling of the Divine Attributes*. During this stage, the disciple unfolds esoteric knowledge, revelation from God, His vision, His bliss, real absorption, real existence, or unity—according as he unveils the Divine Attributes of intelligence, audition, sight, construction, disintegration, stability, or oneness. Similarly one may think of other qualities.

(The last two extracts tacitly refer to the following *Sufi* classification of the human constitution :—

1. The Body (*Tan*), the brain-consciousness, or intellect, correlated to the physical plane (*Nāsūt*).

2. The Heart (*Dil*), the desires and the lower mind, correlated to the astral and the lower mental planes (*Malakūt*).

3. The Soul (*Rūh*), the higher mind, the Ego, correlated to the higher mental plane (*ʿābarūt*).

4. The Spirit (*Sirr* or the Mystery), correlated to the spiritual planes (*Lāhūt*). (*Letter 13.*)

## XI.

### DREAMS.

*First*, a pilgrim passing through the *earthly* qualities, sees in his dreams heights and depths, streets and wells, gloomy and deserted sites, waters and mountains. *Secondly*, passing through the *watery* qualities, he sees greens and pastures, trees and sown fields, rivers and springs. *Thirdly*, passing through the *airy* qualities, he sees himself walking or flying in the air, going up the heights. *Fourthly*, passing through the *fiery* qualities, he sees lamps and flames. *Fifthly*, passing through the *etheric*, he finds himself walking or flying over the heavens, going from one heaven to another, sees the rolling of the sky, and the angels. *Sixthly*, passing through the *starry* region, he sees the stars, the sun and the moon. *Seventhly*, passing through the *animal* qualities, he sees the corresponding animals. If he finds himself prevailing over an animal, it indicates his conquest over the corresponding quality. If he finds

himself overcome by an animal, it denotes the predominance of the corresponding quality, and he should guard himself against it.

The pilgrim has to pass through thousands of worlds, and in each world he perceives visions, and experiences difficulties peculiar to it.

O brother, the soul is for the Goal : it should boldly cry out—  
“ I should either cease to live or reach the goal.” (*Letter 16.*)

## XV.

### SEEKING THE PATH.

The aspiration of the seeker should be such that, if offered this world with its pleasures, the next with its heaven, and the universe with its sufferings, he should leave the world and its pleasures for the profane, the next world and its heaven for the faithful, and choose the sufferings for himself. He turns from the lawful in order to avoid heaven, in the same way as common people turn from the unlawful to avoid hell. He seeks the Master and His vision in the same way as worldly men seek ease and wealth. The latter seek increase in all their works ; he seeks the *One* alone in all. If given anything, he gives it away : if not given, he is content. The marks of the seeker are as follows : He is happy if he does not get the desired object, so that he may be liberated from all bonds ; he opposes the desire-nature so much, that he would not gratify its craving, even if it cried therefor for seventy years ; he is so harmonised with God that ease and uneasiness, a boon and a curse, admission and rejection are the same to him ; he is too resigned to beg for anything either from God or from the world ; his asceticism keeps him as fully satisfied with his little all—a garment or a blanket—as others might be with the whole world . . . He vigilantly melts his desire-nature in the furnace of asceticism and does not think of anything save the True One. He sees Him on the right and on the left, sitting and standing. Such a seeker is called the Divine Seer. He attaches no importance to the sovereignty of earth or of heaven. His body becomes emaciated by devotional aspirations, while his heart is cheered with Divine Blessedness. Thoughts of wife and children, of this world and the next, do not occupy his heart. Though his body be on earth, his soul is with God : though here, he has

already been there, reached the goal, and seen the Beloved with his inner eye.

This stage can be reached only under the protection of a Perfect Teacher, the Path safely trodden under His supervision only . . . It is indispensable for a disciple to put off his desires and protests, and place himself before the Teacher as a dead body before the washer of the dead, so that He may deal with him as He likes.

Virtue and vice have their uses and evils : often a virtue throws one the farther from God, and a vice leads one the nearer to Him . . . The virtue that begins in peace and ends in pride throws one the farther from God : the vice that begins in fear and ends in repentance leads one the nearer to Him (*Letter 23*).

## XVII.

Religion (*Sharīat*), the Path (*Tarīqat*), and Truth (*Haqīqat*).

*Religion* is a way laid down by a prophet for his followers, with the help of God. All prophets equally call the attention of men to monotheism and service. So there is but *one* Religion, *one* appeal, and *one* God. Their teachings cannot be contradictory, as they are based on Divine inspiration : the difference is merely verbal and formal, but there is no difference in the essentials. They are the (spiritual) physicians of humanity, and have prescribed religions for their respective followers, according to their needs. Religion consists of a series of injunctions and prohibitions, and deals with monotheism, bodily purification, prayers, fasts, pilgrimage, the holy war, charity, and so on.

The *Path* is based on religion, and consists in seeking the essence of the forms (dealt with by religion), investigating them, purifying the heart, and cleansing the moral nature of impurities such as hypocrisy, avarice, cruelty, polytheism, and so on. Religion deals with external conduct and bodily purification ; the Path deals with the inner purification.

Religion is the soundness of external purification : *Truth* is the soundness of the inner condition. The one is liable to alterations, is the work of man and can be acquired ; the other is immutable, the same from the time of Adam to the end of the world, and is the Divine Grace. The one is like matter or the body : the other is like spirit or the soul (*Letters 25 and 26*).

[A higher stage is simply mentioned in *Fawâed-i-Ruknî* as *Mârafat* (the Divine knowledge), without any detailed explanation. Thus, *Shariat* corresponds to the exoteric religion of any given nation ; *Tarîqat* to the Lesser Mysteries of the ancient western mystic, or the Probationary Path of the eastern mystic ; *Haqîqat* to the Greater Mysteries of the ancient western mystic, or the Path Proper of the eastern mystic ; *Mârfat* to the stage of the Perfect Man or the Master.]

BAIJNÁTH SINGH, *Translator.*

### NOTES ON THE SCIENCE OF THE EMOTIONS.

[The Science of the Emotions is one of the most enthralling of studies, and any capable exposition of it is welcome. Bhagaván Dás' fine book on the subject has been widely circulated, and it will probably be in the hands of many of our readers. These "Notes" are inspired by it, but have their own independent value. — Ed.]

THE life of the mind consists of a constant flow of response to its constantly changing environment, immediately cognized or remembered. Such reactions, modes of the mind, or *chitta-vṛttayah*, as they are called in the Yoga books, are analysable into three phases ; a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actual or remembered. The appetitive phase is the attraction or aversion to such object. The phase of action, or conation, is the flow of the mind (or of nerve currents) towards muscles, both voluntary and involuntary, the muscles whose contractions produce vaso-motor effects, facial expression and also motion. These three phases constitute the reaction of the mind to any particular environment. These three phases are usually treated as three different units which by their union constitute mental action ; or as three powers or faculties—*Jñána Shakti*, *Ichchhá Shakti*, *Idriyá Shakti*—that make up the mind.

But perception, desire and action are but abstractions from our mode of mind ; for each of these involves the others. There is no perception but some desire is bound up with it ; and both are associated with the flow of mind (or nerve currents) to various muscles. We can analyse these three phases of any mental state

for purposes of psychological study, just as we resolve motion in any one direction into two components along two directions at right angles to each other for convenience of mathematical investigation, but they are not separate units as are the atoms that combine to form a molecule. The only reality of experience on which all psychology rests is a series of psychoses or mental states, the unceasing flow of *chittavṛttayah* in a never-ending procession in response to its environment, with reference to which the mind has evolved. Prof. James has so far broken from the association-psychology as to recognise that perception does not involve "a fusion of separate sensations or ideas." He realises that "the thing perceived is the object of a unique state of thought" (*Text-book of Psychology*, p. 313). But this does not go far enough. Each state of the mind is a whole, and not a fusion of a perception-element, a desire-element and a motor-element. The mind is a unity and not a synthesis, and as it is revealed to consciousness, it is not a coalescence of different elements. It is not as if an image perceived imported a force of desire and moved the mind in a definite direction, though we do abstract these different phases of mental activity and erect them into general concepts. The Naiyāyikas of India hold the manas to be *anu*, atomic, and the great truth implied in this is that the mind is not a compound, and every mental state is hence a unit, and not made up of different entities called perception, desire and action.

Now any psychosis such as we have described, any reaction of the mind to its environment, may or may not be accompanied by consciousness. Hamilton and Laycock, Carpenter, Binet, Fere and Myers, have recorded numerous observations of absolutely unconscious mental reactions of the most complicated type, involving even reasoning both under normal and pathological conditions.

This conclusively proves that consciousness is not a necessary factor of the life of the mind. As Indian philosophers of all schools maintained, the *antaḥkaraṇa* (mind) is *jaḍa* (unconscious) and the consciousness of the *jīva* is superadded to it when the *jīva*, as it were, sees the operation of the mind. Huxley described consciousness as an "epiphenomenon." If this is understood to mean that consciousness is extraneous to all mental action, it is in consonance with Hindū psychology; but the implication in the phrase that con-

consciousness is a particular phenomenon or appearance of matter, a product of material changes, is against all sound metaphysics. Consciousness belongs to the *jīva*, who is not matter in any sense of the term ; and mental activity is independent of and uninfluenced by consciousness, though consciousness may accompany it. Hence the use of the phrase "state of consciousness" as synonymous with "state of mind" and the definition of psychology given by so many western philosophers as the "science of consciousness" or the "science of states of consciousness" is absurd. The idea of consciousness has to be completely eliminated from the definition of mind, though we do use consciousness to derive our knowledge of mental events in that portion of psychological investigation which is conducted by means of introspection.

Over and above the three phases of every state of mind already described and the consciousness that sometimes accompanies it, it is also characterised by a *moreness* or *lessness*, "a greater or lesser perfection" as Spinoza calls it, an expansion, *Vikāsa*, or contraction, *Samkocha*, according as the mental reaction to each circumstance of life is free and unrestricted or otherwise. This may be described as the tone of the mind at each moment of its life. When this is accompanied by the consciousness of the *jīva*, it is felt as pleasure or pain. Pleasure and pain, therefore, are the interpretations by consciousness of the general tone of the mind, at any given moment. Pleasure is the concomitant of mental and bodily dynamogeny, of the free outflow of energy ; and pain, of the obstruction to such flow. Pleasure *as pleasure* and pain *as pain* are not factors of the mind ; but the tone of the mind, its greater or lesser perfection, whether felt or not, according as consciousness shines or does not shine on it, is a constant character of all psychoses.

So far we have considered individual psychoses, states of mind, as particular reactions to individual states of its environment. But the mind of each man has relatively permanent tendencies, definite ways of reaction to the constantly recurring circumstances of life. Some of these tendencies are common to the whole race of man. The presence of a snake under the bed produces practically the same mental reaction in all men. These are touches that make the whole world kin. Other tendencies are common to certain classes of men. The sight of a beggar produces one kind



of reaction in those we call charitable and a different one in those we call hard-hearted. Others, again, are peculiar to one individual or to a few. A rose-flower on its stalk causes in one man the impulse to pluck it and munch it ; in another to take it to his nostrils ; whereas a third stands gazing at it and dreams of it as an angel dancing in the sun. These different ways in which minds respond to their environment are caused by the past history of the race and of the individual. This relative fixity of the modes of mental response to environment is generalised in Hindû philosophy under the concept of *Tamas*, which is one of the fundamental *guṇas* of the *antahkaraṇa* as of every other form of *Prakṛti*. But if all the modes of our mental activity are fixed once for all by heredity or by past history, the science of ethics would be impossible and the art of life meaningless. It is observed in the course of each man's life that his reactions to the same surroundings are not always the same. What with the hard knocks Nature gives all of us when we infringe her laws, and the feeble efforts we make or imagine we make towards self-culture, our responses to environment change ; in a word, we are *educable*. This educability is due to *Râjas*, the second *guṇa* of *Prakṛti*, whereby the direction of motion always corresponds to that of the force acting.

In the above discussion we have carefully avoided the language of physiological psychology. It is certain that the mind, so far as we know, cannot act without a body ; nor for the matter of that, is a body without a mind anything but an abstraction. A mind in a body is the ultimate fact of experience, and in introspective psychology—which must, as Prof. Hoffding points out in his *Problems of Philosophy*, set its problems to experimental psychology—we can neglect the consideration of the body ; in other words, the body *minus* the mind is but an abstraction from experience, whereas the mind *minus* the body can perhaps be treated as a concrete fact ; at least the concept “ mind ” partakes less of the unreality of an abstraction than the concept “ body.” Perceptions, desires and conations are all represented in the body by changes in nerve cells and nerve fibres, but psychology is chiefly concerned not with such nerve changes but with images perceived, with love and hate and conations, for psychology is not physiology and their methods are not the same.

In recent years western philosophy has devoted a large part of its energies to discussing the relations of the mind and the body. The assumption behind the discussion, that either can influence the other, is false. Mind and body are both abstract concepts. It is legitimate to treat the mind as a complete cosmos, or the body as a complete cosmos ; it is also legitimate to treat either as the phenomenon of an inscrutable noumenon ; it is also legitimate to assume (as the *Sāṅkhya* philosophy does) the noumenon behind mind and that behind body to be the same, because a noumenon is from its definition unknowable, and two unknowables may very well be one ; but it is certainly absurd to assume that the mind can act on the body or the body can act on the mind. The one cannot be a *vera causa* in the world of the other, for each is explicitly excluded from the concept of the other. Leibnitz and Spinoza and, among moderns, Hoffding, have vigorously protested against assuming a causal relation between mind and body. " Bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other " (Leibnitz *Monadology*, p. 81). " Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be " (Spinoza, *Ethics*, Pt. III., Prop. ii.). Hinḍû philosophy has avoided this fallacy of imagining the mind and the body as acting one on the other. It regards the world of mind as a cosmos of subtle matter following its own fixed laws ; and the world of body as a cosmos of gross matter following its own fixed laws, the only point of community between them being that they are both *jada*, unconscious, *prākṛti*, material, characterised by the fundamental *Guṇas* of *Tamas*, *Rajas*, and *Saṭtv.*. The *Ātma* is essentially of the nature of consciousness ; he is the seer of the flux of mental and bodily states that constitute life. Hence the illusion of Freewill—a mythical entity called will, directing the body—and the opposite error of materialism—the body causing changes in the states of the mind, are both absent in Hinḍû thought. Hence we speak not only of perceptions and desires as phases of states of mind, but speak of a third phase, that of action, conceived as the flow of mind to groups of muscles. Actual motion of the body or of parts thereof belongs to the body and can in physiology be spoken of as the

result of the flow of nerve force from the brain to the muscles) but is no portion of the psychosis concerned ; though such motion is the only evidence to another mind of the mental action. I see a fruit on my table and seize it. Let us see how this fact appeals to various sciences. Physiological Psychology sees in it a current of energy flowing from the fruit to the brain through the eyes and returning as the energy of the motion of the hand. Introspective Psychology knows of one mental modification—illuminated by consciousness analysable into three phases, the image of the fruit, a desire for it and motion towards it. The science of ethics sees here a definite response to a particular environment.

Having thus cleared the psychological ground, we can now attempt to define emotion. Professor James restricts the name emotion to what we have called the active phase of mental response to environment. " Particular perceptions certainly do produce widespread bodily effects by a sort of immediate influence, antecedent to the arousal of an emotion or emotional idea . . . Every one of the bodily changes, whatsoever it be, is felt, acutely or obscurely, the moment it occurs " (*Textbook of Psychology*, chap. xxiv). The defect of this concept of emotion is that it assumes that bodily changes bear a causal relation to mental changes. To quote Prof. Ribot : " there would be a great advantage in eliminating from the question, every notion of cause and effect, every relation of causality. . . . No state of consciousness can be dissociated from its physical conditions ; they constitute a natural whole, which must be studied as such." (*Psychology of the Emotions*, p. 112). Prof. James's definition of emotion has this further defect, of neglecting the desire-aspect, which is a constant factor of all mental states. In the absence of attraction or repulsion as between the mind and its environment, the idea of mental response and hence of mental life is inconceivable. Most other psychologists define an emotion to be a coalescence of perception and desire which resides in the mind and impels the body to act. This concept militates against the fundamental experience of the unity of mind, or rather its atomicity, *anuttva* as the Naiyâyika would put it. It moreover involves the fallacy of the action of the mind on the body. Others, again, have further confused the concept by counting pleasure and pain as factors of

emotion. We have already pointed out that pleasure and pain are the interpretations by consciousness of the freedom or restriction of a mental action. To say that pleasure inclines the mind to act is only a popular form of speech ; the fact is, the unrestricted flow of energy is pleasure ; its restriction, pain. In the words of Dr. Stout : " Whatever conditions further and favour conation . . . yield pleasure. Whatever conditions obstruct conation . . . are sources of displeasure" (*Manual of Psychology*, p. 234).

The concept of emotion will become a valuable concept in Psychology and ethics if we restrict it to the relatively permanent lines of the response of the mind to its ever varying environment. Extraordinary mental reactions to special circumstances that are not likely to recur in a man's life are scarcely susceptible of scientific treatment and certainly count nothing in self-culture. Hence it is desirable to restrict emotion to the relatively permanent tendencies that are the outfit of every human being for his life career. The culmination of man's response to environment is the contraction of various groups of muscles. These are of two kinds : (1) those that only affect the body of the man, especially his face, and the muscular contractions whereof we call the expression of emotions ; (2) those motions by which the man affects other objects around him. This we call behaviour. Here we must note that every immediate experience of objects, *pratyakṣha*, and the conscious mental response thereto are repeated in memory innumerable times. Memory, *Smṛti*, has been well defined in the *Yoga Sūtras* to be " the not letting go of something experienced." This not letting go of *pratyakṣha*, but frequent repetition of it, is the chief cause of certain lines of response becoming fixed as emotions. Nature draws the lines of the emotions on the mind, and memory ploughs them deep. These deep-seated tendencies of the human mind are classified as love and hate, egotistic or altruistic, but we must never forget that love and hate, egotism and altruism are but abstractions and not entities that can sway the mind this way or the other.

P. T. SRINIVASA IYENGAR.

(To be continued.)

---

## THE DATE OF THE BHAGAVAD-GĪTĀ.

[Continued from p. 528.]

THE Lord Kṛṣṇa, while saying, "He is the month of Mārga-shīrsha among the twelve months," evidently conceives the months as *prajāpatiṣ*, the lords of creation. It is as lords of creation only that months can be conceived as manifestations of divine power ; and, as already illustrated by a quotation from the *Upaniṣhaṭs*, this line of thought and method of expression was common to the *Upaniṣhaṭs* before the *Bhagavad-Gītā*. The *Bhagavad-Gītā* is, in fact, nothing more than the *Upaniṣhaṭs* sung by the Lord in a more modern form, after the yoga had been for some time, at least, unfamiliar to the people. The period of the *Gītā* was a great period of the revival of the thought of the *Upaniṣhaṭs*.

It is then as *prajāpatiṣ* that the months are conceived, when it is said that they are manifestations of divine energy. From what we have seen, the same month cannot always remain the highest manifestation of the creative luni-solar energy. That month must always be the highest manifestation of this divine energy in which the full-moon day falls in the first constellation of the year, the one, that is to say, in which the equinoctial point may for the time be.

Now it will be seen from the table of asterisms given above that it is only twelve asterisms which give names to the months, and not the others. Therefore, after passing out of Mrigashirah, the same conditions can only obtain when the *vernal equinoctial* point recedes to the constellation of Krittikā. The constellation of Rōhinî, which falls between Krittikā and Mrigashirah, does not give name to any month. Therefore, *so far as months are concerned*, the month of Kārtika will become the highest manifestation of luni-solar energy, when the *vernal equinox* falls in Krittikā. Before that, the month of Mārgashīrsha must retain the position of being the highest manifestation of that energy. Thus we learn that the month of Mārgashīrsha retains this position so long as the *vernal equinoctial* point is under the constellations of Mrigashirah and Rōhinî. When it passes out of Rōhinî into Krittikā, the month of Kārtika will take that position. As long as it remains in Krittikā and Bharanî, the month of Kārtika must retain that position. When, however, the point passes into the asterism of

Ashwinî, the month of Āshwina must take up that position and retain it as long as the point is in Ashwinî and Rêvati. As soon, however, as it goes into Uttarâbhâdrapadâ, the month of Bhâdrapada must become the highest manifestation of energy.

We see thus that while the *vernal equinoctial* point is under Mrigashirah and Rôhinî, it is impossible for the Lord Shrî Kṛshna to say, "I am the month of Mârgashîrsha."

When the point passes into Krittikâ this statement becomes impossible. It could not have been said by any one understanding the meaning of the *Samvatsara* (year) and *Mâsa* (month) *prajāpatis*, much less by Shrî Kṛshna, at a time when the *vernal equinox* had passed into Krittikâ out of Rôhinî.

The principle, according to which any one individual of a class is to be considered the highest expression of divine energy, is laid down in the *Bhagavad-Gîtâ* as follows :

"Whatever manifestation is full of power—having either fortune or strength—that know thou to be the manifestation of a portion of my divine energy."

The word *têjas* has been rendered by Ānandagiri, the glossator of Shankara, as *Īshwarashakti*, divine energy or power. Divine energy shows itself in many ways. Different outputs of this energy are to be considered in various classes of phenomena. In the case of months, the luni-solar energy is to be considered as the manifestation of divine energy. Therefore, the month of which the full-moon day is related to the constellation of Mrigashirah, was the highest expression of energy for a period of about 1910 years ; that is, when the equinoctial point was between six degrees and forty minutes of Gemini, and ten degrees of Taurus—the Twenty-six degrees and forty minutes of the asterisms of Mrigashirah and Rôhinî. The beginning of Rôhinî falls at ten degrees of Taurus. From thence up to the present, 10 *plus* 30 *plus* 23, that is, 63 degrees, have been travelled over. This gives a period of  $\frac{25791 \times 63}{360}$  = about 4513 years. The *Bhagavad-Gîtâ* must have been spoken at a time before the last 4513 years. This means that the dialogue between Shrî Kṛshna and Arjuna must have taken place at least 2607 years before Christ.

The whole thought of the *Upaniṣhats*, the whole teaching of

Hindu philosophy, would be outraged, if we supposed that the speaker of the *Bhagavad-Gītā* could have said that the month of Mārgashīrsha was the highest manifestation of divine energy, at a time when the vernal equinoctial point had passed into Krittikā.

There is another consideration which helps us to determine the date of the *Bhagavad-Gītā*. Tradition says that the *Bhagavad-Gītā* was preached on the battle-field of the *Mahābhārata*, on the first day of the battle, when both the armies were standing face to face.

It was ten days after that day that Bhīshma, the first generalissimo of the Kaurava army, fell. Now in the commentary of the *Mahābhārata* by Nīlakaṇṭha, we find the following in the *Bhīshma parva*, *Bhagavad-Gītā parva* (chapter XVII., verse 2) :

“ That was the day (when the battle began), when the moon had gone to the country of Maghā.”

On this the commentary says :

“ The constellation of Maghā is sacred to the Pitris. The country of Maghā is the *pitriloka* (the world of the departed ones). When the moon was in the *pitriloka*, then the battle of the Kurus and the Pāndavas began. So says the *Bhārata Savitri* :

हेमन्ते प्रथमेमासि शुक्लपक्षे त्रयोदशी ।

प्रवृत्तं भारतं युद्धं नक्षत्रेयभदैवेते ॥

“ In the season Hēmana, the first month, the 13th lunar day of the bright fortnight, in the constellation of which the deity is Yama, the battle of the *Mahābhārata* began. The first month (of the Hēmana) is the Mārgashīrsha. Here by the words ‘ 13th lunar day ’ should be understood the fourteenth lunar day, as it comes on the same (solar day).”

Further,

अर्जुनेन हतो भीष्मो माघमास्यसिताष्टमि ।

त्रयोदश्यांतु मथ्याह्ने भारद्वाजो निपातितः ॥

‘ Bhīshma was disabled by Arjuna on the 8th day of the dark fortnight of Māgha. On the 13th, at mid-day, Drōṇa was killed. These two lunar days are arrived at by adding 10 and 15 to 14, and not to 13. (Bhīshma fell ten days after the battle began, and Drōṇa 15 days thereafter.)’

“ Here the word Māgha is used to denote the month of Pausha (that which comes after Mārgashīrsha), because at this time the

*ayana* desired (the winter solstice) is in Makara. It is thus that this becomes possible. The 8th of the dark fortnight determines this. Otherwise (if the beginning of the battle be put on the 13th) their deaths would fall on the 7th and the 12th lunar days respectively.

“Duryōdhana’s death is again put down to have taken place on *Amāvāsyā*. This should be understood to mean the *Pratipadā*, the first day of the next fortnight.

The asterism, whose deity is *Yama*, is not here the *Bharanī* but the *Mrigashirah*, which has a dual deity—*Sukra* (Venus) of the first half, and *Buḍha* (Mercury) of the second half.

Further,

च त्वारिंशदहन्यद्य द्वे च मेनिःसृतस्ववे ।  
पुष्येण संप्रयातोऽस्मि श्रावणेपुनरागतः ।

“Forty days and two have to-day gone since I went out. I left under the constellation of *Pushya* and have come back under the constellation of *Shravaṇa*.”

This was said by *Baladeva* on the 18th day of the battle, when he returned from his pilgrimage. Hence the battle finished in the constellation of *Shravaṇa*. It must have begun in the 18th asterism before this, *i.e.*, in the constellation of *Mrigashirah*. It cannot be *Bharanī*, because three asterisms cannot disappear in 18 days. And because the *Kārtikī* (the full moon day of the month of *Kārtika* falls when the moon is in the constellation of *Krittika*, therefore on *Chaturdashi* (the 14th day of the month of *Mārgashīrsha*) the constellation of *Mrigashirah* only can possibly fall.

“Further the night-battle is said to have taken place on 12th *Pausha* dark, when the moon was to rise three *Muhūrtas* before sunrise.

“Further, *Bhīshma* says on the day of his death :—

“I have been sleeping here on the bed of arrows for 100 minus 58 (*i.e.*,) 48 nights.

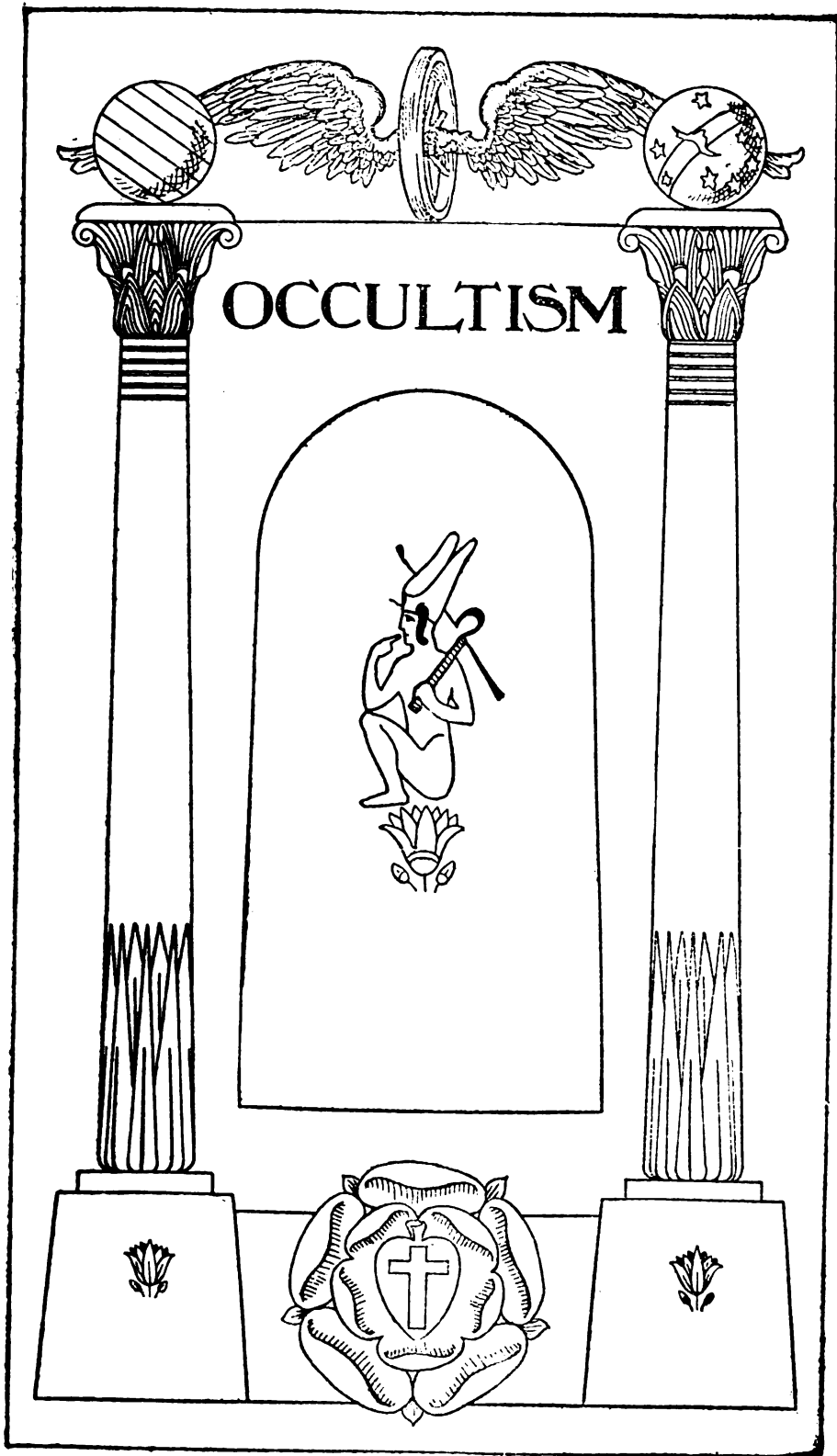
This comes up to *Māgha Suddha* (bright) 5th from *Pausha Kṛshna* (dark) 8th.

“*Kṛshna* went to *Hastināpura* on *Kārtika Suddha*, 12th. Armies came out on *Mārgashīrsha* dark, 5th. From *Mārgashīrsha* dark, 5th, to *Pausha* bright, 1st, we have forty-two days. The battle began on *Mārgashīrsha* bright, 13th.” Thus, according to the calculations of *Nilakanṭha*, it was on the first of the bright fortnight of the month of *Pausha* that the battle of the *Mahābhāraṭa* ended.

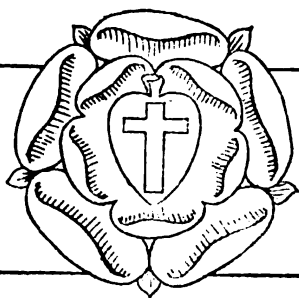
RĀMA PRASĀD.

(To be concluded.)





OCCULTISM





## OCCULT CHEMISTRY.

## IV.

**O**CCULTUM was observed by us in 1895, and, finding that it was so light, and so simple in its composition, we thought that it might be helium, of which we were unable, at the time, to obtain a sample. When, however, helium itself came under observation in 1907, it proved to be quite different from the object before observed, so we dubbed the unrecognised object Occultum, until orthodox science shall find it and label it in proper fashion.

## OCCULTUM (Plate VI., 1, March).

We here meet the tetrahedron for the first time, with each angle occupied by a six-atomed group, the atoms arranged as on the end triangles of a prism. This form recurs very often, and was noted, last month, as seen in copper (Plate VI., 3) ; it revolves with extreme rapidity around its longitudinal axis, and looks like a pencil sharpened at both ends, or a cigar tapering at both ends ; we habitually spoke of it as 'the cigar.' It appears to be strongly coherent, for, as will be seen below, its six atoms remain attached to each other as meta-compounds, and even when divided into two triplets as hyper-compounds, they revolve round each other.

Above the tetrahedron is a balloon-shaped figure, apparently drawn into shape by the attraction of the tetrahedron. The body below the tetrahedron looks like a coil of rope, and contains fifteen atoms ; they are arranged on a slanting disk in a flat ring, and the force goes in at the top of one atom, and out of the bottom of it into the top of the next, and so on, making a closed circuit. The two little spheres, each containing a triplet, are like fill-up paragraphs to a compositor—they seem to be kept standing, and popped in where wanted. The sphere marked *x* is a proto-compound, the balloon when set free.

As was noted under gold (p. 541 March), sixteen occultum bodies, re-arranged, make up the connecting rod in gold :—

OCCULTUM :	Tetrahedron	...	24
	Balloon	...	9
	Triplets	...	6
	Rope-Circle	...	15
			<hr/>
		Total ...	54
			<hr/>
	Atomic Weight		Not known
	Number Weight $\frac{54}{18}$		... 3

#### DISSOCIATION OF ATOMS.

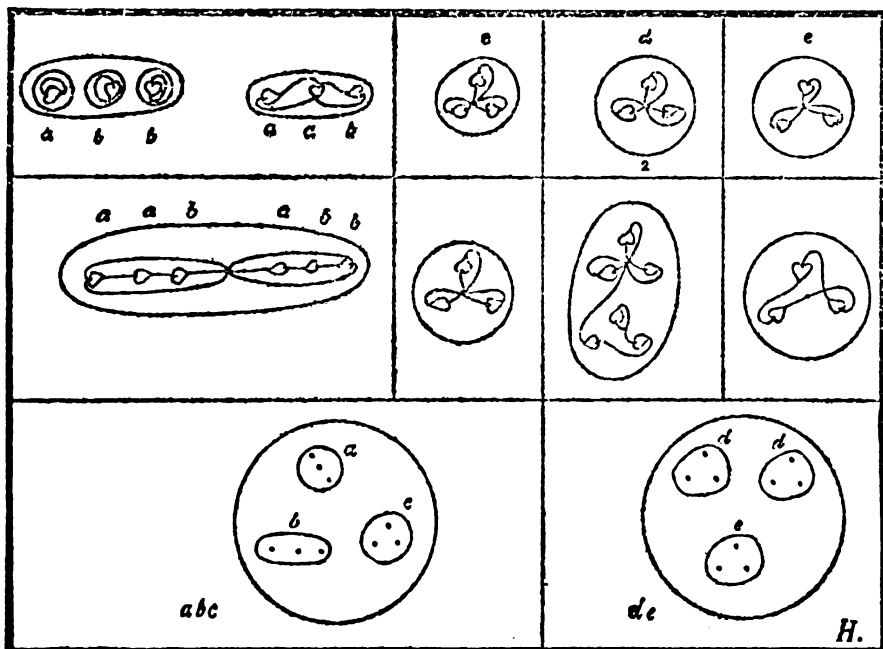
Before proceeding to the study of other chemical atoms, as to their general internal arrangements, it is desirable to follow out, in those already shown, the way in which these atoms break up into simpler forms, yielding successively what we have called proto, meta, and hyper-compounds. It is naturally easier to follow these in the simpler atoms than in the more complex, and if the earlier dissociations are shown, the latter can be more readily and more intelligibly described.

The first thing that happens on removing a gaseous atom from its 'hole' (see p. 356, January) or encircling 'wall,' is that the contained bodies are set free, and, evidently released from tremendous pressure, assume spherical or ovoid forms, the atoms within each re-arranging themselves, more or less, within the new 'hole' or 'wall.' The figures are, of course, three-dimensional, and often remind one of crystals; tetrahedral, octagonal, and other like forms being of constant occurrence. In the diagrams of the proto-compounds, the constituent atoms are shown by dots. In the diagrams of the meta-compounds the dot becomes a heart, in order to show the resultants of the lines of force. In the diagrams of the hyper-compounds the same plan is followed. The letters *a*, *b*, *c*, etc., enable the student to follow the breaking up of each group through its successive stages.

#### HYDROGEN (Plate V., 1, March).

The six bodies contained in the gaseous atom instantaneously re-arrange themselves within two spheres; the two linear triplets unite with one triangular triplet, holding to each other relative posi-

tions which, if connected by three right lines, would form a triangle with a triplet at each angle ; the remaining three triangular triplets



similarly arrange themselves in the second sphere. These form the proto-compounds of hydrogen.

In the dissociation of these, each group breaks up into two, the two linear triplets joining each other and setting free their triangular comrade, while two of the triangular triplets similarly remain together, casting out the third, so that hydrogen yields four meta-compounds.

In the hyper-condition, the connexion between the double triplets is broken, and they become four independent groups, two like ix, in the hyper-types (p. 354, January),\* and two remaining linear, but re-arranging their internal relations ; the two remaining groups break up into two pairs and a unit.

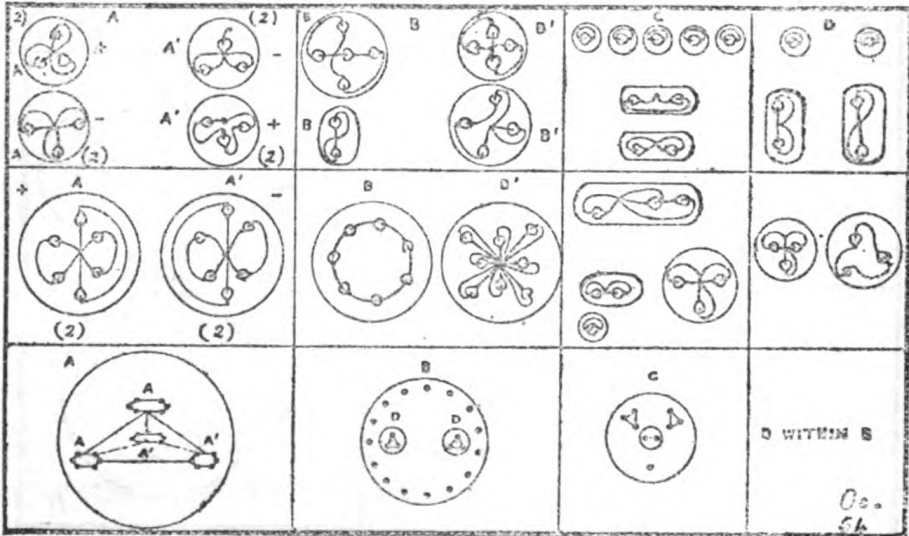
The final dissociation sets all the atoms free.

#### OCCULTUM (Plate VI., 1).

On the first dissociation of the component parts of helium, the tetrahedron separates as a whole, with its four 'cigars,'

\* The block of the hyper-types has been printed the wrong way, and must be read from the bottom, from right to left, like a Persian book.

flattening itself out within its hole, *a* ; two 'cigars' are positive and two negative, marked respectively *a* and *a'*. The rope becomes a ring within a sphere, *b*, and the two bodies *d, d*, which are loose in the gaseous atom, come within this ring. The balloon becomes a sphere.



On further dissociation, the 'cigars' go off independently, showing two types, and these again each divide into triplets, as meta-compounds. *B*, on the meta-level, casts out the two *d* bodies, which become independent triplets, and the 'rope' breaks into two, a close ring of seven atoms and a double cross of eight. These subdivide again to form hyper-compounds, the ring yielding a quintet and a pair, and the double cross separating into its two parts.

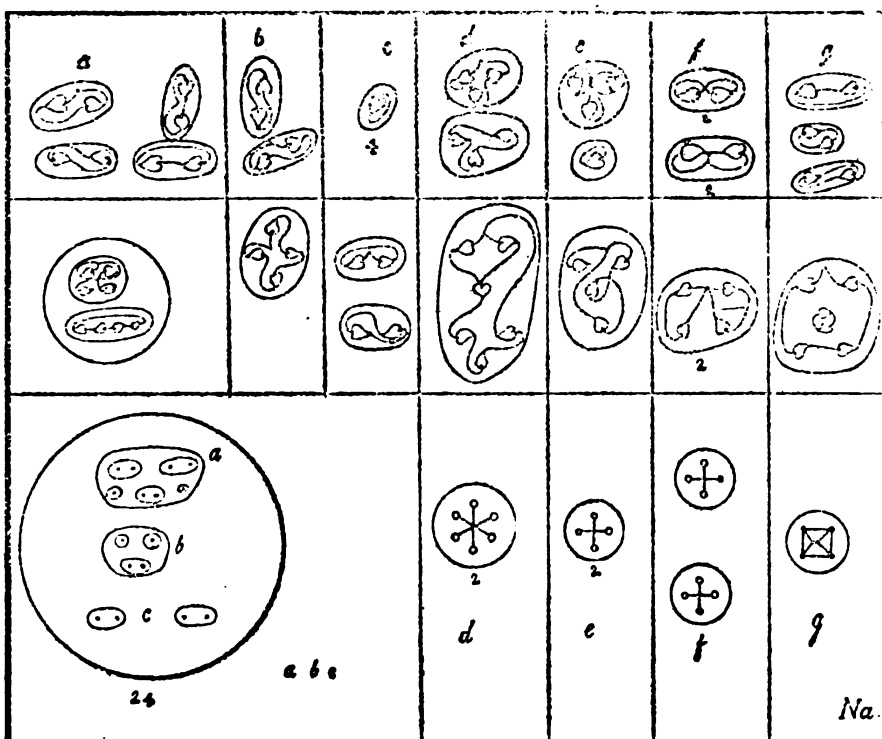
The balloon, *c*, becomes much divided, the cohesion of its parts being slight; it forms two triplets, a pair and a unit, and these set free, on further dissociation, no less than five separate atoms and two duads.

The two triplets of *d* each cast out an atom on dissociation, and form two pairs and two units.

#### SODIUM (Plate VI., 2).

It is convenient to consider sodium next, because it is the basic pattern on which not only copper, silver and gold are formed, but also chlorine, bromine and iodine.

When sodium is set free from its gaseous condition, it divides up into thirty-one bodies—twenty-four separate funnels, four bodies derived from the two central globes, and three from the connecting rod. The funnels become spheres, and each contains four enclosed spheres, with more or less complicated contents. Each central globe yields a sextet and a quartet, and the rod sets free two quartets and a peculiarly formed sextet.



When the proto-compounds are dissociated, the funnel-sphere sets free : (1) the contents of *a*, rearranged into two groups of four within a common sphere ; the sphere yields four duads as hyper-compounds ; (2) the contents of *b*, which unite themselves into a quartet, yielding two duads as hyper-compounds ; and (3) the contents of the two spheres, *c*, which maintain their separation as meta-compounds, and become entirely independent, the atoms within the sphere revolving round each other, but the spheres ceasing their revolution round a common axis, and going off in different directions. The atoms break off from each other, and

gyrate in independent solitude as hyper-' compounds.' Thus each funnel yields finally ten hyper-bodies.

The part of the central globe, marked *d*, with its six atoms, whirling round a common centre, becomes two triplets, at the meta-stage, preparing for the complete separation of these as hyper-bodies. The second part of the same globe, marked *e*, a whirling cross, with an atom at each point, becomes a quartet in the meta-state, in which three atoms revolve round a fourth, and in the hyper-state, this central atom is set free, leaving a triplet and a unit.

Each of the two bodies marked *f*, liberated from the connecting rod, shows four atoms whirling round a common centre, exactly resembling *e* in appearance ; but there must be some difference of inner relations, for, in the meta-state, they re-arrange themselves as two pairs, and divide into two as hyper-bodies.

The body marked *g* is a four-sided pyramid, with two closely joined atoms at its apex ; these still cling to each in mutual revolution as a meta-body, encircled by a ring of four, and this leads to the further dissociation into three pairs on the hyper-level.

#### CHLORINE (Plate V., 2).

The description of the funnel of sodium applies to that of chlorine, until we come to the body nearest the mouth, the sphere containing three additional bodies ; this remains within the funnel in the first dissociation, so that again we have twenty-four separate funnels as proto-compounds ; the central globes are the same as in sodium, and yield the same four bodies ; the connecting rod sets free five bodies, of which two are the same ; we have thus thirty-three separate bodies as the result of the dissociation of chlorine into its proto-compounds. As all the compounds which are in sodium break up in the same way into meta and hyper-compounds, we need not repeat the process here. We have only to consider the new meta and hyper-compounds of the highest sphere within the funnel, and the two triplets and one quintet from the connecting rod.

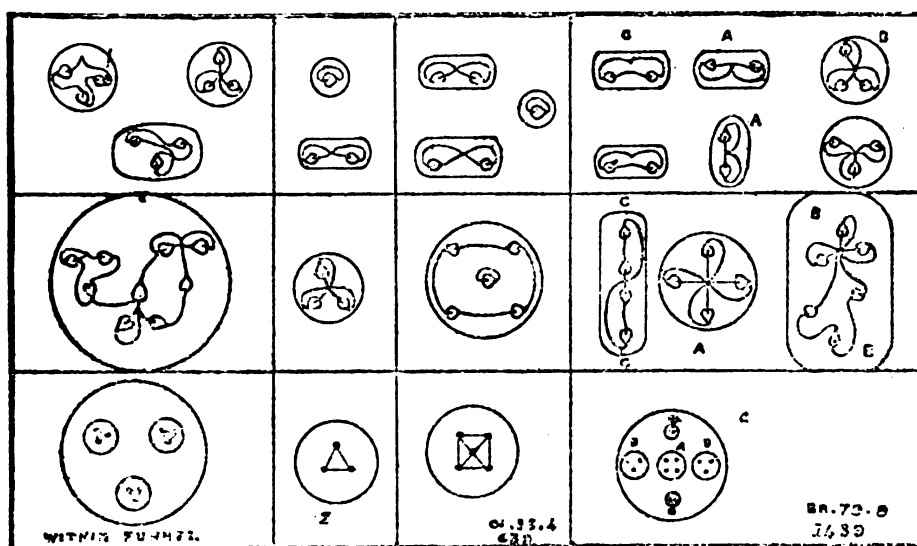
The additional body within the proto-funnel is of a very simple character, three contained triangles within the flattened sphere. On release from the funnel, on the meta-level, the atoms re-



arrange themselves in a whirling set of three triplets, and these break off from each other as hyper-compounds. The two triplets from the connecting rod, also, are of the simplest character and need not delay us. The five-atomed body, a four-sided pyramid as a proto-compound, becomes a ring whirling round a centre on the meta, and two pairs with a unit on the hyper.

### BROMINE (Plate V., 3).

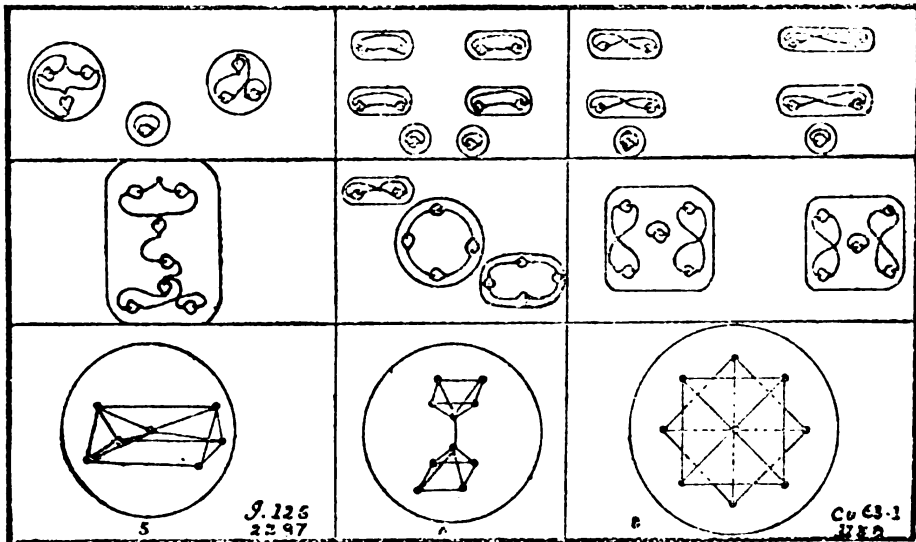
Three additional bodies appear at the top of the funnel, which otherwise repeats that of chlorine. The connecting rod is the same and may be disregarded. The central globes become more complex.



The additions are, however, of very easy types, and hence are readily dealt with. Each of the three similar ovoid bodies contains two triplets—each a triangle and a quintet—a four-sided pyramid. These are the same, as may be seen in the connecting rod of chlorine, and we need not repeat them. Only the globe remains. This does not break up as a proto-compound but is merely set free, *a* and the 2 *bs* whirling in a plane vertical to the paper and the two smaller bodies, *cc*, whirling on a plane at right angles to the other. These two disengage themselves, forming a quartet as a meta-compound, while *a* makes a whirling cross and *bb* a single sextet; these further dissociate themselves into four pairs and two triplets.

## IODINE (Plate V., 4).

Iodine has nothing new to give us, except five similar ovoid bodies at the top of each funnel, and two quartets instead of two pairs in the central globe. The ovoid bodies become spheres when the funnels are thrown off, and a crystalline form is indicated within the sphere. The atoms are arranged in two tetrahedra with a common apex, and the relationship is maintained in the meta-body, a septet. The latter breaks up into two triplets and a unit on the hyper-level. In the central globes, the *a* of bromine is repeated twice instead of the pairs in *cc*.



## COPPER (Plate VI., 3).

We have already disposed of occultum, on this plate, and of sodium, which lies at the root of both groups. Copper, we now find, is also very largely off our hands, as the funnel provides us with only two new types—two spheres—each containing five atoms in a new arrangement, and the triangular body at the mouth with its ten atoms. This triangular body, with an increased number of atoms, reappears in various other chemical elements. The central globes are different from any we have had before, in their internal arrangement, but the constituents are familiar; there are two contained spheres with four atoms each, the *a* in the globe of bromine (see above) and 2 'cigars.' The 'cigars' may be followed under occultum

(see above). The connecting rod is as in chlorine, bromine and iodine.

The atoms in the bodies *a* and *b* are curiously arranged. *A* consists of two square-based pyramids turned so as meet at their apices, and breaks up into two quartet rings and a duad. *B* is again two four-sided pyramids, but the bases are in contact and set at right angles to each other ; the second apex is not seen, as it is directly below the first. The pyramids separate as meta-bodies, and the atoms assume the peculiar arrangement indicated and then break up into four pairs and two units on the hyper-level.

Silver and gold will be dealt with next month.

ANNIE BESANT.

[*To be continued.*]

---

## THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[*Continued from p. 552.*]

### INITIATION.

**T**HE highest point in an occult school, of which it is possible to speak in an open article, is Initiation. One cannot give public information concerning all that lies beyond, though the way to it can always be found by one who has previously pressed forward and penetrated the lower secrets and mysteries.

The knowledge and power which are allotted to a man through Initiation could not be obtained in any other manner excepting in some far distant future, after many incarnations, on quite another road and in quite another form. He who is initiated to-day experiences something which he would otherwise have to experience at a much later period and under quite different circumstances.

It is right that a person should learn of the secrets of nature only so much as corresponds to his own degree of development, and for this reason alone do obstacles bar his way to complete knowledge and power. People should not be trusted with the use of fire-arms until they have had enough experience to make it certain that they will not use them mischievously or without care. If a person, without the necessary preparation, were initiated to-day, he would lack those experiences which, in the normal course of his development,

would come to him in the future during other incarnations and would then bring with them the corresponding secrets. At the door of Initiation these experiences must, therefore, be supplied in some other way, and in their place the candidate has to undergo the preliminary teaching. These are so-called "trials" which have to be passed. These trials are now being discussed in various magazines and books, but, owing to their very nature, it is not remarkable that quite false impressions about them are received. For those who have not already gone through the periods of Probation and Enlightenment, have seen nothing of these trials, and consequently cannot appropriately describe them.

Certain matters or subjects connected with the higher worlds are produced before the candidate, but he is only able to see and hear these when he can perceive clearly the figures, tones, and colors, for which he has been prepared by the discourses on Probation and Enlightenment.

The first trial consists in obtaining a clearer comprehension of the corporeal attributes of lifeless things, then of plants, of animals, of human beings (in the way that the average person possesses them). This does not mean what is called to-day "scientific knowledge;" with that it has no connection, but with intuition. That which occurs is usually that the initiate discloses to the candidate how the objects of nature and the essence of living things reveal themselves to the spiritual and mental hearing and sight. In a certain way these things lie revealed—naked—before the beholder. Attributes and qualities which conceal themselves from physical eyes and ears can then be seen and heard. Heretofore they have been enwrapped as in a veil, and the falling away of this veil for the candidate, occurs at what is called the Process of Purification by Fire. This first trial is therefore known as the Fire-Trial. For some people the ordinary life of every day is a more or less unconscious process of initiation by means of the Fire-Trial. These people are those who have passed through a wealth of developing experiences, and find that their self-confidence, courage, and fortitude, have been greatly augmented in a normal way—who have learned to bear sorrow and disappointment, from the failure of their undertakings, with greatness of mind, and especially with quiet and unbroken strength. Those who have gone through such experiences are often initiates, without their knowing it,

and it needs but little to open for them the spiritual hearing and sight—to make them clairvoyant. If this were the case, it would be unnecessary to satisfy the curiosity of the candidate by submitting him to the Fire-Trial. He would learn, undoubtedly, to know many unusual things, of which others, devoid of such experiences, can have no idea ; but yet this knowledge is not the end or aim, but merely the path to the end. The real aim and object is this—that the candidate shall acquire for himself, through this knowledge of the higher worlds, a greater and truer self-confidence, a higher and nobler courage, and a perseverance, an attitude of mind, altogether different from what he could have obtained in the lower world.

After the Fire-Trial a candidate may always turn back ; but because he has been through it, he will resume his life, strengthened in all his spiritual and physical relations, and in his next incarnation he will continue to seek for initiation. In his present life, at all events, he will prove himself a more useful member of society, will be of greater service to humanity than he was before, and in whatever position he may find himself, his firmness, prudence, and favorable influence over his fellows will have greatly increased. But if, after coming out of the fire-trial, he should wish to continue in the occult school, he has then to be instructed in a certain writing-system which is used by those in the school. Occult teachings are written in this occult writing-system, because what is really occult can neither be perfectly spoken of in words of our ordinary speech nor set forth in the ordinary ways of writing.

Those who have learned of initiation endeavor to translate the teachings of divine wisdom as best they may into terms of ordinary speech. The symbols or signs of the secret script are not arbitrarily invented or imagined, but correspond to the powers which are active and efficacious in the world. It is through these symbols or signs that one learns the language of such matters. The candidate immediately sees for himself that these symbols correspond to the figures, tones and colors which he has learned to perceive during the periods of probation and enlightenment. He now understands that all which went before was only like learning how to spell, and that only now does he begin to read in the higher worlds. All that appeared to him before as separate figures, tones, and colors, is now revealed to him as a perfect unity, a cohe-

rent harmony, and now, for the first time, he attains a real certainty in observing and following the higher worlds. Hitherto it was not possible for him to be sure that what he saw had been clearly or correctly perceived. Now, too, it is possible, at last, that a correct understanding, in the spheres of the higher knowledge, can begin to rise between the candidate and the initiate. For no matter how close the connection between the two may be, no matter what form their intercourse may take in ordinary life, the initiate can only communicate to the candidate, on these planes, in the direct form or figures of the secret alphabet. Through this occult speech the student also learns certain rules of conduct for life, certain duties and obligations of which, before, he knew nothing whatever. When he learns to know these he is able to perform actions which have a significance and meaning such as the actions of one who is not initiated can never possess. The only point of view from which he is now able to look upon things, the only plane from which he can now make manifest his deeds, is that of the higher worlds. Instructions concerning such deeds can only be read, or understood, in the secret script. Yet it must be emphasized and clearly apprehended that there are people who, unconsciously, have the ability or faculty of performing these actions, notwithstanding that they have never been in an occult school. Such "helpers of humanity and the world" proceed blessedly and beneficently through life. There are certain fundamental reasons, which cannot be here discussed, why they are in possession of seemingly supernatural gifts. The difference between these people and the pupils of an occult school is only that the former act unconsciously, but the latter with a full knowledge, insight, judgment, and understanding of the entire matter in hand. The candidate wins by training what has been bestowed upon his fellow by a Higher Power, for the good of humanity. One should freely and openly honor these favoured ones of God, but one should not, on their account, consider the work of the occult schools unnecessary or superfluous.

Now that the student has learned the "Mystery language" there awaits for him yet another trial. By this he must prove whether he can move with freedom and certainty in the higher worlds. In ordinary life a man will be impelled to actions by outward motives and conditions. He works at

this or that because certain duties are imposed upon him by outward circumstances. It need hardly be mentioned that the occult student must neglect in no way any of the duties connected with his ordinary life, for the reason that he is working in an occult school and in the higher worlds. None of his duties there can constrain him to treat with inattention or carelessness any one of his duties in the lower world. The father will remain just as good a father to his family, the mother just as good a mother, and neither the officer nor the soldier, nor anyone else, will be detained from their necessary duties because they happen to be students in an occult school. On the contrary, all the qualities which make men capable are increased beyond measure to a degree of which the uninitiated can form no idea. That this may not always appear to be the case in the eyes of the uninitiate is merely due to the fact that he has not always the ability to correctly judge or criticise the initiate. The deeds of the latter are not always entirely transparent to the former. But, as we have said before, this only happens in certain cases.

For him who has arrived at the so-called "Steps of initiation," there are now duties to be performed to which no outer stimulus is given. He will be moved to do these things by no external stimulus, but by those rules of conduct which have been communicated to him in the mystery-language. In this second trial he must prove that, led by such rules of conduct, he can act from inner promptings just as firmly as an officer performs his obligatory duties. For this purpose the teacher will set before the pupil certain definite tasks. The latter has now to execute some deed in consequence of observations made from the basis of what he learned during probation and enlightenment. He has to find the way to what he is now to perform, by means of the mystery-language which, by this time, is familiar to him. If he discerns his duty and executes it correctly, he has endured the trial, and he recognises the success which attends the fulfilment of the task, by the changed manner in which the spiritual eyes and ears now apprehend the figures, tones, and colors. The occult teacher tells him distinctly how these must appear after the consummation of the trial, and the candidate must know how he can effect this change. These trials are known as the water-trials, because in consequence of their performance taking

place on the higher planes, that support which one would otherwise have received from outward conditions is now taken away. One's movements are like those which are made in water by some one who is learning to swim. He feels no support under his feet. This practice must be often repeated until the candidate attains absolute poise and assurance. These trials are also dependent upon a quality which is produced by the experiences in the higher worlds. The candidate cultivates this quality to an extent which, in so short a time, he could not possibly reach while developing in the ordinary way, but could only attain after many incarnations. In order to bring about the change here mentioned the following is the principal necessity: The candidate must altogether be guided by what has been proven to him by the cultivation of his higher faculties, by the results of his reading in the secret cyphers.

Should he, during these experiences, attempt to introduce any of his own opinions or desires, or should he diverge for one moment from the laws and rules which he has proven to be right, something quite other than that which is meant will occur. In such cases the candidate loses sight of the goal for which these matters are undertaken, and the result is only confusion. One has, therefore, manifold opportunities, during these trials, for the development of self-control, and this, indeed, is the principal quality needed. These trials are, therefore, much more easily endured by those who, before initiation, have gone through a life which has enabled them to acquire command of themselves. Those who have developed the characteristic of following their higher principles and ideals without thought of personal honor or desire, who discern always the duty to be fulfilled, even though the inclinations and sympathies are too often willing to lead them another way, are already, in the midst of everyday life, unconscious initiates. They need but little to enable them to succeed in the prescribed trials. Indeed, one may say that a certain measure of initiation, thus unconsciously acquired in life, will be absolutely necessary before entering upon the second trial. For even as many who during youth have not learnt to write or spell, find much difficulty in learning to do so during later years, so is it also difficult to develop, merely from a knowledge of the higher worlds, the necessary degree of self-control,



if one has not already acquired a certain measure of it in the course of ordinary life.

The things of the physical world do not alter, notwithstanding that we desire them to do so, but in the higher worlds our wishes, inclinations, and desires, are causes that produce effects. If we desire to bring about particular changes, in these worlds, we must hold ourselves in absolute control, we must follow the right principle, must entirely subdue the personal will.

There is an attribute attained by those who have reached this stage of initiation which has to be especially considered an unconditional, normal and sure faculty of judgment. Attention must be directed upon the education of this faculty during all the previous stages, and in the course of them it must be proved whether the candidate has developed this quality sufficiently to make him fit to tread the path of true knowledge. Further progress is now only possible for him if he is able to distinguish illusion, superstition, unsubstantial fancies, and all manner of such things, from the true realities. At first, this is much more difficult to accomplish upon the higher stages of existence than upon the lower. Every prejudice, every cherished opinion regarding these matters, in whatever connection, must vanish away. Truth alone must guide. There must be perfect readiness to surrender at once any existing opinion, idea, or inclination, when the logical idea commands it.

Absolute certainty in the higher worlds is only to be obtained when one never obtrudes one's own opinions. People whose mode of thought inclines them to phantasy, prejudice, and so forth, can make no progress on the occult way. In truth it is a glorious treasure that the occult student shall attain. All doubt as to the higher worlds will be taken away from him. In all their law they will reveal themselves to his gaze. But so long as he is blindfolded he cannot win these heights and compensations. It were, indeed, unhappy for him if his phantasies and superstitions ran away with his intellect and reason. Dreamers and people inclined to phantasies are as unfit for the occult path as are superstitious people, for in dreams, phantasies and superstitions lurk the most dangerous enemies on the road to knowledge. But because upon the gateway which leads to the second trial are written the words, "All prejudices must fall away," because the candidate has already seen upon the portals

that opened to him the first trial, the words, "Without a normal common-sense all your efforts are in vain," yet it is not necessary to think that the capability for inspiration and enthusiasm, and all the poetry of life, is lost to the student of occultism.

If he be now sufficiently advanced a third trial awaits the candidate. No aim, no boundary lines, are here set for him. All is left entirely in his own hands. He finds himself in a condition where nothing causes or induces him to act. He must find the way of his own accord and from within himself. Conditions or people who might have stimulated him to action are no longer there. Nothing and nobody can give the strength which he now needs, but he himself alone. If he should not find this strength within himself he will very soon find himself standing where he was before, but it must be remarked that very few of those who have endured the previous trials will fail at this point in finding the necessary strength. Either they will have turned back already or they can endure at this point also. The only thing necessary is the ability to make a resolution quickly. For here, in the truest meaning of the phrase, one must find himself. In all matters one must quickly resolve to hear the suggestions, the inspirations, of the spirit. One has no time for doubt or delay. Every moment of hesitation would add to the proof that one was not yet ready. All that hinders one from hearing the voice of the spirit must be boldly conquered. It is entirely a matter of proving one's presence of mind, and it is this attribute to which attention must be paid during all the foregoing stages of development. All temptations to act, or even to think, which hitherto visited a man must now cease, but in order that he should not slip into inaction he must not lose his hold upon himself. For only in himself can he find that one sure centre-point on which he can depend. No one, without a further familiarity with the subject, should feel an antipathy to this principle of self-rejection. For him who has already endured the trials described it indicates the most perfect felicity, the most wonderful of blessings. And in this, as in the other stages before mentioned, for many people, everyday life itself can be an occult school. People who have reached the point of being able, when suddenly confronted with some task or problem demanding immediate action, to come to a swift resolution, to act without delay or personal consideration, have, indeed, undergone their occult schooling in everyday life. The situation which

one wishes to suggest, is one in which a successful action is impossible unless the person concerned grasps the whole matter and acts at once. He is quick to act when misfortune is in sight, when a moment's hesitation may produce a catastrophe, and he who possesses the qualities which can be developed into a permanent attribute of such a kind, has already evolved, unknown to himself, the degree of ripeness necessary for the third trial. For, as already remarked, at this stage it all depends on the development of presence of mind.

In the occult schools this trial is known as the air trial, because while undergoing it the candidate can support himself neither upon the firm ground, nor any external cause, nor that which he has learned in probation and enlightenment from the figures and tones and colors, but solely upon himself. If the occult student has endured these trials he is then permitted to enter "the Temple of the Higher Wisdom."

All that can be further said upon this subject can only be given out in the smallest hints and suggestions.

That which has now to be performed has been so often put into words that many say that the pupil has here to take an "Oath," promising to betray nothing that comes from the teacher. Nevertheless these expressions "Oath" and "Betrayal" are in no way appropriate, but are only misleading. It is no matter of an oath in the ordinary sense of the word, but is rather an experience that comes at this stage. Here the candidate appreciates the true value of the occult teachers, and their places in the service of humanity. At last he begins to understand the world correctly. It is not so much a matter of "Withholding" the higher truths now learned, but much more of upholding them in the right way and with the necessary tact. That about which one learns to "Keep silence" is something quite different. One wins possession of this fine attribute in regard to many things of which one had previously spoken, and especially in regard to the manner in which one has spoken of them. Yet it would be a bad initiate who did not place all his mystical experiences, as adequately and as far-reachingly as possible, at the service of humanity. The sole obstacle to communication in such matters is the misunderstanding of the person who receives it. Above all, the higher secrets do not allow themselves to be spoken about promiscuously, but to none who has passed the steps of development above described, is it actually forbidden to speak of these matters. No one is asked for a negative oath, but everything is placed at one's own responsibility. What one really learns is to find out within oneself what should be done under all circumstances, and the "Oath" means nothing more than this, that one is found qualified to be entrusted with such a responsibility.

If the candidate is found fit he is then given what is called, symbolically, "the draught of forgetfulness." This means that he

will be initiated into the secret knowledge enabling him to act without being continually disturbed by the lower memory. This is absolutely necessary for the initiate, for he must possess full faith in the immediate present. He must be able to destroy that veil of memory which extends itself round humanity, more and more thickly with every moment of life.

If one judges of something which happens to one to-day, according to the experiences of yesterday, one is subjected by so doing to a multitude of errors. Of course, it is not intended that the reader should think that one ought to renounce all the experience acquired in life.

One ought always to keep it in mind as firmly as possible. But as an initiate one should retain the ability for judging every fresh experience from outside of oneself, unclouded by all bygone experiences. One must be prepared, at every moment, that a new thing or being shall bring to one a new revelation. If one judges the new by the standard of the old, one necessarily falls into error. Just in consequence of this the memory of past experiences is useful, for they can make one capable of seeing the new. If one had not gone through a certain experience one would probably not have seen at all the attributes of this or that being or thing, but such experiences ought only to enable one to discern the new and not by any means to cause one to judge it by the old. In this way the initiate obtains certain definite qualities, and by means of these, many things are revealed to him while they remain concealed to the uninitiated.

The second draught which is given to the initiate is the "Draught of remembrance." By receiving this he becomes capable of keeping the higher secrets ever-present in the soul. Ordinary memory would not be sufficient to ensure this; one must be absolutely at one with the higher truths. One must not merely know them but be able, as a matter of course, to manifest and administer them in living actions, even as an ordinary man eats and drinks. They must become one's practice, one's inclinations, one's habits. It must be unnecessary to think of them consciously (in the usual sense of the word); they must become a part of one and express themselves through one's very being; they must flow through one even as the life-currents run through one's organism. So must we make ourselves as perfect in a spiritual sense as nature has made us in a physical.

On this subject more will be said in another article, in which the conditions for initiation will be set forth.

DR. RUDOLF STEINER.

*(To be continued.)*

---

## SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 559).

[INTRODUCTION TO 3RD SŪTRA.]

**N**OW is this Āṇava Mala alone bondage? No. For, it is said (in the next sūtra) :

योनिवर्गः कलाशरीरम् ॥ ३ ॥

3. The class of Yoni and Kalā-bodied.

(The sentence is to be completed by) supplying 'are bondage' (from the previous Sūtra.) *Yoni* is *Mâyâ*, the cause of the universe. Its *class* (*varga*) is the group of principles (*ṭaṭṭva*) from *Kalâ* to the Earth,\* whose nature is to limit activities which have *Mâyâ* as their cause, directly or indirectly, and give birth to bodies and worlds. This is *Mâyâ Mala*. *Kalâ* is function, that which defines each object by giving it its specific form. *Kâlâ-bodied*. Being of the nature of *Kalâ*. This is *Karma Mala*.

(These two are also) bondage. This is taught in —“ To him who is attached to action, having lost his Independence by his impurity” (*Sp. Kâr.* 9). This can be understood from our *Spanda-Nirṇaya*. These, *Kalâ*, etc., whose nature is the limitation of activity, etc., which inhere in the same substratum as *Āṇava Mala*, are proved to be *Mala*, as they envelop man. As said in *Svachchhandâ* : “ He is consciousness obscured by *Mala* (here meaning *Mâyâ*), surrounded by *Kalâ* and *Viḍya*, touched by *Râja*, affected by *Kalâ*, controlled, again, by *Niyaṭi*, increased by the notion of (being) *Puruṣha*, filled by being associated with *Praçhâna*, connected with the three *Guṇas*, seated in *Buddhi*, surrounded by *Ahamkâra*, *Mânas*, *Jñânendriyas*, *Karmendriyas*, *Tanmâṭras* and *Sthûlabhûṭas*.”†

\* ‘From *Kalâ* to *Kṣhiṭi*,’ meaning ‘throughout the manifested universe, consisting of *Kalâ*, *viḍyâ*, *Râga*, *Kalâ*, *Niyaṭi*, *Puruṣha*, *Praçhâna*, *Guṇa* and the *ṭaṭṭvas* of the *Sâmkhya* from *Buddhi* to the Earth.’ Also called ‘*Kalâ*, etc.’

† The Shaiva school regards the universe as made up of 36 *ṭaṭṭvas* or elements which are subdivided into three classes : (1) *Shiva ṭaṭṭva*, being *Shiva—Shakti* ; (2) *Viḍyâ ṭaṭṭva*, consisting of *Sadashiva*, *Ishvara*, and *Shuddhaviḍya* ; (3) *Aṭma ṭaṭṭva*, consisting of *Mâyâ Kalâ*, *Viḍyâ Râga*, *Kalâ*, *Niyaṭi*, *Puruṣha*, *Prakṛti*, *Guṇa*, *Buddhi*, *Ahamkâra*, *Mânas*, five *Jñânendriyas*, five *Karmendriyas*, five *Tanmâṭras*, and five *Sthûlabhûṭas*. *Kalâ* manifests the cognitive and active powers of man. *Viḍyâ* enables him to be conscious of the operations of *Buddhi*. *Râga* is attachment. *Kalâ* is Time. *Niyaṭi* binds man to the fruits of his *Karma* (*Paushkara âgama*, chap. 5).

His being surrounded by Karma Mala is shown in *Mālini-vijaya*, "Karma, of the nature of the Dharma and Adharma is characterized by pleasure and pain, etc." As said in *Pratyabhijñā* (xiv. 3.) : "Therein (*i.e.*, while under the influence of Āṇava Mala) relative knowledge (is born) : (the Mala called Mâyâ gives birth and experience, and Karma (Mala) is due to the ignorance of the actor ;" hence these, *i.e.*, Mâyâ and Karma Malas, are said to have Āṇava Mala as their substratum and to be due to the (originally) unlimited knowledge becoming limited.

[Introduction to 4th Sūtra.]

Now it is considered how this knowledge, based on ignorance, (this) class of Yoni and Kalâ-bodied, this triple Mala causes bondage.

ज्ञानाधिष्ठानं मातृका ॥ ४ ॥

4. Mâtrka is the basis of knowledge. This triple Mala has been defined as three different states of consciousness : (1) consciousness of finiteness (of oneself) ; (2) cognition of the knowable (object) as divided (or differentiated) ; (3) Vâsanâ, deposits in consciousness of pleasure and pain. Mâtrika is the form of this, indicated by the letters A to Kṣha.\* She is the knower, the mother, the creatrix of the universe ; she gives the forms of sorrow, astonishment, joy, desire, etc., to cognitions which manifest the contracted knowable (differentiated universe), and which embrace steady and unsteady states of consciousness like, "I am finite" (Āṇava Mala), "I am thin or fat" (Mâyâ Mala), "I am an Agniṣṭôma-sacrificer" (Karma Mala), by associating words which name them with those cognitions. It is said in *Timirodghâta* : "Those (Shaktis) that are between the Brahmarandhra and the Chiṭi, that hold the rope (Pâsa of Brahma, the mistresses of Pîthas, † most dreadful, again and again deceive (men)." She who shines with the series of Shaktis, Brâhmî, etc. (as said in the above quotation), which preside over Varga, Kalâ, etc. (of Sūtra 3), who is described in the Agamas like *Sarvavâtra*, as the producer of the proper arrangement of letters (in mantras), who is embraced by the Shaktichakra ‡ made up of (the powers) called

\* Letters from the words which name ideas, and also the mantras which name their presiding Devis (Shaktis). Hence Mâtrikâ denotes the Shaktis as well as the names of concepts which enslave man.

† Pîthas, Stations of Shaktis in the rope of Brahmâ. centres of prâna in the subtle counterpart of the spinal cord. Brahmarandhra, the pit of Brahmâ, is the third ventricle. Chiṭi, pile of wood for burning, is the Mûlâdhâra, sacral plexus, where burns the fire of the subtle body (These identifications are conjectural).

‡ The totality of the energies behind the Universe.

Ambâ, Jyeshthâ, Raudrî and Vâmâ, \* is the Shaktî, the Presider. On account of her influence, the cognition of a duality between (two consecutive states of consciousness) becomes ineffective, and hence there is not even a momentary stoppage of objective cognitions (chasing each other). † Hence it is right to call this (knowledge based on Mâtrikâ) bondage. This is explained in *Kârikas* : " To what is born of collections of sounds " (45) and " The Shaktis are always bent on obscuring his nature " (47).

[Introduction to 5th Sûtra].

Now, the means of ending this bondage and the nature of the repose that is the goal is described.

उद्यमो भैरवः ॥५॥

5. Uḍyama is Bhairava. Uḍyama is the rise of the flash of the Supreme Light (Pratibhâ), ‡ the sudden rise of pure consciousness, which flows as unbroken meditation. It is the same as Shivashaktî and is Bhairava, because it fills (*bhîr*) all the Universe and because it swallows all faults due to the disturbance of illusions. It is taught (in this Sûtra) that as it develops the true nature (of the man) which is Bhairava (universal consciousness), it is produced in those devotees that are enriched with devotion to introspective meditation. It is said in *Mâlīntōjaya*, " That state which is produced even in those that have not cultivated thought, when enlightened by the Guru, is called Shâmbhava." " In this quotation the phrase, 'enlightened by the Guru,' has been explained by Teachers as 'enlightened by the Guru, that is himself.' It is also said in the *Svachchanda* : " O fair one (in the case of) the man who meditates on the Bhairava form of himself and is steady (therein) his mantras become efficacious—" meditation (referred to in this quotation) is the continued dwelling on the state of turning the mind inward. This is referred to in the *Kârikâ* (41) : " Unmesha is known to be that whence another thought arises when the mind is concentrated on one thought. This is to be understood from one's own experience."

[Introduction to 6th Sûtra].

Thus he has explained the means of being established in the suddenly risen (Unmesha) Supreme Light and of thus becoming

\* " Vâmâ and Ichchhâ (Desire) are Brahmâ and (his wife) Bhârâti ; Jyeshthâ and jñâna (knowledge) are Hari and (his wife) Kṣhîṭ ; Raudrî and Kriyâ (Action) are Shiva and (his wife) Aparnâ. Thus is this pair of Trinities . . . The name of the synthesis of each Trinity is (respectively) Shântâ and Ambikâ " (*Varivasyâ-rahasya*, ii. 11-12). Thus the four powers and Ichchhâ Shaktî, jñâna Shaktî, and Kriyâ Shaktî, and their synthesis, the mother of the Universe.

† If there should be an interval without objective cognitions, experienced or remembered, the pure consciousness without the limitation of the objective world will rise ; but the Shaktis determine the man so steadily towards the world outside that it is not possible for such an interval to exist.

‡ Defined to be knowledge rising without any instrumental cause *Yog.-Sût.*, ii., 34.

Bhairava, which is the one means of ending the bondage of ignorance ; (now) he says that on account of the strength of this meditation, even Vyutthâna \* manifests the ceasing of duality.

शक्तिचक्रसंधाने विश्वसंहारः ॥ ६ ॥

6. The Universe is destroyed when the Shaktichakra is attained (or joined).

Bhairava has been explained to be characterised by the rise of the Supreme Light. To him (belongs) an unsurpassed supreme Shakti of Independence which pervades by his cognition, outgoing but seated in introspection, both the gradual and simultaneous manifestation of the whole of Shaktichakra. Though she (this Shakti of Independence) is described to be void, full, both void and full, transcending the gradual and simultaneous manifestation (of the worlds) she is not of that form. It has been explained that what manifests the Shakti chakra as creation, etc., *i. e.*, (all states of consciousness), beginning from the satisfaction in outward objects to the ending as the Supreme Knower, is but (her) sport with herself as substratum. Being *attained (or joined)*. The regular meditation, on the Shaktichakra which manifests as above, in the manner prescribed in the secret scriptures. Then is produced the destruction of the universe from Kâlâgni to Rasakalâ.† The universe composed of bodies and objects is burnt up in the fire of Supreme Consciousness. It is said in *Bhargashikhâ* : "He then swallows all (these), death, Time, the totality of Kalâs, the sum of all changes, cognition (prâtipattisâtmya), the totality of differences of one Ātmâ and many Ātmâs." In *Vîrâvali* : "Behold the chiṭi ‡ (funeral pyre) in the body, shining like Kâlâ-nala, † where all go to pralaya, all ṭaṭṭvas are burnt up." In *mâlinî-vijaya*, too, this same is described in a roundabout way.

"This thing which cannot be pronounced (described in words), has to be thought by the mind. That state which (all) reach is called the Shâkṭa (state)." This can be developed by devotion to the feet of the true Guru, and hence cannot be described fully. This same is referred to (both) in the first and the last (*Spandâ*) *Kârikâ* : "From whose waking and sleeping," and "when seated on unity."

P. T. SRINIVASA IYENGAR,

*Translator.*

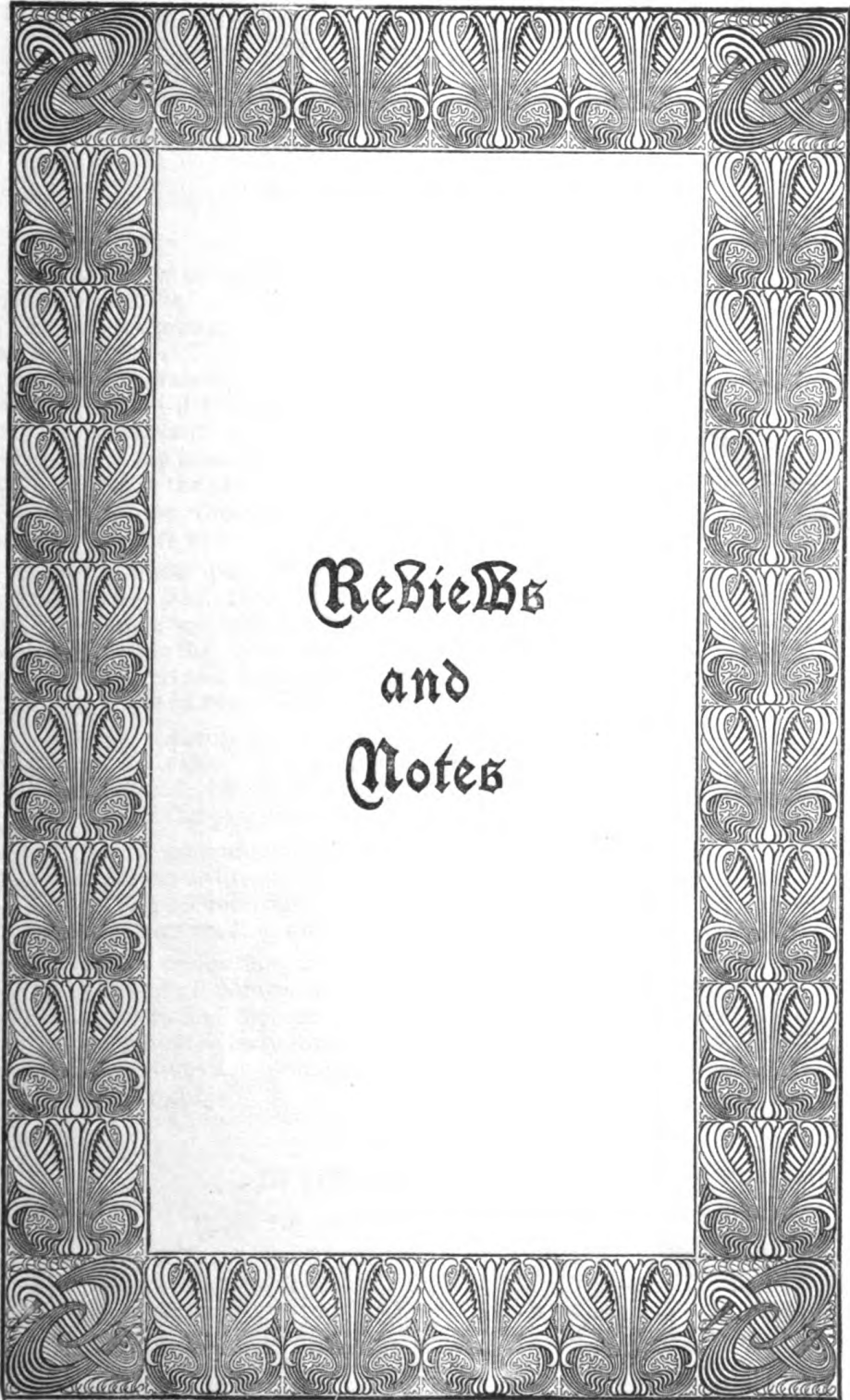
(To be continued.)

\* Vyavahâra, ordinary action, without meditation.—*Yog.-Sut.* Vyâsa Bhâṣhya, iii, 38.

† Kâlâgñi (or Kâlânala) to Rasakalâ means the whole of the Cosmos (Brahmânda). The first world (Bhuvana) in the Brahmânda is where Kâlâgni, the fire of Pralaya, resides. The last is pure Kalâ, here called Rasakalâ, the ray of pure Ananda (*Tait. Up.* ii., 7); also called Shântiâṭṭa Kalâ the final stage when liberation is reached. This is the world when the Shiva ṭaṭṭva, the highest of the 36 ṭaṭṭvas of the Shaiva philosophy, reside (*Mrig. Ag.* X. iii).

‡ *Vide* note on chiṭi under Sûtra 4, *supra*.





Reviews  
and  
Notes





## REVIEWS.

### SELF-RELIANCE.\*

This book, of nearly 300 pages, is not merely an ethical essay on self-reliance, but is made up of treatises on "practical studies in personal magnetism, will-power and success, through self help or auto-suggestion." It is one of the many volumes on kindred subjects that are put forward almost every week, and has nothing special about it, except that it contains very useful suggestions for the cultivation of the important virtue of self-reliance. From the standpoint of Theosophy the ideals of the book are not quite what they ought to be; success in the physical world, for material things, is not the object pursued by the theosophist. For him altruism and service are the ideals to ponder over.

The method put forward to cultivate self-reliance has chiefly to do with will and thought-power. Theosophists fully recognise the use of thought and will in the building of character, and while on this broad principle they generally agree with the 'New thought' teachings, they have ever and anon a word of protest against details of meditation, etc., now so broadly taught in the West, chiefly in America.

No one, theosophist or non-theosophist, materialist or spiritualist, questions the value of self-reliance. In occultism its importance is well recognised, for it teaches that self-redemption is the law of progress. To the practical theosophist Whitman's assurance that:

"There is no endowment in man or woman that is not tallied in you.  
There is no virtue, no beauty, in man or woman, but as good in you.  
No pluck, no endurance in others, but as good in you.  
No pleasure waiting for others, but equal pleasure waits for you,"

is an ideal for realisation, for he is taught to see the same Self seated in the hearts of all beings, and he is ever exhorted to work like a self-reliant man and not as a dependent babe. Many members of the Theosophical Society, therefore, will find the book bristling with useful suggestions for practical work for the control and culture of mind and thought.

B. P. W.

---

### DĒVŌPĀSANĀ' DĪPAM.

(THE LIGHT OF DIVINE WORSHIP.)

This is a Tamil book printed by M.R.Ry. Kumarettuppanian Avergal, of Etaiyapuram, and is said to be the "essence" of three lectures delivered by a certain Yogī, on "Image Worship." The Sanskrit name of the book, when accurately translated, will be, "Light on Meditation on the Divine." The word *upāsana* means (*upa*, near,

\* By James Coates, Ph. D., F.A.S. : L. N. Fowler & Co., London.

and *āsana*, sitting) a sitting near to some one ; this, again, means that man, who on account of his long journey on the *Pravṛt̥ti Mārgā* forgets God, one day remembers Him and thinks of reaching Him. This thought, oft-repeated, he makes up his mind to sit close to his Lord—figuratively speaking. This is done by intensely thinking of the Lord in one of His numerous forms of manifestation—the one that is suited to his temperament. Gaining a fairly good concentration of mind, the aspirant has to commence the *upāsana*. The form of the Deity which the *upāsaka* selects should be clearly and definitely constructed, mentally, thus bringing to form the hitherto hidden God. We are taught in Hinduism that *Jīvātma* has his abode in the region of one's heart. The *Īvalma*, who dwells in the heart, brings near to him the specialised form of the all-pervading God, and thus the nearness hinted in the word *upāsana* (sitting near) is accomplished.

Though attended with numerous difficulties in the beginning, when the student has reached a certain stage, *upāsana* gives him a joy which overwhelms every consideration of difficulty. Those who tread the path of *Dhyāna* lose the idea of separateness in course of time. Having thus experienced a feeling of oneness with all, the *yogī* begins to share his happiness with all. This helping is now a-days done by lecturing. The subject-matter of this book was given in a few such lectures. Lectures only serve the purpose of reminding hearers of what they should study and learn. Practise of *Dhyāna* cannot be given out in a public lecture, and hence the book under review is not for the uninitiated ; it has in it the grandest teachings of *Brāhmavidya*. Commencing from the ordinary worship of an average man, the subject runs up to the highest *nirguna upāsana*, embracing in its sweep the 32 *Vidyas* taught in the *Upanishats*, and the three paths of *Karma*, *Bhakti*, and *Jñāna*. The book is a veritable *multum in parvo* as it is. Instead of saying a few words on *everything*, it would be more advantageous to explain in greater detail a *few* of these things, so that neophytes might be benefited.

The device on the wrapper is very happily chosen : two birds are shown perched on the same tree, but on different branches of it, thus the famous teaching of the *Upanishats* about the *Īva* as a bird on the lower branch, and *ĪSHVARĀ* on the higher branch is brought before the reader's mind. The lecturer has given a good number of authorities for his arguments. The book, on the whole, is a very useful light on meditation on the DIVINE. It is a real service to the Tamil-knowing public.

A. K. S.

## ARYACHARITRAM OR STORIES OF ANCIENT INDIA.

ILLUSTRATIVE OF INDIAN IDEALS IN THE PAST.

The Honorable V. Krishnasami Ayer, High Court Vakil, Mylapore, is a philanthropist. He has established a Samskr̥t College, and an *Āyurvedic Vaidyasāla*, and is trying to revive the ancient *Vaidya Shastra* of India. Now he comes out with a valuable collection of stories, or rather histories of ancient India, selected from the two great epics of India and some *Puranas*. " Examples of truth, of

self-denial, of heroic self-sacrifice, of womanly chastity," of gratitude and the like, abound in the book. The value of these moral stories is very much enhanced by the fact that they are in the Samskr̥t language. The *Sanātana Dharma* series issued by the Trustees of the Central Hindu College, supply in English, information on rules of moral and religious life, and this book, as the editor expects, will be a valuable supplement to the *Sanātana Dharma* text-books. It will be useful alike to the teachers of the text-books, and to the students, because in most cases the stories mentioned in the text-books are fully available in this book.

The book is printed in the *Nagari* type on good thick paper. On page vii. of the preface the editor explains why he brings out this work, and we agree that a book like the one under review should satisfy every earnestly enquiring Christian missionary.

A. K. S.

---

#### THE MAGNET.\*

Those to whom the science of self-discipline is a subject of interest will find this booklet a readable one. Our race is made up of manifold temperaments, and the leaders, teachers and philosophers of humanity must provide meat for men and milk for babes. There are hundreds upon hundreds in the West to whom a self-discipline, garbed in eastern clothing, would repel, and they are naturally in need of something more after their taste and fashion. The stern, all-exacting rules of the ancient Raja-yoga discipline are often too much for western bodies living in a rush and turmoil peculiar to our civilisation. And yet there are many earnest men and women, who feel the need of some scientific, well-laid-out discipline which they can conveniently and without much strain follow. To a few at least of such people this book will be a help and a boon, while to all, advices such as, "he who is to be magnetic must, in character, in habits, in manner, in all his dealings with himself and others, pay cash. One who fails to pay his dues of money, of honor, of kindness, of courtesy, of neatness, comes short by just the measure of his failure, of attaining unto perfect magnetism," are worth pondering over.

B. P. W.

---

#### MAGAZINES.

*The Theosophical Review*, March : "Has 'Peer Gynt' a Key?" by Isabelle M. Pagan, is an interesting portrayal of the salient points in Ibsen's great dramatic work. "The Serpent-Myth" is the first portion of a lecture read before the Rosicrucian Society, by W. Wynn Westcott. "Music for Theosophists" is a subject which is ably presented by 'A Natural,' who, in the opening paragraph, asks this important question : "Is it possible to develop any further ideas about the laws of the universe by studying the laws of harmony?" The

---

\* By Lida A. Churchill, L. N. Fowler & Co., London. Price one shilling.

matter merits careful attention. Rev. Geo. St. Clair's important paper on "Gerald Massey as Egyptologist" is concluded. "A Justification of Chastity," is a rational presentation of valuable thoughts upon this subject. The Editor's important contribution "On the Way of the Path," is well thought out. Caroline Cust writes on "Nietzsche's Superman," and "Laima's People" is a legendary article by N. de Gernet.

*The N. Z. Theosophical Magazine* for February has a large portion of its space occupied by a report of the Annual Convention of the N. Z. Section of the T.S., which was held at Auckland in December last. Mr. Samuel Stuart was elected Chairman and delivered an interesting address. He emphasised the importance of each one's discharging his duty without fear of condemnation or hope of favor, and said that "With all becoming gratitude for any help that may be offered to us, and understood to come from sources better informed than ourselves, whatever comes thence should be placed in the crucible of experiment and under the microscope of our scrutiny; for thus, and only thus, should we do such service as would stand the test of all future time." Two new Branches have been added to the Section, and many of its members are earnestly working to spread a rational knowledge of the Truth. There is a short article by Mrs. Besant on "Theosophy and Dramatic Art," reprinted from *The Show World*; the 'Stranger's Page' deals with concentration, and the 'Children's Department' is especially interesting. It is proposed to add a few more pages to this magazine, which is doing much good work.

*Theosophy in Australasia*, March, contains interesting notes on the Convention of the Indian Section, T.S., in Benares, at which its Editor, Mr. John, was present. Following this are "The Bird's Song," by Lotus; "The Mystery of Death," by Wynyard Battye; "On Interruptions," by Ernest Hawthorn; and "The Library Member," an 'Open letter to Secretaries of Branches in our Section,' by the Editor.

We notice the following in the February issue of "T. in A. :"

"Whilst at Adyar, our General Secretary, Mr. W. G. John, took the opportunity to enquire into the appearances of the Masters during the closing scenes of the life of the late Colonel Olcott. He first addressed himself to Mrs. Russak, who was with the late President-Founder throughout his last illness, and whom Mr. John describes as a most reasonable and well-balanced woman, meeting his close enquiries without hesitation and with complete candor. With this lady's evidence, which is first-hand testimony, Mr. John expresses himself completely satisfied. To make certainty yet surer, Mr. John drove to Madras to interview the late Colonel's medical attendant, Dr. Nanjunda Rao, "one of the finest specimens of humanity, intellectually and physically," our General Secretary has had the pleasure of encountering. This gentleman willingly set aside the pressing obligations of a crowded life to testify again to Mr. John that in his last illness Colonel Olcott was as lucid and mentally reliable as he had ever been.

Seated at the writing table that Colonel Olcott was in the habit of using, within a few feet of the couch upon which he breathed his last—the intervening space being the precise locality of the Masters appearances—Mr. John writes to say that failure to accept the testimony offered in this connection could only be characterized by him as unreasonable incredulity."

*The Revue Théosophique* for February contains an article by Mrs. Besant on the "Reality of the Invisible," which is profoundly inter-

esting and which is written in her usual convincing manner. She explains forcefully the actuality of the super-physical world.

The writer, Jihemdé, has contributed an instructive article on Group-souls, based on the teachings of Mrs. Besant in her *Study in Consciousness*.

An anonymous article on the motto of the T. S., "There is no Religion higher than Truth," is full of good sound advice on the value of truth. Since so deserving of thanks, surely the writer need not have been so modest as to conceal his identity.

The report of T.S. work in France is encouraging. The usual Reviews are given and the translation of the *Secret Doctrine* is continued.

*Theosophia*, February : The translation of "Old Diary Leaves," by Col. H. S. Olcott, is continued, and further we have an original article treating of Religion and the World Aspect of the Ancient Germanic Race, by Miss Slotboom ; "Eastern and Western Ideals," by Mrs. Besant (a translation) ; and the "Papal Encyclical against Modernism," by Chr. J. Schuver ; *The Hilopadeça* (a translation) by H. G. van der Waals, together with some miscellaneous matter.

Tietājā, February, has the following articles : "Theosophy and the T.S." (concluded), by Annie Besant ; "Dhammapada I." (Max Müller's translation, in Finnish) ; "Why I became a Theosophist"—autobiographical notes, by Aate ; "Symbolism," by V. H. V. ; and "Astral Experiences," by Elia Vera, etc.

*Theosophy in India*, March : "Working for Fruit" embodies notes by M. J. of a lecture by Mrs. Besant. U. Venkata Rao's article on "Karma" is concluded, and, following it, is the first part of a paper by 'Seeker,' on "Our Civilisation." Under the head of correspondence we find an interesting letter from the pen of the Countess Wachtmeister, written after H. P. B. had passed over.

Acknowledged with thanks : *The Vāhan*, *The Theosophic Messenger*, *Teosofisk Tidskrift*, *Sophia*, *La Verdād*, *Revista Teosofica*, *Bulletin Theosophique*, *Theosophische Bewegung*, *De Gulden Kelen*, *The Lotus Journal*.



## ACADEMICAL RECORD.

*Journal of the Royal Asiatic Society of Great Britain and Ireland*, October 1907, and January 1908.

The main interest of the October number is no doubt to be claimed for Mr. Kennedy's ingenious attempt to solve the Kṛshṇa problem. His article, entitled "Kṛshṇa, Christianity, and the Gujars," starts with the thesis that the child Kṛshṇa is not a Hindū and has nothing in common with the elder Kṛshṇa except the name, the idea of this child having been suggested "by the Christian observances of some tribe of Scythian nomads, possibly the Gujars." The attempt to prove this thesis consists of three parts of which we shall give a summary here.

1. *Early Christian Communities and India.*—There were three points of contact during the first five centuries — Alexandria, the western sea-coast of the Dekkan, and the north-western frontiers of India. There was a small colony of Hindū traders at Alexandria up to Caracalla's massacre in 215 A.D., and we hear of Brāhmins who visited Alexandria about 500 A.D., but the influence of Alexandria was confined to a few savants, and "no wind from Alexandria could affect the popular religions of India." Nor can the Christian communities which existed on the western sea-coast of India from the second century have exercised any considerable influence on the evolution of Northern Hindūism. For they were too little important, and their leaders were foreigners long after the time in question. But the Christians of the north-western frontiers fulfil the conditions of the case. The communities of Parthia, Media, and Persia were very important, and were in constant contact with the Brāhmins of the frontiers, many of whom had even settled in those countries. There was a large number of Christian martyrs and monks living as hermits, and zealous missionaries carried Christianity to wild districts and to wilder tribes. Among the latter were the Hūṇas who invaded India in the fifth and (a second time) in the sixth century.

2. *Kṛshṇa of Dwārakā.*—Syncretism is a very common thing in the history of religions. There were four Jupiters, three Dionysoi, many Herakles, an Amen-Ra, though Amen and Ra continued to be separately worshipped, etc. And so, besides the child Kṛshṇa, we have at least three other Kṛshṇas.

*First*, there is a chief of Dwārakā, clearly no Āryan, but a dark-skinned indigenous hero of the Lower Indus, the land of degraded Āryas, S'ūdras, and Abhīras, according to the Viṣṇu-Purāṇa. In the epic he holds only the inferior rank of a charioteer, but he plays a leading part and is famous for his 'policy,' *i. e.*, perfidiousness, just as the Grecian Odysseus.

*Second*, there is a semi-agricultural, semi-solar, or atmospheric God of immemorial antiquity, held in great veneration on the north-west frontier. He is the son of Dwaki and Vāsudeva, and the younger



brother of Balarāma, with whom he shares the title of Dāmodara. His shrine is at Dwārakā.

*Third*, there is a hero-god, being the result of a gradual identification of the non-Āryan hero of the Indus Valley with Indra first ('Upendra, Govinda') and afterwards with Viṣṇu. He is still identified with Indra after 300 A.D., and not identified with Viṣṇu until the fifth century A.D., according to the evidence of both inscriptions and literature.

*Kṛṣṇa of Mathurā*.—He does not appear on any sculpture before the last half of the sixth century, and it is evident for other reasons too that his birth time was the end of the fifth or the beginning of the sixth century A.D.

This is the very time in which India was invaded by the Hūnas and when another tribe of Scythian nomads closely connected with them, *viz.*, the Gurjaras, occupied the land of Braj, *i.e.*, the large area of pasture and woodland in which Mathurā was situated. Up to this time Mathurā had been entirely Buddhist and Jain, and still earlier it was the capital of the S'ūrasenas, who were devoted to S'iva, the worship of the elder Kṛṣṇa being confined to the Indus Valley and the mountains of Kābul. "Before the arrival of the nomads the land of Braj had no special sanctity; it was their wanderings with Kṛṣṇa which made it sacred, and it is these nomads which have given it its character." With the Gujars correspond in minute details the nomads of the Viṣṇu Purāṇa: they had no houses, but lived in their wagons; they came from a mountainous region (which could only be the Himālayas); their religion was a novel one, different from that of the Brāhmins; their young god carries a pipe, a musical instrument used only by Gujars and Ahirs, etc. The new religion the Gujars brought to Mathurā was a mixture of Christianity with Hindūism. Certain elements were obviously Hindū, and borrowed from the story of the older Kṛṣṇa. The kernel, however, was the stories of the infancy of the Christ with which the Gujars became acquainted through their contact with the Hūnas, if not more directly, in their Central Asian home. For, "the divinity of childhood is an idea which the world owes to Christianity,\* and it is this idea which the child Kṛṣṇa expresses, however imperfectly."

"Some Modern Theories of Religion and the Veda," by A. Berriedale Keith, is an inquiry as to the applicability of the totemistic and similar theories suggested by the comparative science of religions to the Vedic animal (and human) sacrifice. The answer consists in a good many, perhaps.

The other principal articles are: "Some Border Ballads of the North-West Frontier," by E. B. Howell; "Tufail at Ganawī:" a

\* This is a curious statement, for one would think that the "world" of Mr. Kennedy would include India, where more than eight hundred years before the Christ the great word was spoken (*Bṛhadāraṇyakōpaṇiṣad* 111, 5): "Therefore the Brāhmana, having done with book wisdom, should remain in a childlike state," (*tasmdāi bīḍamaṇah pāyāḍīyam nirvidya bālyena tiṣṭhāset*). The very same idea occurs in another old Upaniṣad (pre-Buddhistic Sanskrit) lately discovered by me, *viz.*, *Chāḍgaleyoṭaniṣad*, where some great priests, proud of their caste and knowledge, are sent, for enlightenment, to the "childlike" people of Kurukṣetra (*kurukṣetra evōpasametya ye bālis'ā va tān upāy'āite va idam pravakṣyanti*).

poem from the *Aṣṣna 'īyāt*, edited by F. Krenkow ; "The Hebrew Version of the *Secretum Secretorum*, a medical treatise ascribed to Aristotle," by M. Gaster ; "Two Hittite Cuneiform Tablets from Boghaz Keni," by the Rev. Professor A. H. Sayce ; "White Hun' Coin of Vyāghramukha of the Chāpa (Gurjara) Dynasty of Bhinmāl," by Vincent S. Smith ; "Moga, Manes, and Vonones," by I. F. Fleet ; "Archaeological Exploration in India," 1906-7, by I. H. Marshall. From the latter the following may be quoted : "A fact which our discoveries have now made abundantly clear is that the most important building age of Sārṇāth (near Benares) is the age of the imperial Guptas ; yet more, they establish the existence of an important and wide-reaching school of sculpture at that epoch, and open up for us an almost new chapter in the history of Indian art."

The *January number* contains a suggestive criticism of Mr. Kennedy's speculations on the elder and the younger Kṛṣṇa, *viz.*, "The Child Kṛṣṇa," by A. Berriedale Keith. As to the similarities between Christianity and Kṛṣṇaism, Mr. Keith thinks it at least as easy logically to explain them by the hypothesis "that there existed in India an indigenous cult which resembled Christianity in certain respects, and which, therefore, naturally assimilated whatever Hindū taste found attractive in the new religion which was brought by missionaries and others from the West." But such an hypothesis is not even necessary. For there can be little doubt, Mr. Keith says — and he is certainly right — that "Kṛṣṇa was recognised as a divine child long before the contact of Christianity with the Hindūs." This is proved by the reference of the Mahābhāṣya to Kamsavadha, *i.e.*, the standing enmity between Kṛṣṇa and his uncle Kamsa. In the same Mahābhāṣya, with the Kamsavadha, the Balibandha is mentioned, the latter referring to a legend of Viṣṇu (according to Weber), and this further shows that in that time, *i.e.*, in the middle of the second century B.C., Viṣṇu and Kṛṣṇa stood already in close relationship. There is even earlier evidence for this, *viz.*, in *Taittirīya Aranyaka* X, 1, 6, where Nārāyaṇa, Vāsudeva, and Viṣṇu appear as identified. Evidently Mr. Kennedy is also wrong in distinguishing between the elder Kṛṣṇa as an agricultural God and the younger as a pastoral God. For "the cow is an essential adjunct of the life of an agricultural people."

"A Defence of the Chronicles of the Southern Buddhists," by Harry C. Norman, is a fairly successful attempt to show that the dates given in the Ceylonese and Burmese chronicles are far more exact than certain modern scholars believe. *The vyakti-viveka* of Mahima-Bhaṭṭa, by M. T. Narasimhiengar. This is a well-done little sketch, intended to call attention to a unique work on rhetoric just under publication by Paṇḍit T. Gaṇapati Sāstriar, Principal, Mahārāja's Sanskrit College, Trivandrum. Mahima-Bhaṭṭa was a native of Kashmir, who lived, according to our author, in the early part of the eleventh century. His work is in prose and deals with *dhvani* (the inner essence of expressions). "As a specimen of well-reasoned disquisition and as an exposition of the subtleties of the art and science of critical research, the work stands out prominent in the whole field of Sanskrit literature."

The Hebrew Version of the *Secretum Secretorum*, a Mediæval Treatise ascribed to Aristotle, translated by M. Gaster. This is a treatise on the art of government which the old Aristotle is said to have sent to his pupil Alexander, on the request of the latter, together with an introductory letter in which he conjures his pupil, "just as I have been conjured upon this subject," not to reveal it. Yahia ben Albatrik, the Hebrew translator, says that, after having visited all those temples "where the philosophers deposited their hidden wisdom," he came at last to "the temple of the worshippers of the sun, which the great Hermes had built for himself," and after many ruses was finally allowed to study the books deposited there and to translate the "privy of privies" written in gold from Greek into Rumi (Syriac), from which he further translated it into Arabic. The first ten chapters of the book are on the rule of government; the eleventh deals with physiognomy, the twelfth with the preservation of the body, and the last with "special arts, natural secrets, and the properties of precious stones and pearls."

Other articles: "Suggestions for a complete edition of the *Jāmi'ut't Tawārikh* of Rashīdu'd-Dīn Faḍlu'llāh," by Edward G. Browne; "The Pahlavi Texts of Yasna LXX." (Sp. LXIX), translated by Prof. Lawrence Mills; MSS. Cecil Bendall, edited by Louis de la Vallée Poussin. II. "Fragments en écriture Gupta du Nord" (Buddhist); "A Coin of Huvishka," by J. F. Fleet; "*The Bābar-nāma*: the material now available for a definitive text of the book," by Annette S. Beveridge; "The Bhaṭṭiprōlu Inscription No. 1, A.," by J. F. Fleet.

*A New Oriental Quarterly* is announced on p. 167-8, viz., the *Rivista degli Studi Orientali* of the Scuola Orientale of the University of Rome. The Rivista is to include the language and literatures of Africa. The first part (167 pages) begins with Abyssinian matter; then follows an article by Professor De Gubernatis on Lanmen's *Atharva Veda*; a Jain text, the *Vāsupūyacaritra* of Vardhamānasūri, analysed by A. Ballini; a translation of the Chinese version of the *Mahāparinirvāṇasūtra*, by Prof. C. Puini; a translation of a Chinese collection of maxims, by Prof. L. Nocentini; and a few smaller papers.

*Journal of the German Oriental Society*, Vol. LXI., third part and fourth part (1907). "Tidings of a Schilf on his Moroccan home" is a translation, by Hans Stumme, of a most curious composition written for him, on his request, by a Moroccan visitor of Berlin. It gives, in a wild style, a lively picture, or rather a Kaleidoscopic series of pictures and scenes from to-day's Morocco.

"Amitagati's Subhāṣitasamdoha," Sanskr̥t and German, edited by Richard Schmidt. This last instalment comprises chapters XXX. to XXXII., treating, respectively, of purity, the duties of a layman, and twelve-fold *tapas*. The middle chapter is particularly instructive. Stanza 5 seems to show that dining after sunset (*rātri-bhojanam*) was not absolutely forbidden by the Digambaras. But killing is not even allowed in order to obtain a medicine (6). The second commandment is called *satyam* here, but the description (8-11) shows that it is, in fact, a double one including veracity (*satyam*) as well as friendliness

(*sūnrlam*). Hence the prohibition to speak the true word, if it does harm (9). The third commandment is transgressed not only by open theft, but also by taking what another has lost on the street, etc. (12); further by fraud, black-mail, etc. (86-87). Theft is even *himsā* in as far as property is the external breath or life of people (*arthābahis'carāḥ prāṇāḥ prāṇinām*). The fifth commandment, *aparigraha* or abstaining from property in the case of the monk, is with the layman *pramāṇena grhītiḥ* only, i.e., moderation in gain. A good deal is also said about the vows (*vratāni*) to be undertaken by a layman, but we miss the commentary here. There are two kinds of *tapas*, \* the external one and the internal one, and each is sixfold. Among the former six is, e.g., sitting in a lonesome place; among the latter, religious study and meditation. At the end of the book a small *guru-vams'a* is given: from Devasena through Amitagati, Nemiṣena, and Mādhvasena the holy tradition came down to our author. The German translation is again not free from blunders. We only mention stanzas 45 and 79 where *ārambha* is not 'Beginnen' (beginning), but 'violence' or, freer, 'egotism.'† Dr. Schmidt is, no doubt, what he boasts of in his latest work (on Indian Yogis and Fakirs), ‡ *viz.*, a very sober realist, and he would therefore do better in future to keep his hands off from subjects connected with philosophy. "Historical documents of Khalatse in Western Tibet" (Ladakh). This is another important contribution by the missionary A. H. Francke, to whom we owe already so much valuable information about Western Tibet. It falls into four parts: (A). The Places of Worship of the Bon religion near Khalatse. The Bon Religion was ruling all over Tibet before Buḍḍhism came, but little is known about it as yet. The places of worship are throughout on such spots where some wonder of nature, generally some strange shaped rock, is to be seen. By the introduction of Buḍḍhism the Bon religion was not extirpated but rather modified. (B). 'The Indian Inscriptions of Khalatse. Though a few only, they are enough to confirm the historical news about the emigration to Ladakh of Buḍḍhist Kashmīr monks. (C). The Mediaeval Inscriptions of Tibetan Rulers. Among these there is also a little hymn to Tsongkhapa. (D). The younger inscriptions and kindred matter of Khalatse. They refer to the Dogra war, construction of roads, etc.

"An Indian Dining-rule," by Heinrich Lüders, calls attention to the unanimity with which the *Mahāsūlasomajātaka* and almost the whole older Dharma literature allow the twice-born to eat the flesh of five (or six) kinds only of animals having five claws, *viz.*, the hare, lizard (*godha*), hedge-hog, urchin, tortoise (and rhinoceros). On the eatability of the rhinoceros scholars did not agree, says

---

\* I fully agree with Mrs. Besant's exhaustive definition of the word in the Foreword to *The Wisdom of the Upaniṣhads*.

† This Jain term *ārambha* exactly corresponds with the Buḍḍhist *upādānam* (selfish action) which follows *tṛṣṇā* ('thirst') in the famous formula of causality.

‡ Including the modern ones, though the author admits that he has no personal experience with them!

Govinda (to Vasiṣṭha XIV., 47). Āpastamba allows even a seventh beast unknown elsewhere, the *pūlikhaṣa*.\*

"On the indigenous languages of Eastern Turkestan in the Early Middle Ages," by Ernst Leumann. Professor Leumann has made a discovery which promises to become the key to a new science, *viz.*, the science of East Turkestanian antiquity. Hitherto we knew nothing about the language or languages of the literary finds made in Eastern Turkestan by Dr. Stein and others. Now Prof. Leumann has discovered, with the help of his Japanese disciple and friend, Dr. K. Watanabe, that one of the documents in question is a translation of one of those Buddhist Sūtras of which only the Chinese and Tibetan translations have been preserved to us, *viz.*, the *Samghāṭ-asūtra*. The Chinese translation of such texts used to be as free as the Tibetan translations are slavishly literal. Hence, for a complete disclosure of the document only the Tibetan translation could be used, and this the Professor could not receive early enough for the present paper. Anyhow, so much can be said already now with certainty that the language in question is not 'Proto-Tibetan,' as Dr. Stein boldly called it, but an Āryan language, *viz.*, a kind of *Persian*. As to the second set of documents, Prof. Leumann had already some years ago succeeded in reading one of them and discovered in it a finely built metre, but no related language could be found out as yet apart from some uncertain similarities to ancient Turkish.

The *fourth quarter* of the journal opens with a German translation, by Professor E. Hultsch, of *Langākṣi Bhāskara's Tarkakaumudī*. The author, like Annambhaṭṭa, belongs to the third and last period of Nyāya and Vaiśeṣika literature. Of his remaining works the *Arthasamgraha* (ed. by Prof. Thibaut) is the most famous. The *Tarkakaumudī* proceeds in much the same way as the well-known *Tarkasamgraha*, but it is more detailed, *e.g.*, in the treatment of the false arguments (*hetv-ābhāsās*.) "Vedic Enquiries," by H. Oldenberg (continued). With the unique sagacity and exactness we always admire in Prof. Oldenberg's works, the following subjects are treated this time : the verbal prefixes; the position, in the Ṛgveda, of the comparative particles; the enclitic forms of the pronominal base *ā*; *iva* apparently monosyllabic in Rgveda; *sá* and *sáh* in the Ṛgveda; dissyllabic pronunciation of *ṛ*.

"Conflicts concerning the position of the Hadīṭ in Islam," by Ign. Goldziher. This is an interesting study of the different attitude of Muhammadan theologians as to such sayings of the Prophet or manifestations of God as are not found in the Korān and could appear even after the death of Mahomed by the way of inspiration. The *raison d'être* of the Hadīṭs was found in the following saying of the Prophet : "A book has been given to me, and besides something equal to it." The book, it was said, was for the multitude, but did not contain the sum of all those revelations by which God distinguished his elected prophet.

---

\* A much longer list of flesh and fish *not* allowed to a Brāhmin is given by Vyāsa in the Sāntiparvan of the *Mahābhārata* (Adhy. XXXVII (21-24)). Of fishes only those are forbidden as have no scales. I believe that it was the influence of Jainism and Buddhism which forced Brāhmins to become strict vegetarians,

"The remaining articles of both the parts of the journal are concerned with philology. We mention: "A Specimen of the Khas or Naipāli Language," by G. A. Grierson; "Notes on some Arabic Names of Fishes," by M. Streck; "Horse and Rider in the S'āhnāme," by Paul Horn.

From the contents of other journals (not in our Library) we mention: "Historical Development of the Shushi Philosophy in Japan," by A. Lloyd (*Transactions of the Asiatic Society of Japan*, vol. XXXIV., Part 4); "Japanese Medical Folklore," by E. W. Clement (*ibid.*, vol. XXXV., Part 1); "The Ten Buḍḍhistic Virtues," by J. L. Atkinson (*ibid.*); "Etudes de littérature Bouddhique," by Ed. Huber (*Bulletin de l'Ecole Française de l'Extrême Orient*, vol. VI., Nos. 3-4); "L'inscription de Sārṇāth et ses parallèles d'Allahābād et de Sanchi," by A. M. Boyer; "Le Dieu Indo-Iranien Mitra," by A. Meillet (*Journal Asiatique*, vol. X., No. 1); "Witchcraft in the Chinese Penal Code," by C. W. Williams (*Journal of the North China Branch of the Royal Asiatic Society*, vol. XXXVIII.); "Philosophie populaire Annamite," by L. Cadière (*Anthropos*, vol. II., Part 6); "Un ancien document inédit sur les Todas," by L. Berse (*ibid.*); "Dīpavamsa and Mahāvamsa," by O' Franke (*Vienna Oriental Journal*, vol. XXI, No. 3); "Contributions from the Jaiminīya Brāhmaṇas," by H. Oertel (*Journal of the American Oriental Society*, vol. XXVIII., first half); "The Sniff-Kiss in Ancient India," by E. W. Hopkins (*ibid.*); "Zoroaster and his Religions," by A. Yohannan and A. V. W. Jackson (*ibid.*).

DR. F. OTTO SCHRÄDER.

Among other exchanges we note, *The Ceylon Review* (an interesting number), *The Indian Review*, *Indian Journal of Education*, *Modern Astrology*, *Gurukula Magazine*, *Light*, *The Dawn*, *The Light of Reason*, *Siddhanta Deepika*, *Sri Vani Vilasini*, *Phrenological Journal*, *The Metaphysical Magazine*.

---

"The Love of God does not consist in being able to weep, nor yet in delights and tenderness, but in serving with justice, courage and humility."

SAINT TERESA (16th Century).

---

With aching hands and bleeding feet  
 We dig and heap, lay stone on stone;  
 We bear the burden and the heat  
 Of the long day, and wish t'were done.  
 Not till the hours of light return,  
 All we have built do we discern.

MATHEW ARNOLD.

---



## THEOSOPHY IN MANY LANDS.

### GREAT BRITAIN.

The quarterly meeting of the Northern Federation T.S. and the annual meeting of the South-Western Federation have both taken place during February. The one at Sheffield, when Mr. Sinnett presided and lectured upon his earliest "Touch with Theosophy," and on "The Superphysical Planes of Nature," both lectures being greatly appreciated and the whole of the federation meetings being much enjoyed. The other was held at Bath under the presidency of Miss E. Ward, who lectured on "Some Tendencies of Modern Thought," to the general public, and on "Principalities and Powers," to the T.S. members. These meetings were also well attended and successful gatherings.

The specially appointed Committee on rules has met four times and drafted a set of rules which it recommends to the Section, and it has been decided to call a Special Convention for the 4th of April in order that these suggested rules may be discussed and, if approved, adopted, so that they may come into operation before the next election of officers and Committee. The main effect of the new rules would be to make individual suffrage the method of election for Sectional officials as it is for the chief officer of the whole Society. Results would be announced *before* each Annual Convention, and the Convention itself would be able to devote more time and energy to the discussion of topics of general interest—'its "a consummation devoutly to be wished!"

Many references to the New Theology—so-called—have been made in these pages, but generally in its relation to the Protestant Free Churches. It is good to remember that the most rigidly conservative of all communions—that of Rome—is also not a little affected by the spirit of the age. "Modernism" is the name by which the new thought is known in Roman Catholic circles, and M. Paul Sabatier is giving a course of lectures on it at the Passmore Edwards Institute. In the course of his first address M. Sabatier defined the Movement as being neither Liberalism, nor "Loisisme" nor Protestantism in the Roman Catholic Church ; it

accepted all the past of the Church just as the patriot accepted the past of his country, for in neither case could that past be changed. That it was not Protestantism was conclusively proved by the fact that one of the great manifestoes of the movement, Loisy's "L'Evangile et l'Eglise," was a refutation of Harnack and other Protestant divines. Modernism had nothing in it of the Protestant spirit of examination which approached the spiritual records with the question : Are they true or are they false ? It was rather a spirit of advance : *un printemps spirituel qui revivifie tout*. The young movement was determined on nothing so much as on remaining staunch and faithful to the Communion in which it had begun.

That is an attitude of mind with which the Theosophist can sympathise. Not to break down and destroy the organised channel for spiritual life, but to widen and render it more responsive, more thoroughly virile, is a truly theosophic aspiration.

Students of the occult might profitably investigate the astral conditions in such regions of the United States as Breathitt County in the State of Kentucky, one of those remote districts where an extraordinary blood-feud or vendetta has been raging for half a century, and is now closed (we may hope) by the murder of a father by his son. The details of the feud—too long to relate here—go to show that the psychic atmosphere of the whole place must be reeking with passion, and one wonders to what extent the long list of foul and treacherous murders is due to a veritable infection as real and loathsome as the plague. It should be possible, one would think, for some 'invisible helpers' to study these conditions and do a little wholesome sanitary purification in so foul a swamp of bloody vengeance.

E.

#### ITALY.

In the first of these periodical letters from this Section it was pointed out how, since 1900 especially, a great and growing change was spreading gradually over all branches of serious thought in this country, as indeed in most civilised countries of the western world.

It was shown how in Religion, in Science, in Philosophy, the narrower orthodoxy of last century was being assailed on all sides by a new uprush of living idealism and vigorous investigation. A new leaven seemed to be working in the realm of ideas, and men were no longer hesitating to voice their views and opinions openly in public and in print.

Under many names, mostly ending in '*-ism*' this current manifests itself; through many different channels it threads its way, each stream varying possibly in content and capacity, distinct usually in purpose and direction, yet originating in one source.

This one source is the periodical inflow of new life afforded to man as he grows in understanding by which he modifies or *breaks* the old form that has become constraining or rigid, and moulds for himself a new form better suited for his further development.

Believing all things and all men to be 'in process of becoming,' the student of Theosophy sees in this evolutionary process the gradual working out of the Great Law, and endeavors to co-operate intelligently with the unfolding of life, the unveiling of spirit, in the human race. But there is a difference between this position of trying to understand and co-operate with the 'scheme of things,' and being identified with, or held responsible for the many and various forms that the streams of thought take under the impulse of the new current of ideas.

Yet there are signs that certain sections of the Roman Catholic Church are taking notice of Theosophy, and find it convenient in their struggle against the spreading of more liberal and less orthodox views to suggest, as set forth in recent articles which appeared in



the *Civitta Cattolica* of Rome, that 'modernism' was tainted with "theosophical infiltrations."

This same policy of confusionism is more thoroughly exemplified in a recent book of over 350 pages called *Occultismo e modernismo*, by a Jesuit Father, Gioacchino Ambrosini, published in Bologna with all the proper ecclesiastical sanctions by the Tipografia Arcivescovile.

It is unnecessary to consider the book seriously, or to examine it in detail. Suffice it to say that it takes the form of eight long letters to a young friend, warning him of the heresies of the day, and especially of 'Modernism,' Theosophy, and the opinions contained in Fogazzaro's novel, 'Il Santo.'

The author goes so far as to say that "the occult doctrine alluded to in Fogazzaro's 'Santo' . . . is a doctrine taken from the Theosophical Society of Madame Blavatsky."

His imaginative fancy even causes him to see in one of the secondary characters of Fogazzaro's book, namely, "the noble English lady . . . famous for her riches, her peculiar costumes, and her Theosophical Christian Mysticism," the person of our esteemed President, which, of course, is absurd and which Fogazzaro would be the first to disclaim.

But it is all part of a policy to frighten the more liberal-minded Catholics away from the 'modernist' tendencies, by suggesting a connexion with the unknown 'bogey' of Theosophy, Occultism, and the Black Arts,—all of which are one in the priest's estimation.

The only remarkable part about the book is that it clearly shows how closely Father Ambrosini and his friends seem to follow all that is published along the lines of thought which displease them; how artfully they traverse and twist and confuse the tendencies and issues, and how ingenuously they "give themselves away" in the operation, while they of course call people's attention to the literature that they criticise, and that might otherwise have passed unobserved.

The book in question has been satirically criticised in the *Unovo Giornale* of Florence, by Berta Fantoni; and an excellent paper by Decio Calvari, in the *Ultra* of February, treats in detail, and very ably, with the various publications against Theosophy, including Father Ambrosini's book.

The "Ars Regia" of Milan has just issued a completely revised and new translation of Anderson's *Re-incarnation*. The editor, Dr. Sulli Rao, is to be congratulated for the way in which the book is got up, being very nicely printed, with a good index, and a useful illustrative catalogue of other theosophical publications at the end.

The translation has been done in a most painstaking manner by Mr. A. Cantoni and Major O. Boggiani.

Every day new publications are forthcoming, from various editors of works interesting to theosophists, either as translations or as reprints from old and rare editions.

Thus are announced new issues of *The Spiritual Guide of Molinos*; *The Book of the Perfect Life*, by an unknown German of the XIV. century, a disciple of the Master Eckhart; *An Unknown Philosopher*

(Louis Claude de St. Martin) ; and so on through a number of interesting subjects—gnostic, orphic, mystic, theosophic.

The public taste is evidently becoming ever more interested in thoughtful books, and the fulminations and intransigency of the Vatican seem rather to whet than to stifle people's appetites for the literature that will nourish the growth of the Soul.

W.

---

#### INDIAN SECTION, BENARES.

There are no special activities to report from Headquarters this month. In the absence of the President work has gone on very quietly. Mrs. Besant arrived in Benares on March 15th from Calcutta, where a few days had been spent, the report of a lecture given there by her on the 12th upon the general work of the T.S. in India having appeared in the *Statesman*. During her absence several interesting lectures have been given in the Section Hall on some aspects of Buddhism, by the Rev. Kavaguchi, a Japanese Buddhist priest, who has been for some time resident at Headquarters, and by Dr. Schröder, who has studied deeply the religion of the Buddha. Dr. Schröder also gave a very interesting lecture upon "Goethe and Reincarnation," in which he pointed out many evidences in the writings of the German poet of his belief in the teaching of reincarnation. We hope that Dr. Schröder will see his way to publish this lecture in due course.

Last month we referred to the Central Provinces Theosophical gathering, which met at Amraoti in February, the report of which has since been received. In addition to resolutions passed relative to the helping of the many thousands suffering through the famine, more particularly in caring for those left orphan and destitute and giving aid to middle class people who will not seek it through the ordinary channels, discussion was carried on as to the best way of bringing members into closer touch with each other, more especially those who are unattached to any Branch. It was resolved to institute a system of correspondence with unattached members, and to compile lists of the members in these Provinces, to be circulated amongst the Branches and unattached members ; also to publish periodically in *Theosophy in India* the names of the Presidents and Secretaries of Branches and prominent workers, in order that members visiting the Province may know where to find friends. This should do much towards cementing a bond of union amongst Theosophists in different parts of the country, and its usefulness will be abundantly realised by those who are in the habit of travelling to any extent.

In the second week in March Mr. F. T. Brooks paid a flying visit to Headquarters in connection with the newly-formed Hindustan Federation, which includes many of the principal branches in the United Provinces. The first Session of this Federation is to be held at Lucknow during the Easter holidays, on Saturday and Sunday, April 18th and 19th.

---

## SCOTLAND.

A correspondent sends us a most cheering account of the Edinburgh Lodge activities: "We are doing *very* well. Our life and activity revived again completely in October, the beginning of the session." Classes have been started which are thoroughly well attended; a devotional group is found very helpful, and one for the careful and scientific study of psychic phenomena is serving well for the instruction of members, and the whole Lodge "is full of life and energy." On another page will be found an account of the performance of *Peer Gynt*, undertaken by the Lodge, and of the striking success achieved. The press notices give unstinted praise to the presentment of the mystic play, and to the Edinburgh Lodge for its fine rendering of Ibsen's masterpiece. The Lodge was aided by some sympathetic non-members, but itself provided the chief actors. It is delightful to see how Theosophy is making itself felt in all directions as an interpreter of noble thought,

A.

---

 CEYLON.

Mr. Tyssul-Davies, the Principal of the Ananda College, is winning golden opinions, and Mrs. Besant's Christmas present to the Buddhists—to make a long story short—is much appreciated by all. His charming wife, Mrs. Davies, is also a great acquisition to us. She helps Mrs. Higgins at the Musaeus School, and both husband and wife are ever to the front to help where help is needed.

Mrs. Higgins, the Principal of the Musaeus School and pioneer worker among Buddhists girls, is sailing early in April to Europe on a well-deserved holiday, which she will spend in Germany. She will be away for six months, and Miss Albarus, who arrived a few days ago, will act as Principal during her absence. Miss Whittam, another devoted worker at the Musaeus School, will jointly work with Miss Albarus on the teaching staff.

From the gift of £100 to the Musaeus School given by Mrs. Annie Besant—out of her birthday gift—Mrs. Higgins has invested one thousand rupees—for an *Annie Besant Scholarship for Ceylon History* to be competed for by the girls of the School. Her action is most commendable, as it not only helps deserving students, but it also helps the foundation of the school itself, while the name of the donor is also perpetuated.

Early last month Mr. Tyssul Davies presided at the prize-giving of a Buddhist school at a village not far from Colombo. He made a telling and helpful address. Mr. Woodward, of Galle, had a similar function to perform at another village school, about the middle of last month, and it is most pleasing to note how the younger generation of workers is following up so beautifully the work laid down by Colonel Olcott in Ceylon. Quietly but steadily they are forging ahead, and their noble and unselfish work is bound to succeed. In Colombo arrangements are being made to hold the annual Fancy Fair in aid of the Buddhist schools about the end of this month, and the hard work put in by the members of the Colombo Society it is sincerely hoped will be crowned with success.

The results of the Cambridge local examinations have been received, and it is most gratifying to record the success achieved by the Ananda College, Mahinda College, Dharma-Raja College, and the Musaeus Girls' School. Some of the pupils have come out with flying colors, receiving distinctions.

The latest addition to the list of visitors to the "Hope Lodge" is Miss Bonavia Hunt.

H.

### "PEER GYNT" IN EDINBURGH.

The somewhat audacious dramatic experiment of the Edinburgh Lodge in promoting an amateur production of Ibsen's, "Peer Gynt" has been fully justified. Although the Norwegian poet's masterpiece has not been given before in Britain, this is not the first time that the T.S. has undertaken the work. The exceedingly interesting production at Geneva and Lausanne of Count Prozor's excellent French translation a few years ago was practically, if not ostensibly, supported by the Geneva Lodge.

As on that occasion, it was only possible to present a selection of the scenes—the whole play, as given in Norway, requires two evenings of not less than three hours each, and it was thought best to indicate the limitations of the attempt by giving it the title of "A Costume Recital of Scenes from" Peer Gynt." In the difficult work of selection the dramatic action and the coherence of the story were carefully considered, and the earnest desire of the stage manager was to give a faithful and artistic presentation of the poem, without wresting it to point any particular moral or advance special points of view. At the same time the programme supplied a suggested "key," carefully guarded as "carrying no authority," and while all references to local Norwegian politics were omitted, the mystic and folklore element was retained. The "key" ran as follows:

"Peer may be looked upon as yet another type of the Prodigal Son, going forth into physical incarnation in blindness and ignorance, and gradually evolving through variety of experience. Solveig represents Peer's higher self, whom he must ultimately wed. The sight of her awakens him to the worthlessness of the lower desires, but, chained by past misdoing, he cannot rise to her level at once. Her parents represent law in its sterner aspect; Helga, the aspiration, carrying messages from the lower to the higher. Aase suggests the primitive type of conscience, *i.e.*, the voice of past experience, or *instinct*, alternately upbraiding and applauding, and liable to error. She *dies* when superseded by the higher self. Anitra stands for the gratification of the senses." As an outsider admitted, 'It must be confessed that this Theosophical interpretation explains the poem without the least pressure.'

It was curious and interesting to find that those of the audience who rejected or did not grasp this point of view and who looked upon Solveig as a physical plane rival to the hardly-used Ingrid felt out of sympathy with the conclusion of the play. They were

indignant that, after all Peer's selfish sinning, he should, though "at long last," apparently reach a fairy-tale conclusion and live happy ever after. They did not realise that while every precious bit of wisdom gained through experience was safely garnered in the higher consciousness (Solveig), the agent of Karma, symbolised by the Moulder of Buttons, still waited 'at the cross-roads' and that eventually all must be duly accounted for.

The play is full of difficulties, mechanical and otherwise, and a costly and elaborate setting was far beyond the promoter's reach. But the greatest difficulty will always be to find an actor capable of sustaining the title rôle and willing to undertake its truly colossal labors. For Peer is practically never off the stage, and many of his speeches are of great length. Fortunately the T.S., if poor in coin, is rich in whole-hearted and devoted adherents, and one was found whose professional experience, fine and expressive voice and thorough grasp of the part, made his gift of service of great value. As one critic remarked, "It is impossible to speak too highly of the vigor and intelligence he brought to bear on his task." The stage-manager had also exceptionally heavy work. To direct a body of thirty-eight amateur actors, some very capable, others totally inexperienced, but all alike busy people with scanty leisure for rehearsal, was arduous enough. Her consternation may be imagined when after rehearsals began and arrangements for the production had been made, the English version of the play, through its very qualities of accuracy and scholarship, was found lacking in the necessary rhythm and freedom, and could be neither learned nor spoken. This entailed re writing all the scenes used and rhyming most of them. The apparent hindrance proved, as hindrances often do prove, an additional help, giving greater intimacy with the poem and a deeper realisation of its beauties and meaning. By means of a pamphlet\* his increased comprehension was imparted to actors and orchestra, thus greatly assisting the unity of the presentation.

It is not often realised how much may be done for the evolution of the powers of combination in the individual by association for dramatic purposes. Here we had a body more than usually coherent, harmonious and singularly free from the element of personal ambition which so often mars a dramatic enterprise as a whole. That this was felt by the audience may be shown by two remarks: "We were so absorbed in the play we forgot to notice who were taking individual parts." "There was an atmosphere in the whole company that came right across the footlights to the audience—you *felt* it." That this atmosphere was given by the Theosophical ideal of brotherhood and unity cannot be doubted. And it must be remembered that the beautiful and harmonious resultant was, as it were, a blossom on the plant of years of steady and earnest work by the Edinburgh Lodge. The fruit is not yet, but indications of its future form are to be seen. There is an evident stimulus of thought: public opinion is awaking to the fact that the T.S. is capable of good work. "The recent performance of Ibsen's 'Peer Gynt'... marks a step in the intellectual development

---

\* Has Peer Gynt a "Key"? by Isabelle M. Pagan. (The pamphlet was printed in the *Theosophical Review* for March.)

of the city." Three clergymen have preached on the play in the short interval since its production, and the general interest aroused suggests to the Lodge a special set of public lectures next winter. Above all, the inspiring spirit of the Theosophical ideal has been noted by those outsiders who helped in the production. "It must be a great advantage for you to have the Theosophical Society to work with," said a friend to the stage-manager; "Theosophy seems to give you such fine feelings."

Detailed criticism of the production is out of place here and a record of inevitable imperfections unnecessary. Points commended by experts were, the beauty of the coloring, the graceful dancing, the skilful management of crowds, the sympathetic and musical rendering of Grieg's music by the orchestra, and the sustained unity of the whole. The part of *Solveig* was taken by an associate, Mrs. Frank Baily, whose singing at the European Congress in London may be remembered. The three other chief characters, *Peer Gynt*, Mr. John Darlison, *Aase* Miss. J.E. Pagan, and *Ingrid*, Miss. Eleanor Elder were members of the Lodge. Able assistance was given by distinguished amateurs and by an orchestra unconnected with the Lodge. The much appreciated stage-manager was Miss Isabelle M. Pagan.

J. H. E.

---

#### SCIENTIFIC NOTES.

It would seem that Prof. T. J. J. See, of the Naval Observatory, California, who was referred to in previous notes, has taken upon himself the useful task of championing the cause of the Ancient World in matters of scientific knowledge, for in *Nature* of Feb. 13th (p. 345), is the following letter from his pen :

In Strabo's Geography, book XVI., Chapter XI., para. 24, in the description of Sidon, we find the following remark : ' If we are to believe Poseidonius, the ancient opinion about atoms originated with Mochus, a native of Sidon, who lived before the Trojan times.' This tracing of the theory of atoms to an authority much more ancient than Democritus does not seem to be mentioned in any of the works on physics, but as it is from the usually accurate Strabo, and rests on the high authority of Poseidonius it seems worthy of notice.

Strabo and Poseidonius were contemporaries, living about 100 B.C. Democritus, the supposed founder of the atomic philosophy, lived about 450 B.C. The Trojan war is calculated by scholars to have happened about 1400 B.C., when the city of Troy is said to have been destroyed. When Dr. Schliemann, by his excavations, discovered Ancient Troy, he demonstrated that it had been the site of at least seven different cities in antiquity, one being built above the ruins of another, at long intervals of time. If, therefore, the theory of the atom can be traced back to before the Trojan times, it carries us a long way towards the final catastrophe of Atlantis in which civilisation the atom must have been known, owing to the psychical development of the fourth root race.

In reading the *Historian's history of the World*, as recently published by the London *Times* (Vol. I., p. 88), I was interested to find that we can now practically trace back the world's history to about the

time of the final destruction of Atlantis, B.C. 9500. Thus Champollion gives the date 5867 B.C. for the beginning of the first Egyptian Dynasty, and the prehistoric age of continuous culture known to us covers probably two thousand years more, when there is clear evidence that a change of climate took place in Egypt. To quote the above work (p. 88) :

The date of the change of climate is roughly shown by the depth of the Nile deposits. It is well known by a scale extending over about three thousand years, that in different parts of Egypt the rise of the Nile bed has been on an average about four inches per century, owing to the annual deposits of mud during the inundations. And in various borings that have been made, the depth of the Nile mud is only about twenty-five or thirty feet. Hence an age of about eight or nine thousand years for the cultivable land may be taken as a *minimum*, probably to be somewhat extended by slighter deposit in the earlier times.

From the above it is evident that the waters of the Nile began to flow through Egypt about the time of the final destruction of Atlantis B.C. 9500, and this may well have been caused by the great convulsion of nature which, we are told, took place at that time. It is also evident that it was accompanied by some great climatic change in Egypt, for it is shown that before the Nile commenced, Egypt was a rainy climate, "which enabled at least some vegetation to grow on the high desert, for the great bulk of the worked flints are found five to fifteen hundred feet above the Nile on a tableland which is now entirely a barren desert."

We are thus able to trace back our world-history almost with chronological exactness to the destruction of Poseidonis as given by the occult records, when some change took place which caused the waters of equatorial Africa to flow through Egypt and simultaneously changed the country from a region of rain to one of desert. It would be interesting to ascertain what the influences were that caused the climatic changes which doubtless were not confined to Egypt. A partial redistribution of land and sea could be one of the causes, but there may have been others also.

If we examine the position of the equinoctial points for the time B.C. 9500, when this climatic change occurred, we find they bear a rather curious relationship to our sidereal system. The spring equinoctial point then lay on the ecliptic plane about long. 159°. It has been recently discovered by Dr. Gould that within the system of the milky-way there is a smaller sidereal system consisting of a ring of the brightest stars. Our own sun appears to occupy the centre of this bright ring, and would thus seem to be a member of this cluster of stars. If this be so, it is likely to have special links, electric and magnetic, with the system to which it belongs.

Now the north pole of this ring of bright stars is about long. 155° and 15° N. of the ecliptic, so that when the change of climate took place and Atlantis was destroyed, B. C. 9500, the line of the equinoctial points was coincident in longitude with the line of the poles of this great circle of bright stars, and it is quite conceivable that the period when these two lines were crossing over each other would be one in which the forces interacting between the earth and the stars underwent a process of reversal and thus caused climatic changes and geological upheavals.

Since *The Secret Doctrine* contains several suggestions connecting polar motions with climatic changes, great catastrophes, and the rise and fall of nations and sub-races (Vol. I., p. 713 ; Vol. II., p. 344-5), it behoves the theosophical student to seek for some solution along the lines above indicated, taking observed facts as far as they will carry him, and trying to fill up the gaps by means of hints from occult sources. A deeper study of this ring of bright stars might, therefore, be of profit.

The ring itself is a great circle of bright stars, whose plane cuts the ecliptic in longitudes  $6^{\circ}$  and  $246^{\circ}$ , the ascending node being at  $216^{\circ}$ . It is inclined to the ecliptic at an angle of about  $75^{\circ}$ . The star Aldebaran (Rohinî), in long.  $68^{\circ} 29'$ , marks the descending node, whilst the star Antares (Jyeshta) in long.  $248^{\circ} 22'$  marks the ascending node. At the beginning of the Kali Yuga, B. C. 3102, the line of the equinoxes about coincided with the stars Aldebaran and Antares, so that it lay within the plane of the ring of bright stars, and thus very naturally began a new sidereal epoch.

When the sun is in conjunction with Aldebaran (Rohinî), on May 30th, the earth is crossing this plane of bright stars in a backward direction from its north to its south pole. When the sun is in conjunction with Antares (Jyeshta), on November 30th, the earth is crossing the plane of bright stars in the forward direction from its south to its north pole. The Hindûs name these lunar months from the asterism which is  $180^{\circ}$  from the sun's position ; thus when the sun enters Rohinî, the month is named Jyeshta, from the opposite star Antares, and so with all the months ; hence the earth is crossing the plane of bright stars in the Hindû months Rohinî and Jyeshta. In the month of Jyeshta, near the end of May, the south-west monsoon commences, and in the month of Rohinî, near the end of November, the north-east monsoon sets in ; hence the passage of the earth through this plane of bright stars is coincident with important changes in the wind and ocean currents of the globe, which are the great factors which determine climate.

It is interesting, therefore, to note that whilst the line of the equinoxes coincided with the poles of this plane of bright stars a *permanent* climatic change occurred in Egypt and elsewhere ; the semi-annual passage of the earth across the same plane coincides with a *periodic* climatic change due to the reversal of monsoon winds and ocean currents. That this last fact was well known to the Ancient World is clear from the works of Varaha Mihira, a native of Ujjain, the Greenwich of the Ancient World, situated east of Ahmedabâd in E. long.  $75^{\circ} 52'$  and N. lat.  $23^{\circ} 12'$ , who lived in the sixth century A.D., and whose writings were largely copied from more ancient books. For in Mr. N. C. Iyer's translation of his *Brhat Samhitâ* (p. 120), I find that one method used by the ancient astrologers for forecasting the south-west monsoon rains was by the phenomena which occurred in the month of Jyeshta, on the four days named the Vayu Dhāraṇa days, from the eighth to the twelfth after the new moon, and on the average these coincide with the sun's conjunction with the star Rohinî or Aldebaran, in other words, with the passage of the earth across the plane of bright stars.



It is true that the modern meteorologist attributes these changes of the monsoon winds to other causes. He holds that they are due entirely to the northern and southern declination of the sun. But meteorology is the most unsatisfactory of all the modern sciences and makes the least progress of any. It resolutely refuses to admit that any of the heavenly bodies except the sun has any influence on the weather, and in this it is at direct issue with ancient teaching and esoteric science. It should be remembered that the views of the ancients were based on continuous observations in India and Chaldea for many thousands of years, whilst modern observations do not extend much beyond two centuries. The weight of modern authority, therefore, is insignificant when balanced against the views of the ancients, particularly when it persistently ignores such obvious causes as the action of sidereal and planetary forces.

If, as above suggested, the passage of the earth across the plane of bright stars determines the times of the south-west and north-east monsoons, then it is quite easy to explain the change of climate so clearly indicated in ancient Egypt about the time of the destruction of Poseidonis. For the monsoon currents, on this hypothesis, will not follow the tropical year but the sidereal year, and this justifies the Hindû in retaining his fixed zodiac and his sidereal year. Previous to 12,000 years ago the south-west monsoon would not begin in June, as at present, but in December, since the equinoxes would have shifted  $180^\circ$ , and we should have the north-east monsoon in summer and the south-west in winter.

It will be easily seen that this would constitute a general climatic change all over the earth's surface, for there would be a prevalence of southern winds in winter and of northern winds in summer, or just the reverse of what occurs at present. These southern winds would make the winters warm and wet and the northern winds would make the summers dry and cool. It would tend, in fact, to make the seasons of summer and winter more nearly alike in temperature, so that tropical and sub-tropical countries would be temperate all the year round. In higher latitudes the winter precipitations would take the form of snow, which would gradually accumulate from year to year, since the summer would be too cool to melt the winter's collection of snow and ice, so that in this way the northern and southern latitudes would experience a kind of glacial period, the extent of which would vary each cycle of precession according to the greater or less inclination of the equator to the ecliptic.

The above is, I think, in general accord with the evidence of glacial periods as found by Geologists, and agrees fairly well with the suggestions contained in *The Secret Doctrine* and in ancient tradition. Many facts are held to indicate that glacial periods were due to cool summers and not to arctic winters. Geologists find traces of several such periods, the oldest being the most severe whilst the more recent showed that the ice cap became less and less extended, and thus could well be due to successive precession cycles, in each of which the inclination of the equator to the ecliptic had diminished.

The ring of bright stars of which our sun is a member forms a kind of nucleus within the milky-way, and it is natural to suppose that

it performs an important function in the economy of Nature. It may further constitute an important key to the interpretation of the ancient zodiac.

G. E. SUTCLIFFE.

---

FROM THE ADYAR BULLETIN.

“The month of February seems destined to be important in the Theosophical Society. On the 4th of February, two days after my arrival, a suggestion was made to me that it would be a good thing for us to acquire the estate which lies to the east of our grounds, along the river bank. It did not seem a very practical idea, as, when I enquired about it last year, I was told that it could not be purchased under Rs. 50,000. However, I spoke about it to one or two friends, who promptly offered to lend part of the money at a very low rate of interest. I thereupon wrote to two or three more. In a week the money was in my hands—Rs. 12,000 of it in gifts. My agents, one of whom had acted for H. P. B. and Colonel Olcott in the purchase of the Adyar estate, secured the land for Rs. 40,000, and the sale was completed and possession of the land given to me on February 15th. The estate comprises eighty-one acres, with a very fine bungalow, and the land yields an income, which may be much improved, from fruit trees and timber. Its control passes at once to the T. S., and its title-deeds will be handed over as soon as I have paid off the loan contracted. This I hope to do in the course of a couple of years, even if no one else cares to share in the gift to our beloved Society. The remaining land, between the Arcot estate—to be known henceforth as Blavatsky Gardens—and the sea, has also been purchased, but in this case by the transfer of some of the Government Stock belonging to the T. S. to an investment in land. This has, of course, been done with the consent of the Executive Committee, as the Constitution requires, and this consent was cordially given, as the land yields a safe 7 per cent. in lieu of the  $3\frac{1}{2}$  per cent. of Government Stock, and may yield considerably more if properly cultivated. There is a fair hope that, in the course of a year or so, by good management, it may be possible to reduce the contribution now made by every Section to the upkeep of Headquarters, thus leaving to the Sections more money for their own local work. This second plot, when the legal formalities are completed, will be named Olcott Gardens. Thus will the names of the Founders be physically linked to their beloved home.”

It is proposed to put up a memorial tablet in Blavatsky Gardens, bearing the words: “Presented to the Theosophical Society, in loving memory of H. P. Blavatsky, by some of her grateful pupils, to whom she brought the light.”

---