

THE THEOSOPHIST.

FROM THE EDITOR.

THE Theosophical Society has sustained a great loss in Australia by the passing away of our good Brother, Nathaniel Alexander Knox, on February 28th, 1908. It might be said of him as of his namesake in Judæa : " Behold an Israelite indeed, in whom is no guile." He was a simple, though able, man, and one of the pillars of the Cause in Australia from its earliest days in that ancient-modern land. The Adelaide Lodge found in him its steadiest worker, and he was ever ready to aid with hand and brain. His illness was brief, and he had accomplished the three score years and ten. He has gone to his rest, to hear his Master's words of welcome : " Well done, good and faithful servant ; enter thou into the joy of thy Lord." Peace is upon him ; light surrounds him ; what room is there for grief ?

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Theosophists are often laughed at by Western Orientalists for regarding the real Shaṅkarāchārya as following the Buḍḍhas within a century of the passing of the latter away from the sight of men. But according to the traditions of the Dvārakā Maṭh and a document in the state offices of H.H. the Gaekwar of Baroḍa, the Theosophists are right, despite the gibes of the Western scholars. The Maṭh records declare that this great one was born in Yuḍhiṣhthira Saka 2631 (B.C. 476). His investiture with the sacred thread took place on the 6th Chaiṭra, 2636 (B.C. 471). He became a sannyāsī on the 11th Kartīk, 2639, and in the following year, on the 2nd Jeth, he went to Govindāchārya. He passed away on the 15th Kartīk, 2663, in his thirty-third year.

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H.P.B., in the third volume of *the Secret Doctrine* (p. 377 *et seq*), speaks in guarded language of this Mighty One. "Shaṅkara was an Avatāra in the full sense of the term. According to Sayānāchārya, the great commentator on the Veḍas, he is to be held as an Avatāra, or direct incarnation of Shiva—the Logos, the seventh Principle in nature—Himself. In the *Secret Doctrine* Shri Shaṅkarāchārya is regarded as the abode—for the thirty-two years of his mortal life—of a flame, the highest of the manifested spiritual Beings, one of the primordial seven Rays." Occultists will know to Whom this refers. "It is maintained that this Adept of Adepts lives to this day in His spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowy-capped Himālayas." The Shri Shaṅkarāchārya of the Western scholars was obviously not this Great One, but one of his later successors, with whom historical criticism may deal as it lists.

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We have been obliged to reprint the first three numbers of the *Ajyar Bulletin*, the first issue having consisted only of 500 copies. We have now raised it to 1,000, but we shall not again reprint, so those who wish to possess a full set must send in their subscriptions quickly. When this issue is exhausted, subscribers must begin with the issue current at the time of their subscription. The little paper has met with a welcome quite surprisingly warm.

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Our Recording Secretary has taken advantage of the light work of the hot weather to run across to Java, to see our brethren there, who are so much isolated. They are, of course attached to the dutch Section, Java being a Dutch colony ; so Mr. Fricke will find himself among his countrymen, and his presence will, without doubt, prove of the greatest help to them. For myself, I sail for Australia on May 16th, from Colombo, and expect to land at Fremantle ten days later. Western Australia is quite new ground to me, though I have before visited the southern and eastern provinces. I return to India at the beginning of September, and am then to spend a week, accompanied by Sir S. Subramania Iyer, in the district around Madura, to collect funds for the Central Hinḍū and Coimbatore Colleges.

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Much propagandist activity is being shown among our Buḍḍhist brethren. Bhikkhu Nyānatiloka writes me that, in 1903, a few enthusiastic Buḍḍhists in Leipzig established a Buḍḍhist Union there, and it is now proposed to constitute a Buḍḍhist Monastery in Europe, and Ticino, in Southern Switzerland, has been fixed upon for its beginnings. The site is to be chosen in the autumn of the present year. Information can be obtained from the Mahāboḍhi Centrale, Karl Seidenstücker, 12 Sophienstrasse, Leipzig, Germany ; or, Redaktion du *Cœnobium*, Villa Couza, Lugano, Switzerland. Contributions to the undertaking may also be sent to these addresses. We have before drawn attention to the Buḍḍhist Society started in London, with Professor Rhys Davids as President, in connexion with which the well-known Bhikkhu Ānanda Meṭṭeya is visiting England. It seems as though the stream of missionary effort is to set from East to West, and if the eastern missionaries—as we have no doubt they will—avoid all aggressiveness and attack no man's religion, they can do nothing but good. It should, however, be recognised that, while it is eminently useful to carry to the West the metaphysics and the ethics of the Vedānta—as is done by the followers of Svāmi Vivekananda—and of Buḍḍhism, the predominant religion there must ever be that of the great Avaṭāra of the West, Jesus the Christ, and that His religion will be enriched, not destroyed, by its contact with the older faiths.

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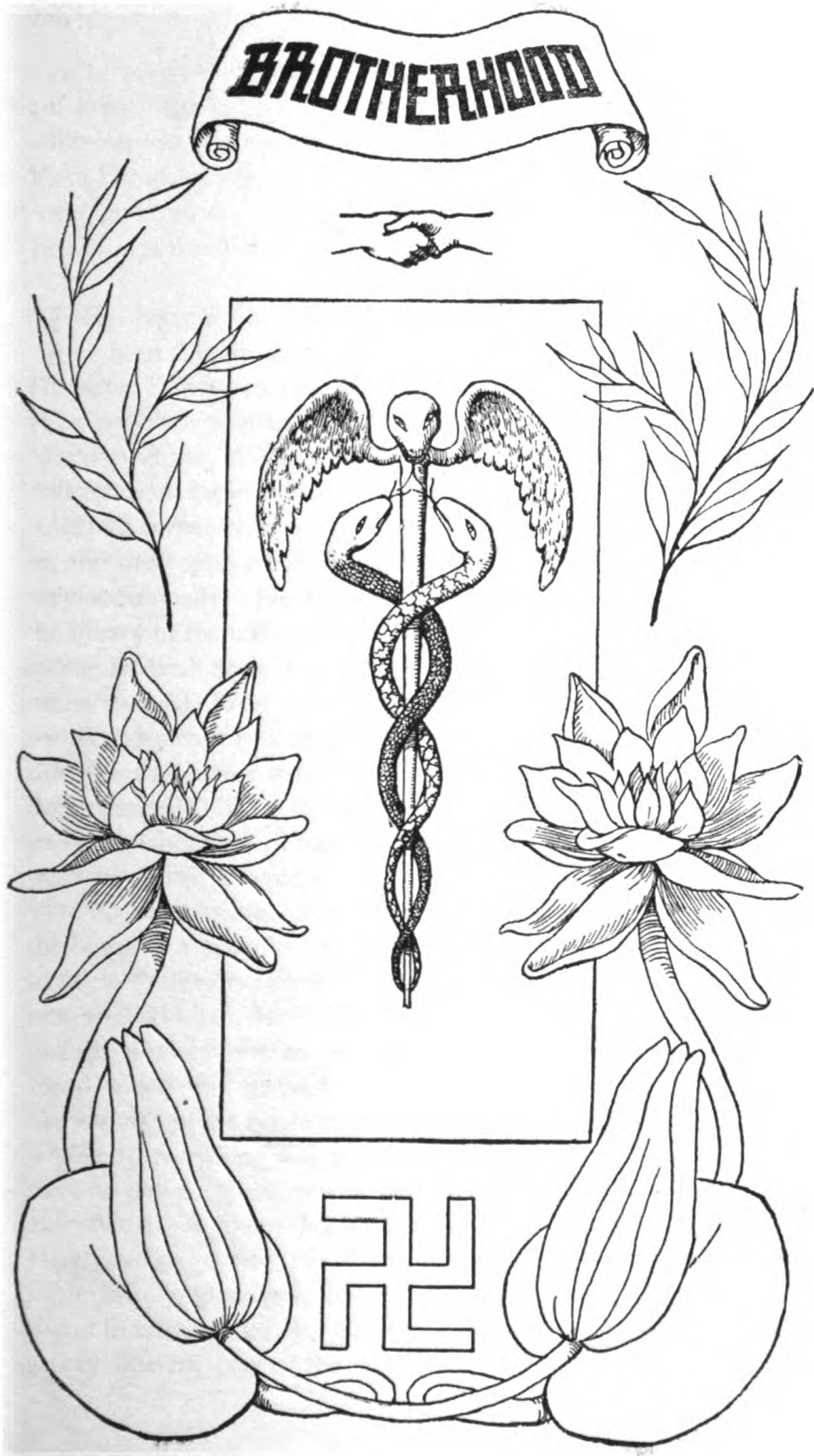
A very delightful little book has come into my hands, entitled *The Sayings of Muhammad*, edited by Abdullah Al-Māmūn Al-Suhrawardy, M.A., F.R.A.S. (published by A. Constable & Co., 16 James Street, Haymarket, London). The editor dedicates his work "To my Mother," and adds the beautiful words of the Prophet : "Heaven lieth at the feet of Mothers." In his preface the editor tells us that "the collected body of the Ways and Wont of Muhammad is the Muslim's dictionary of morals and manners." "The chance words that fell from the lips of that marvellous and gifted Teacher during the twenty years of his ministry were treasured up by his eager listeners and embalmed in their hearts, and became the ruling principles of their actions." Sayings that have had, and have, such swaover human hearts and minds are ever worthy of

reverent study, and we have here a fine collection of them. I may note, in passing, that the Prophet believed in the pre-existence of the soul, and ascribed mutual attractions and repulsions to the pre-natal relations between souls (saying 288). Again, He speaks of Himself as existing before Adam (saying 432). Little is said among present-day Muslims about re-incarnation, so these sayings have a special interest.

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It is often instructive to work out the duality shown by all things in our universe, whether they be objects, consisting of life and form, matter and spirit, or qualities, as positive and negative sides. What we know on the physical plane as sex, the final manifestation of the Father and Mother sides of nature, exists on every plane as a duality. The Hindūs express this truth in the doctrine of the *Devas* and their *shaktis*—the “shining ones” and their “Powers”—and many a hint may be gained by a careful study of the *Paurāṇic* stories, expressing the inter-relations of the dual forces of Nature, so grotesquely misunderstood by missionaries. An example of the application of this duality to the three aspects of Divine Life may be useful to some students. These aspects are given in Hindūism as Will, Intelligence and Activity. Will regarded as dual, has Devotion as its feminine aspect, Power as masculine. Intelligence has as its feminine side Intuition, its masculine, Wisdom; Activity has Sacrifice on the feminine side, Love on the masculine. Thus analysing them, Will, Intelligence and Activity are seen to correspond to the well-known Christian trinity—Power, Wisdom and Love. Christianity is predominantly masculine as regards Deity, and thus puts forward the masculine aspects only; Devotion, Intuition and Sacrifice are left unrepresented, but in Roman Catholicism they are incorporated in the Virgin Mother of God.

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THE DISCIPLE.

(Continued from p. 592.)

CHAPTER X.

THE house in Manchester Square was dark and gloomy ; it had been the home of Professor Delvil's father and grandfather. His sister Esther had married young and gone away, and for many years past no woman had lived in the house but the women servants. And they did their work in a perfunctory manner, for no one noticed how it was done, or praised or blamed them. The house suited its owner very well as a headquarters, a place to keep things in, and to sleep in when it seemed convenient, and to dine in but very occasionally. He had other homes, where his life was lived ; the library in the college where he delivered lectures, the laboratory in the Medical School where he was a demonstrator, and a quiet house in a side street near the school, where he carried on experiments of his own in complete seclusion. When Beryl entered the door of the house which was to be her home, it seemed to her dreary indeed. But she did not allow this to distress her ; she knew that her time of happy growth amid beautiful surroundings was over, and that now the work of her life had begun. There were no old servants to be interested in this sudden appearance in the house of a daughter hitherto unheard of. When it suited him to do so Professor Delvil discharged all the servants and engaged a new set. He had done this just before going to Budapesth, and had given directions as to which room was to be prepared for Beryl, so she was received as a matter of course. By the end of her first day in the house it seemed as if she had lived there a long while and everything was very familiar. She saw that she was to have no duties ; there was a housekeeper ; she was responsible for everything. A young housemaid was told to wait specially upon Beryl, and to go with her if she wished to go out. She did not wish to : London was looking dark and dreary, and she had no desire to venture into the streets. The sight of them even, in such a very different part of the town, the peculiar colour of the atmos-

phere, recalled the days of her childhood very keenly, and the interval seemed like a dream spent in some garden in fairyland.

In the evening Professor Delvil came home to dinner, bringing with him two guests, a famous London doctor, and Hilary Estanol. Beryl had been told that they were coming, and the housemaid who waited on her helped her to dress. She wore one of the beautiful dresses from Paris that Prince Georges liked to see her in, all white, a foam of white chiffon and lace. All three men, even her father, looked at her with a feeling of surprise ; she looked almost unearthly in her whiteness and fairness in that dark house.

“ My daughter has been educated abroad,” said Professor Delvil, “ and has only just come back to London, which will be like a strange land to her for some time.”

Dr. French had a family of sons and daughters, and a handsome wife who was fond of society. He decided to tell her to call upon Beryl and invite her to all their parties. He had a great respect for Professor Delvil and liked to stand well with him. After dinner he sat by Beryl and talked to her a little ; she was so unlike his own girls that the only idea he formed about her was that she was “ very foreign.” Professor Delvil and M. Estanol were deep in a discussion which lasted some time, but at last the Professor said, “ Very well, that is settled then ;” and he then asked Dr. French to come and look at something he wished to show him, which was in another room. M. Estanol took the chair Dr. French had vacated beside Beryl. He regarded her with a deep and increasing interest.

“ May I tell you, ” he said, “ what I have just settled with your father ? ”

“ Please do,” she answered.

“ I have decided to become one of his patients for this especial treatment which he has discovered.”

“ You are not ill ? ” she asked, looking at the handsome face and fine, distinguished figure of the man beside her.

“ No—not physically. My illness is of the mind and spirit. I feel impelled to speak to you—to tell you of myself and what I am going to do. It is as if I am fated to tell you about it.”

“ Please do, ” said Beryl. She, too, felt that her fate was upon her ; that as it was for him to speak, so it was for her to listen,

“ I feel as if you would understand me when I say that I know of two lives, the ordinary human life and the life of the occultist.”

“ Yes, ” said Beryl, “ I understand. In the ordinary life one lives for oneself and those one loves ; in occultism the life is lived for all.” It seemed to her as she said this that the words were given her to say by a white shape that stood beside her. In her immature brain the profound meaning of them was unrevealed, though to her spiritual self they were intelligible. Hilary Estanol sighed heavily.

“ Yes, ” he said ; “ that is so. That is where the bitterness of the path assails us who have not passed beyond personal love. To me love was life ; and so I failed, and was left by the one I loved to live out an interminable dreary existence. When you say such words as you spoke to me just now I am able to answer you—I am able to tell you why I failed. But immediately it all fades from me. Already it appears as if the words I spoke were nonsense, the reminiscence of a fairy tale of my youth. I have lost all faith and all knowledge : I only remember that I once loved, and that my love has gone from me and passed into nothingness. The memory is insupportable : I desire to forget.”

“ And can my father make you forget ? ” asked Beryl, fixing her clear bright eyes upon him.

“ He says that he can. A great increase to the length of mortal life would be no boon to most men, unless with it was given complete forgetfulness of the past ; therefore to give this is a part of his method. This is the part that concerns me : I care very little for prolongation of life. The only attraction that has to offer me is the postponement of the time when I shall know whether there is the absolute oblivion after death which I seek. Of course if there is I shall know nothing—all struggle, all pain will be over. But what I dread is awakening elsewhere, to renewed life—without her.”

Beryl put her cool hand for an instant upon his. “ How you suffer ! ” she said. “ It is the fire of purification which consumes you. You are living on to suffer your punishment now.”

“ Believe me that is true—I hear the words—I am told that it is so. Do not try to escape from it : let it burn out all that it has to consume, so that when you are released you shall be fully emancipated.”

He shook his head dully.

“To be alone! I do not want freedom or emancipation without her, and she has left me utterly.”

Beryl rose suddenly. “I see, I hear, such strange things,” she said. “I must try to explain them to you—they are for you. I see the one whom Prince Georges calls the Master; he stands in a wide place, on a marble floor, as though expecting some one. And I see a woman approach him: I cannot describe her; she is dark and splendid and full of light and power. She was about to fall on the marble floor as if in great humility, but the Master put out his hand and prevented her. I hear him say: ‘You have come, Fieta, to intercede for that one who was born under the same star with you, and who, after many incarnations, is suffering the penalty of failure.’ I will send him a message; the disciple who is now with him shall say to him: ‘Hilary Estanol, you will meet the one you have loved again when the fire has done its work of purification and you are capable of greeting her as one disciple greets another, knowing that she belongs not to you but to the All. And the time is not long if you awaken yourself.’ It has all vanished. Do you know what I said? Do you understand it? for I do not!”

She stood there, quivering with emotion, a shape that was so delicate as to be more like a spirit than a human being. M. Estanol had not moved, he had listened intently, and watched her. Now he rose and stood by her side.

“I have to thank you for that message,” he said in a low voice that shook with intense feeling. “I thank you most profoundly. That which had become to me as a tale that is told has suddenly become real again, a living thing.”

The Professor and Dr. French were coming back, they were just about to enter the room.

“You will not undergo that treatment?” she asked.

“I will not,” he replied. “I will endure the burning agony of remembrance in the strength of the hope you have brought to me.”

CHAPTER XI.

There was a little room next to her bedroom which had been arranged for Beryl's use, to write or work in; and she was glad to be able to retreat there from the great gloomy rooms downstairs. A

little of her own character had begun to appear in it. The table was covered with her books, and Rose, the servant who waited on her, had put some flowers there which had been given to her for herself, but which she preferred to place where they would please Beryl. She saw nothing of Professor Delvil on the morning after this dinner, so she came up to arrange her books and to read. A deep anxiety which she could not explain to herself lay upon her ; her thoughts continually went to her father. She could not help thinking of him, and yet she knew not yet how to think of him. As she sat thus, trying to read and keep her wandering thoughts in order, Rose came to her.

“ There is a lady in the drawing room, Miss, asking for you. Here is her card !”

Beryl took it and read.

“ Lady Henry Delvil. ” Under this name was written, “ Your old friend, Mrs. White. ”

“ Oh ! I am so glad, ” cried Beryl, and she sprang up and ran downstairs. “ Mrs. White ” was standing in the midst of the drawing-room looking about her when Beryl came running in. Both paused a moment to survey the other with surprise. Mrs. White was much changed from Beryl’s remembrance of her ; she looked sad and worn, although she was handsomely dressed. Beryl looked to her like a vision of most ethereal youth and beauty ; a faint colour had come back to the girls face in the joy of meeting a friend. Mrs. White drew her to her and kissed her as she used to do when she was a little ragged girl.

“ Prince Georges came to see me yesterday, ” she said, “ and told me what had happened, and that you are here. I have never been in this house since I left it on my wedding-day, and it is very strange to find it just the same. To me it was like being buried in a tomb to live here ; it must be like that to you. I ought not to have minded it so much, for I was born and brought up here. Your father is my brother. Of course I did not know that till after Prince Georges had taken you away. But still, I should have acted just the same. ”

They sat down, side by side, on a big couch, which for Mrs. White was full of memories of her mother.

“ Prince Georges has told me all that has happened to you in

these years," she said. "Now I want to tell you about myself. I am not Mrs. White any longer. I have given up that house—and that work. So you must learn to know me as Lady Henry Delvil. I married when I was a mere slip of a girl, married to get away from home. The first offer I ever had was from a second cousin, who was quite an old man, Lord Henry Delvil. If my mother had been alive I should not have accepted him; but as it was, I did. I thought anything would be better than to stop at home, and I feared I should have very few chances if I lost that one, for my father and brother were absorbed in their own occupations, and I seldom saw them, and never anybody else. Lord Henry was very rich, and I may as well admit at once that this influenced me. Very soon after we were married he became very ill and thought he was going to die. He was advised to go abroad, and my brother went with him. I went through an awful time, which I need not tell you about; it ended in my going into the slums to spend some of my ill-gotten money among the poor; and I became Mrs. White."

"And you have given that up," said Beryl. "I cannot bear to think of that place without you."

"There are others there now to do what I did," said Lady Henry; "and I have something to do which only I can do. It is my task—my duty. I have to find my husband."

"To find him?" exclaimed Beryl in surprise.

"Yes, to find him. His was one of the unaccountable disappearances that happen from time to time. He recovered his health wonderfully, going with Victor to various places where there are natural springs and undergoing special treatment. Then he came back to England, and our house, which had been shut up all the time he was abroad, was got ready for him. Of course I was there waiting for him; it was believed that he got confused about it, and went to the house where I was living as Mrs. White. He left the station in a hansom, although the carriage was there. Victor came in the carriage, expecting to find he had already arrived at the house. We drove off directly to my house, but no one had been there. From that day nothing was ever heard of him. Of course his family have long decided that he must be dead—that he met with an accident and was buried unrecognised. That seems very unlikely, for he wore a remarkable signet ring, and he had a pocket-book

with him containing letters and cards that would have identified him, and bank notes. He might have been robbed and murdered, though that seems unlikely, even in the sad part of London you and I know so well. The Police theory was that he was guided into a house of thieves, as being mine, and there murdered. So many years have passed that I am free. I could have married again some time ago if I had wished to, but I do not. I believe he is alive, and I want to unravel the mystery, and I want to find him. I have a feeling that you can help me."

"I!" cried Beryl, in complete amazement.

"Yes; it must seem strange to you that I should think so, but I do. And now tell me about yourself. Would you like me to come and stay here?"

"Oh, yes, yes! How glad I should be," was the answer, so full of unfeigned delight that Lady Henry smiled and her face softened.

"I would ask you to come to me, which would be much pleasanter for us both; but I am sure your father would not let you come. I do not yet know why he is so determined to have you here with him, but he is, and so it must be. This house is his now, and I cannot come without asking him if I may. But, at all events, I can stay and see him if you think he is coming in soon."

"No," said Beryl. "Rose told me he went out early and said that he should not be in till dinner time this evening."

"Then come out with me," said Lady Henry; "spend the day with me, and tell the servants you will only be back in time for dinner yourself."

"Oh, delightful!" cried Beryl; "thank you so much. I shall be thankful, indeed."

Lady Henry's carriage was at the door, and Beryl stepped into it and sat down beside her with a sigh of mingled relief and delight. The dark gloom of the dreary day had passed away like a cloud.

They were driven to various shops, and to a post office, where Lady Henry wrote and sent a telegram. The result of that was that when they reached Lady Henry's house in Mayfair, there was a cab at the door, and Prince Georges was just getting out of it.

"Oh!" cried Beryl.

"I am so glad you could come," said Lady Henry.

That was a wonderful little lunch party. Beryl was quite happy,

overjoyed, and the other two were happier with her than they could be anywhere else in the world.

“The most amazing thing that has ever happened to me,” said Beryl suddenly, addressing Lady Henry, “is the discovery that you actually belong to me, that you are my very aunt. It is most delightful, is it not?”

“Yes, indeed,” said Lady Henry. Her mind travelled back to the moment when she first learned from her brother of the relationship, and of the feeling that arose within her then, that she could have wished the girl was the child of any other man in the world rather than of this one.

They sat and talked in Lady Henry's pretty, cheerful drawing-room all the afternoon, too glad to be together to do anything else. And to the others Beryl seemed a gay, bright girl, from whom the strange experiences she had passed through had taken no faintest sparkle of youth and health. The rose tint had returned to her face, the joyous note to her voice, and those who had only seen her in the lecture hall at Budapesth would scarcely have recognised her.

Not till it was necessary for Beryl to return to her father's house did Prince Georges leave. Beryl went home alone, carrying a note from Lady Henry, who decided to write and ask her brother for an invitation instead of coming to see him. She went with Beryl in the carriage, but did not get out; the servant said Professor Delvil had not yet returned. Beryl, carrying the note, ran upstairs and dressed for dinner and then sat down with her books in her little study, to wait till the gong sounded. But the gong did not sound. Rose came to her at last to say that it was very late, and they thought the Professor could not be returning to dinner. Beryl was relieved, and accepted Rose's offer to bring her some dinner in her own room with delight. It was much better than sitting with her father in the great gloomy dining room. Rose brought up a tray and stayed with Beryl while she ate her dinner, and came in again afterwards, fearing her young lady might be dull. But she was not, for she was reading a most interesting book about which she had been talking to Prince Georges in the afternoon. She read on long after the house was quiet and the servants had all gone to bed, and eventually fell fast asleep in her chair. And then, as on that first night she spent in the Château of the Ghykas, her mother stood beside her and took

her hand and said "Come!" and she rose, holding that hand fast, and left her room and went very softly down the dark staircase.

MABEL COLLINS.

(*To be concluded.*)

A LANOO.

Om Maṇi Padme Hum . . . delivered to the nations of Central Asia by Padmapāni. (*Secret Doctrine*, II., pp. 188-9).

Il n'a pas oublié le Nom.

Le Nom qui est un Nom n'est pas le Nom. (Tao.)

A small child with large eyes, dark curls, clad all in white. In the luminous green shadow the glow of two exotic flowers: one of a sunlit yellow color, one of a velveteen orange shade . . . The child sees for the first time this wonderful orange tint. It loves color, for it is itself a child of the Sun, a Creole. But this, this foreign blossom, why does its sight cause the heart to throb? A whole world comes down, from an unknown land afar, like faint golden mists of bliss, of sunrise; but what are they, what do they mean?

Sundown. The remembrance flashes up: "I have lived before. It is a greeting across the Deep."

Sunset is linked with the glow of a flower of ruby color—that sunset of Revelation.

Then somebody gives the child a small jewel: an emerald. The child looks at the sun through the deep green of the stone, . . . and sits and dreams under blossoms—and somebody, knowing the child is a poet, reads out the cadenced strophes about "Nala and Dāmayanṭi," and the Serpent.

Its mother dies. But a few days before, the child had a walk with her to the heights, and there she gave the child a branch of reseda flowers for her hat . . . with dewdrops on it, like fairy diamonds. Again at their sight the same sense of exulting joy, of an unremembered, yet unforgotten world . . . The mother and the little sister go away into the blue vastness of heaven . . . Dead? they dead? The thought flashes triumphant—"There is no death." And the child goes to play. It knows.

But where is the land of the yellow shades, and what says the World of Dreams that grows so wonderful ?

I mark thee fit
To hear the Call. . . .

At seven the Call comes. . . .

As yet not understood. Only the glory and the wonder of the vision remain in the infant's brain, burning like the Mené-Tekel phrase of Babylon's king.

And seven years later, in a stormy summer night, in the peace that followed the storms, the Fairy of the Soul came in the lightning . . . The "three wishes," old, old as humanity, were whispered at her feet :

" Grant me to save a human life.
Grant me to wage my life for my land.
Grant me to enter the service of the Saviors of the World."

The child knew not it was not entering, it was returning. The wishes are granted.

In thirty-three years of seeking, erring and finding, the three wishes were fulfilled.

All through childhood, among strange dreams, one or two were ever recurring with a significant persistence. In one the child saw always itself coming forth from under a dark entrance on to a place full of morning light and seeing a vast palace bathed in the rosy rays of the sun.

Then, years after that epoch, came a vision of China-haunting. At first, like a twilight shadow, a day-dream : a curious sense of awe and anxiety, a sense of guilt almost. The shadow of a horn-roofed house, of a woman—a witch . . . much later the name of Tamerlane, the great Timur mixed with it . . . and then China again . . .

And a sense of weird attraction which grew to be love later, much later, when the child set its physical feet on the soil of the Flowery Land.

In the Musée Guimet, in Paris, close to the round hall, where, in the silent library, a golden statue of the Buddha sits—on the walls of the staircase is a beautiful Chinese landscape at sunset. It is the burial-place of some Chinese warrior. The purple shadows come around the high horned tiles of the monument . . .

and the desert is all silence. Thus China did appear for the first time.

. . . In a thoughtful book of a new German author, *Briefe die ihn nie erreichten*, it is so well expressed—that singular, all-powerful charm of China . . . Truly the white race comes to China to conquer, and is conquered by it . . .

With the faint memory of a former life in the Dragon's realm came others less definite, more common . . . How strange they feel, these glimpses of the Past—shadowy, fragmentary, some impossible to locate, so ancient, so unknown to history and science are their surroundings that pass in the great looking-glass of the astral . . .

In these times occurred the fulfilment of the first wish—and its realisation linked life and interests on to a sphere where the granting of the second wish became possible—first, action with the freedom movement ; then active field service amidst all the intoxicating, almost sacred horrors of war . . . The second wish came true. And then it became apparent, as if the very arising of the wishes in the Lanoo's soul was forecast by some benevolent karma, the heroic pointing of the soul upwards to the great service has brought on the first noble action which, through the untilled fields of Freedom, brought him to the path of real service far in the China war. The meaning of the dreams became apparent, but the vision of the palace at dawn was yet veiled in mystery . . .

And still the third wish was to be, and above man, country, ideal, higher summits seemed to gleam . . . And still no direct link was seen with the inner life of the race that was budding in the Lanoo's motherland. It had existed in the grey mists of the Past—was it broken in the Church of the most religious among modern white nations ?

Because of this—a life-question—these lines are written. They are written in the sacred realm where Padmapāni gave out the formula of Om . . . written at the foot of the roof of the World where Indra is enthroned . . .

Written in the realm said to be the very kingdom of Prester John.

Among the tombs of Sūfi sages.

Within reach of Balch, where the cradle of Zoroaster stood.

Within view of the azure mounts behind which our Masters live.
 On the very road that led Alexander to the feet of India's
 R̥shis . . .

The desert around us is ringing with a prophecy which I must
 report to my brothers East and West :

Yet, do not be afraid ! The djins forever try
 To bar the holy Path to our Shrines.
 Persist ! and Dawn will show to thy delighted eyes
 Mekka . . .

When the time came, and blessed feet had touched, at night,
 the floor of the Lanoo's house in a great northern capital of
 Europe, the Quest seemed to draw to its end, the Door, the Gate
 within view.

But, if the Call had been heard and the Test had been stood, the
 sign was to be found in the utter silence and void . . .

Each race has its own road, its own portal at the gate. Its
 sign glows over it . . .

Long, long ago, a servant of our Lord had been accepted on
 probation, given a man̥tra, and sent to the desert to tend the Master's
 herd. He was given a man̥tra—and had to find its sound, its Word
 of Power . . .

Twelve years passed, and he came back, having found the
 sense of the man̥tra, the sense of Life. Then he was told that he
 had become a disciple.

But here the divine favor of discipleship is sought for a whole
 race, not for a personality.

Twelve years have passed, and the Rays of the Mystery begin to
 gleam from the Roof of the World, where stands the flag of the Slav
 Race . . .

What is Sound ? The " Word " that opens the Door ? Sound,
 Color, Thought . . .

At the Theosophical Congress of Paris an old, old chant from
 Egypt's temples was heard, and stirred deeply all the souls which
 heard it . . .

These few notes had an intensity of inner meaning that was
 startling to these modern Europeans . . . They were the notes
 of the Planets.

And directly after the antique temple invocation, came a melody,
 a choir, of great simplicity, of great sadness, yet full of strength, of

patient confidence . . . of the Endurance that is the crowning quality . . .

"This is the best of all," many said. It was a song of Borodine, one of the composers of the "new" Russian school.

What was startling in both choirs was the likeness of that strength of inner meaning with the outer simplicity, with a seeming absence of melody.

A Sound from the Depth.

The revelation of a race whose planet was forming . . . of a race taught to sing its church songs on the Gregorian mode, the Incantation mode. On this sacred soil grew the last mystery on the stage, that wonderful opera of *Kitej, the Invisible City*, that had the power to rouse the spirits of Russia to a religious confidence even after the triple trial of war, civil war and plague.

The deepest humility, whence blossoms the endurance that trusts: "The Lord knows"—this is the Note, the first one of the Word that is to deliver . . .

One night it was thus heard amidst a soft moonlight of summer on Russian fields wrapped in the silvery veils of the Elfs:

The Bridge
To your City of Ease
'Tis built on the *failed*,
The fighters who *lost* . . .
'Twas in *fording* the stream they fell . . .
For Freedom, for Man . . .

Then came the first hour of Freedom, and with it came the sign for the Lanoo, for the Race . . . and only then the World sunk, the Real shone, and it was known that the highest Freedom is Spirit itself, that "Being," outside of time, space and form, is Freedom, is the innermost sense *freedom* of Life—its light is Love, and thus Love makes free. The sign came at the hour when to the physical eyes of the child that was, the rosy Place appeared. . . But stranger was the rosy hue of that inner World of Mind . . . if color can be outside of form . . .

Then, seeking the gate to open for the race, the Lanoo saw a picture of old, old times again: Eleusis.

It was surrounded by small pictures of the story of the Holy Grail.

And it was in the old German town where ten years before the Lanoo had begun the theosophical life.

There something drew the Lanoo northwards, to the sacred Isle of the eldest Slavs—the dead Baltic tribe, Ruya—to Arcona.

And Arcona revealed itself in the first grey and stormy night only by the white Ray of its stormlight from the lighthouse on the white cliff, where the temple of the Slavonic mysteries had stood.

There, where the White Ray shone had been the Door that opened only to the Slavonic Initiates . . .

And, when—with the rosy day—the lighthouse was beheld, and visited, on its walls an old picture of the God Sviatovit still hung . . . and His face was the face of the first Sage who had come once to the far northern capital . . . and it was strangely alike to the face of a holy one—a chelâ on his own line—who worked in the Greek Church in our times.

The sign pointed to the Greek Church—there was a way born with the new race, a by-way of one Path Eternal.

THE PROPHECY.

Two artists of Moscow have given the type of the Sage, the type of the race. One picture shows a sunlit white cell, a convent cell in a garden, with none of the Roman Catholic convent's beauty of line or decoration. A simple little old man, in a white frock, with a child's holy eyes—and humble suffering peasants coming to his feet . . .

The other is called "Holy Russia." The Christ with S. Sergius, S. Nicolas, S. George, the three patrons of the race—comes forth from a humble village church. The Volga is seen under snow. It is early spring . . . At His feet, kneeling, rising, standing with awed, adoring eyes—are all the stricken, the humble, the erring, the ecstasies that form this herd of His . . . Intense suffering and perfect confidence—the Volga under snow—in spring.

In Moscow the Lanoo was met by a pupil of one who lived for nearly a century in a little white cell at the Don, the "Still Don" in the steppes—a little old man with a child's eyes, one he knew—one who had S. Sergius's face; and of a greater one, who followed the Path of Nil of Sor.*

And the old man had said to the pupil: "Go, study the book of

On the very spot where the legend places Kitej, the Invisible City, a most mysterious group of Mystics is forming, calling itself: "Theosophy *beyond* the Volga" (an old term used for the pagan Slav Sages: "volchoi" beyond the Volga).

Helena Blavatsky, *The Secret Doctrine*. This is the fount to draw at. Go and help Theosophy in Russia with the secret science of the Greek Church."

The sign over the door began to flame up . . .

But greater than race is the One race of the World : Humanity, the Divine Bud.

The White Lotus can only open to show its golden heart. The White Race has to lead in the Yellow Race.

And this is the Prophecy received from many tongues in Central Asia :

" Indeed the white race will be the door to its yellow sister . . . Over its countries the yellow nations will come once more, a land sacred to Spirit, Holy Russia, for the third time will be open to them . . . to rise over them in the end, *with* them . . . and then the great age will come . . . "

The time is at hand to build the bridge of love over the closing gulfs of hate—to be forgotten.

And so I dedicate this to one of the Yellow Race, who, in his cell in Tibet prays for all humanity : To HAMBO AGHVAN DORDJEE.

N.

A NEGLECTED POWER.

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PEOPLE who have not made a special study of the matter never understand what a tremendous power there is in thought. Steam-power, water-power, these are real to them, because they can see them at work ; but thought-power is vague and shadowy and intangible to them. Yet those who have taken the trouble to look into the subject know very well that one is just as real as the other.

This is true in two senses, directly and indirectly. Everybody, when it occurs to him, recognizes the indirect action of thought, for it is obvious that a man must think before he can do anything, and the thought is the motive-power of his act just as the water is the motive-power of the mill. But people do not generally know that thought has also a direct action on matter ; that, whether or not a man translates his thought into a deed, the thought itself has already produced an effect.

Our readers are already aware that there are many kinds of matter finer than those which are visible to physical sight, and that the force of man's thought acts directly upon some of these and sets them in motion. A thought shows itself as a vibration in what is called the "mental body" of man; that vibration is communicated to external matter, and an effect is produced. Thought, therefore, is itself a real and definite power; and the point of vivid interest about it is that everyone of us possesses this power. A comparatively small number of rich men have concentrated in their hands the steam-power and the electric-power of the world; money is needed to buy its use, and therefore for many it is unattainable. But here is a power which is already in the hands of everyone, poor and rich, young and old alike; all we have to do is to learn to use it. Indeed, we are all of us using it to some extent even now, but because we do not understand it we often unconsciously do harm with it instead of good, both to ourselves and to others.

Those who have read the book called *Thought-Forms* will remember how it was there explained that a thought produced two principal external effects—a radiating vibration and a floating form. Let us see how these affect the thinker himself and how they affect others.

The first point to remember is the force of habit. If we accustom our mental bodies to a certain type of vibration, they learn to reproduce it easily and readily. If we let ourselves think a certain kind of thought to-day, it will be appreciably easier to think that same thought to-morrow. If a man allows himself to begin to think evil of others, it soon becomes very easy to think more evil of them and very difficult to think any good of them. Hence arises a ridiculous prejudice which absolutely blinds the man to the good points in his neighbours, and enormously magnifies the evil in them.

Then his thoughts begin to stir up his emotions; because he sees only the evil in others, he begins to hate them. The vibrations of mental matter excite those of the denser matter called astral, just as the wind disturbs the surface of the sea. We all know that by thinking over what he considers his wrongs a man can easily make himself angry, though we often seem to forget the inevitable corollary that, by thinking calmly and reasonably, a man can prevent or dismiss anger.

Still another reaction upon the thinker is produced by the thought-form which he generates. If the thought be aimed at someone else the form flies like a missile towards that person, but if the thought be (as is so often the case) connected chiefly with the thinker himself, the form remains floating near him, ever ready to react upon him and reproduce itself—that is to say, to stir up in his mind the same thought once more. The man will feel as though it were put into his mind from without, and if it happen to be an evil thought he will probably think that the devil is tempting him, whereas the experience is nothing but the mechanical result of his own previous thought.

Now see how this fragment of knowledge can be utilised. Obviously every thought or emotion produces a permanent effect, for it strengthens or weakens a tendency ; and every thought or emotion reacts upon the thinker. It is clear, therefore, that we must exercise the greatest care as to what thought or emotion we permit to arise within ourselves. We must not excuse ourselves, as so many do, by saying that undesirable feelings are natural under certain conditions ; we must assert our prerogative as rulers of this kingdom of our mind and emotions. If we can get into the habit of evil thought, it must be equally possible to get into the habit of good thought. We can accustom ourselves to look for the desirable rather than the undesirable qualities in the people whom we meet ; and it will surprise us to find how numerous and how important those desirable qualities are. Thus we shall come to like these people instead of disliking them, and there will be at least a possibility that we may do them something approaching to justice in our estimate of them.

We may set ourselves definitely as a useful exercise to think good and kindly thoughts, and if we do we shall very soon begin to perceive the result of this practice. Our minds will begin to work more easily along the grooves of admiration and appreciation instead of along those of suspicion and disparagement ; and when for the moment our brains are unoccupied, the thoughts which present themselves will be good instead of bad, because they will be the reaction of the gracious forms with which we have labored to surround ourselves. "As a man thinketh in his heart, so is he ;"

and it is obvious that the systematic use of thought-power will make life much easier and pleasanter for us.

Now let us see how our thought affects others. The radiating vibrations, like many other vibrations in nature, tend to reproduce themselves. Put an object in front of a fire, and presently that object becomes hot. Why? Because the radiations of rapid vibration coming from the incandescent matter in the grate have stirred the molecules of the object into more rapid vibration also. Just in the same way if we persistently pour the vibration of kindly thought upon another, it must in time awaken a similar vibration of kindly thought in him. Thought-forms directed towards him will hover about him and act upon him for good when opportunity offers. Just as a bad thought may be a tempting demon either to the thinker or to another, so a good thought may be a veritable guardian angel, encouraging virtue and repelling vice.

A grumbling and fault-finding attitude towards others is unfortunately sadly common at the present day, and those who adopt it never seem to realise the harm that they are doing. If we study its result scientifically, we shall see that the prevalent habit of malicious gossip is nothing short of wicked. It does not matter whether there is or is not any foundation for scandal; in either case it cannot but cause harm. Here we have a number of people fixing their minds upon some supposed evil quality in another, and drawing to it the attention of scores of others to whom such an idea would never otherwise have occurred.

Suppose they accuse their victim of jealousy. Some hundreds of people at once begin to pour upon this unhappy sufferer streams of thought suggesting the idea of jealousy. Is it not obvious that if the poor man has any tendency towards that unpleasant quality, it cannot but be greatly intensified by such a cataract? And if, as is commonly the case, there is no reason whatever for the spiteful rumor, those who so eagerly spread it are at any rate doing their best to create in the man the very vice over the imagined presence of which they gloat so savagely. Think of your friends by all means but think of their good points, not only because that is a much healthier occupation for you, but because by doing so you strengthen them. When you are reluctantly compelled to recognize the presence of some evil quality in a friend, take especial care *not* to think

of *it*, but think instead, of the opposite virtue which you wish him to develop. If he happen to be parsimonious or lacking in affection, carefully avoid gossiping about this defect or even fixing your thought upon it, because if you do, the vibrations which you will send him will simply make matters worse. Instead of that, think with all your strength of the quality which he needs, flood him with the vibrations of generosity and love, for in that way you will really help your brother.

Use your thought-power in ways such as these, and you will become a veritable centre of blessing in your corner of the world. But remember that you have only a limited amount of this force, and if you want to have enough to be useful you must not waste it. As I have said elsewhere, the average man is simply a centre of agitated vibration ; he is constantly in a condition of worry, of trouble about something, or in a condition of deep depression, or else he is unduly excited in the endeavor to grasp something. For one reason or another he is always in a state of unnecessary agitation, usually about the merest trifle. This means that he is all the time wasting force, frittering away vainly that for the profitable use of which, he is definitely responsible—that which might make him healthier and happier.

Another way in which he wastes a vast amount of energy is by unnecessary argument ; he is always trying to make somebody else agree with his opinions. He forgets that there are always several sides to any question, whether it be of religion, of politics, or of expediency, that the other man has a perfect right to his own point of view, and that anyhow it does not matter, since the facts of the case will remain the same, whatever either of them may think. The great majority of the subjects about which men argue are not in the least worth the trouble of discussion, and those who talk most loudly and most confidently about them are usually precisely those who know least.

The man who wishes to do useful work, either for himself or for others, by means of thought-power, must conserve his energies ; he must be calm and philosophic ; he must consider carefully before he speaks or acts. But let no one doubt that the power is a mighty one, that any one who will take the trouble may learn how to use it, and that by its use each one of us may make much progress and may do much good to the world around him.

C. W. LEADBEATER.

TEACHINGS.

ALONE with myself I was minded to write what follows. The sentences and almost the words came one by one, and slowly, nor from the beginning could I judge the end nor yet the middle. I was but one of those addressed ; imperfectly I wrote down as I could, and thus it ran :

“ I fain would speak to you of the failings that beset man’s path in his progress from ignorance to knowledge, from knowledge to Wisdom.

I would enlighten you as to how strength is begotten of weakness, wisdom of folly, light of darkness. I would urge you to seek in yourselves, not in others, the causes of evil, that you may understand them and uproot them. It has been said : ‘ Life is not a cry but a song, ’ and truly is this so, were you but able to realise it.

Yet are despair, sorrow and strife prevalent in the world of men ; anguish and adversity constrain them ; competition and animosity poison the sources of their life-energies.

Wherefore this discord in the All-Harmony ?

I will tell you. I will whisper in your hearts the words of hope. I will bring to your minds the message of peace.

Life is a crucible. In essence you are one, in substance you are many. The processes are long and tedious, yet wondrous is the patience of the All-Chemist, the Transformer, and His devoted Helpers.

The Ether becomes the Fire ; the Fire begets the Water ; the Water produces Earth. These four, yet each remains.

From out these four the moulds for all things spring.

The will creates the Life ; the Life informs the mould, and by it is withheld and so conditioned. With infinite precision the scales are balanced, the substances selected and weighed out, the combinations made, ere the All-Chemist, with magic-stirring-wand, repeats anew the subject of experiment.

Yet all is foreordained. The purpose guides, the will maintains, the transitory phases are but stages to perfection.

Awakened by Ether's currents, roused by Fire's flame, washed by purest Water, the elements of Earth combine and separate and re-combine in infinite variety. Affinities, divergencies, strain and stress ; harmony and discord—all is there.

And all the age-long time the crucible is stirred by Him who knows the phases and finality. With patience infinite He watches and He waits, and knows that all is well.

Yet we who are His substances, the contents of His will, the grains that seethe and toil in everlasting ferment, rebel and make loud outcry, bearing ill both impulse and constraint in our diversity :—

' Where is the harmony, where the peace, where the possibility of freedom from the strain ?

Whence the toil and burden of your conditions, whence the hardships and the suffering, whence the sorrow, strife and anger ?

Lies the fault with us, if we do differ ?
Blame is it for us, if we diverge ?
Shame is it on us, if we conflict ?
In that essence separated into substance,
In that substance manifested in variety,
Must not contrast then prevail ?
And prevailing and enduring,
And extending ever, ever.
Is it *we* who made this conflict ?
Can *we* make the conflict cease ?
Life's a cry and not a song,
Life's a struggle all along,
Fate the cruel Driver's thong.'

So some cry. And, limiting perceptions and relations to their own environment, they live in that which changes, themselves with it identifying, seeking in nowise the source of permanence, the heart of being.

Can they so seek, you ask, themselves conditioned and conditioning ?

Have they within them that whereby they may distinguish real from unreal, true from false, eternal from ephemeral ?

Aye, indeed ! *All* gain this power, all have this possibility. And yet again in Life's experiment, 'tis truly not in its first stages that its final possibilities are perceived and apprehended ; limited for ever is the range of vision.

In Nature's Alchemy, while all the processes are sure, they must be of necessity but slow, and so continuous.

And in the spiral progress of advancement, as each great circle sweeps onwards and upwards, the place vacated must be filled, the varying levels must be compensated.

That which was dark becomes the light ; and light that was is found in darkness to subsist beside the light that shall be.

So in the scale of evolution, in the spiral of becoming, man is not satisfied with what he is, but what he would be, and realises not that what he would be that he is.

For that same force that urges him to analyse, compare and calculate his neighbor's stature with his own, whereby if possible he may possess for his own use that which his neighbor hath and more ; herein concealed lies the germ of good and evil, the secret of all secrets of the veil that hides the Sun of Light and Wisdom, confusing Love, perverting Truth.

Up to a certain stage the force of individuality and egoism, pitiless and exclusive, must drive, till man is man and realises his estate. Then must it cease—or rather be transformed and change direction.

The circles to circumference are spanned, the cycles narrow inwards to the centre once again. And on his homeward journey man perceives—as he becomes that which he is—that what he was that still is he. For on the road now rapidly retraced, all that he left once more he finds, just as he left it ; himself once more in every stage he recognises. Ever more and more his present in his past he finds, and this his future is. All is him, and he is all. Permanent at all times, in All Time ; unchanged in all places, in All Space ; eternal from Infinity to Infinity. A consciousness unfolded by degrees, by limitations, by conditions. A Light revealed as permanent, through glimpses gradually extended into sight. A Wisdom possessed for ever, through knowledge acquired and stored. A Love that all embraces, since his heart is indeed the Heart of Being. One with All, All in One ; Truth realised at length.

The purpose of the All-Chemist is his purpose : he the substance, he the crucible, he the essence, he the four Agents, the countless elements, their contrast and their unity ; for is he not the very life the All-Chemist hath outpoured ? Is he not its very purpose and resultant ?

So courage ! each and all ! Lift your heads, and let your hearts throb out with joy and love, as forth and back you tread the ancient path. Leave off expending force and time on the consideration of mere differences, which are so only since *you* choose to differ from all that which you consider different.

The stages are inevitable and constant. For as you leave one stage and pass on to another, it is filled up again by those behind. Realise then the unity of yourself in all stages, not in respect to others merely, but in comprehension that others are yourself in completion. Forget yourself in others ; so will exclusive aspects disappear, and inclusive ones come into play. Extend those forces which make for comprehension ; observe similarities, not differences ; reconcile, don't reprimand ; compensate, adjust, harmonise ; seek in all things and in all people the heart of being, and unify it in the beating of the Great Heart, and then most surely you will find Peace, Calm Strength, Love, Wisdom, and Great and Everlasting Joy."

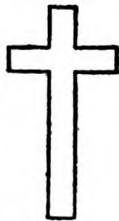
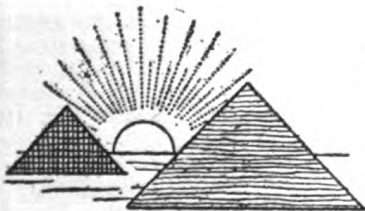
W.





COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



THE EXPRESSION OF EMOTIONS.

THE phrase 'Expression of Emotions' implies the older psychological theory that the Emotions are psychical entities which possess the mind and seek to express themselves by bringing about muscular contractions. Prof. James reverses this view, and says the muscular contractions bring about the Emotions. "Common sense says, we lose our fortune, are sorry and weep ; we meet a bear, are frightened and run ; we are insulted by a rival, are angry and strike. The hypothesis here to be defended says that this order of sequence is incorrect, that the one mental state is not immediately induced by the other, that the bodily manifestations must first be interposed between, and that the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble" (*Prin. of Psych*; pp. 375-6). * As usual, there is an element of truth in each of the two opposing theories. The expression of emotion is part of the same fact as the so called 'inner' experience of emotion. The dissociation of a psychosis into a mental and a bodily factor is the root of all such insoluble questions of the relation of mind and body.

* The quotation occurs at pp. 449-450 of James' *The Principles of Psychology*, vol. ii, (Edition of 1901).

James' work is admitted on all hands to be the most brilliant available in the English language on its subject ; but—it requires annotations and supplementations from Theosophical literature to make it 'complete.' As it now stands, it comes on a long way and then—suddenly stops short at the brink of a precipitous self-contradiction, over and over again—a chasm which is easily bridged by Theosophy always. . . . In the particular matter under reference, James lays his finger on the weak part when he says (p. 448) of contemporary scientific psychology of the emotions : " They give nowhere a central point of view, or a deductive or generative principle." Then he goes on to say in italics (p. 449) : " My theory, on the contrary, is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the Emotion." But how does this view supply the central point of view, the deductive or generative principle ? To us it seems that instead of endless and fruitless descriptions of individual psychic entities with which he charges all other Western psychologists (pp. 448-449), he has himself opened the way for equally endless and fruitless descriptions of individual physical conditions or events ! The genetic principle is to be found neither in the one nor in the other, but in the due interpretation of old Samskr̥t views on the subject, such as is being attempted now by theosophists here and there.

The Law of Self-preservation—*natural* selection amidst *spontaneous* variation—the italicised words, single words, hide whole worlds of assumption and quiet "begging of the question," *petitio principii*. All the positive findings of modern science easily fit in with and find place in the Sankhya cosmogony ; and Samskr̥t metaphysic, Vedānta, adds to that all-Spirit, Self-consciousness, Consciousness, Purusha, Self as the *maintainer* of the whole show.

The phrase, expression of the emotions, is, in popular usage, frequently restricted to facial expression ; for human beings are specially differentiated from the lower animals by the extraordinary wealth and complexity of facial expression. Darwin and Montegazza have discussed the origin and development of facial and other expressions of the emotions, the former insisting on its biological value and the latter on sympathy, *i.e.*, on radiation of nerve-energy in lines connected with the particular nerve-centre affected. The closing of the eyelids protects the eyes, and has thus a biological value ; but when we close them on hearing a loud noise, it is due to what Montegazza calls 'sympathy,' the diffusion of a nerve-action through the allied nerve-paths, there being a nervous connection between the auditory nerves and those that cause the closing of the eyelids. This reaction can have no biological value with reference to the cause that brings it about ; hence Montegazza assumes a new principle : but we must remember that the nerve-connections themselves must originally have been evolved under the influence of natural selection ; for, so far, science has not discovered any other factor of evolution than the single one of selection. The Law of Self-preservation is the fundamental Law of life which underlies selective action, and it is against the scientific method to multiply principles so long as this basic Law can explain all the phenomena that meet our questioning gaze on nature.

The 'Expressions of Emotions' may be subdivided into two classes—those expressions that are common to all human beings and those that are peculiar to different races. Laughter and tears, the erect posture of pride and the abject posture of fear, are common to all humanity. But there are many peculiar to different countries. Contrast the kneeling of the European with the *Sāshtānga* of the Indian, the different ways of the bringing together of the two hands, expressing the feeling of self-abandoned supplication. The expression of love is not uniform. Rubbing of noses, smelling the crown of the head and other points of the body, touch of lip, cheek, face, etc., by lip, are among the various forms of kissing. They are all variants of the primitive reaction of eating, of the expression of love by the union of the lover with the loved object. Marriage laws, jealousy, feminine modesty, are more complex products of the same instinct, and all these have evolved in different forms in different countries.

The fundamental emotion is love-hate (love and hate being obverses of one mental reaction). The consciousness is coloured by pleasure or pain according as the reaction is characterized by an unrestricted or restricted outflow* of the mind, of the life-energies. Hence "the first movement of pleasure is expansion, centrifugal; the first movement of pain is centripetal, as though one entered into oneself" (Montegazza: *Physiognomy*, p. 114). The expansive smile of good health, the joy of active life of the youth, the irrepresible activity of unimpeded love, are all evolved from this centrifugal tendency. Lassitude, stupor, inhibitions more or less pronounced, and a general sense of depressed vitality are elementary forms of the centripetal tendency. In every moment of life there is such a complex of pleasure and pain, of love and hate, that the analysis of any particular experience is a work of great difficulty. We have to be satisfied with our indication of the general principles underlying the expression of individual emotions as analysed into their constituent elements.

Besides the expression of individual emotions, whether common to all men or peculiar to races or individuals, there is the expression of character. Character is the sum total of relatively constant emotion-tendencies. Every emotion frequently allowed play without any attempt at inhibition, settles down into relatively permanent moods. Memory-images of emotive life play a large part in this fixing of character. This fixity is registered in the face, as in the *Sūkshma Shartra*. Facial muscles that frequently contract in certain modes, under the stress of immediately experienced or remembered emotions, set in definite lines. Hence face becomes an index of character. Hence it becomes possible to find out by means of the face the race, the caste, the profession and the other characteristics of the man. The Science of Physiognomy, developed by Lavater and brought under the scientific method of investigation by Darwin and Montegazza, but yet in a primitive stage, deals with the analysis and explanation of individual emotions and permanent moods thereof which constitutes character.

* Some persons find the word 'outflow' apt to give rise to doubt and new 'problems'; they prefer 'expansion' as conveying a somewhat more definite idea. But this is probably a matter of personal preference. Those who believe 'outflow' to be the better word may find 'expansion' confusing.

Montegazza distinguishes five different kinds of facial indications of character—physiological, æsthetic, moral, intellectual, and ethnic. Our judgments on these subjects, based partly on convention and partly on rough-and-ready inference, can acquire scientific value only when they are removed from the sphere of empiricism, only when a quantitative investigation of the four lines and angles of the face, while under the stress of elementary and of complex emotions, is instituted, but this we must leave to the science of the future. Physiognomical diagnosis is yet to be born, and till then cannot help being under the sway of quackery and prejudice, just as profound as pathological diagnosis was up to fifty years ago.

One fundamental classification of character, physiological and psychological, is by temperaments. Ribot and Taylor have in modern times taken up for scientific investigation this old-world subject of the analysis of character into four temperaments—sanguine, melancholic, choleric, and lymphatic, itself based on a primitive physiological theory of the humours. Ribot distinguishes three fundamental temperaments: (1) the sensitive, characterized by an excess of sensibility; (2) the active, by an excess of energy; and (3) the apathetic, by atony. He further subdivides these into seven sub-classes,—the humble, the contemplative, the emotional, the mediocre sensitive, the *Condottiere*, the pure apathetic and the intellectual (*Vide Psychology of the Emotions*, Pt. II., Chap. XII).

Taylor, in his *Aspects of Social Evolution* (Chap. IV.), distinguished among the lower classes (1) a long-limbed type of men of long face, strong passions, impulsive, animal passions predominant over emotional, feeble intellectual powers but perceptions alert, chiefly fighters: from this temperament the true physically beautiful form can be developed; (2) a short-limbed type, round faces, sensual, not fond of exercise, slow of perception, emotional powers slight, of speculative tendency, lazy. Among the better classes he distinguishes (1) the scientific type, broad V-shaped face, not sensual, sedentary, considerable emotional powers, analytical and synthetical intellectual powers, fitted for organizers; (2) the metaphysical type, tall, weak in emotions, great intellectual capacity, sometimes diabolical; (3) the emotional type, narrow V-shaped face

delicate limbs, active emotional powers, small intellectual life, highly artistic.

The Hinđû analysis of the temperaments is based on the grand generalization of the characteristic of matter, in whatever form manifested, into *Saṭṭva*, *Rajas* and *Tamas*. In the domain of character this triplet becomes Intellect, Emotion and Action, or in the sphere of physiology it corresponds to the three levels of nervous activity. These three, by combining one, two, or three at a time, constitute the seven temperaments into which human beings may be divided.

Some of the practical applications of Physiognomy are highly interesting. Shakespeare, whose intuitions were so much in advance of those of his age, makes Hamlet speak a pregnant phrase, 'Assume a virtue if you have it not.' Cheap morality may pretend to misunderstand this as a counsel to practise hypocrisy, but this advice contains the quintessence of true emotion-culture. The assumption of a virtue that you have not is but the attempt to focus the light of consciousness on nobler emotions, nobler thoughts which exist obscured in the *Sūkshma Sharīra*, that they may inhibit the less noble ones which are, for the time being, more powerful. The expressions of virtue are inseparable from thoughts of virtue and are cultivated together. No more valuable ethical teaching has been given to man than that in the passage from Hamlet referred to.

Just as there exists a false *Vairāgya*, which substitutes a blind hatred of the world for the scientific training of the emotions, so there is a false emotion-culture which consists in the inhibition of the facial play of emotion and not in the diversion of emotion-energy from less noble to higher channels. Certain people imagine that it is worth their while to train themselves to keep a wooden face during the turmoil of the passions. Concentration on the one thought of the desirability of the inhibition of the culmination of emotion in the face may for a time dam the flow of nerve-energy. But in the wise words of the *Bhagavad Gītā*, "He who, having inhibited the organs of action, remains musing mentally on the objects of the sense-organs is called a fool, a hypocrite" (III. 6). "Even the wise man acts in accordance with his nature. Beings follow nature; what can inhibition do?" (III., 33). One other practical outcome

of the science of character is the way it indicates to us of developing desirable elements absent in the individual character and of atrophying undesirable elements. Each temperament manifests itself in useful as well as injurious ways. The former has to be encouraged, and the latter discouraged. This is possible only when the science of temperaments is correctly understood, and self-analysis and self-training intelligently conducted. Then alone will the art of life be based on science, and the conduct of life become a conscious, rational working with nature, and man will become more than a helpless plaything of nature, which she toys with as the waves of the sea play with weeds floating thereon.

P. T. SRINIVASA IYENGAR.

(To be continued.)

THE DATE OF THE BHAGAVAD-GĪTĀ.

(Concluded from p. 622.)

FORTY-TWO days after this, on the 5th of the bright fortnight of the month of Mâgha, Bhîṣhma finally died on his bed of arrows.

It is said in the *Mahâbhârata* that Bhîṣhma had been waiting since his fall for the sun to turn towards the north before he should leave his body. It is further said that Yudhishṭhîra came to Kurukshêtra just as the sun turned towards the north. It was, therefore, either on that day or a little before, that the winter solstice fell in the year of Bhîṣhma's death. Now we know that in the Hindû Calendar the month is called Mâgha when the full-moon day of the month begins in the constellation of Maghâ. The constellation of Maghâ is the tenth mansion. It stands for 4 : 0° 0' to 4 : 13° 20', *i.e.*, 13 degrees 20 minutes of the sign of Leo. Now if the full-moon day in any year begins just at the end of Mâgha, the moon becomes quite full at the end of the lunar day. The length of the lunar day varies. It is possible that the moon should become quite full just near the end of the constellation of Pûrvaphalguni (the next constellation after Maghâ), when the day begins just in the end of that constellation (Maghâ). It comes to this that the month of Mâgha

under these conditions really ends when the moon is at about $4 : 26^{\circ} 20'$, *i.e.*, when the sun is at $10 : 26^{\circ} 20'$; because the moon is full when the sun is in opposition.

Now the full-moon day is ordinarily the 15th from the beginning. But sometimes it is also the 14th or 16th. If we put down the fortnight under discussion as of 14 days, nine days will have passed from the 5th to the full-moon day, and, therefore, the sun would have been at $10 : 17^{\circ} 20'$ on the day of Bhīṣhma's death.

Now it has been said that the sun had just turned towards the north on the day before, that is about $10 : 16^{\circ} 20'$. Now the winter solstice is behind the vernal equinox by about $90^{\circ} 13'$. The vernal equinox must have, therefore, in the year of Bhīṣhma's death, been at $1 : 16^{\circ} 33'$, *i.e.*, at 16 degrees 33 minutes of the sign of Taurus. The vernal equinox is now about the 7th degree of the sign of Pisces. Therefore, roughly speaking, the vernal equinoctial point has moved 17 plus 30 plus 23, *i.e.*, 70 degrees, since the year of Bhīṣhma's death. This would give us $\frac{25791}{36576}$, *i.e.*, $\frac{180587}{36}$, *i.e.*, about 5015 years. This gives us the date of the *Bhagavad Gītā* to be about 5015 years from the present, *i.e.*, when the vernal equinox fell in the 17th degree of Taurus, in the constellation of Rōhini, on Mārgashīrsha bright, 13th.

If, however, we put down that up to the present, 70 degrees 23·5 minutes have been travelled over by the vernal equinoctial point since Bhīṣhma's death, we get 5043 years as the date of the battle of the *Mahābhārata*, *i.e.*, 3137 years before Christ. This would take the vernal equinox to about $1 : 17^{\circ} 23'$ in the sign of Taurus.

Thirteen years before this were passed in exile by the Pāṇḍava princes; and about three years before this, was born Abhimanyu, the son of Arjuna and the father of Parīkṣhit, as he is said to be sixteen years of age at the time of the battle. But the date of the Rājasūya sacrifice of Yudhishthīra must be 5056 (5043 plus 13) years from the present year (1906).

If we put the birth of Lord Buḍḍha the great Saka prince, at 623 B.C., we find that 1906 plus 623, *i.e.*, 2529 years have now elapsed. The Rājasūya sacrifice of Yudhishthīra, therefore, took place 5056 minus 2529, *i.e.*, 2527 years before the Buḍḍha.

In the *Bṛhat Samhitā* we find Varāhamihira saying :

“ If to the time of Saka are added 2526 we get the era of Yudhishthîra.”

This brings us to 2529 *plus* 2526, *i.e.*, 5055 years. It may be mentioned that at one time it appeared to me that the Saka of Varâhamihira meant the era of Sâlîvâhana. That, however, is now detected to be a mistake.

These calculations are further supported by being in perfect accord with the Hindû tradition. The reign of Parîkshîṭ is said to have begun in the beginning of Kaliyuga. Kṛṣṇa is said to have left the world in the end of the Dvâpara yuga, and Kali is said to have begun with his departure. The Râjasûya sacrifice of Yudhishthîra falls 49 years before the beginning of the Kali age, and the battle of the *Mahâbhârata* was fought 49 *minus* 13, *i.e.*, 36 years before the *Kali*.

Thus we find that when Queen Gândhârî, the mother of Duryôdhana, was wandering with Shrî Kṛṣṇa on the battle-field, she said :

“ O Gôvinda ! because you remained indifferent, while the Kauravas and the Pândavas killed each other, you will kill your own tribe. In the 36th year from this your sons and ministers will be destroyed and you yourselves will die by vile means.”

To this the Lord replied, smiling :

“ No one else besides myself can destroy the Vrishnûs. I know all that. You are saying what is already ordained,” &c.

In the *Mausala Parva* I, 13. We find Vaishampâyana saying that in the 36th year after the great battle, all this came to pass. The Vrishnûs destroyed each other. Kṛṣṇa left the world. Arjuna brought his kith and kin from Dwârka. Yudhishthîra abdicated in favour of Parîkshîṭ, making him king of Hastinâpura, and Vajra the Yâçava prince, the ruler of Indraprastha.

It will be useful here to summarise the points of the argument. Kṛṣṇa says in the *Bhagavad Gîtâ* : “ I am the month of Mârgashîrsha.”

The highest manifestation of divine energy in any form is always chosen by him as his *vibhûti*. The months are *prajâpatis* and manifest the luni-solar energy of the Lord. The month in which the highest manifestation of this energy takes place is the month in which the full-moon day falls in the constellation which

is for the time being the first of the year ; and which gives name to a month. The first constellation of the year is that in which the vernal equinoctial point may for the time being be, and in which the sun and the moon are both, for this very reason, the strongest. The month which takes its name from any constellation, retains this position for about 1910 years. The month of Mārgashîrsha retained this position up to 4513 years ago from the present ; or about 4513 *minus* 1906 years B.C. No Hinđû philosopher could have been guilty of such an anachronism as to claim the month of Mārgashîrsha to be the highest manifestation of divine energy at a time later than 2607 years B.C. It being impossible that the *Bhagavad GĪtā* could have been spoken later than this, we must go back to the Hinđû tradition which places the poem a few hundred years earlier, at the time of the battle of the *Mahābhārata*. This date is again astronomically determined to be 5143 years from now, or 3137 years before Christ. The battle began on the 14th lunar day of the bright fortnight of the month of Mārgashîrsha, and it was 52 or 53 days after this that Bhîshma died having lain on the bed of arrows for about 42 days after the battle had raged for 10 days. The date of Bhîshma's death is calculated by Nīlakantha to be the 5th of the bright fortnight of Māgha, that is to say in the month in which the full-moon day begins in the constellation of Maghâ.

In the preceding calculations I have assumed that the full-moon day began in the year of Bhîshma's death, in the end of the constellation of Maghâ. That it must have been so appears from the following considerations : In the *Udyōga Parva*, *Bhagavadđhyana Parva*, Chapter 141, verse 18, we find the Lord Shrî Kṛshna saying to Karna :

“ After seven days from to-day will fall the *amāvāsyā* ; make preparation for battle then ; that lunar day is said to have Shukra for its deity.” Now Shukra is the deity of the constellation of Jyêsthâ. The meaning is that since this *amāvāsyā* falls in the constellation of Shukra (Jyêsthâ), the battle preparations may be begun on that day. This *amāvāsyā* is of the dark fortnight of the month of Mārgashîrsha, as Nīlakantha says. This fortnight is calculated by him to be only of 13 days, thus indicating, as he says, great social commotion. He further says that the deficiency in one fortnight is made up in the other. Hence the next fortnight, the bright one of Mārgashîrsha,

must have 17 instead of 15 days only. The lunar asterism, therefore, that will fall on the full-moon day of this month in the year in question, will be the 17th from Jyêshtha, that is to say, the constellation of Punarvasu. The full-moon day of the month of Mârgashîrsha will thus begin in the constellation of Ârdra, instead of in the constellation of Mṛgashirah, the one before Ârdra, and in which it should have usually begun. Now if we deduct two signs from 4 : 26° 20', at which point we have put the ending of the full-moon day of Mâgha in the year of Bhîshma's death, we get 2 : 26° 20' as the point at which the full-moon day of Mârgashîrsha would end. This is about half the constellation of Punarvasu. It begins, that is to say, in the constellation of Ârdra instead Mṛgashirah. Those who are familiar with the Hindû almanac need not be told that change of relation between the full-moon day and the constellation which gives name to a month, is quite possible, and that it indicates astrologically great commotion. There can thus be no doubt whatever that the full-moon day of Mâgha ended about 4 : 26° 20', when the sun was about 10 : 26° 20', in the year of Bhîshma's death. Thus the fact that the *amâvâsyâ* of the then month of Mârgashîrsha coincided with the constellation of Jyeshthâ, confirms the fact that the winter solstice fell in the year of the battle of the *Mahâbhârata*, in the lunar month of Mâgha, about 10 : 17°, that is to say about 17 degrees odd minutes of the sign of Aquarius. It will perhaps not be amiss at this place to go a little more deeply into the question of the date of Bhîshma's death, and the true interpretation to be put upon certain passages of the *Mahâbhârata*. Bhîshma fell on the 8th Pausha Badi. This gives us eight nights up to the *amâvâsyâ* of that month. Then we add to this 15 nights of Pausha Suḍḍha (bright). This gives us 23 nights. Add to this Mâgha Badi 15 nights. We have thus 38 nights. To this add 4 nights, up to the night of 4th Pausha Suḍḍha. We have thus 42 nights. It must have been, therefore, on the 5th of Pausha Suḍḍha, the 43rd day after the fall, that Bhîshma said to Yudhshthîra :

ऋष्टपञ्चाशंतरात्र्यः शयानस्याद्य मेगताः ।

शरेषुनिशिताग्नेषु यथावर्षशतंतथा ॥ २० ॥

माघोऽयंसमनुप्राप्तोमासःसौम्योयुधिष्ठिर ।

त्रिभागशेषःपक्षोऽयं शुक्लो भवितुमर्हति ॥ २८ ॥

As I have said, Nīlakanṭha translates this to mean that 100 *minus* 58 nights had passed, and not 58, when this was spoken. As Bhīṣhma says this is the month of Māgha, the interpretation of Nīlakanṭha must be accepted, for 58 nights will carry us into the month of Phālguna Badi. Here, besides the month becoming wrong, the fortnight also will become the dark one; whereas it is clearly mentioned that the fortnight was the bright one. It must also be remembered that Bhīṣhma, who was waiting for the return of the sun northwards, could never have thought of leaving his body in the dark fortnight, for it is in the bright fortnight that the *prāṇa* currents prevail, as in the northern *āyana*. The dark fortnight is sacred to the currents of *Rayi* like the southern *āyana* (see the *Gītā* besides the *Upaniṣats*). In the light of these remarks, the verse No. 5 of the 167th Chapter of the *Bhīṣmasvargārdhapa parva* must be rejected as spurious. That verse is :

“ Having lived in the best of cities for 50 nights, the best of men (Yudhishṭhira) remembered the vow of the best of the Kurus.” Yudhishṭhira could not have lived in the city for 50 nights after the battle, before he went to Bhīṣhma at Kurukshētra ; for that would take us to the dark fortnight of Phālguna. It appears that some ignorant versifier, having not understood the real meaning of Bhīṣhma’s words as explained by Nīlakanṭha, eliminated eight days which elapsed between the fall of Bhīṣhma on the 10th day of the battle and end of the battle on the 18th day, and said that Yudhishṭhira remembered the vow of Bhīṣhma 50 nights after. This verse must, therefore, be rejected as spurious.

There is another difficulty which must be dealt with in connection with verses 27 and 28 which run thus :—

अष्ट पञ्चाशते (&c., as quoted above.)

The words अष्टपञ्चाशते of the 27th verse have been dealt with. The meaning given by Nīlakanṭha gains point by the contrasting words यथा वर्षशतं तथा. The translation would run thus :—

One hundred *minus* fifty-eight nights have to-day gone for me sleeping on pointed arrows, as if it were one hundred years.

The next verse would naturally be translated thus :

“ This has come, O Yudhishṭhira !, the lunar month of Māgha,

of which a third portion remains ; this fortnight must be the bright one."

Thus translated the view of Nîlakanṭha as set forth above is made out clearly. For the third of a month comes to ten days. Ten days of the month of Mâgha remaining, means that this was being spoken on the 5th of the bright fortnight of Mâgha. This would mean that 42 days had elapsed since his fall, when Bhîṣhma was saying this to Yudhishṭhira.

But the difficulty arises from an apparently spurious passage in the commentary of Nîlakanṭha on this verse. Thus we find in the commentary :

माघोऽयमिति सौम्यश्चान्द्रः । मासस्य चतुर्भाग करणे सार्धसप्तभागत्वात्
अष्टम्यर्धस्या न्वित्वेन प्रथम भागस्य विद्यमानत्वात् त्रिभाग शेषो भवितुमर्हति-
इत्यर्थः तेनाद्याष्टमीत्यर्थः ॥

" The verse runs 'maghoyam, &c.' The word *Saumya* means lunar. When a month is divided into four parts, one half is $7\frac{1}{2}$. Half of the eighth is therefore not passed, and the first part is in passing ; therefore it remains by three parts (?). Hence the meaning is that it is the 8th lunar day to-day."

This is something very involved, and the process of reasoning is not quite clear. It appears that while commenting upon the verse 'Mâgha vishayagah somah' in the *Bhîṣhma Parva*, Nîlakanṭha had come to the conclusion that Bhîṣhma spoke this verse to Yudhishṭhira on the 5th of the bright fortnight of Mâgha. Hence, when he came after that to the verse itself in the *Anushâsana Parva*, he could not have explained it to mean that the day was the 8th lunar day. This portion of the commentary itself must, therefore, be rejected as spurious. And it appears that it is from a misunderstanding of this verse that the notion seems to have got abroad that Bhîṣhma's death took place on the 8th, instead of on the 5th of the lunar month of Maghâ Suḍḍha.

Thus in the printed copies of the *Bhîṣhmastavarâja* we find a verse to the following effect :

निवत्तमात्रेत्वयने उत्तरेवै दिवा करे ।
समोवशयदात्मान मात्मन्येव समाहितः ॥ ३ ॥

शुक्रपक्षस्य चाष्टम्यां माघमासस्य पार्थिव ।

प्राजापत्ये च नक्षत्रे मध्यं प्राप्ते दिवाकरे ॥ ४ ॥

“ Just as the *dyana* was changed, and the sun moved northwards, he (Bhīṣhma) took to Samādhi, and sent his soul into the (Universal) soul. 3.

And on the 8th of the bright fortnight of the month of Māgha O King ! when the asterism was the one sacred to Prajāpati, and the sun on the meridian, ” (he died) 4.

Now this 4th verse does not appear in either of the printed copies of the *Mahābhārata*, printed at Calcutta or Bombay. If, however, this verse is to be taken as part of the real *Mahābhārata* then we should read ॐचम्यां in place of चाष्टम्यां ; because it would then mean that Bhīṣhma died on the 5th of Māgha Suddha ; and the date would be in accordance with the calculations of Nīlakanṭha.

Further, the asterism mentioned in this verse is the one sacred to Prajāpati, *i.e.*, Rōhinī. We are told that Balaḍēva returned from his pilgrimage on the 18th day of the battle under the asterism of Shravaṇa, on the *amāvāsya* of Mārgashīrsha Badi ; and that it was on the 1st Pausha Suddha, on the same solar day, that Duryōdhana died. This means that the sun rose on that day under the asterism of Shravaṇa. After that came Dhanishthā, in which the first day of the lunar Pausha began. This must have ended about the beginning of the asterism Shatabhisha. From 1st Pausha Suddha to 5th Māgha Suddha are 35 days (Pausha Suddha plus 15 Māgha Badi plus 5 Māgha Suddha). Now the 35th asterism from Shatabhisha is the Rōhinī. No other way of calculation makes these statements square with the calculations of Nīlakanṭha. We thus see that the calculations of Nīlakanṭha are the most reasonable ; and must, therefore, be adopted as true.

The result then is that the battle of the *Mahābhārata* was fought 5043 years ago from the present time (1906). This must also be put down as the date when the *Bhagavad Gītā* was preached.

In the present form we have the poem as recited by Vaishampāyana to King Janamējaya, the son of Parīkṣit. Parīkṣit, the grandson of Arjuna, ascended the throne of Hastināpura at the age of 36, and reigned for sixty years.

It was thus 5043 minus 1906, *i.e.*, 3137 years before Christ, that the teaching of the *Bhagavad Gîtâ* was given to Arjuna by his divine charioteer and teacher, the Lord Shrî Kṛṣṇa, on the battle field of the *Mahâbhârata*. Sanjaya heard the teaching given, and repeated it to King Dhritarashtra. Vyâsa, the Ṛshi, taught the whole story to his disciples. Vaishampâyana, one of his disciples, recited the same to Janamêjaya 3041 years before Christ. At this recitation was present Ugrashrava Sauti the son of Lômaharshana. He thereafter went on a pilgrimage to various places ; and went to see Kurukshetra, the scene of the celebrated battle. While returning from there he went to the twelve-year-long sacrifice of the *Kulapali* Shaunaka at Naimishâranya. Here he recited the *Mahâbhârata* including, of course, the *Gîtâ* as related by Vaishampâyana. This was still in the reign of Janamêjaya. Sauti gives a description of the contents of the *Mahâbhârata*, giving the *Parvas*, the number of verses contained in each chapter, and also the principal subjects treated in each *Parva*. The *Bhagavad Gîtâ Parva* is duly mentioned. The verses of the *Bhîshma Parva* of which the *Bhagavad Gîtâ Parva* is a part, are mentioned as 5884 in number. Of the contents of this *parva*, among other subjects it is said, that in this *parva*, Vâsudeva of great wisdom destroyed Arjuna's mental darkness which was caused by forgetfulness, by arguments explaining *moksha*.

This shows that the *Bhagavad Gîtâ* existed in the *Mahâbhârata* at that time. It cannot be a later interpolation.

RÂMA PRASÂD.

When we, in our study of human history endeavor, to gauge the moral force or greatness of a people or race, we have but one standard of measurement—the dignity and permanence of their ideal, and the abnegation wherewith they pursue it.—*Maurice Maeterlinck*.

THE RISE OF THE MĪMĀMSĀS.

[The following article contains many doubtful points, and entirely ignores the possibility—as in Mantras—of the value of sounds, so much insisted on by H. P. B. But it may serve as an opening for a useful discussion, and it contains the modern view of ancient writings, a view which should be studied by every serious thinker.—Ed.]

WHILE it is fashionable in certain scholarly circles to regard the vaiḍika hymns as the “babblings of babes,” in other circles it is even more incumbent to regard them as the quintessence of all wisdom, wherein every letter is a revelation, and it is blasphemy and impiety to deal with them except in the spirit of utmost reverence and blind faith. With the latter attitude we are not concerned ; it would be a futile waste of time and temper to deal in a critical spirit with the beliefs of irrational bigotry. Turning, however, to the point first advanced, namely, that they are the unpremeditated lays of wandering nomads, unsophisticated sons of Nature, we find that a critical examination of the texts will not support this thesis. Such an examination reveals the fact that they are highly artificial and finished products, the work of artists who knew what they were about. They depict a comparatively settled condition of society, where class barriers had already begun to arise and slavery to come into existence, where social organization had become so startlingly modern that debts were paid in 8 or 16 instalments, while a pompous ceremonial of sacrifices had been worked out in all its minute details. It would be but a mere truism to dub these fragments of the Vedas that have been saved to us, as derelicts of a once mighty civilisation, even the memory of which had begun to perish by the time the necessity for the Brāhmaṇas arose. There is nothing to discredit the tradition preserved in the *Mahābhāṣya* of Patañjali, the *Charaṇa-vyuha* and other books, that this vaiḍika literature was of an enormous extent, but that the vast bulk of it had been devoured by unrelenting time.

What tremendous catastrophe overwhelmed the polity and the civilisation of these singers of an early day and made them wanderers on the face of the earth, it is too late in the day to allow of

even hazarding a guess. We only dimly see them coming into the land of India, fleeing from their own home, where in happy security the rituals had been elaborated, till they had overshadowed completely the whole life of the community and unfitted them to resist the pressure of the outside world. We see them only bringing fragments of their songs and hymns and a memory of the good old days never more to be. On this basis, in those very early days of exile, the Samhitās were welded and fresh songs and hymns incorporated into them ; but the age and the spirit had passed, and we can unmistakably point to the interloper's hand. By the time the necessity arose for this bringing together into a definite shape their traditional knowledge, the memory of it had begun to grow faint and dim, and only a distorted replica of it was left, against which the newer spirit which had arisen in consequence of the newer surroundings, giving a wider outlook on the world, rebelled. It would not tolerate what it regarded, from its fresh standpoint, as the crudities of the Mantra period. The human and the bovine sacrifices were condemned, the new ethical and economical spirit rebelling against these and kindred performances, but still it dared not break wholly and outwardly from its ancient moorings. It was on such a background that the Mimāmsā, now known as the Pūrva, was projected ; and its task was to give a coherent expression to the liturgical unrest of those days. We shall see now how it acquitted itself of the task thus imposed.

Having no written or engraved records to check it by the touchstone of facts, or even a fairly preserved memory of the earlier traditions, it allowed full and luxuriant sway to its imagination, uncontrolled by the fear of having to face ugly facts in the course of its wild speculations. In response to the demands of the time, it boldly set about reading allegorical and spiritual meanings into texts, which it dared not deny, but was at the same time unwilling to take in their literal and crude state. This was the state of affairs when the Brāhmaṇas began to be compiled. That they came, not only a little later than the Samhitās, but *very much* later, is fully borne out both by their contents and the total difference in style between the earlier compositions and these. The Hindū, who can lump all these productions of different ages and of different tempers together, must be of a faith which is very robust, and into which not even the

faintest glimmering of light has any chance of penetrating. Thus the method of Mīmāṃsā arose in ignorance, leading to doubt and demanding an answer. This was supplied by the Brahmā priest, who was a sort of President of the Sacrifice, and whose duty it was, while not taking any actual part in the performance, to supervise the whole, and see that no deviations or omissions took place from the ways handed down by their forefathers. That this duty was not always well performed is shown by the bitter gibes at his expense which have come down to us. This priest was supposed to know everything about the sacrifices, and so all doubts were referred to him ; it is his pronouncements that were later put together, and are now known as the Brāhmaṇas. Primarily, the Mīmāṃsā dealt with doubts which arose in consequence of the necessity of performing the sacrifices accurately, and in the terror of the sacrificers that, if anything went wrong, they would all be struck dead. Incidentally, all sorts of questions and doubts came up for resolution in these assemblages of priestly sacrificers. We find, therefore, that the Brāhmaṇas not only dealt with sacrifice proper, but have also for their content such subjects as (1) Purākalpa, *i.e.*, ancient legends dealing with the quarrels of the Devas and the Asuras, the origin of sacrifices, and stories of ancient kings and of days long passed away ; (2) Prakṛti—*i.e.*, the stories of famous sacrificial priests and of enormous gifts, including even their sisters and daughters, given by various kings to these sacrificers, these becoming incidentally incentives to other 'stingy' or 'sceptical' kings to do likewise ; for, in case of refusal, fearful were the consequences visited on such recalcitrant chiefs and their kingdoms and subjects. The other four divisions of the contents of the Brāhmaṇas are : Shamsā, praise ; Nindā, censure ; Viḍḍhi, rules on the particular performance of rites ; and arṥhavāda, explanatory remarks. The importance of this will be made clear presently, when will be shown that in this lie all the germs of successful casuistry, and that the later developments are all due to its unscrupulous use. It will have been noticed that all these six characteristic contents of the Brāhmaṇas deal, directly or indirectly, with sacrifice alone ; and the questions of grammar or philosophy that arise are due only to the effort to understand fully the sacrificial system.

The age of these Brāhmaṇas may be roughly taken to be about

3,000 B. C. Still later is the stage on which the Nirukṭa was worked out. By that time a life wholly devoted to mere ritualism, divorced from philosophic and other activities, must have begun to present, possibly under the awakening effect of the Sāṅkhya, a bleak and bare existence, all too unsatisfying for the needs and demands of a fuller life. It was no longer necessary for orthodoxy to stick by, the very skin of its teeth, so to say, to the traditions and practices of its ancestors, whose surroundings were so utterly different from that of their descendants. The Brāhmaṇas had shown the way of getting round them, of putting aside what was inconvenient while paying external homage and reverence.

The Nirukṭa thus took its rise in a civilisation which was in advance of that of the Brāhmaṇas, and could not rest satisfied with their crude speculations. So, under the guise of etymology and exegesis, quite new meanings were assigned to Ṛks—meanings which would probably have made their Ṛṣhi singers look aghast, if they could have seen the havoc played among them by their Nirukṭa descendants. The crumbling old polity was, with a great show of reverence, respectfully put aside, and all sorts of good and desirable things began to be derived from these fragmentary liturgical manuals; the poor texts were mercilessly tortured into becoming the Kalpa-*vṛkṣha* for satisfying the demands of this later and more rationalistic age. Then was recognised the use of all those stray texts which dealt with matters extraneous to sacrifice but which had not been eliminated, through some misunderstanding of their relation to sacrificial needs. These sad indicators of an earlier and more real and robust life were harnessed into service now.

This is the second period of Mimāṃsā development. These were the days when the citadel of the sacrifice was attacked, so to say, from outside, and sorely battered. The attack was met by virtually giving up the untenable positions, and reading, by the help of etymological jugglings, humanitarian meanings into repulsive rites and legends. Then came the schisms of Jina and Buddha, which, like earthquakes, shook the old fabric to its very foundations, and for a time threatened to engulf completely even the memory of this old world ecclesiastical system. But again vested interests proved a rock unshaken, and the organisation successfully weathered the storm; it quietly adopted all those tenets which had caught the fancy

of its own votaries, and thus in time succeeded in assailing with their own weapons these rebels from the fold, and stamping them out.

After this danger was successfully averted, the priests, helped by the kings, set about constructing a vaiḍika ritual pieced together from the fragments of still earlier fragments. They did not succeed, however ; though the Veḍas were rehabilitated as the final and supreme authority for the Hinḍūs, the reason for their existence was dead beyond all hope of recall to life. The sacrifices could no more become a living factor in the life of the race. But though the sacrifices had been killed out by these protestant faiths, not so the study of the vaiḍika texts, which was taken up with all the more zeal now that there was no substance to correspond to the shadow. This necessarily brought in its wake the Nemesis of all such studies when divorced from the actualities of a living faith. It was speedily noticed that, even with the assistance of the Brāhmaṇas and the Nirukṭa, the Manṭras gave no meaning, or an absurd meaning, or hopelessly contradicted themselves. To give an instance of each kind : " Jharphari turphuri " are meaningless sounds ; " the trees perform sacrifice " is, on the face of it, an absurd statement ; " one desirous of cattle should sacrifice by the Uḍbhiḍa rite," " one desirous of cattle should sacrifice by the Chīṭrā rite "— clearly two contradictory statements. Then arose the difficulty of reconciling these ugly facts with the romance due to verbal Revelation.

Out of this state of things arose the modern Jaiminiya and the Vaiyāsiki Mīmāmsās. The supple intellect of the well-organised priesthood buckled itself to this labor of love and of interest, and successfully battled with this new danger which threatened to upset their house of cards, built up with infinite patience in the course of ages. The rules of the game were evolved and celaborated with great care and minuteness, and once again theology ruled supreme. The full value and power of that great sophism known as Ārṭhavāḍa was now for the first time grasped in its entirety, never again to be forgotten, through all the vicissitudes that our religion, or rather many religions, have passed. Before this supreme solvent, all absurd, meaningless, contradictory, in short all texts that were inconvenient, evaporated into thin air, and troubled no more the slumbers either of the orthodox or even that of the heterodox.

This attack, as we see, was met and turned aside by the very same old familiar device of turning their backs to the enemy and giving themselves out as the vanguard ! The assault was never seriously resisted, as soon as the chances of victory showed themselves to be doubtful ; the vanquished created confusion by mixing themselves up with the vanquishers, and reading their criticisms and conclusions into their own books ; thus, to change the metaphor, taking the wind out of the sails of their enemies. But these methods of the Chāṇakya—the Macchiavellis of India—unfortunately always carry the seeds of destruction in their bosom. Once sap the sturdy faith of the people in what they have so long regarded as unmistakable teachings, and you make it impossible for them to find anchorage again. They have learned to drift helplessly on the crest of each wave of opinion. Their moral fibre becomes sapped, and a sort of diletantism enters not only into religion, but into every other concern of life. “ Nothing matters ” becomes their pseudo-philosophic creed.

It would be a revelation to many to be told that what they regard as *the* philosophy of India is nothing of the kind, and that it is merely theology, which busies itself, not with interpreting the texts of the Samhitās, as the Pūrva Mīmāṃsā was doing, but with texts of the Āraṇyakas and the Upaniṣhaṭs. These texts deal not with pure metaphysics, but with Upāsanā and the different Viḍyās. That it is all theology and not philosophy might be seen from a single fact, which is very much kept in the background in these days, that Shaṅkarāchārya—whom a few Theosophists believe to be an incarnation of Buḍḍha, and others regard as a very high adept, while the orthodox Hindū believes him to be an incarnation of Mahāḍeva—definitely and distinctly prohibited the teaching of his system to non-Brāhmaṇas. Not even Kṣhaṭṭriyas were to be taught it ; only Brāhmaṇas had the right to learn it, because it dealt with the interpretation of the Veḍas. His system was hence known as the Uṭṭara Mīmāṃsā—and not as Veḍānta, which is a much later term—in contradistinction to what then came to be known as the Pūrva, or earlier, Mīmāṃsā which dealt with the sacrificial system, as this later one dealt with the Upāsanās and the Viḍyās.

Here it may be worth while to remind all those people who take all Upaniṣhaṭs to be genuinely old, and thus a part of the Reve-

lation, that this is a sad error, and that the vast majority of them are quite modern and in no sense Revelation—many of them mere forgeries committed for sectarian ends. Shaṅkara quotes only from a dozen or so, and relies largely on the Chhāṇḍogya, especially as its treatment of the Vidyās happens to be the fullest.

(To be concluded.)

GOVINĀ DĀSA.

LETTERS FROM A SUFI TEACHER.

(Continued from p. 612.)

XXV.

THE NAKED FAITH.

INTELLECT is a bondage, Faith the liberator. The disciple should be stripped naked of every thing in the universe in order to gaze at the beauty of Faith. But thou lovest thy personality, and canst not afford to put off the hat of self-respect, and exchange reputation for disgrace. . . .

All attachments have dropped from the Masters : Their garment is pure of all material stain : Their hands are too short to seize anything tainted with impermanence. Light has shone in Their hearts, enabling Them to see God. In His vision They are absorbed. They look not to Their individualities, exist not for Their individualities, have forgotten Their individualities in the ecstasy of His Being, and have become completely His. They speak yet do not speak ; hear yet do not hear ; move yet do not move, sit yet do not sit. There is no (individual) life in Their being, no speech in Their speech, no hearing in Their hearing. The speakers are dumb ; the hearers are deaf. They care little for material conditions and think of the True One alone. Worldly men are not aware of Their true whereabouts. Physically They are with men, internally with God. They are a boon to the universe, not to Themselves, for They are not Themselves. . . .

The knowledge that accentuates personality is verily a hindrance : the knowledge that leads to God is true knowledge. The learned are confined in the prison of the senses, since they gather

their knowledge through sensuous objects. He who is bound by sense-limitations is barred from supersensuous knowledge. Real knowledge wells up from the fountain of Life, and the student thereof need not resort to senses and gropings. The iron of human nature should be put into the melting-pot of discipline, hammered on the anvil of asceticism, and then handed over to the polishing agency of the Divine Love. So that the latter may cleanse it of material impurities—then it becomes a mirror, capable of reflecting the spiritual world, and may fitly be used by the King for the beholding of His own image (Letter 41).

XXXII.

MAGNANIMITY.

A disciple lacking in magnanimity makes no progress at all. One whose aspiration does not soar beyond Heaven, is not fit for this arena. The wise hold that the desire to have everything in the world according to one's wishes befits a woman, not a man. . . . In short, a magnanimous disciple should first of all tread upon his own life, and test his sword over his own desire-nature and not over an infidel, for the infidel can only hurt his body and plunder his possessions, whereas the desire-nature injures the very root of religion and destroys faith. . . .

Be on the alert, and do not take a step without sufficient caution, since Time is a penalty to the heedless. It is said: when a man wishes to enter the Path, the chief of the depraved—Satan—seizes his skirt and says, "I bear the badge of curse for this work—that no unclean fellow may enter the Path. If any ventures to come in without the sacred rope of monotheism and sincere earnestness, I lop off his feet" . . .

If thy inner eyes unfold, every atom can tell thee a hundred secrets. Then shalt thou see each atom ever advancing. All are absorbed in the march—thou art blind—and the march goes on in thee as well. There is no limit to the progress of Love. "It is done, there is no help." From highest heaven to lowest abyss and every thing therein, all is seeking and striving. The wicked man alone has made peace with the enemy, and cut himself off from the Beloved (Letter 53).

XXXIV.

THE STEPS OF A DISCIPLE.

The first step is Religion (*Sharíyat*). When the disciple has fully satisfied the claims of religion, and aspires to go beyond, the Path (*Taríqat*) appears before him. It is the way to the Heart. When he has fully observed the conditions of the Path, and aspires to soar higher, the veils of the heart are rent and Truth (*Haqíqat*) shines therein. It is the way to the Soul and the goal of the seeker.

Broadly speaking, there are four stages: the *Násút*, the *Malakút*, the *Fabarút*, and the *Láhút*, each leading to the next. The *Násút* is the animal nature, and functions through the five senses. Of it are eating, clothing, seeing, hearing and the like. When the disciple controls the senses to the limit of bare necessity, and transcends the animal nature by purification and asceticism, he reaches the *Malakút*—the region of the angels. The duties of this stage are prayers to God. When he is not proud of these, he transcends this stage and reaches the *Fabarút*—the region of the soul. No one knows the soul but with the Divine help; and Truth, which is its mansion, baffles description and allusion. The duties of this stage are love, earnestness, relish, seeking, ecstasy, and insensibility. When the pilgrim transcends these by forgetting the self, he reaches the *Láhút*—the unconditioned state. Here words fail.

Religion is for the desire nature,—the Path for the Heart,—Truth for the Soul. Religion leads the desire nature from the *Násút* to the *Malakút*, and transmutes it into heart. The Path leads the Heart from the *Malakút* to the *Fabarút*, and transmutes it into Soul. Truth leads the Soul from the *Fabarút* to the Divine Sanctuary. The real work is to transmute the desire-nature into the heart, the heart into Soul, and to unite all three into one. “The lover, the Beloved, and love are essentially one.” This is absolute monotheism. . . .

“The motive of the faithful is superior to their acts”. Acts by themselves are of no value, the importance lies in the heart.

It is said that the traveller of the divine Path has three states: (1) Action (lit. walking or moving), (2) Knowledge, (3) Desire (lit. inclination). These three states are not experienced unless God wills it so. But one should work and wait. He will do verily what He has willed. He looks neither to the destruction nor to the salvation

of any one. One who wishes to arrive at the Truth *must* serve a teacher. None can transcend the bondage and darkness of desire unless, with the help of the Divine Grace, he comes under the protection of a perfect and experienced Teacher. As the Teacher *knows*, He will teach the disciple according to the capacity of the latter and prescribe remedies suited to his ailments, so that " There is no God except Allah " be firmly established in his nature, and the ingress of the evil spirits be cut off from his heart. All the world seeks to tread the Divine Path. But each knows according to his *inner* purity, each seeks and aspires according to his knowledge, and each treads the Path according to his seeking and aspiration (Letters 56 and 57).

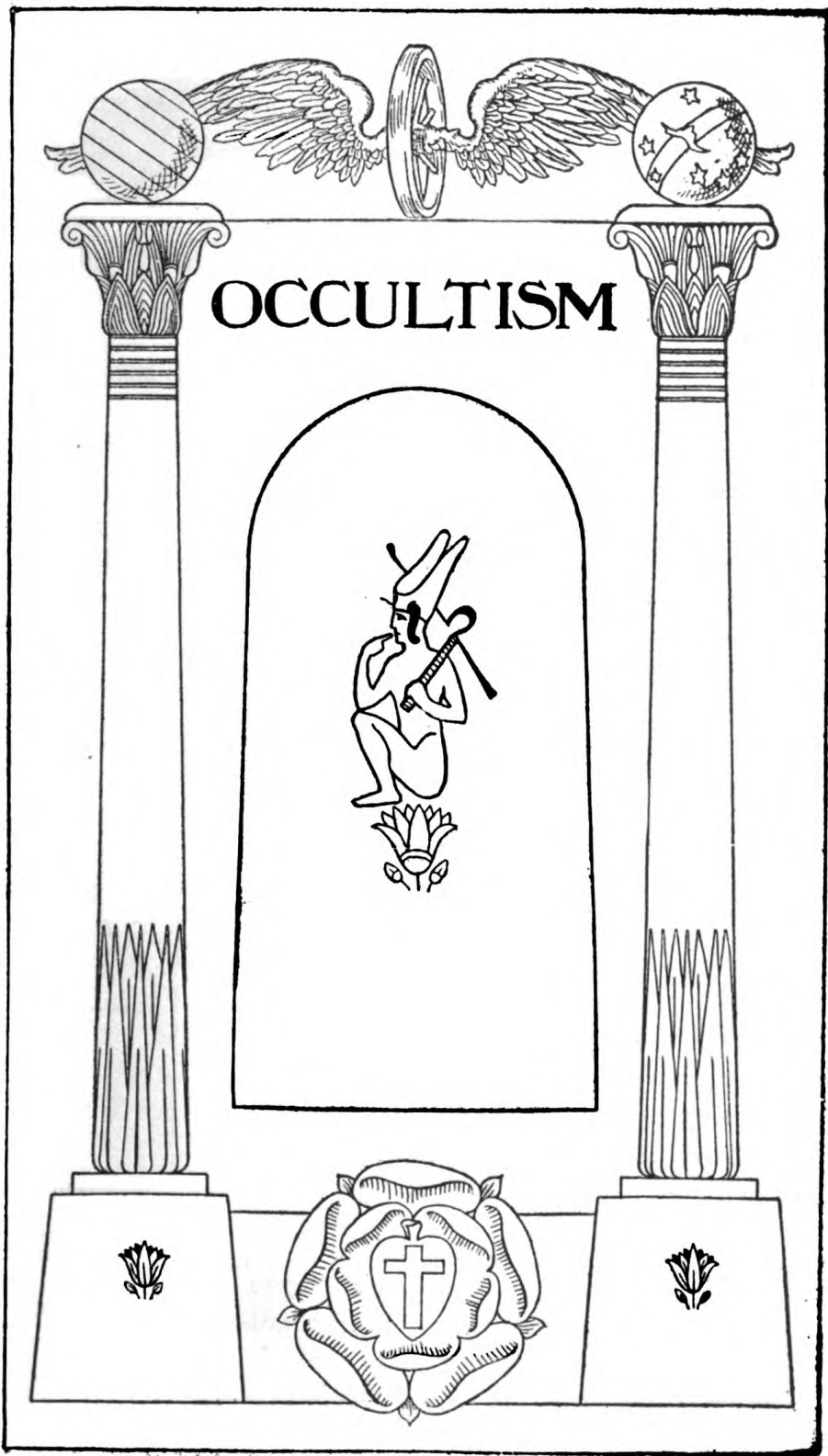
BAIJNATH SINGH, *Translator.*

(*To be continued.*)

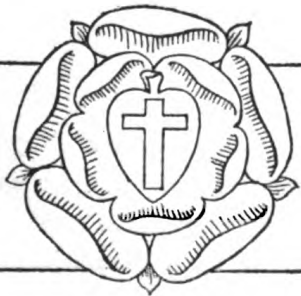
SPIRIT AND SOUL.

Beyond the veil of circling moon or sun,
 Those last illusions born of Time and Space,
 Like shadows thrown across the water's face,
 In secret dwells the Everlasting One ;
 From Him we came ; apart from Him were none ;
 All things are folded in His thought's embrace,
 And long before He made the starry race,
 His timeless meditations were begun.
 But we, bewildered by the stars and blind,
 Vainly put forth a hesitating hand
 In search of what we feel but cannot find,
 For deeply though imagination delves,
 We know not what we seek, nor understand,
 It is the SELF beyond our shadow selves.

AUBREY VERNON.



OCCULTISM

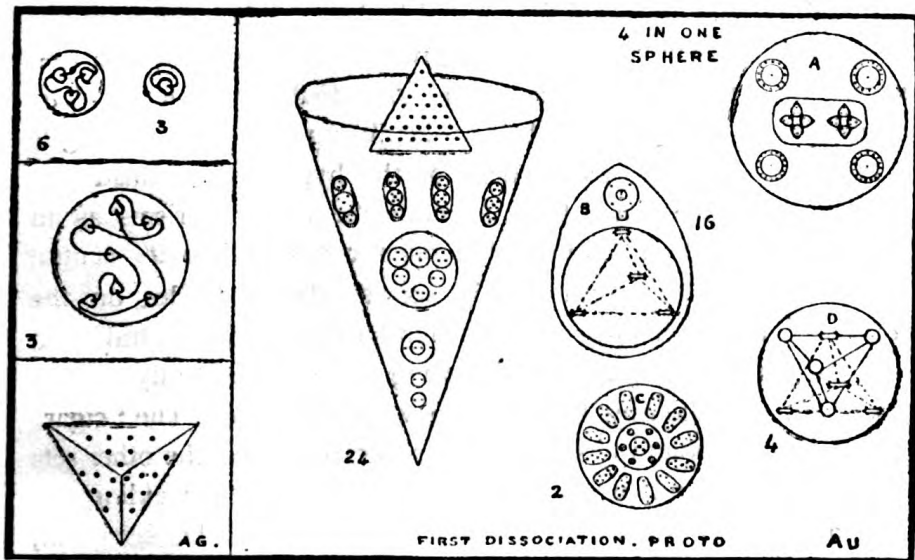


OCCULT CHEMISTRY.

V.

SILVER (PLATE VI., 4 and Ag. below).

SILVER presents us with only two new bodies, and even these are only new by slight additions to old models. The triangular-shaped body at the apex of the funnel, containing 21 atoms, is intermediate between the similar bodies in copper and iron. As a proto-element it becomes three triangles, joined at their apices, in fact a tetrahedron in which no atoms are distributed on the fourth face. The faces separate on the meta-level and give three seven-atomed figures, and each of these breaks up into two triplets and a unit. The central globe only differs from that of bromine by the addition of one atom, which gives the familiar four-sided pyramid with a square base as in chlorine (see p. 631).



GOLD (PLATE VII and Au. above).

The disintegration of gold first yields forty-seven bodies on the proto-level; the twenty-four funnels separate, and the central globes which hold each twelve together set free their six contained globes (*c, d*), thirty bodies being thus liberated. The sixteen bodies on the central inclined planes, marked *b*, break away, their central globe,

with its four contained globes, remaining unchanged. But this condition does not last. The motion of the funnels changes and thus the funnels cease to exist and their contents are set free, each funnel thus liberating nine independent bodies; the sixteen *b* separate into two each; the four *a* liberate five each; the two *c* set free thirteen each; the four *d*, finally liberate two each: 302 proto-elements in all.

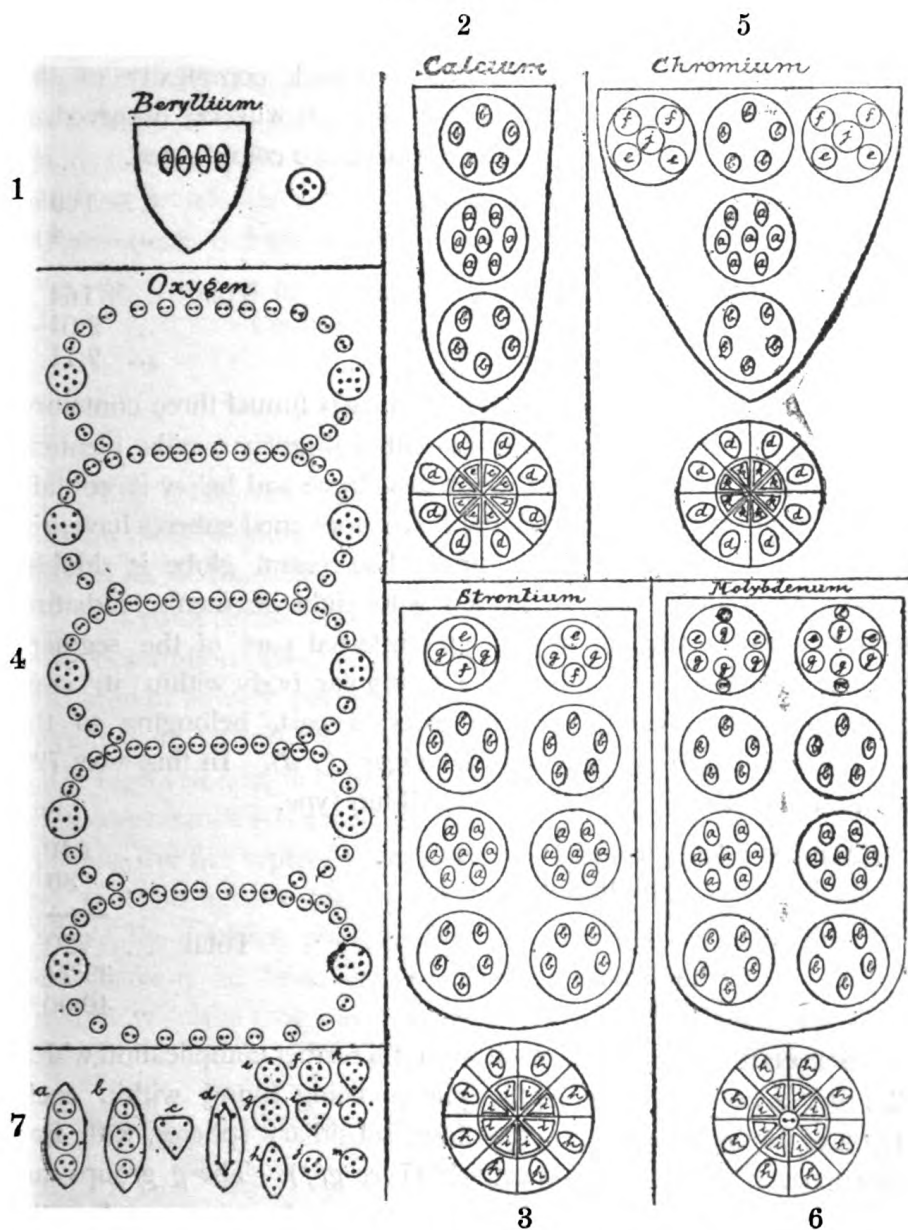
The funnel is almost that of iodine, re-arranged. Four of the first ring in the iodine funnel are replaced by the triangular body, which becomes a four-sided pyramid with an occupied base. The second ring of three ovoids in iodine becomes four in gold, but the internal arrangement of each ovoid is the same. The next two spheres in the iodine funnel coalesce into one sphere, with similar contents, in the gold funnel. The fifth in iodine is slightly re-arranged to form the fourth in descent in gold, and the remaining two are the same. *B* has been broken up under occultum (p. 628) and can be followed there. The sixteen rings set free from the four *a*, after gyrating round the central body, now become a sphere, break up, as in occultum (see p. 628) into a meta seven-atomed ring and an eight-atomed double cross, and so on to the hyper-level. The sphere with its two contained bodies breaks up into eight triangles on the meta-level, and each of these, on the hyper, into a duad and a unit. The twelve septets of *c* assume the form of prisms as in iodine (see p. 632) and pursue the same course, while its central body, a four-sided pyramid with its six attendants, divides on the meta-level into six duads, revolving round a ring with a central atom as in chlorine (p. 631), the duads going off independently on the hyper-level and the ring breaking up as in chlorine. The 'cigar' tetrahedron of *d* follows its course as in occultum, and the other sets free two quartets and two triplets on the meta-level, yielding six duads and two units as hyper-compounds. It will be seen that, complex as gold is, it is composed of constituents already familiar, and has iodine and occultum as its nearest allies.

II AND II*a*.—THE TETRAHEDRAL GROUPS.

II. This group consists of beryllium (glucinum), calcium, strontium and barium, all diatomic, paramagnetic and positive. The corresponding group consists of oxygen, chromium, molybdenum,

wolfram (tungstan) and uranium, with a blank disk between wolfram and uranium : these are diatomic, paramagnetic, and negative. We have not examined barium, wolfram, or uranium.

PLATE VIII.



BERYLLIUM Plate III. 2 and Plate VIII. 1). In the tetrahedron four funnels are found, the mouth of each funnel opening on one of

its faces. The funnels radiate from a central globe, and each funnel contains four ovoids each with ten atoms within it arranged in three spheres. In the accompanying diagrams one funnel with its four ovoids is shown and a single ovoid with its three spheres, containing severally three, four, and three atoms, is seen at the left-hand corner of the plate (7 *a*). The members of this group are alike in arrangement, differing only in the increased complexity of the bodies contained in the funnels. Beryllium, it will be observed, is very simple, whereas calcium and strontium are complicated.

BERYLLIUM : 4 funnels of 40 atoms	...	160
Central globe	...	4
		164
	Total	...
Atomic weight	...	9.01
Number weight $\frac{164}{18}$	...	9.11

CALCIUM (Plate VIII., 2) shows in each funnel three contained spheres, of which the central one has within it seven ovoids identical with those of beryllium, and the spheres above and below it contain each five ovoids (7 *b*) in which the three contained spheres have, respectively, two, five, and two atoms. The central globe is double, globe within globe, and is divided into eight segments, radiating from the centre like an orange; the internal part of the segment belonging to the inner globe has a triangular body within it, containing four atoms (7 *c*), and the external part, belonging to the encircling globe, shows the familiar 'cigar' (7 *d*). In this way 720 atoms are packed into the simple beryllium type.

CALCIUM : 4 funnels of 160 atoms	...	640
Central globe	...	80
		720
	Total	...
Atomic weight	...	39.74
Number weight $\frac{720}{18}$	...	40.00

STRONTIUM (Plate VIII., 3) shows a still further complication within the funnels, no less than eight spheres being found within each. Each of the highest pair contains four subsidiary spheres, with five, seven, seven, five atoms, respectively (7 *e*, *g*, *f*). The *g* groups are identical with those in gold, but difference of pressure makes the containing body spherical instead of ovoid; similar groups are seen in the top ring of the iodine funnel, where also the 'hole' is

ovoid in form. The second pair of spheres contains ten ovoids (7 *b*) identical with those of calcium. The third pair contains fourteen ovoids (7 *a*) identical with those of beryllium, while the fourth pair repeats the second, with the ovoids re-arranged. The internal divisions of the double sphere of the central globe are the same as in calcium, but the contents differ. The 'cigars' in the external segments are replaced by seven-atomed ovoids (7 *h*)—the iodine ovoids—and the external segments contain five-atomed triangles (7 *i*). Thus 1568 atoms have been packed into the beryllium type, and our wonder is again aroused by the ingenuity with which a type is preserved while it is adapted to new conditions.

STRONTIUM : 4 funnels of 368 atoms	...	1472
Central globe	...	96
		—
	Total ...	1568
Atomic weight	...	86.95
Number weight $1\frac{568}{78}$	...	87.11

The corresponding group, headed by oxygen—oxygen, chromium, molybdenum, wolfram and uranium—offers us another problem in its first member.

OXYGEN (Plate VIII., 4). This was examined by us in 1895, and the description may be reproduced here with a much improved diagram of its very peculiar constitution. The gaseous atom is an ovoid body, within which a spirally-coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The appearance given in the former diagram will be obtained by placing the five septets on one side on the top of those on the other, so that the ten become in appearance five, and thus doubling the whole, the doubling point leaving eleven duads on each side. The composition is, however, much better seen by flattening out the whole. On the proto-level the two snakes separate and are clearly seen.

OXYGEN : Positive snake, { 55 spheres of 2 atoms }	...	145
Negative snake { + 5 disks of 7 atoms }	...	145
		—
	Total ...	290
Atomic weight	...	15.87
Number weight $2\frac{90}{18}$	...	16.11

CHROMIUM (Plate VIII., 5) "reverts to the ancestral type," the tetrahedron; the funnel is widened by the arrangement of its contents, three spheres forming its first ring, as compared with the units in beryllium and calcium, and the pairs in strontium and molybdenum. Two of these spheres are identical in their contents—two quintets (7 *f*), a quintet (7 *j*), and two quintets (7 *e*), *e* and *f* being to each other as object and image. The remaining sphere (7 *b*) is identical with the highest in the calcium funnel. The remaining two spheres, one below the other, are identical with the corresponding two spheres in calcium. The central globe, as regards its external segments, is again identical with that of calcium, but in the internal segments a six-atomed triangle (7 *k*) is substituted for the calcium four-atomed one (7 *e*).

CHROMIUM : 4 funnels of 210 atoms	...	840
Central globe	...	96
		Total ... 936
Atomic weight	...	51.74
Number weight $\frac{936}{18}$	...	52.00

MOLYBDENUM (Plate VIII., 6) very closely resembles strontium, differing from it only in the composition of the highest pair of spheres in the funnels and in the presence of a little sphere, containing two atoms only, in the middle of the central globe. The top-most spheres contain no less than eight subsidiary spheres within each; the highest of these (7 *e*) has four atoms in it; the next three have four, seven and four (7 *e g e*), respectively; the next three are all septets, (7 *g*), and the last has four—making in all, for these two spheres 88 atoms, as against the 48 in corresponding spheres of strontium, making a difference of 160 in the four funnels.

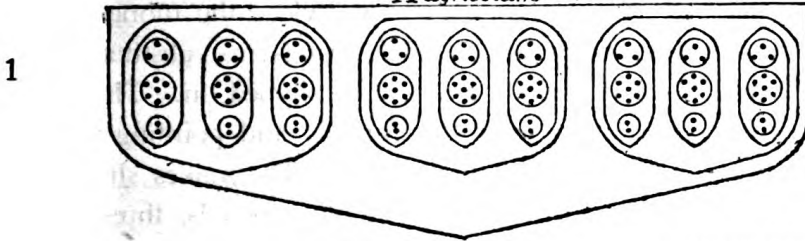
MOLYBDENUM : 4 funnels of 408 atoms	...	1632
Central globe	...	98
		Total ... 1730
Atomic weight	...	95.26
Number weight $\frac{1730}{18}$	...	96.11

II *a*. This group contains magnesium, zinc, cadmium, and mercury, with an empty disk between cadmium and mercury; we did not examine mercury. All are diatomic, diamagnetic and positive; the corresponding group consists of sulphur, selenium and tellurium,

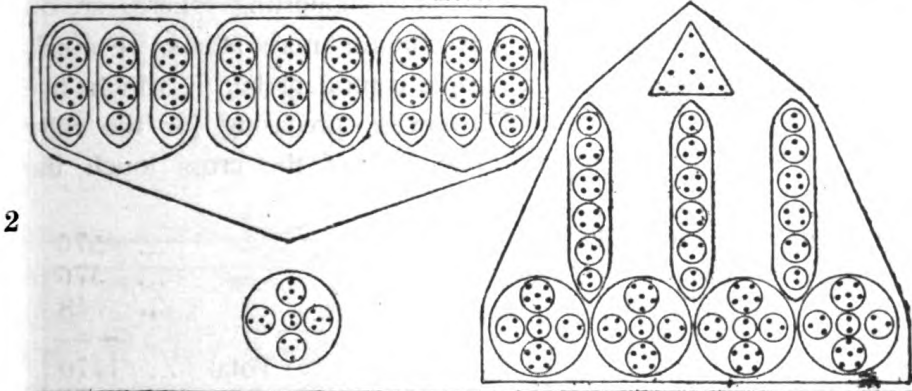
also all diatomic and diamagnetic, but negative. The same characteristics, of four funnels opening on the faces of a tetrahedron are found in all, but magnesium and sulphur have no central globe, and in cadmium and tellurium the globe has become a cross.

PLATE IX.

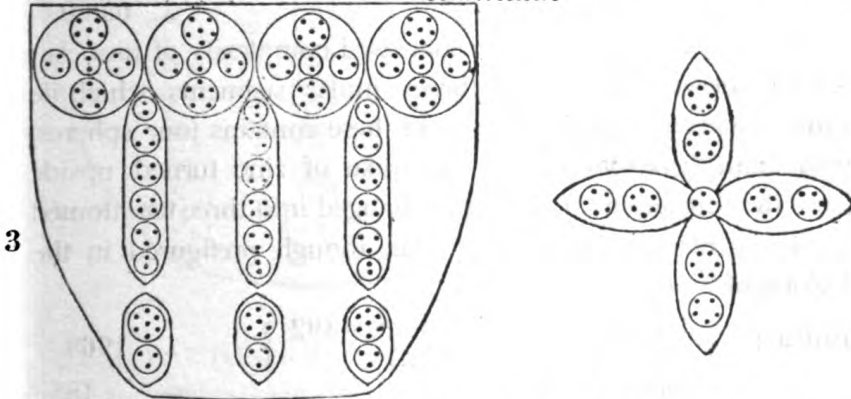
Magnesium



Zinc



Cadmium



MAGNESIUM (Plate IX., 1) introduces us to a new arrangement : each group of three ovoids forms a ring, and the three rings are within a funnel ; at first glance, there are three bodies in the funnel ; on examination each of these is seen to consist of three, with other

bodies, spheres, again within them. Apart from this, the composition is simple enough, all the ovoids being alike, and composed of a triplet, a septet and a duad.

MAGNESIUM : 4 funnels of 108 atoms	...	432
Atomic weight	...	24·18
Number weight $\frac{1}{8} \frac{3}{8}^2$	...	24·00

ZINC (Plate IX., 2) also brings a new device : the funnel is of the same type as that of magnesium, while septets are substituted for the triplets, and 36 additional atoms are thus slipped in. Then we see four spikes, alternating with the funnels and pointing to the angles, each adding 144 atoms to the total. The spikes show the ten-atom triangle, already met with in other metals, three very regular pillars, each with six spheres, containing two, three, four, four, three, two atoms, respectively. The supporting spheres are on the model of the central globe, but contain more atoms. Funnels and spikes alike radiate from a simple central globe, in which five contained spheres are arranged crosswise, preparing for the fully developed cross of cadmium. The ends of the cross touch the bottoms of the funnels.

ZINC : 4 funnels of 144 atoms	...	576
4 spikes of 144 atoms	...	576
Central globe	...	18
		<hr/>
	Total	1170
Atomic weight	...	64·91
Number weight $\frac{1}{8} \frac{7}{8}^2$	...	65·00

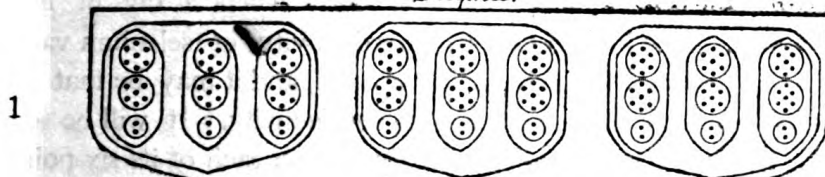
CADMIUM (Plate IX. 3) has an increased complexity of funnels ; the diagram shows one of the three similar segments which lie within the funnels as cylinders ; each of these contains four spheres, three pillars and three ovoids, like the spike of zinc turned upside down, and the zinc ten-atom triangle changed into three ten-atom ovoids. The centre-piece is a new form, though prefigured in the central globe of zinc.

CADMIUM :	{ 3 segments of 164 atoms = 492 }	...	1968
	{ 4 funnels of 492 atoms }	...	1968
	Central body	...	48
			<hr/>
	Total	...	2016
Atomic weight	...	111·60	
Number weight $\frac{2}{8} \frac{1}{8}^6$	...	112·00	

The corresponding negative group is headed by

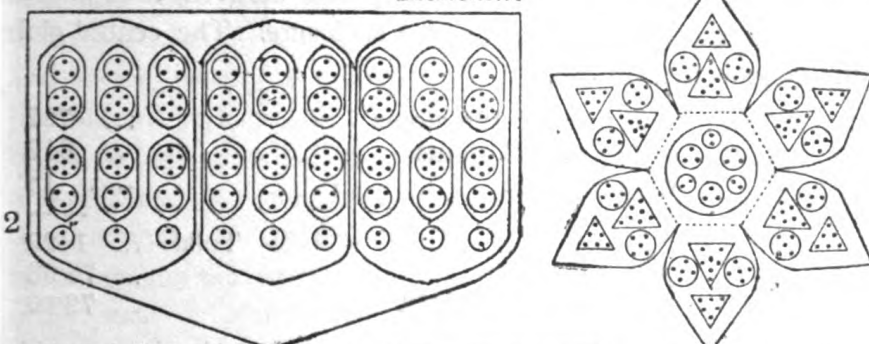
PLATE X.

Sulphur



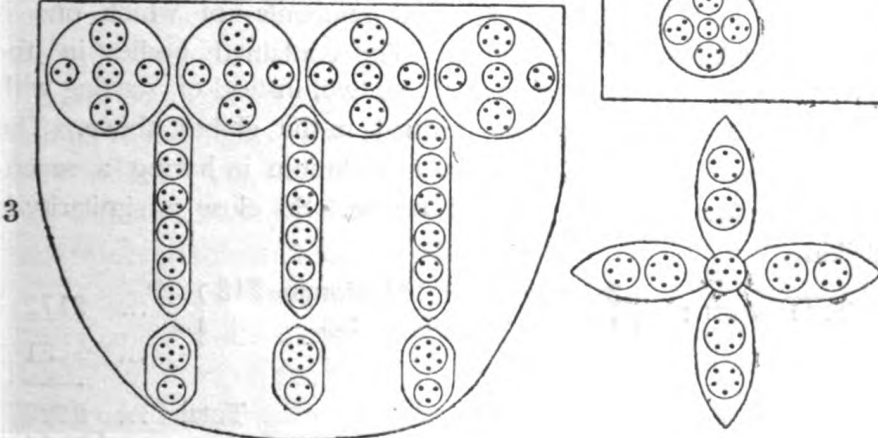
1

Selenium



2

Tellurium



3

SULPHUR (Plate X. 1), which, like magnesium, has no central globe, and consists simply of the zinc funnels, much less compressed than zinc but the same in composition.

SULPHUR :	4 funnels of 144 atoms	...	576
	Atomic weight	...	31.82
	Number weight $\frac{5.76}{18}$	...	32.00

SELENIUM (Plate X. 2) is distinguished by the exquisite peculiarity, already noticed, of a quivering star, floating across the mouth of each funnel, and dancing violently when a ray of light falls upon it. It is known that the conductivity of selenium varies with the intensity of the light falling upon it, and it may be that the star is in some way connected with its conductivity. It will be seen that the star is a very complicated body, and in each of its six points the two five-atomed spheres revolve round the seven-atomed cone. The bodies in the funnels resemble those in magnesium, but a reversed image of the top one is interposed between itself and the small duad, and each pair has its own enclosure. The central globe is the same as that of zinc.

SELENIUM :	4 funnels of 198 atoms	...	792
	4 stars of 153 atoms	...	612
	Central globe	...	18
			1422
	Total	...	1422
	Atomic weight	...	78.58
	Number weight $\frac{14}{3} \frac{2}{3} \frac{2}{3}$	...	79.00

TELLURIUM (Plate X. 3), it will be seen, closely resembles cadmium, and has three cylindrical segments—of which one is figured—making up the funnel. The contained bodies in the pillars run three, four, five, four, three, two, instead of starting with two; and a quartet replaces a duad in the globes above. The central cross only differs from that of cadmium in having a seven-atomed instead of a four-atomed centre. So close a similarity is striking.

TELLURIUM :	{ 3 segments of 181 atoms = 543 }	...	2172
	{ 4 funnels of 543 atoms }	...	2172
	Central body	...	51
			2223
	Total	...	2223
	Atomic weight	...	126.64
	Number weight $\frac{22}{3} \frac{2}{3} \frac{2}{3}$	...	123.50

ANNIE BESANT.

[To be continued.]

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 642.]

IF a man carries out the culture of his thoughts and feelings and emotions in the way already described in the chapters on Probation, Enlightenment and Initiation, he then effects a change in his soul such as Nature has effected in his body. Before this training, soul and spirit are undifferentiated masses. In such a state the clairvoyant will perceive them as interlacing clouds, rotating spirally, and having usually a dull glimmer of reddish color or reddish-brown, or perhaps, of reddish yellow, but after this culture they begin to assume a brilliant yellowish-green or yellow-blue color, and become of a regular structure. A man attains to such regularity of structure, and at the same time to the higher knowledge, when he brings into the region of his thoughts, feelings, and emotions, an order such as Nature has brought into his bodily organs, by means of which he can see, hear, digest, breathe, speak, and so forth. Gradually the student learns, as it were, to breathe, to see with the soul, and to speak and hear with the spirit.

In the following pages only a few of the practical points pertaining to the higher education of the soul and spirit will be more fully treated. They are such as may be practically attained by anyone without additional instruction, and by means of which a further step in occult science may be taken.

A particular kind of discipline must be patiently attempted. Every emotion of impatience produces a paralysing, nay even a deadening, effect on the higher faculties latent within us. One must not expect immeasurable glimpses of the higher worlds to open out before one from day to day, for assuredly, as a rule, this does not occur. Content with the smallest attainment, repose and tranquillity must more and more possess the soul. It is conceivable, of course, that the learner should impatiently expect results, but he will attain to nothing so long as he fails to master this impatience. Nor is it of any use to struggle against this impatience in the ordinary way, for then it will only become stronger than ever. It is thus that men

deceive themselves, for in such a case it plants itself all the more deeply in the abysses of the soul. It is only by repeatedly surrendering oneself to a single definite thought, and by making it absolutely one's own, that anything is really attained. One should think : " I must certainly do everything possible for the culture of soul and spirit, but will wait tranquilly until, by higher powers, I shall be found worthy of definite illumination." When this thought has become so powerful in a man that it is an actual trait in his character, he is treading the right path. This trait will then express itself even in external affairs. The gaze of the eye becomes tranquil, the movements of the body become sure, the resolutions defined, and all that we call nervous susceptibility gradually disappears. Rules that seem small and insignificant must be taken into account. For example, suppose that some one affronts us. Before this occult education we should have directed our resentment against the wrong-doer ; there would have been an uprush of anger within us. But in such a case the occult student will think to himself : " An affront of this kind can make no difference to my worth," and whatever must be done to meet the affront, he accomplishes with calm and composure, not with passion. To him it is not a matter of how an affront is to be borne, but without hesitating he is led to punish an affront to his own person, exactly as if it had been offered to another, in which case one has the right to resent it. It must always be remembered that the occult training is perfected not by coarse external processes, but by subtle silent alterations in the life of thought and emotion.

Patience has an attractive, impatience a repellent, effect on the treasures of the higher knowledge. In the higher regions of being nothing can be attained by haste and restlessness. Above all things, desire and longing must be silenced, for these are qualities of the soul before which all higher knowledge recedes. However precious this knowledge may be accounted, one must not desire to anticipate the time of its coming. He who wishes to have it for his own sake will never attain it. Before all things it is demanded that one should be true to oneself in one's innermost soul. One must not be there deceived by anything ; one must encounter, face to face and with absolute truthfulness, one's own faults, failings, and unfitness. The moment you try to excuse to yourself any one of your weak-

nesses, you have placed an obstacle in the way which is to lead you upward. Such obstacles can only be removed by self-illumination. There is only one way by which to get rid of our faults and weaknesses, and that is by correctly appreciating them. All that is needed lies latent in the human soul and can be evoked. It is even possible for a man to improve his understanding and his reason, if in repose he makes it clear to himself why he is weak in this respect. Self-knowledge of this kind is naturally difficult, for the temptation to deceive oneself is immeasurably great. He who is accustomed to be truthful with himself has opened the portals into a deeper insight.

All curiosity must fall away from the student. He must wean himself as much as possible from inquiries into matters of which he only wishes to know for the gratification of his personal thirst for knowledge. He must only ask himself what things will assist him in the perfection of his innermost being for the service of the general Evolution. Nevertheless his delight in knowledge and his devotion to it must in no degree become relaxed. He must listen devoutly to all that contributes to such an end, and should seek every opportunity of doing so.

For this interior culture it is especially necessary that the desire-life should be carefully educated. One must not become wholly destitute of desire, for if we are to attain to something it is necessary that we should desire it, and a desire will always be fulfilled if a certain special force be behind it. This particular force results from a right knowledge : " Do not desire at all until you know the true conditions of any sphere." That is one of the golden rules for the occult student. The wise man first ascertains the laws of the world, and then his desires become powers which realise themselves. Let us consider an example in which the effect is evident. There are certainly many who would like to learn from their own intuition something about their life before birth. Such a desire is altogether aimless and leads to no result so long as the person in question has not acquired a knowledge of the laws that govern the nature of the Eternal, and a knowledge of them in their subtlest and most intimate character. But if he has actually acquired this knowledge and then wishes to pass onward, he is able to do so by his elevated and purified desire.

Moreover, it is of no use to say to oneself : "Yes, I will forthwith examine my previous life, and learn with that very aim in view." One must rather be ready to abandon this desire, to eliminate it altogether, and learn, first of all, without considering this aim. One should cultivate devotion to what is learned without regard to such an end. It is only then that one begins to possess the desire which we are considering, in such a way that it leads to its own fulfilment.

If one is angry or vexed, a wall arises in the spiritual world, and those forces which would open the eyes of the soul are shut away. For example, if someone should annoy me, he sends forth a current in the world of the soul. So long as one is capable of annoyance, one cannot see this current. One's own annoyance clouds it. But neither must it be supposed that when one feels annoyed no longer, one will see an astral vision. For this it is indispensable that the eye of the soul should be already developed, but the capacity for sight of this kind is latent in everyone. It is true that so long as one is capable of being annoyed it remains inoperative, but at the same time it is not immediately present as soon as one has overcome to a small extent this feeling of annoyance. One must continue to persevere in the struggle with such a feeling, and patiently make progress : then, some day, one will find that this eye of the soul has become developed. Of course annoyance is not the only quality with which we have to struggle before attaining this end. Many people grow impatient or sceptical because for years they have combated certain qualities of the soul, and yet clairvoyance has not ensued. They have only developed some qualities and have allowed others to run wild. The gift of clairvoyance first manifests itself when all those qualities which do not permit the development of the latent faculties are suppressed. Undoubtedly the beginnings of such hearing and seeing may appear at an earlier point, but these are only young and tender shoots which are subject to all possible error and which, if they be not carefully fostered, may quickly die off.

To the qualities which, like anger and vexation, have to be combated belong, such as ambition, timidity, curiosity, superstition, conceit, the disease of prejudice, a needless love of gossip, and the making of distinctions in regard to men according to the merely outward marks of rank, sex, race and so forth. In our time it is difficult for people to comprehend that the combating of such qual-

ities can have any connexion with an increase of capacity for knowledge. But every devotee of occultism is aware that much more depends upon such matters than upon the expansion of the intellect or the employment of artificial practices. It is particularly easy for a misunderstanding of this point to arise, inasmuch as many believe that one should cultivate foolhardiness because one must be fearless, that one ought to ignore altogether the differences in men because one has to combat the prejudices of race, rank, and so forth. Rather does one first learn to properly appreciate these differences, when one is no longer entangled in prejudice. Even in the usual sense it is true that a fear of any phenomenon baulks one from estimating it rightly: that a race-prejudice prevents one from looking into a man's soul. The student of occultism must bring his common-sense to perfection in all its exactitude and subtlety.

Even everything that a man says without having clearly thought it out will place an obstacle in the path of his occult education. At the same time we must here consider one point which can only be elucidated by giving an example. Thus, if anyone should say something to which one must reply, one should be careful to consider rather the intention, the feelings, even the prejudices of this other person than what one has to say at the moment on the subject under discussion. In other words, the student must apply himself keenly to the cultivation of a certain fine tact. He must learn to judge how much it may mean to this other person if his opinion be opposed. But he ought not, for this reason, to withhold his own opinion. This must not be imagined for a moment. One must give to the speaker as careful a hearing as possible, and from what one has heard should formulate one's own reply. In such cases there is a certain thought which will constantly recur to the student, and he is treading the true path if this thought becomes so vital within him that it grows into a trait of his character. The thought is as follows: "It is not a question of whether my view be different from his, but whether he will discover the right view by himself if I am able to contribute something towards it." By thoughts of such a kind, the mode of action and the character of the student will be permeated with gentleness, one of the most essential qualities for the reception of occult teaching. Harshness only scares away that internal image which

ought to be evoked by the eye of the soul, but by gentleness are obstacles cleared from the way, and inner organs are opened.

Along with this gentleness another trait will presently be developed in the soul. He will make a quiet estimate of all the subtleties in the soul-life around him without considering the emotions of his own soul. And if this condition has been attained, the soul-emotions in the environment of anyone will have such an effect on him that the soul within him grows, and growing, becomes organised as a plant expands in the sunlight. Gentleness and quiet reserve, and along with these true patience, open the soul to the world of souls, and the spirit to the region of spirits. Persevere in repose and retirement; close the senses to that which they brought you before you began your training; bring into utter stillness all those thoughts which in accordance with your previous habits were tossed up and down within you; become quite still and silent within, wait in patience, and then will the higher worlds begin to develop the sight of your soul and the hearing of your spirit. Do not suppose that you will immediately see and hear in the worlds of soul and spirit, for all that you are doing does but help the development of your higher senses, and you will not be able to see with the soul and to hear with the spirit before you have acquired those senses. When you have persevered for a time in repose and retirement, then go about your daily affairs, having first imprinted upon your mind the thought: "Someday, when I am ready, I shall attain what I am to attain." Finally: "Make no attempt whatever to attract any of these higher powers to yourself by an effort of the will." These are instructions which every occult student receives from his teacher at the entrance of the way. If he observes them he then perfects himself, and if he does not observe them, all his labor is in vain, but they are only difficult of achievement for him who has not patience and perseverance. No other obstacles exist save only those which one sets of oneself, and these may be avoided by anyone if he really wills it. It is necessary to continually insist upon this point because many people form an altogether wrong conception of the difficulty that lies on the path of occultism. In a certain sense it is easier to accomplish the earlier steps of this way than for one who has received no occult instruction to get rid of the difficulties of every-day life. In addition to this it must be understood that only

such things are here imparted as are attended by no danger to the health of soul or body. There are certain other ways which lead more quickly to the goal, but it is not well to treat of them publicly because they may sometimes have certain effects on a man which would necessitate the immediate intervention of an experienced teacher, and at all events would require his continual supervision. Now as something about these quicker ways frequently forces itself into publicity, it becomes necessary to give express warning against entering upon them without personal guidance. For reasons which only the initiated can understand, it will never be possible to give public instruction concerning these other ways in their real form, and the fragments which here and there make their appearance can never lead to anything profitable, but may well result in the undermining of health, fortune, and peace of mind. He who does not wish to put himself in the power of certain dark forces, of whose nature and origin he can know nothing, had far better avoid meddling in such matters.

Something may be here added concerning the environment in which the practices of occult instruction ought to be undertaken. For this is not without importance, though for almost every man the case is different. He who practises in an environment which is only filled with selfish interests, as, for example, the modern struggle for existence, ought to be sure that these interests are not without their influence upon the development of his spiritual organs. It is true that the inner laws of these organs are so powerful that this influence cannot be fatally injurious. Just as a lily, though placed in an environment, however inappropriate, can never become a thistle, so too can the eye of the soul never grow to anything but its destined end, even although it be subjected to the influence of modern cities. But it is well if under all circumstances the student should now and then seek for his environment the quietude, the inner dignity, the sweetness of Nature herself. Especially fortunate are the conditions of him who is able to carry on his occult instruction altogether in the green world of plants, or among the sunny mountains or the delightful interplay of simple things. This develops the inner organs in a harmony which can never be present in a modern city. He too is more favorably situated than the mere townsman, who during his childhood at least was able to breathe the perfume of pines, to

gaze on the snowy peaks, or observe the silent activity of woodland creatures and insects. Yet no one who is obliged to live in a city should fail to give his evolving soul and spirit the nurture that comes from the inspired utterances of the mighty teachers of man. He who cannot every springtime follow day by day the unfolding of the greenwood, ought in its place to draw into his heart the sublime doctrines of the *Bhagavad Gītā*, or of *St. John's Gospel*, or of Thomas à Kempis. There are many paths to the summit of insight, but a right selection is indispensable.

The adept in occultism could, indeed, say much concerning these paths—much that might seem strange to an uninitiated hearer. For example, suppose that someone has advanced far along the occult path : he may be standing at the very entrance to the sight of the soul and the hearing of the spirit, and then he has the good fortune to pass over the peaceful, or it may be the tempestuous, ocean, and a bandage falls away from the eyes of his soul. Suddenly he can see, suddenly he attains to vision. Another, it may be, has advanced so far that this bandage only needs to be loosened, and by some stroke of destiny this occurs. On someone else this very stroke might actually have the effect of paralysing his powers and undermining his energy, but for the occult student it becomes the occasion of his enlightenment. Perhaps a third has patiently persevered for years, and without any marked result. Suddenly, while tranquilly seated in his quiet chamber, light sweeps over him, the walls become transparent, they vanish away, and a new world expands before his opened eyes, or is audible to his awakened spirit.

DR. RUDOLF STEINER.

(*To be concluded.*)

SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 646).

[INTRODUCTION TO 7TH SŪTRA.]

NOW it is said that to him whose universe is destroyed there exists no difference of Samādhi or Vyutthāna.*

जाग्रत्स्वप्नसुषुप्त भेदतुर्या भोगसंभवः ॥ ७ ॥

VII. The bliss of the fourth state (Turyā) is produced in the differences of Jāgraṭa, Svapna and Suṣhupti.

In the various states of consciousness of Jāgraṭa, Svapna and Suṣhupti, which manifest themselves different from each other and which are presently to be described, is born the bliss of Turyā, described as Uḍyamobhairava (Sūtra V), of the nature of illumination underlying all (those) states. The great Yogī spoken of (as being Bhairava) is eternally filled with the bliss of the fourth state (Turyā). Some read *Sanvit* for Sambhava (in the above Sūtra) and its meaning is clear. This prevalence of the bliss of Turyā in Jāgraṭa, etc., in the case of the great Yogī is referred to in *Śhrī Chandrajñāna*. "Just as when the moon, like a flower, shines everywhere, it instantaneously rejoices the world with delightful things, so, O Devī, when the great Yogī wanders over the world, he everywhere causes joy to all the world (-picture) from Avīchi to Shiva, by means of the moon of his Jñāna." In the *Spandā*, this is referred to in the Kārikā (3) "In the differences of Jāgraṭa, etc."

[INTRODUCTION TO SŪTRAS 8-10.]

The triple of Jāgraṭa, etc., is described in 3 Sūtras.

ज्ञानं जाग्रत् ॥ ८ ॥

स्वप्नो विकल्पः ॥ ९ ॥

अविवेको माया सौषुप्तम् ॥ १० ॥

* Vyutthāna is the "activity of the mind" (Vyāsa on *Yog. Sū.* III. 38). It is of "three states, Kṣhiṭa, Mūḍha and Vikṣhiṭa" (*ib.* III 9). Kṣhiṭa is the mind "being engaged with objects on account of Rajas. Mūḍha is being engaged in sleep on account of Tamas." Vikṣhiṭa is "being now and then engaged with objects influenced by a little Rajas, while being in Samādhi on account of excess of Saṭṭva." (*Vijñāna Bhikṣhu on Yog Sū.* I. 1.). Samādhi is the beginning of one pointedness (*Yog. Sū.* III. 11).

VIII. Knowledge is Jāgraṭa.

IX. Fancy (Vikalpa*) is Svapna.

X. Ignorance, Māyā, is Suṣhupṭi. Jāgraṭa is the experience man gets from the outer organs (of sensation) of objects which all people sense in common. This is Jāgarāvasthā (ordinary consciousness.) Vikalpā, fancies, are born of mind alone (and deal with objects which other human beings do not sense). This is Svapna, Svāpāvasthā (dream-consciousness); for it is chiefly concerned with these fancies. Aviveka, absence of differentiation of objects (*i.e.*, distinction of one object from another), is Akhyāṭi, ignorance. This is of the nature of Māyā, unconsciousness, the Suṣhupṭi state. In describing Suṣhupṭi, the author has also described Māyā, which has to be abandoned. Thus by this description it is implied that there are three forms of (each of) the three states of Jāgraṭa, etc. Thus therein (*i.e.*, in Svapna), Jāgraṭa is the previous real experience that is fit to attain the state of a dream. Fancies connected with it constitute Svapna. Want of discrimination of Taṭṭvas (therein) is the Suṣhupṭi state. In Suṣhupṭi, these changes cannot be experienced (cognized); but when a desire to enter (sleep is born), some state corresponding to Jāgraṭa pertaining to it is produced; its subsequent change into a state resembling a Samskāra (unconscious mental modification) is the Svapna pertaining to the Suṣhupṭa.†

• [ANOTHER INTERPRETATION.]

According to the Yogīs, Jāgraṭa is the first consciousness of the concentration (of the mind) on each (object); the conceptions flowing from thence, the various images (Vi-kalpā) constitute Svapna;

* Vikalpa is experience of an object that does not exist, a 'subjective vision.' In dreams we experience things which have no objective existence. Vikalpa also means change.

† Thus there are nine states of mental experience; (1) Jāgraṭa-Jāgraṭa, (2) Jāgraṭa-Svapna, (3) Jāgraṭa-Suṣhupṭi; (4) Svapna-Jāgraṭa; (5) Svapna-Svapna; (6) Svapna-Suṣhupṭi; (7) Suṣhupṭi-Jāgraṭa, (8) Suṣhupṭi-Svapna, and (9) Suṣhupṭi-Suṣhupṭi. Of these, the first three are, or rather ought to be, well known. Kṣhemarāja illustrates the next five in his commentary. The last is the utter absence of cognition on account of the mind being totally enveloped by Māyā. Dreams start from a first real experience on which the subsequent baseless fabric is woven. This real experience is the Jāgraṭa of Svapna. When they end, there is a fusion of the cognition and the cognizer, an absence of the distinction of the knower and the known. That is the Suṣhupṭi of Svapna. The psychological analysis of Suṣhupṭi into three stages, is, though subtle, not difficult of comprehension. The students of Eastern psychology should remember that Jāgraṭa, Svapna and Suṣhupṭi are states of the Chitṭa, mind, and not of the Ātmā, which is Chaitanya, the blissful light of consciousness other than these.

Samâdhi, the non-cognition of the difference of the knower and the known, is Sushupti. This is taught by the words (of these Sûtras.) Hence, in old Shâsstras, the states due to the interconnexion of Jâgraṭa, etc., according to the Yogis, are described as "Abuḍḍha, Buḍḍha, Prabuḍḍha, Suprabuḍḍha." *

[INTRODUCTION TO 11TH SÛTRA.]

The three, Jâgraṭa, etc., have thus been explained according to the ordinary (loka) and yoga explanations: Now, one who, has destroyed (his) universe from the union with shakti chakra (sûtra 6), experiences the state filled with the bliss of Turyâ (Sûtra 7), whose essence is the prevalence of the consciousness of unity. He ascends the thread (of Turyâ), enters the Turyâtîta (the state beyond the fourth), already described (as) chaitanya (and becomes a).

त्रितयभोक्ता वीरेशः ॥ ११ ॥

XI. Vîresha, the enjoyer of the three. The triple of Jâgraṭa, etc., becomes enveloped with the bliss of Turyâ by reason of the union with Shaktichakra. He who experiences the loosening of the Saṃskâras (mental deposits) of relative cognitions by force of the beginning of the experience of the (three) and also the unceasing flow of the essence of bliss, is the enjoyer of this three. It is said: "He who knows both what is to be enjoyed in the three places * (dharma), and who is called the enjoyer, is not stained even though he enjoys." Hence he is the lord (îsha) of the vîras, i.e., the senses, which are skilful in destroying (*lit.* swallowing) the blissful, full, consciousness of aduality while one is (enjoying) self-sovereignty without foes.†

In the scriptures (Mahâmâyas) he is called one who has entered the being (saṭṭâ) of Shrimanṭhânubhairava.‡ Thus it is taught (in this sûtra) that he who does not become this and is subjected to (*lit.* the food of) Jâgraṭa and other states is but a Pashu, a worldly

*These four words respectively mean unenlightened, enlightened, developed and well-developed. It is not possible to find out from what "old Shâsstras" they are taken. The latter three seem to correspond to Jâgraṭa, Svapna, and Sushupti "according to the Yogis."

† The senses, here called Viras are the enemies of one who has reached the consciousness of unity, for they constantly drag him down to relative cognition. The three places (dharma) referred to are the three states in each, of which the fourth has to be experienced.

‡ Shrimanṭha (the churning of wealth) is the name of a Vaidic Karma, described in *Chh. Up.* V., ii., 4-8 and considered by Shaṅkara as preliminary to Puṭramanṭha, *Brih. Up.* VI. iv,

man ; and that even the Yogî who does not ascend by this stream (of bliss) is not a Vîresha but a fool. This is also described in detail (in *Shrî Svachchhanḍa* and other Shâstras. "The Yogî is one who, by means of the Yoga of Svachchhanḍa (Independence) and treading the path of Svachchhanḍa, reaches the state of Svachchhanḍa and becomes equal to Svachchhanḍa (Shiva.)" In the *Spanda*, this is explained by the Kârikâ (17) : "To him there is knowledge, always, not wandering in the three states, etc "

INTRODUCTION TO 12TH SŪTRA.

Are there neighboring regions (bhûmikâs) to be reached by the Yogîs when transcending the ṭaṭṭvas, by means of which the state beyond the ṭaṭṭvas can be seen ? Yes, says.

विस्मयो योगभूमिकाः ॥ १२ ॥

XII. Surprise (Vismaya) is the Yoga-regions. * When a peculiar thing is seen, some surprise is produced. Similarly in the case of the great Yogî, while his Ātmâ, which is chidghana, is filled with strange, excellent and novel experiences and manifests itself, always in the cognition, meditation or enjoyment of the knowables according as his senses are (respectively) just opened, staid, or fully expanded, is (experienced) a surprise. This is a frequent surprise caused by dissatisfaction (produced) in the Ātmâ which is unbroken bliss. These (states of surprise) are the regions. connected with yoga, *i.e.*, union with the supreme principle. They indicate the (stages of) rest in the ascent of Yoga and are limited regions and not the states when Kanḍa, Bindu, † etc., are experienced. It is said in the *Kulayukṭa* : "When the Ātmâ is born of itself by means of (mystic) practices, then the Ātmâ in itself experiences surprise." This is explained in the Kârikâ (11) : "Who sees his own nature as the ruler and re-

* These regions are said to be seven in *Yog. Suṭ.* II. 27.

† *Kanḍa* (*lit.*, a bulb) is the root of the Nâdis and situated near the navel. "Lik^e a gem (pierced) by a thread, the Kanḍa is pierced by the sushumnâ. This chakra in the region of the navel is called Manipûraka." (*Yogachûd* : *up.* 12.) From the Kanḍa rise fourteen tubes like the spokes of a wheel. It corresponds to the solar plexus. *Bindu*, the chakra between the eyebrows, *Ajñâ*, is called Bindupadma. *V'ide.* Bhâskara-râja's *Lalitâ*. (Sabasranâma bhâshya No. 521, and No. 905.) The *Brahmaranḍhra* is called "by some" bindumandalam. (Ib. No. 380.) The states referred to are the consequences of mystical stimulation of these çakras,

mains as if surprised, to him, how can this false show of the world exist ? " *

[INTRODUCTION TO 13TH SŪTRA.]

Of one who has reached this region of Yoga, of the Yogî who has reached this region,

इच्छा शक्तिरुमा कुमारी ॥ १३ ॥

XIII. Ichchhâ Shaktî Umâ Kumârî. The desire of the Yogî who has the state of the Supreme Bhairava, is Shaktî. Umâ is Parâ, Parameshvarî, of the nature of Independence. She is Kumârî, devoted to the sport of creation and destruction of the universe. *Kumâra* is Krîda, sport according to the (Dhâtu) pâtha (of Pânini, Kañdvâḍi). [Another interpretation]. *Kum*, the state or region (bhûmi) of Mâyâ, the awakener of duality, *môrayati*, chokes its manifestation; *Kumârî* is one who has that characteristic. [Another interpretation]. *Kumârî*, unfit to be enjoyed by another; manifesting as the enjoyer alone (and not the enjoyed).†

[ANOTHER INTERPRETATION.]

When Umâ was Kumârî (a virgin), she was devoid of union with anything and always bent on the worship of Maheshvara, *i.e.*, union with Him; so, too, is his (the Yogî's), desire. The reading and explanation of my Guru is as above. Others read Shaktîtamâ and (for Shaktîrumâ) and explain that this (Ichchhâ) is superior to Jñâna and Kriyâ. This desire of the Yogî is not gross like that of the worldly; but, as it is of the nature of Parâshaktî, it is invisible. It is said in the *Shrî Svachchhanḍa*, "That goddess exists with the names and forms of all goddesses, concealed by Yogamâyâ, Kumârî, the author of the world." Also in the *Mṛityuñjayabhaṭṭarakâ*, "she, my Ichchhâ, Parâshaktî, potent, born of herself, is to be known as heat in fire, as of the form of rays in the sun; that Shaktî is the cause of all the worlds." The same is otherwise referred to in the *Kârikâ* (8): "He is not the inspirer of the prompting of desire; but, by the force of his own Ātmâ, a person becomes itself."

P. T. SRINIVASA IYENGAR.

* The vṛtti on this sūtra is exceedingly obscure. Krishnadâsa, who versifies this *Shiva Sūtra Vimarshinî* as a vârttika omits a great part of the above. Kshemârâja describes the 'birth' of the Ātmâ consequent on the transcending of the limitations of any one ṭaṭṭva to be attended by an experience of surprise in which the Yogî rests before he attempts to transcend the next ṭaṭṭva.

† Kumârî, a virgin and hence not a bhogyâ but only a bhoktâ.



ECHOES FROM THE PAST.

[In these letters names referring to living people or their relatives are omitted.—Ed.]

H. P. B. AT HOME.

OSTEND, July 14th, 1886.

MY DEAR OLCOTT,

THANKS for the cheque, as it *was* badly needed. What I have to spend on medicine and doctors and *massage* and railway fares is simply fearful, and all my Katkoff Russian articles' savings passed away in it. You seem to be laboring under the impression that I was to remain with the . . . How could that be? Passing through Cologne on my way from Würzburg to Ostend, I was begged by all of them to come for a day or two to *rest* at Elberfeld. On the following morning (May 10th) I slipped on the *parquet* of my bedroom—made out of the second front parlor near the dining-room downstairs—(I could not walk up stairs anyhow) and now, instead of two days, had to remain two months nearly, six weeks positively, *motionless* in my bed from that sprain. Perhaps, instead of an affliction, it was our salvation, for *now* the . . . family are my friends and devoted Theosophists for life . . . 's preconceptions and doubts, first created by . . . (with whom, please be prudent), and then swollen to the extreme by . . . 's infernal cunning and policy, made her, as she now confesses to me, see in the Masters unreachable cold stars, who never had, and *never could* communicate with me or anyone else; and in myself a half-medium, a half-fraud, a hallucinated lunatic at best. These two months passed day and night with her returned her to us fully. She calls me an "angel" now, and understands all. Everything has become clear to her—the . . . 's deception and lies, and my unfortunate position two years ago when I was tied up by my pledge not to say one word about . . . , who did her level best to suggest the idea in . . . that all was a fraud, who labored night and day to set her and . . . against me, and yourself and the whole T.S., and I had to suffer all in order

to lead her unconsciously to herself to the final *exposé* and thus save for us . . . ; all this she understands clearly. Ah ! how right I was in Paris to go dead against that joint labor of . . . and But you insisted, and Master ordered me to let things go, and everyone to have his dose of Karma. . . . *was* saved ; but the mischief she did is immense. That she is at the bottom of . . . 's idea of sending . . . is sure. That it was she who upset . . . and . . . , and *changed* . . . is certain. But all this is going to fade out ; but she is coming once more to Europe and has written to . . . to tell him so ; and she will create new mischief . . . has run away from London upon hearing of her intended visit and is now here in Ostend, living upstairs in the same house with me. He assures me . . . is entirely changed, and I see as much in his occasional letters . . . is . . . 's *mirror* and . . . has helped greatly towards the change. Do not have illusions . . . will not go against the T.S., and he declares himself a Theosophist more than ever, and pretends that he works with . . . for the Society. But it is entirely on *his own lines*. If he does, and will not go openly against *Esoteric Buddhism* and Masters, and declare, like so many others, that he has lost all faith in Them, it is because he is a hundred times more intelligent and more of a *gentleman* than . . . Besides which he is too far involved himself ; unless he adopts the absurd new policy of . . . , who denies *nothing*, but repeats that through his Karma he was for five years under a *Mâyâ* in taking "spook's letters and orders as coming from his Master—" and thus allows people to choose between taking him openly for a *liar* and *fraud*, or—as . . . does—for a real *pukka* high *chelâ*, who had been allowed by his Master to be tried—not seeing the contradiction and absurdity of the thing—which . . . will never do ; he cannot deny the Masters, or the past, and what he said and did for two years either. But he goes on steadily preaching metaphysics and a philosophy that have nothing to do with our Master's doctrines. He is entirely spoilt by the past adulation, and means, I suppose, to remain an idol *ad infinitum*.

Well, on the 8th of July . . . and . . . had to go to Sweden and I had to leave Elberfeld. I did so with my sister and niece, who had to carry and take care of legless me. And as to entering and coming down from the railway carriage ! . . . I had—had I gone to

Ostend by the shortest way, to change carriage three times in six hours. We had to take sleeping cars, for *four* of us, a compartment for ourselves to Ostend *viâ* Bruxelles, and pay 200 marks instead of 50 or 60. Then as my sister had to go (they have left for Petersburg this morning) and leave me entirely alone at Ostend, the only hope for me to have some one living with me, now that I am deserted entirely by the chelâs, was to have an extra room as I had at Wurzburg. For none except . . . who comes of his own free will to pass some days with me, could be asked to come to take care of me and have to pay for his room besides. I must have an extra room for a friend to say the least. The Countess will come I suppose, to pass the winter with me in October or November, but till then I would be entirely, absolutely alone . . . is willing to come for a few days and the . . . after her, or whoever else. The Countess will do as she did at Würzburg, *pay her own expenses*. But . . . cannot be expected to do so nor anyone else. Now my sister has proved the greatest blessing for all of us. It is owing to her that the Solovioff conspiracy and dirty business with his stories was discovered. It is she who, having read my original letter, exposed Solovioff's fraud, and it is now found out that he actually got the Government seal, the interpreter's seal of the Minister *des Affaires Etrangères* from Besac by fraud, and stamped with it my Russian letter to make people believe that his translation of it was *verbatim*, whereas M. Besac now says that Solovioff let him read only a *few passages* from my letter which he, Besac, found correct, except one passage that he forced him to alter. Well, it is from bits and sentences from my letter, disfigured in their translation, that Solovioff and . . . tried to ruin me, but failed, thanks to M. Gebhard, Dromard and Duchess.

Well, all this shows you how easily I "could stop at the . . . 's and save money." . . . has done all she could for me—even to paying the massage 150 m., for visits of the doctor as much. But I had to pay the first massage, leeches, crutch, medicines, ointments (about 160 in all), an orthopedic appareil (40 m.), without which I could not move, my maid, etc. I spent more in those two months there than I would if settled where I was or am in four months. I had luckily 1,000 roubles, 2,000 marks, sent to me by Katkoff, with which I had bought two German bonds at 4 per cent

a year. And now the three-quarters of it is gone and the last 500 m. I had to pay for my lodging till October (1,000 francs the Ostend season price), after which I will pay only 100 francs a month for five rooms and kitchen, till next July season. Thus, *my dear sir*, when I received your cheque yesterday I had some £7 left in the whole world. "Save money" ! I wish I could. Were I well and in no need of external doctors, baths and medicine and maid to wait on legless me, night and day, I would have plenty with £20 a month. But it is impossible. I have, while writing my S. D., to write my business articles or, . . . go to the charity house or the hospital. Enough now of me personally.

"Some day they (the Masters) will put it into somebody's heart to bequeath the T.S. a nice sum," you write. They have put it, it seems, but between the cup and the mouth there passed a Judge and English red-tape and legality. Somebody (I forget the name), not a Theosophist but an eccentric, died last year (in the Fall) and bequeathed the T. S. seven or eight hundred pounds, in Scotland. When the will was opened, the Judge made enquiries and, finding that our Society *was not chartered*, said "nonsense" and passed the money to his heirs, who were delighted and did not stop to notify us of the loss.

In reference to the Judge-Coues affair you are right in your views. Coues is a precious member, but you are wrong in having failed to limit that Board of Control business to a year or so. It was flappedoodle to rush it at all ; and it is your good genius that has prevented . . . to ornament it as you wanted her to do. Now I say the Board of Control is pernicious and will lead to a final collapse if you do not abolish it. I did not wish to meddle in the matter, as . . . and . . . wanted me to. The one asked me to write to . . . and the American Theosophists, and the other to that Board of Control. I said I would not, I had no right to do so. I could only give a private personal advice . . . which was, to send the Board of Control to h—, as it is a nuisance, and an anomaly in your free America.

Well, about the S. D. How can I answer what you ask ? I asked . . . to do so, for it is for him to say when he has read what is now written. I will write about the arrangements in a mail or two. Of course Subba Rao's advice will be priceless ; if you

can make him keep the MSS. no longer than a month it will be excellent. But suppose he keeps it an indefinite time ? It must be in parts, he says, to go on as long as there will be a demand for it—indefinitely, and must be begun this Fall. It will be so arranged that people will pay beforehand for that only which is already in the hands of the publisher, and it must come out simultaneously here and in America, for which Redway is corresponding with Bouton. Now I will send to *your care* and on *your* responsibility the “Preface to the Reader” and the 1st chapter of the *Secret Doctrine* proper. There are 600 pages and more of foolscap as an Introductory Preliminary Book, showing the undeniable historically proven facts of the existence of Adepts before and after the Christian period ; of the admission of a double esoteric meaning in the two Testaments, by Church Fathers, and proofs that the real source of every Christian dogma rests in the Āryan oldest Mysteries during the Vedic and Brâhmaṇic period ; proofs and evidence for it in the exoteric as well as the esoteric Samskr̥t works. This I will send after, if Subba Rao approves of chapter I., which consists of Seven Stanzas taken from the Book of Dzan (or Dzyan) and is commented and glossed upon, as in the three glossaries upon it—in Samskr̥t, Chinese, and Tibetan. I cannot part with it without having a copy, for, if lost on the way, or otherwise mutilated, I cannot re-write it. Now I am alone ! no one to copy or help me. In a fortnight I will send you the Preface and 1st Chapter. But you *must* force Subba Rao to read and not put it aside, leaving it at his leisure and pleasure, as he always does.

Mahâtmâ K. H.'s letter is timely and good. But it accuses . . . of fibbing, though *unconsciously*, and . . . thinks it may be one of those “chelâ letters” written at Master's order but in the chelâ's own ideas, such as he received several, in the last days of . . . 's presence in London. I wish Master would really write to *some* Theosophists, but under the *seal of the greatest secrecy*. You ought to form an *inner* occult group among yourselves. I tell you, Olcott, without the Mahâtmâ and occult element you will not have such devoted fellows as were poor Nobin and Dâmoḍar and a few others, Beware of . . . when he returns. Don't let him remain at the Headquarters, *even if he repents*. I tell you he has failed and knows it ; and still declares that he “is as ever a chelâ

of Mahâtmâ K. H. *in spite of me.*" Say to Bhavâni that I will send him his ring at the first opportunity. Give my love to Ânanâda, Nivaran, and other faithful ones. Give also my love to my poor Babula ; as soon as the S. D. is out, or that I receive some money, I will send him a £5 note, for he is a good boy. And whatever you do, Olcott, *never part with him*, if you can help it.

I am very sad for my sister's departure. She is a true Theosophist now, and as to my niece Vera (age 22), she is not only a Theosophist but a wonderful psychic. . . . hardly laid his hand upon her forehead, having drawn a figure in the other room unknown to her or to any of us, and kept by him in his closed pocket-book, when she took a pencil and drew correctly the same. It was the double triangle ; and then again another figure, which she also drew correctly and so on. But they remained only two days after his arrival here and he had no time to experiment much. . . . and she had sent in English an account of their mutual experiments for the *Theosophist* nearly a year ago, they say, and it was never published. Why ? I will try and write something for the *Theosophist* as soon as I can.

Now as to my coming back to India. I tell you what even . . . says. If you want me back you have to consent to my first bringing Hodgson before a Court of Law for his charge of [my] being a Russian spy. The attitude I will take as to other things liable to be brought in (Mahâtmâs and phenomena) is to refuse all discussion upon the matter. My complaint is on political and slanderous, not metaphysical, grounds. One has nothing to do with the other. I am willing that the public and enemies should regard me as " an hallucinated lunatic who believes she is in direct communication with some Mahâtmâs or beings, in whom, except Theosophists, no one believes." Very likely I am thus hallucinated. As to fraud I can no more *disprove* it than the enemy *prove* it. As I never played medium, taking money for it, and as I can prove I have spent money and health and time for those phenomena to such an extent that in order to show a plausible pretext for such an attitude during 10 years and have a leg to stand upon, Hodgson had to invent the theory of *spy business*. Once this theory is shown by the Court a calumny, a baseless fabric, everything else said by Hodgson will fall to the ground. . . . says that there are lawyers

ready to take the case *on speculation*, my case is so good and sure. They are all astonished at our not bringing a case against Hodgson and the S.P.R., and the lawyers say *I need not even be in London* for that. I can give a power-of-attorney. But if I fail to do so, the moment I return to India there will be some new conspiracy and scandal. So you better talk it over with the Council and see what you can do . . . and . . . and . . . and . . . all say that it is good. I have only to admit that the people and public *may*, if they like, regard me as *hallucinated* with regard to the Masters; and insist upon my utter inability to explain the thing on *physical* grounds, yet maintaining that for me it is as much a reality as any Jesus or Saint or vision for a Christian, to be all right. Otherwise good-bye, my India, and good-bye all of you. I leave it to you. CHOOSE. . . . will explain it in a letter to you.

I have some books I will send you for your new Library. Please do me a favor : Send me a double set of *Theosophist* numbers, and one for my sister that I will send. Are you sending it still to Katkoff and the *Rooskaya Bogatsvo*, St. Petersburg ? Please do not neglect, and especially Katkoff, as all my little extra money depends on him. Enquire at the office.

Leadbeater is a dear fellow. I had a letter from him from Ceylon. How long is he going to remain there ? How does he live—on what ? I will send you also some portraits like that of Paracelsus.

And now, tata. I am quite losing my legs, my poor comrade. For the rest I feel well enough. I ought to take warm sea-baths but—too expensive ; it would be five francs a bath and I can't afford it.

What's that new flapdoodle about . . . ? SHE wanted to go to Ađyar. I could not refuse her at once, and so went roundabout with her not to make an enemy. At last having told her that she was too dangerous for the peace of the chelâs—she got mad and nearly quarrelled with me. Am I a lunatic to have such a woman at Ađyar ? Please do not accuse me of what I have never done.

Yours ever the same,

H. P. B.

Love and salaams to all.



REVIEWS.

THE Gnostic CRUCIFIXION.*

This is the seventh of the manuals Mr. Mead is publishing under the heading, *Echoes from the Gnosis*, and is, of course, interesting reading, as were its predecessors. For the Christian lay reader it ought to prove a stepping-stone to higher thought, while for the Christian mystic it provides food for contemplation. For both, "the multitude below, in Jerusalem" and the few in "Jerusalem Above", the book offers thoughts to ponder over.

The often misunderstood and badly explained mystery of the Crucifixion is made clear, and the "cross of wood" once again is rightly dispensed with. Let us hope Mr. Mead's little volumes may go to make the present-day Christendom "pay no attention to the many, and them that are without the mystery think little of."

B. P. W.

FROM SOUL TO SOUL. †

This is an attractive little book pleasingly written. The writer carries us to a spot in the midst of mountain scenery of rare beauty, where, during a period of seven moonlit nights, he receives from a 'High presence' whom he calls the 'Father of Spirits,' the teachings given under the headings—Humility, Reverence, Desire, Work, Love, Freedom and Creation.

The key-note of the book may be found in the following quotations: "Throughout the evolution of the soul there are active laws which correspond in a most harmonious manner to those which control the outer Universe, that is, the Universe as it exists to man's physical senses and reason." "Reverence is an active consciousness of the mighty purpose which guides all development; it is ever watchful of the lessons immanent in its surroundings, it is an intense aspiration to grow like unto the better and the greater which it ever feels for." "Before the soul of man is ready to leave the school of earth-life he must be free. Free to feel for others as for himself. Free to care, nothing for the hatred he may incur in obeying the Voice of the Heart. Free to have no friends and no ties but those of the spirit. Free to claim nothing as his own but that which comes by giving."

I. H. B. P.

* By G. R. S. Mead. Theosophical Publishing Society, London.

† L. L. H. John M. Watkins, London.

LIFE OF MAHĀVIRA.*

Little is known to the public of this great life. The last of the great 24 Tirthamkaras is much revered by the Jains and a popular life of this Compassionate One was a much felt want. Though this book of 80 pages gives the reader a fair idea of the subject, yet we think that the writer could have turned out a better production. One running through its pages finds it more the life of an ordinary great and good man of the world than that of a prophet; but, perhaps, it is so because of the modern idea that the prophet is but one remove higher on the ladder of progress than the poet-philosopher and perchance the writer wanted to picture Mahāvira so. A little theosophic knowledge on the nature of these Great Beings would certainly have produced a sublimer and less prosaic, a grander and more poetic life of the last of the Buddhas whom the Jains adore under the name of Tirthamkaras; and still the student of religions must thank the writer for this well printed and well bound little volume.

B. P. W.

Received, with thanks, from the *Smithsonian Institution*, Washington, D. C., four large volumes, one of which is the Annual Report of the Institution, the three others being Reports of the Bureau of American Ethnology. As usual, they are all replete with very interesting matter and profusely illustrated.

 MAGAZINES.

The Theosophical Review, April, opens with "Some Fragments from the Books of the Dead," by I. M. W. Blackden. Following are "A Dreamer's Philosophy," by Gladys Jones; the second instalment of "The Serpent-Myth," by Dr. William Wynn Westcott, and "Of Some Happenings," by M. U. Green. The Editor, Mr. Mead, contributes a good article on "Mystic Reality." "A Peep at Bacchus in His Revelling Ground" is furnished by E. R. Innes; Michael Wood writes on "The Recluse Simon to Amice, his Daughter in the Faith," and "One of the Damned," by Ethel M. Ducat is 'a true ghost story.'

The Tahan, April, contains a letter from Herbert Whyte *re* the General Secretaryship asking from Miss Spink and Mrs. Sharpe, who stand for election, "an expression of their views on the following question: 'Have you confidence in, and do you support the General Policy of the President as you understand it?'" No one has the right to question private members as to their beliefs; but we are now concerned with matters of organisation, and I hold that in the work of the chief officials of the Society a united policy is indispensable to success."

Theosophy in India, April, has Mrs. Besant's lecture notes, "The Caste System" and other interesting matter.

Theosophy in Australasia, April, gives notes of a Benares lecture by Mrs. Besant on "The work of the T.S.," and has a readable article on

* By M. C. Jaini, B.A. Allahabad, India.

"Working off Karma." A programme of the President's forth-coming tour is published.

The Lotus Journal for April, has a report of Mrs. Besant's lecture, "The Place of the Masters in Religion," a short contribution on "An Introduction to Mme. Blavatsky" and other interesting matter.

The New Zealand Theosophical Magazine for March, contains the first portion of a useful paper on "The Ideal Branch," by Kate Browning, M. A., which was read before the recent Convention of the N. Z. Section, T.S. The 'Stranger's Page' deals with "Unrealities," and there are some "Reminiscences of Madame Blavatsky," from the *Occult Review*, a few "Bible Class Notes," and as usual, the interesting department, "For the Children."

The Revue Théosophique for March contains the beginning of a translation of Mrs. Besant's pamphlet, *Mme. Blavatsky and the Masters of the Wisdom*. This valuable work should be translated into all languages, so that Theosophists of all countries may be armed to destroy any erroneous statements concerning H.P.B. Dr. Pascal continues his article on consciousness. There is also a translation of Mrs. Besant's address delivered at the last Benares Convention. The usual "Theosophical Echoes," and Reviews are given, as also the continuation of the translation of the *Secret Doctrine*.

Tielaja, March.—The contents are: "Annie Besant"—appreciation with photo; "Dhammapada, II—IV," Finnish Trans.; "Why I became a Theosophist," by Annie Besant. "The Invisible World," by C. W. Leadbeater. "A Seer (William Blake)," by H. V. "Theosophy in Holland," a letter from J. H. van Ginkel. Reviews, notices, questions and answers follow.

The Russian Messenger of Theosophy for March has reached us. It contains no less than sixteen articles, among which are translations from Dr. Pascal's lectures, the *Ancient Wisdom* of Mrs. Besant, and the *Superphysical Worlds* by Dr. Steiner. We are glad to see many original articles, and some questions and answers.

We acknowledge with thanks: *La Verdad*, *Revista Teosofica*, *The Rosicrucian*, *Notes and Queries*, *The Harbinger of Light*, etc.

DR. ENGLISH.

Dr. English's health has lately been failing, and he does not feel able to continue his work, so has resigned the Assistant Editorship of the *Theosophist*. Dr. English came to the help of the late President-Founder when he was in sore need of skilled assistance, and has borne the chief responsibility for this Magazine for many long years. He now retires, on a pension, to well-earned rest, but we trust that he will still be with us for many years, to give us the advantage of his counsel.

ANNIE BESANT, P.T.S.



THEOSOPHY IN MANY LANDS.

FROM HOLLAND.

I cannot report every month on the movement in Holland as there is not always something particular that may interest the readers of this magazine ; when I do not write you may safely assume that everything goes on as usual. And as *usual* means that there is something going on almost every night in all the places where there are Lodges of the T. S., either there is a lecture, or a class—always something.

But now there is again something special to tell you. Dr. Rudolf Steiner, the General Secretary of the German Section, has made a lecturing tour through Holland, visiting Hilversum, Amsterdam, the Hague, Rotterdam, Arnhem and Nijmegen, where he lectured on "The Christian Initiation," "Mysticism and Esotericism," "The Initiation of the Rosicrucian," "Occultism and Esotericism," "Theosophy," "Goethe and Hegel," "Christian Esotericism," "Esoteric Life," "Stages of Higher Knowledge," "Rosicrucian Esotericism," etc. The lectures were partly public, partly for members only ; in some places the lectures were held in the Masonic Hall. The object which the Executive Committee had in view, in inviting Dr. Steiner for this tour, was to reach, through this propaganda, a different class of people. How far this object has been attained is a question which the future will answer. For the members it was very interesting to hear Dr. Steiner speak on the subjects about which he seems to know so much, but in how far his statements are authoritative, and in how far we can accept them with an eye to what we are wont to call *Theosophical* teachings, is a matter that nearly everybody seems anxious to have solved. As a great deal of what he says clashes with what H. P. B. or Mrs. Besant told in words or wrote in books, and as he speaks with a great amount of positiveness, it is difficult for us who do not *know*, to decide whether he is right or wrong. As for myself, I can only say that the result of hearing Dr. Steiner, and of comparing what I heard from him and from other Theosophical writers and speakers, is that I keep on saying all day to myself : "I must *know*." And if this has been the result with other members, they ought to be satisfied, for it has then given them a new impulse in the direction in which every earnest member ought to strive : *viz.*, to get first-hand knowledge for himself. *

* It is useful to have within the Theosophical Society exponents of different schools of theosophical thought. Dr Steiner represents the exclusively western school, and his views deserve careful study. There is no theosophical orthodoxy, or authoritative statement. All views are subjects for study, not for blind acceptance.

I would urge on members general tolerance and mutual respect, in order that the width of the Theosophical Society may be preserved ; those who prefer the

We have in our Section an Institution called the P. C. Meuleman Institution, the object of which is to provide for and manage the material (*viz.*, financial, etc.,) side of our movement in Holland. This institution had already secured a nice plot of land behind the well-known headquarters, Amsteldijk, 76, and the first temporary building, a temple for E. S. meetings and also for the meetings of the Amsterdam Lodge of Co-masonry, will soon be built, and we hope that Mrs. Windust, who is getting quite strong again in sunny Italy, will open this temple, in May next. I feel, and many others with me, that this is the beginning of greater things, and our enthusiasm for the cause is stronger than ever. The financial part has never been a strong point in Holland with the T. S. and we are glad of this success, as it provides a beautiful centre for the heart-work of our movement. There has also been formed now a commission for information, which has several sub-committees for different branches of study. The Lodges are trying now everywhere to work out the plan given by Mrs. Besant; in several Lodges there are groups that meet regularly to meditate on a common subject, while speakers from movements outside our own have also been invited to lecture. This works very well indeed. The Executive has also met with the Lodge committees to get a closer tie between them, and to arrange things so that in the future the Lodge committees may work in close union and understanding with the Executive Committee.

I also hear that several members of our Section have founded a Dutch Society for Psychological Research, and do good work; but as their work is not public as yet, I cannot give any details at present.

The Society for Astrological Research is growing; an understanding has been established with the Astrological Society "Kosmos" in Germany and Austria, and they are united by an "*Entente* for international co-operation." We hope that other countries will follow suit and join us in this work, which is of great importance for the future. As Mrs. Besant has recognised us as a Society under the second object of the T. S., and our rules conform with those of the Order of Service, members of the T. S. in all countries can join us to do good astrological work under the flag of Theosophy. Members wishing to do so, should address, A. E. Thierens, Esq., 44, van Loostraat, the Hague, Holland.

My last item of news is that Mrs. Windust will, as soon as she returns from Italy, take up the editorship of *Theosophia*, our periodical, together with the present editor Dr. J. W. Boissevain, which shows how strong and well she is feeling after her three years' illness.

H. J. VAN GINKEL,

eastern schools would do well to read Dr. Steiner's expositions, and those who prefer the western should also study the writings of H. P. Blavatsky and her pupils. Only thus can wide culture be secured. To shut out the views of either school from the study of followers of the other is a narrow and untheosophical policy. Let Theosophists remember the old fable of the gold and silver sides of the shield; difference of standpoint means difference of view.--ED.

CEYLON.

Dr. W. A. De Silva, J. P., our present General Manager of Buddhist Schools is going on a six months' furlough to Europe. He desires to visit as many theosophical branches on the Continent and in England, as his time and means will permit, and meet our Brothers and Sisters there and speak to them on Buddhism and the Buddhist Educational Movement in Ceylon. Dr. Silva's holiday is after a long spell of arduous and useful work in the Buddhist educational field. Dr. and Mrs. Silva will be leaving Ceylon for Europe on the 16th May.

SOUTH AFRICA.

(Extracted from letters of Mr. Henri Dijkman.)

You will understand that the Pretoria Lodge is best known to me, and as such will be considered in the first instance. Since the date of issue of its Charter, many storms have shaken the tender plant of Theosophy in this town. Before the Charter arrived, the Lodge had some 21 members in all. This number may be attributed to the enthusiasm of the members individually as well as collectively. When the charter arrived, several members had already resigned, disappointed in many ways. Whether the reasons which prompted such members to resign were valid or not is difficult to say. In several instances the members felt "disappointed" in that they did not find in Theosophy what they expected to find therein. It is needless to say that the fault did not lie with Theosophy. Early in 1905, Bro. A. J. Gough and myself were about the only members left and, in discussing one day the situation of the Lodge, we decided to arrange a series of lectures which might prove more attractive than the class studies, to which the Lodge had, from the beginning, practically confined itself. Our expectations did not prove false, as quite a number of people were visiting these lecture-meetings. The discussions were very animated, and created a general interest in the movement. Since then the conditions of the country changed to such an extent and such a depression—unknown in the history of South Africa—set in, that the spark, once kindled, was again buried under outward circumstances. In 1907 the Lodge experienced another revival, this time, however, entirely an artificial one. It resulted in a falling back to what then proved to be the earnest and faithful members of the Lodge, who, happen what may, had learned sufficiently to know that the personal element should, once and for ever, be eliminated from a Lodge of the Theosophical Society. The difficulties experienced in 1907, served as a crucible, and to-day the Lodge has, with all its troubles, realised one thing: that it is built upon a rock, and not on sand.

I feel that it is my duty here and now to pay openly tribute to the excellent and brotherly manner in which the Board of this Lodge has always assisted me in steering our frail bark and in successfully piloting it into the safe harbor of mutual confidence and tolerance. Without this active and faithful support, I am afraid that I would not have been able to-day to write in such an optimistic spirit—optimistic because of the fact that we have at last succeeded in obtaining a firm footing.

As regards that part of our labors whereby we endeavor to reach the public at large, I may say that our choice of lecturers is exceedingly limited, and my efforts in this direction might be compared to the one-eyed man, whom the blind proclaimed king. I cannot say, however, that such efforts have been altogether fruitless, as several visitors felt sufficiently encouraged to take up the studies of Theosophy. At one time, on occasion of a lecture, delivered by the Chairman of the Netherlandic Society of Pretoria (Professor Dr. P. J. Müller, D.D.) on Theosophy—in which the learned Professor took up an absolutely hostile attitude towards Theosophy—the Dutch-speaking population of Pretoria became so thoroughly convinced of the untruthfulness of the Professor's words, that they insisted upon the Board of that Society inviting me to deliver a lecture in defence of Theosophy. I gladly accepted the invitation, and found the hall on the evening of my lecture, in spite of the rainy weather, overcrowded, some 350 people being present. I never expected to find such a sympathetic audience, for although my lecture, which it took me about 2½ hours to deliver, treated the subject in a scientific manner, more than in a religious or philosophic, the attention was so perfect throughout, that one could have noticed the "dropping of a pin." The impression created by this lecture was, as I was afterwards told by many, "that there was, after all, more in Theosophy, which appealed to the highest in man than was ever dreamt of in their philosophy." Study, however, is not a favourable pastime with the Dutch in Pretoria. Whether this is the outcome of the general depression—as some maintain—is difficult to say. I delivered this same lecture also in Johannesburg, and although the audience there only numbered 15, the success has undoubtedly been greater in that there at least three people have commenced a systematic study of Theosophy.

The Durban Lodge has, as I was informed by one of its members, since 1907, rejoiced in a revival. In 1906, I had the pleasure of personally meeting the Secretary, Mr. H. J. S. Bell, and received a most favorable impression of him who has, so far, succeeded in keeping up the life of that Lodge. No effort, no troubles, could ever discourage this silent but active worker, and I was therefore not at all surprised when at last I received the welcome tidings that the Lodge had revived its activities through the unabated efforts of its guiding spirit, in the person of Mr. Bell, most ably assisted in his difficult task by Mr. G. Williams. This Lodge has undoubtedly a great deal of work before it, as it has at present a scheme under consideration, which may result in a general Theosophical Congress, perhaps even at the end of this year. There is, I am glad to say, a decided and strong bond of sympathy between this Lodge and the Pretoria Lodge.

We are extremely pleased to learn of Mr. W. B. Fricke's intended visit to this land in 1909, and we hope, by that time, to have succeeded in definitely arranging a thorough co-operation of the various Lodges, so as to perhaps enable him, during his visit next year, to formally open the "First Congress of the South African Section of the T.S."

There are several correspondents scattered all over South Africa, and I am making a special effort to come into touch with everyone of them.

One of our Pretoria members was residing for some time in Heidelberg (Transvaal), and nearly succeeded in getting the required number of seven persons entitled to apply for a Lodge Charter together, (one being then—in 1907—still wanting). I shall make it a point to address those already interested, in order to see what can be done in this centre.

I may further add that, although the membership is rather limited, Theosophy seems to occupy the attention of many people, a fact which was reported to me by the Secretary of the Pretoria Lodge, Mr. P. Wenning, who is the book-keeper of the firm of J. H. de Bussy, Booksellers. He informed me that the firm receives orders for theosophical books from almost all parts of the country. We are at present engaged in tracing from the books of this firm the names and addresses of all such persons who have from time to time ordered theosophical books, with a view to addressing them on this subject.

I have ever been convinced that in a country like the Transvaal, with such conflicting conditions, most of which are anything but favorable for theosophical work, much depends upon the individual efforts of the members. Herein, as I have always thought, lies our great strength in initiating a movement, such as is promoted by the Theosophical Society, bearing in mind the time-honored proverb: "Example is better than precept." And in this direction, I am glad to say, a strong effort is being made by almost every member of the Pretoria Lodge, with which branch I am more intimately acquainted. Our members all realise that, however discouraging the outward circumstances often may be, they are, individually, and on the mental plane, able to work with a definite prospect of success. And the success, though it has been slow in coming, is coming at last! Whether this may be attributed to the additional support, received on the mental plane from the Headquarters, or whether the present hopeful outlook is the outcome of years of strenuous individual effort, is difficult to say, inclined though we are to attribute it to the former cause. Whatever the cause may be, we feel happy with the results, and feel more than ever encouraged to increase our efforts by leading the life so beautifully outlined in our President's *The Path of Discipleship*.

In summarising the foregoing, I may say, therefore, that there are strong indications of a rapid growth of the movement in Pretoria and Durban, and that with a little effort in Johannesburg, Capetown, and Krugersdorp, excellent results may be expected, even in the near future. That nothing will be left undone that may contribute towards this end, need hardly be said, as, in the case of the Pretoria Lodge (which at present has 13 members and 5 associates) practically all the members realise the importance of individual effort, and are most faithfully supporting me in my endeavors to bring all the Lodges and correspondents in South Africa into closer touch with each other.

It will be my first and foremost endeavor to thoroughly organise the movement in South Africa before engaging in active public work, as I am convinced that in the first instance absolute harmony must prevail *within*, ere we can expect to work successfully without. More-

over, we are too well aware of the fact that only by working thus harmoniously together, we can become better channels for the Divine Spiritual forces.

FROM ITALY.

One of the important decisions that the Executive Committee has long been wishing to see effected has now been carried out. This is an arrangement by which the transference of the residual stock of theosophical books published by the Italian Section has been successfully negotiated with the "Ars Regia" Publishing Library, which now enjoys special rights and concessions for the diffusion of theosophical and analogous literature in Italy. It had long been felt that the wide range of subjects and opinions contained in theosophical books could be better handled by some independent publishing house that worked in sympathy with the administrative centre of the Section, rather than by the General Secretary or Executive Officers of that Section. The publishing, circulation, and sale of theosophical literature requires its own independent machinery and commercial organisation, if it is to be effective and to spread through the country. In the infancy of a Section its officers may start publishing activities as part of their duties; but as the work grows and matures, and as the possibility of a useful spreading of theosophical books and periodicals increases, the necessity for a business-like organisation other than the Central Committee is evident. For this the "Ars Regia" came into being, and after a period of settling down and organising itself, it has now earned for itself the position of becoming a sort of "T.P.S." for Italy under the management of Dr. G. Sulli Rao, and backed by the help and sympathy of many friends and members in this and other Sections. The Italian Section possesses now the vehicle ready for its literary activities, and it is to be hoped that the common aim for the spreading of our ideals in all countries will induce members here and elsewhere to offer their utmost support to the "Ars Regia" and its publications; for its growth and prosperity will not mean the least advantage to any of its promoters or those concerned with it; it will merely mean an increased power to publish more books, and to extend further the ideas for which we are all working.

Through the initiative of some members, a certain Professor Romagnoli, who is blind from birth, was encouraged to give a couple of public lectures on "the resources of the senses" especially in connexion with those who are deprived of sight. Professor Romagnoli is not one of those who sit down under their infirmity. He has, since a child, fought against it and has succeeded in Italy, where blind people are equally cared for but are treated less practically and given less opportunities than in England and America, in winning for himself a professorship and a regular salary as teacher of philosophy, by which means, instead of being a charge on his family, he is a valuable contributor. The scope of his writings and his lectures is to relate at first-hand how much the accrued powers of his remaining four senses go to supplement the absence of sight through the eyes. His desire is to stimulate, on the one hand, the blind themselves to fight actively and

intelligently against their helplessness, and, on the other hand, to urge charitable people to be practical and sensible in the application of their charity. He is a deeply read man in philosophical subjects, and is well acquainted with the principal elements of Theosophy. He is doing a very good work for the blind, and for that matter also for those who have eyes but do not see, for he gives them much food for thought in what he writes or says.

Another interesting lecture given recently at the 'Università Popolare' in Genoa, but which was first delivered in Florence and subsequently in Milan, was one given by Padre Minocchi, a priest of the broader school, and a professor of letters and philosophy besides. It dealt with the Creation set forth in the chapters of Genesis, and when first delivered in Florence at the Biblioteca Filosofica, provoked immediate disciplinary measures from the Vatican; Father Minocchi was suspended "a divinis," or from his rights as priest, because he declined to make a declaration to the effect that he accepted the first chapter of Genesis in a literal and historical sense!

It is significant of the struggle that exists for freedom from cramping dogma and for greater liberalism and more illuminated enquiry into religious questions, that a Roman Catholic priest in a Roman Catholic country should, despite prohibitions and restrictions from the ecclesiastical authorities, once omnipotent, address an absolutely overflowing audience in a notoriously socialistic and anticlerical Hall and interest them deeply on such speculative questions as that of the creation, considered from the scientific and from the symbolical point of view, as well as from the religious but not the dogmatic and literal interpretation. As one of the audience was heard to remark on coming out: "It is as impossible to stem these new currents of ideas and ideals as it would be to prevent the sun from rising and shedding its light on the world."

W.

The French Section has held its Annual Convention and unanimately elected its beloved retiring Secretary, Dr. Pascal, Honorary Secretary, electing the Joint Secretary, M. Charles Blech, to the post of General Secretary. The Executive Committee is a very strong one: M. le Commandant Courmes, M. Georges Chévrier, M. Revel, M. Ostermann, M. le Comte de Gramont, M. Moreau, M. Renaud, and Mme. Magny. Work should go smoothly forward in these able hands, and M. Blech has already proved his fitness for the office he holds. His appointment makes a vacancy on the General Council.

A movement for the study of Theosophy has begun in Warsaw, Poland, with the help of the Baroness von Ulrich, and translation work into Polish is beginning. The Poles are very poor, and will need a helping hand for some time to come, and this is the due of the younger brothers. We must try to gather funds for this special purpose, and we have already a nucleus in the gift of a generous Indian.
