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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879.*]

CONDUCTED BY H. S. OLCOTT.

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NOTICE.

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The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 24th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 5. FEBRUARY 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XX.

(Year 1895.)

MY journey back from Madrid to Paris was made tedious and unpleasant by delays caused by landslips on the line of the railway. I was compelled to stop a night at a doleful hotel at Zumarraga and the next one at Tolosa, whence we moved onward to Hendaye, the French frontier town. From thence I went on to Paris very comfortably in a Pullman car. The monotony of the Spanish transit was relieved by the conversation of an elderly Irish gentleman, with whom I had a delightful passage of wit. After some hours of travel the thing became monotonous to him, so he presently took from the net over his head his travelling bag, drew from it a bottle of Irish whiskey and politely asked his neighbours at his end of the compartment to join him in a friendly drink. I noticed that he had a rich Irish brogue and when he came to my end of the compartment and offered me the bottle I politely declined, using the same brogue. He stopped, looked at me in surprise and said “You’re Irish!” When I insisted that I was an American he stoutly denied it, adducing as proof positive the fact that I had the brogue and that he could tell the very county of Ireland that I came from. My protests and disclaimers went for nothing and when, laughingly, I told him that my ancestors had been born and died in America during the past 250 years, he looked at me with an expression of reproach that

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

I can never forget and said : " Excuse me, Sor, but its not a nice thing, for a' man to deny his own country." Dear old gentleman, perfect type of his nationality and class, I shall ever preserve in memory the fact that he paid me, in this way, the highest compliment possible as to my mimetic faculty.

I got to Paris in the early morning of the 8th of June, left for London at about noon and reached there at 8 P.M. At the headquarters in Avenue Road, I found all well and all glad to see me.

The Executive Notice about the American Section, which I had drafted at Zumarraga, was sent to the printer for distribution throughout the Society. Some of Mr. Judge's principal backers came to see me to discuss the case and try to persuade me to smooth things over and let the secession take its course : needless to say, without avail. On the evening of Sunday, the 9th, I went with Mrs. Besant to her lecture on " Man as Creator out of the Body." On the 11th I read 26 galleys of proof of the 1st volume of " Old Diary Leaves." I presided on the 12th at a very fine lecture by Mrs. Besant on the " Light and Dark Sides of Nature." On the 14th I sent out certified printed copies of my Zumarraga Executive Notice dissolving the Judge secession organisations, for circulation generally throughout the Society. That evening Mrs. Besant and I met at the private house of an influential Spiritualist, John Slater, a well-known medium, who gave tests of identity of deceased friends to several persons present. My record for the day closes with a note that Miss F. H. Müller, our old colleague, had resigned from membership. In her letter of notification to the *Westminster Gazette* she says that she withdraws because there is no longer any reason for her remaining and that she does not " esteem the opinions of the leaders of the Theosophical Society." I thought it a pity that she should have taken this extreme step and her subsequent drift from us to Vivekananda, from him to Christianity, and from that to her present position as the supposed special agent of the Higher Powers to bear their message to mankind, has not tended to give one the impression that she gained much by her withdrawal. She had always been my strong and valued personal friend and during her long connection with the Society had done what lay within her power to promote the movement.

I embraced the opportunity afforded me to spend some time with my very old friend and New York colleague, Mr. Richard Harte, who joined the Society at New York very early and whose connection with the headquarters staff at Adyar for several years is fresh in the memories of our Indian members. During my visit of this year of writing (1903) I have heard of his untimely decease and was sincerely sorry to lose the companionship of one who, despite his eccentricities, was a congenial friend. The latest number of *Light* that has reached me gives an account of his having begun to convey automatic messages from the " Spirit World"

through a medium, and I think it more than probable that they are genuine, for he is just the sort of chap who would take pleasure in making that kind of experiment for his own satisfaction. One evening while he was at Adyar he made, in the presence of the Baroness Kroumness, F. T. S., of Austria, and myself, a very interesting experiment, viewed from the scientific side. He had procured in the bazaar a large glass clock-shade, which he placed on a cloth-covered writing table in our library: to make sure that no air could get under the case another woollen cloth was spread for the edge to rest upon. In a short cork inside the shade was fixed a darning-needle, point upward; on which point was nicely balanced a long strip of newspaper margin, running to a point at one end and folded down the middle. Mr. Harte then had each of us in turn place our hands against the glass on the outside, and hold them still to see if his balanced paper indicator would be affected by any vital, magnetic or other current emanating from our hands. There was some slight movement in the case of us two men, but when the Baroness' hands touched the clock-case an agitation immediately began in the paper index and, finally, it swung on its pivot half around the circle. By changing her hands the motion was turned in the other direction. The experiment was several times tried and always with the same result. This antedates Dr. Baraduc's apparatus for recording the effects of human vital currents by several years and, to my mind, is even more convincing than the vibrations of his needles. Mr. Harte had a chronic liking for experimental investigations in physics. While he was at Adyar, he had a carpenter at work about two years on a working model of a boat-propeller on the fish-tail principle, from which he had great hopes. He modified his plans fifty times until, finally, he was ready to test the efficacy of his propeller. So, on a warmish day he got into his boat, put his feet on the treadles that were to make the shaft revolve and at the word fell to with all his force: I, meanwhile, walking along the river-bank between two marked points with a watch in my hand. Before he had travelled over half the course the perspiration was streaming from him at every pore, yet his boat crawled along the water at an ominously slow speed. Arrived at the point of destination, he was pretty nearly done up and his state of mind may be judged from the fact that it appeared from our calculations that a steamer fitted with his fish-tail propeller would move at a rate of about two and-a-half miles per hour. Nevertheless he took his failure good-naturedly and bore me no malice for my laughing at him.

During my visit to London on the occasion under notice it was my good fortune to make the personal acquaintance of Madame Sarah Grand, authoress of "The Heavenly Twins," whom I found to be a most agreeable, cultured and attractive lady. My dear old friend, C. C. Massey, whom I looked up as usual, I found depressed about the

fall in land-values—he being a land-proprietor—and generally in a pessimistic mood. My friend Moore and I went one evening to hear a paper read before the Folklore Society by a noted author, and were greatly disgusted with the seeming moral weakness shown by him in dealing with the question of psychic phenomena; we were equally so with the speech made by another celebrity on the question, his remarks being couched in a tone of insolent and superficial scepticism as to the subject. It is inconceivable to me that a man who has become convinced of a certain truth should have the moral cowardice to shrink from giving his testimony to it: on the other hand, nothing arouses a stronger combative feeling in me than to hear a person who is absolutely ignorant of and incompetent to express an opinion upon psychic phenomena, venturing to air his worthless opinion and to insult persons who are qualified by long experience to discuss the phenomena in question.

Among my visitors on the 20th of June was a tall and handsome gentleman, Count B. . . . F. T. S., of, . . . whose acquaintanceship with us leaders of the theosophical movement began, if we may believe our colleagues who have developed the power of reading the akasic records, in the far-distant days of Ancient Peru. His is only one of several such cases which have been brought to my notice and which go to show that the ties between myself and my fellow-members in the Society are not now formed for the first time in our present incarnations. It is indeed a pleasing thought that we have been evolving along the same ray of the Logos, and that our mutual relationship will be strengthened in proportion to our joint activity in our present life-work; that if we learn to love and work with each other now, death will not cut asunder the bond of union. I wish that every member of the Society could take to heart this truth, and apply it to all his relationships in life, for certainly in the case of those who are united in marriage or family ties, they would come to understand that their contact is not accidental, nor their permanent wrenching asunder inevitable or even possible.

On the day above mentioned I left for Holland and reached Amsterdam at 8 on the following morning by that short and agreeable route *via* Harwich and the Hook of Holland. The three days of my visit included delightful conversations with my dear friends of Amsterdam and the Hague, visits to Mr. Fricke's model school, a steamboat excursion to Alkmaar, an old, quaint Dutch town four hours' sail from Amsterdam, a reception and question-meeting at the Amsterdam headquarters, a visit to the Royal Museum, where the Director-General, Mr. Fred. Obreen, showed me all the pictorial treasures of the Dutch school, and a drive at the Hague to Schevening, the fashionable watering-place, during which the fisher girls, standing along the road, burst into laughter as they saw my curly white hair and long beard and shouted after me the words "Welcome Klaus!" their popular name for Santa Claus, the childrens' toy-

bringer at Chistmas-time. I left on my return journey on the 23rd and, twelve hours later arrived in London after a pleasant transit by rail and boat from Amsterdam.

The disingenuous policy of Mr. Judge in trying to shirk responsibility for his misdeeds under cover of technicalities with respect to the nature of the Vice-Presidential office and the limitations of the incumbent's responsibility, had made it clear that we would have to make various changes in our Rules, and the matter seemed of such grave importance that I had decided to convene a meeting of the General Council at London in the month of July (1895). The text of my Executive Notice appears in the Supplement to the *Theosophist* for May 1895. It reads as follows:

The General Secretaries of Sections are notified to attend, in person or by proxy, a meeting of the General Council, at the Headquarters of the European Section, 19, Avenue Road, Regent's Park, London, N.W., at noon on the 7th day of July next, to consider the case of the Vice-Presidency, and the several issues that will be made by the undersigned, and vote upon the constitutional questions involved.

In pursuance of this appointment I had left Bombay for Marselles on the 10th May—as noted in the preceding chapter—reached Marselles on the 30th and then got the first news of Judge's secession. This, of course, put a new aspect upon the whole question of the business that was to be brought before the General Council: the secession of the American Section was an accomplished fact—so far as a majority vote could make it so. I had acted upon it officially in my Executive Notice of June 5th, from Zumarraga, and the Council had now to take action upon this document in addition to the subjects for the consideration of which the meeting was called. It must be borne in mind that this meeting was not called *after* the Judge secession, but *before* it, and while the question was pending whether or not he should be forced to retire from office. It was in our mind to make alterations in the language of the Rules as it affected the terms on which the Vice-Presidency could be occupied and vacated, with or without the consent of the incumbent. The crisis of the Secession precipitated matters so that, instead of meeting in London on the 7th of July, the General Council met at the London Headquarters on the 27th of June. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries of the first two, and Mr. Sinnett as proxy for Mr. J. C. Staples, General Secretary of the third. Of course, as President-Founder, I presided. The American Section was then in the transition stage from the old to the new Charter, and under the management of the special Committee designated in the Zumarraga Executive Notice. The Scandinavian Section did not come into existence until a few weeks later. The Chair appointed Mr. Mead as Secretary to the meeting. He then, with a few prefatory

remarks, submitted his recent action for the consideration of the General Council in the following terms :

TO THE GENERAL COUNCIL, T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th instant, in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all Members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had no existence, *de jure*, since the year 1878, cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1 of Art. VI., of the Rules.

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections. Carried unanimously. This legalised the Presidential action in the matter of the American Section and the provisions for carrying on the business of the Section until its new Charter could be issued and a General Secretary recommended for appointment.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting :—

TO THE GENERAL COUNCIL,—

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society. It is not necessary that I should deal with them in detail, since I am concerned only with the general principle involved. Should we, or should we not, essentially alter the Constitution under which we have worked fairly well for so many years? If so, should we do it hurriedly, under the pressure of a momentary outbreak of feeling, or should we proceed slowly and deliberately? I incline to the latter policy, as I do not see any sufficient reason for haste, which is always injudicious, and often fatal to a good cause. Our present Constitution has been a bridge strong enough for us to cross upon, and has not been found radically defective. At the same time it may be improved and, as President, I am more interested than anybody else to see the improvement made, for the ultimate burden of responsibility falls on my shoulders. I should regard as an improvement any new clauses which should make it easier for me to deal executively with crises like that through which we have just passed in the Judge case, and which has been effectually ended by his withdrawal from office and from membership. But for the clumsy and expensive expedient of a Judicial Committee, I might have settled the whole matter long ago, and thus saved a vast amount of friction, ill-feeling, partisanship and expense. Executive powers of the amplest scope were held and exercised by me from a very early period in our Society's history, *i.e.*, before we left New York for India, and to the recent date when tinkering of the Constitution, alteration of the Rules and binding the President in coils of red tape, began. My experience in Governmental affairs and private societies, and corporations has convinced me that, with an honest and capable man as manager, the fewer Rules and the less obstructive formalities there are, the better

will work be done and the more prosperous and successful be the society, bureau, department, or company. With a dishonest or inefficient manager in control, the multiplication of Rules does no good; the only remedy is in change of the administration. It should also be borne in mind that in our Society, Presidential action is subject to the approval of the General Council, and hence is not autocratic. Pray do not suppose that my remarks are prompted by any personal considerations whatever, for such is not the case. I have always been ready to yield my office to a better man; I am so to-day: I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society. That has become the life of my life, the dearest object of my heart, and far be it from me to omit doing anything, or to hesitate from making any sacrifice, by which its welfare may be promoted.

Among the criticisms of the Constitution which seem to have a certain weight, I will specify that of the wording of our Third Object. It has been urged that, by encouraging inquiry into "the psychical powers latent in man," we have fed a craving for phenomena, and opened the door to abuses which have drawn upon us the curse of many troubles. When one sees how easy it is for self-deluded psychics and cunning pretenders to draw crowds after them in a blind quest after "powers," and a more open intercourse with unseen teachers, one can sympathize with the views of those who would alter the phraseology of our Third Object. I, myself, would be glad if it should be made a serious offence henceforth for any person in our Society to give out any teachings as by authority; for it has always been my belief—and I can point to printed records as far back as 1853 to prove my assertion—that *the value of any given teaching is not augmented in the least degree by attaching to it an authoritative name*. Holding these opinions as I do, I should be glad rather than sorry to see some change made in the wording of the Third Object. There are other changes that it would doubtless be well to make, as for example, to eliminate the idea of geographical boundaries in constituting a Section. There are others still, but, as said before, I should be distinctly opposed to taking precipitate action, and should not recommend any changes that had not been considered and voted upon in all the Sections, and finally ratified by the constitutional majority vote in General Council (Art. V., Secs. 1, 2 and 3).

Some, I see, have erroneously supposed it necessary to alter the Constitution that new Sections with autonomy may be created. A glance, however, at Art. III., Secs. 7, 8, 9, 10, 11, and the last sentence in Section 4 of the same Article, will satisfy any one that the President has full power, "for valid reasons," to form new Sections, prescribe their territorial limits, grant them autonomy, confirm their Bye-laws, and empower them to issue, under his authority and in his name, charters and diplomas. Under my present powers I can, if it should appear to me judicious, create one or a dozen new territorial Sections within the present area of any one of the existing Sections, as easily as I can create them in Africa, South America, or any other continent not at present sectionally chartered. The only pre-requisite is that seven chartered Branches of the Society within the specified area, shall join in petitioning me to issue such a charter in each case. The modification I

would suggest is to strike out the words "territorial" and "geographical area" wherever they occur in connection with the idea of a Section.

While upon this subject, it is best that I should make very clear the difference between an autonomous Section of the Society and a seceded Section. A Section of any public body is a part of it; subordinate to its Constitution; under the government of its Executive and Council; incapable of exempting itself from its Constitutional restrictions which include the results of any decisive vote that may be constitutionally cast by its highest governing assembly. A Section of our Society may, therefore, be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own bye-laws and rules with the President's approbation, but (*vide* Art. III., Sec. 10) with the proviso that they "do not conflict with the Objects and Rules of the Theosophical Society." Now, the General Secretary of a Section is, *ex-officio*, a Secretary of the Society and a member of the General Council; which (*vide* Art. V., Sec. 1) is invested with "the general control and administration of the Society," and (Sec. 2) decides its action by "a majority of votes." If he is outvoted in Council he has no choice but to submit, as would any other member in any other question introduced by him. Then, again, the Section being, not a separate body, but only a part of the one international body known as the Theosophical Society, which has been organised in a given territory or country for convenience of administration, it has no right to alter its subject relationship with the Society; to change the wording of its bye-laws without Presidential warrant; to elect a "President" of the Section, either temporary or permanent; to give an illegally chosen Executive (in violation of Art. II., Sec. 7), an unlawful title or a longer term of office than that prescribed by law; or to repudiate the *de jure* character of the Society, and thus declare invalid the charters which it has issued and the diplomas or certificates of membership granted by it to its Members or Fellows. These are severally acts of rebellion, of independent sovereignty, of defiance; and these steps having been taken by the late American Section, in convention lawfully assembled, as reported to me by Mr. Judge in an official letter signed by him in his new Presidential capacity I had no alternative but to accept the situation, recognise the revolt as an accomplished fact, and officially suppress the Section discharter its revolting Branches, and cancel the diplomas of those Fellows who had, by their votes, declared them invalid instruments—mere waste paper. I need not say how sad I was, for the necessity of taking this summary action, for the ties of personal affection and respect bind me to many of our late American colleagues. But duty demanded this sacrifice of feeling and I could not hold back. Our Association being of a purely voluntary character, I could not exercise the least coercion to keep the members loyal; I could only give effect to their declared personal independence by relieving them *pro forma* of their membership. Moreover, the majority in a Branch being the voice of the Branch—its governing power and lawful representative for the time being—I was compelled to accept a Branch majority vote in favour of the Boston Act of Secession as the expression of the Branch's sovereign will that it should cease to be a part of the Theosophical Society of 1875, and thenceforth be a part of the new American society

of 1895, and cancel its old charter. Similarly, when the majority of any Branch had voted to remain loyal and repudiate secession, it was my duty to officially recognise and affirm the fact, and leave the branch charter in the hands of the loyal majority. Of course, the minority would in any case have the clear right of leaving the majority in possession and re-organising themselves as a new Branch of the Society of their choice. It has given me pain to come to know that this self-evident rule of parliamentary and ethical procedure has not been grasped by some of our late American colleagues, who now find themselves, to their surprise, deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional bye-laws and rules, and under Art. III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened: it might, perhaps be bettered, although I have always believed that "in union is strength;" but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice, from both sides, before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed Bye-laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and Bye-laws now in force. I am also willing to charter new Sections in specified countries as, for instance, Sweden, Holland, Germany, etc., etc., if pressed

to do so, and valid reasons are brought to my notice.* At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote with the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

As the office of Vice-President had been declared in the Zumarraga Executive Notice to have been vacated by Mr. Judge by his act of secession, the President-Founder, before the close of the Council meeting, announced the appointment of Mr. Alfred Percy Sinnett to fill the vacancy, and Mr. Sinnett having accepted the nomination, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

To complete the legal formalities an Executive Notice of Mr. Sinnett's appointment was issued at London on the 27th of June and circulated to the General Secretaries of Sections, with the following request: "You are hereby requested to take the vote of your respective Sections upon the above nomination, and to communicate the result to me within the next three calendar months, as prescribed by the Bye-laws."

By the 17th September the affirmative votes of the four then existing Sections having come in, an Executive Notice was issued at London declaring him "to be the constitutionally chosen Vice-President, subject to the conditions prescribed in our Bye-laws." At the present time, as experience proves, it takes about six months to get a vote of the General Council upon any question submitted to the members by the President-Founder: when our contemplated Sections in South America, Cuba, South Africa and other distant territories are added to our rolls, the time required will be even longer.

H. S. OLCOTT.

* In point of fact, this principle has since been applied, and with the best results, Charters for the Dutch, Scandinavian, French, German and Italian Sections having been issued by me.

THEOSOPHY AND CHRISTIANITY.

MANY persons who feel themselves attracted towards Theosophy, whose interest is aroused by its reasonableness and by the manner in which it accounts for many things which otherwise seem inexplicable, yet hesitate to take up its study more deeply, lest they should presently find it contradicting the faith in which they have been brought up—lest, as they often put it, it should take away from them their religion. How, if a religion be true, the study of another truth can take it away, is not very clear; but, however illogical the fear may be, there is no doubt that it exists. It is nevertheless entirely unwarranted, for Theosophy neither attacks nor opposes any form of religion; on the contrary, it explains and harmonizes all. It holds that all religions alike are attempts to state the same great underlying truths—differing in external form and in nomenclature, because they were delivered by different teachers, at different periods of the world's history, and to widely different races of men; but always agreeing in fundamentals, and giving identical instruction upon every subject of real importance. We hold in Theosophy that this truth which lies at the back of all these faiths alike is itself within the reach of man, and indeed it is to that very truth that we give the name Theosophy, or Divine Wisdom, and it is that which we are trying to study.

This, then, is the attitude of Theosophy towards all religions; it does not contradict them, but explains them. Whatever in any of them is unreasonable or obviously untrue it rejects as necessarily unworthy of the Deity and derogatory to Him; whatever is reasonable in each and all of them it takes up and emphasizes, and thus combines all into one harmonious whole. No man need fear that we shall attack his religion, but we may help him to understand it better than he did before. There is nothing in Theosophy which is in any way in opposition to true primitive Christianity, though it may not always be possible to agree with the interpretations put upon that truth by modern dogmatic theology, which is quite another matter.

Most people never apply their reason to their religious beliefs at all; they vaguely hope that it is all right somehow, indeed, many faithful souls consider it wrong to think critically upon any point of faith, for they suppose these things to be greater than human understanding. When people do begin to think, they invariably begin to doubt, because modern theology does not present its doctrines reasonably, and so they very soon find that many points are irrational and incomprehensible. Too often they then feel that their

whole basis of faith is undermined, and they proceed to doubt everything. To all such souls struggling for light I would recommend the study of Theosophy, for I am convinced that it will save them from the dark abysses of materialism by presenting truth to them in a new light, and giving back to them all that is most beautiful in their faith, but on a new and surer basis of reason and common-sense.

In order that it may be quite clear to you that there is in reality no opposition between Christianity and Theosophy, let me put before you the basic principles of the latter; and that you may not suppose that I am clothing them in an unusually Christian dress for the purposes of this lecture, I will quote them from a little book which I have recently written for beginners in this study. It is called "An Outline of Theosophy," and in it I give three great basic truths, certain corollaries which follow from them, and then the results which in turn proceed from Theosophical belief. The three great truths are:—

1. God exists, and He is good.
2. Man is immortal, and his future is one whose glory and splendour have no limit.
3. A divine law of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

To each of these great truths are attached certain others, subsidiary and explanatory. From the first of them it follows:—

1. That, in spite of all appearances, all things are definitely and intelligently moving together for good; that all circumstances, however untoward they may seem, are in reality exactly what are needed; that everything around us tends, not to hinder us, but to help us, if it be only understood.
2. That, since the whole scheme thus tends to man's benefit, it is clearly his duty to learn to understand it.
3. That when he thus understands it, it is also his duty intelligently to co-operate in this scheme.

From the second great truth it follows:

1. That the true man is a soul, and that this body is only an appanage.
2. That he must therefore regard everything from the standpoint of the soul, and that in every case when an internal struggle takes place he must realize his identity with the higher and not with the lower.
3. That what we commonly call his life is only one day in his true and larger life.
4. That death is a matter of far less importance than is usually supposed, since it is by no means the end of life, but merely the passage from one stage of it to another.

5. That man has an immense evolution behind him, the study of which is most fascinating, interesting and instructive.
6. That he has also a splendid evolution before him, the study of which will be even more fascinating and instructive.
7. That there is an absolute certainty of final attainment for every human soul, no matter how far he may seem to have strayed from the path of evolution.

From the third great truth it follows :

1. That every thought, word or action produces its definite result—not a reward or a punishment imposed from without, but a result inherent in the action itself, definitely connected with it in the relation of cause and effect, these being really but two inseparable parts of one whole.
2. That it is both the duty and interest of man to study the divine law closely, so that he may be able to adapt himself to it and to use it, as we use other great laws of nature.
3. That it is necessary for man to attain perfect control over himself, so that he may guide his life intelligently in accordance with law.

This is not a Theosophical creed which I am formulating, for these principles are not put forward as articles of faith, but are stated as definite facts, known to be such through personal investigation by many of us and verifiable by all who are willing to take the trouble to qualify themselves for the study. We are not asking you to accept anything more than we ourselves know to be true. Here and there, it is true, we touch upon matters too high for any direct knowledge that we who are students as yet possess ; in such cases, any statements which we make are on the authority of other and older students who know enormously more than we ; but when that is so, we always say so quite definitely, keeping clear the distinction between that which we ourselves *know* and that which we only believe, even though we believe it on the best possible authority. We simply present the system for your consideration ; if it seems to you reasonable, take it and examine it thoroughly, study it and live the life which it recommends. Since that life is a very noble one, no harm can come to you from trying such an experiment.

These then are the principles of Theosophy ; do they in any way contradict those of Christianity ? I venture to say that there is nothing in them which is at all in opposition to the true primitive Christianity when it is properly understood, though there may be statements which cannot be reconciled with some of the mistakes of modern popular theology. Let me try to show you how this is so. The principal points in this scheme of ours to which modern orthodoxy would take exception are the implied doctrines of reincarnation and karma—the latter meaning the Divine law of eternal justice under which every man must inevitably bear the

consequences of his own misdoings, and no one else can under any circumstances relieve him of his responsibility.

Modern theology attaches immense importance to texts ; in fact, it appears to me to be based upon one or two texts almost entirely. It takes these and gives to them a particular interpretation, often in direct opposition to the plain meaning of other texts from the same bible. Of course there are contradictions in the bible, just as there must necessarily be in any book of that size, written at such very different periods of the world's history, and by people differing so widely in knowledge and in civilization. It is impossible that all these statements can be literally true, but we can go back behind them all, and try to find out what the original teacher really did lay before his pupils. Since there are many contradictions and many interpretations, it is obviously the duty of a thinking Christian to weigh carefully the different versions of his faith which exist in the world, and decide according to his own reason and common-sense. Every Christian does as a matter of fact decide for himself now ; he chooses to be a Roman Catholic, or an Episcopalian, or a Methodist, or a Salvationist, though each of these sects professes to have the only genuine brand of Christianity, and justifies its claim by quotation of texts. How then does the ordinary layman decide between their rival claims ? Either he accepts blindly the faith which his father held, and does not examine at all, or else he does examine, and then he decides by the exercise of his own judgment. If he is already doing that, it would be absurd and inconsistent for him to refuse to examine *all* texts, instead of basing his belief only upon one or two. If he does impartially examine all texts, he will certainly find many which support Theosophical truth.

Do not think that you are disloyal to the Founder of Christianity if you admit the existence of different interpretations and the possibility of error in all of them. Divergence always happens of necessity in the growth of every religion. If you think of it impartially, you will see that it must be so. In every one of them there is always first the great Teacher himself, putting forth his presentation of the truth with all the force of direct personal knowledge, surrounded by disciples whose enthusiasm is stirred by their contact with him, so that they feel a certainty not inferior to his own. Perhaps some of them under the influence of his magnetism develop the power to see many truths at first-hand for themselves. In time the Teacher leaves them, and the generation of his disciples dies out. The religion is carried on by their followers in turn, and these have usually no direct personal access to the truth, but mould their faith upon the doctrine given by those who preceded them. Presently this doctrine comes to be written down, lest it should be forgotten or distorted, and so a scripture arises. It is not easy so to write that it shall be impossible for man to misunderstand, and presently arise various interpretations. Naturally, different teachers interpret in various ways, and thus sects come into existence, and

bitterness of feeling arises between them. A church grows up—a body of men who consider that they alone hold this new truth, whose direct interest it is to maintain a certain interpretation of it. Presently this new church acquires property, and thus vested interests are established, and considerations entirely foreign to the true religious spirit (and often indeed entirely hostile to it) are inevitably introduced. Then crystallization ensues, and with that we have narrowness, bigotry, worldliness and consequent degradation; and all this not from any especial vice or carelessness on the part of any one concerned, but in the natural course of history. We may see how this has happened with Hinduism and with Buddhism; if we can only look with an impartial eye, we shall see how it has happened with Christianity also, though I know that many good orthodox people would consider it wicked and atheistic to say so; but surely it cannot be wicked to state what is true as shown in the pages of history. Since this was obviously the case, if we wish to discover and study the true Christianity we must go back to the original doctrines, and see how the teachings were interpreted in the earlier times. If we do this we shall find that the faith taught then was by no means the iron-bound Theology of the present day, but a far more spiritual and philosophical religion, corresponding in many points with the truth that lies behind all religions, which we now study under the name of Theosophy.

As I have said, the principal points in that outline of Theosophy to which exception would be taken by the orthodox theologian are those of Reincarnation and of the inevitable and automatic action of Divine Justice. Neither of these doctrines is held by the church of the present day, yet I think we shall find a certain amount of evidence that they were not unknown during the earlier periods. Very few direct references to the doctrine of Reincarnation are to be found in the scriptures as we now have them, but there are one or two which are unmistakable. There is one clear definite statement by Christ himself, which of course must settle the question once for all for any one who believes in the gospel history and in the inspiration of the scriptures. When he has been speaking of John the Baptist, and inquiring what opinions were generally held about him, he terminates the conversation by the emphatic pronouncement, "If ye will receive it, this is Elias which was for to come." I am quite aware that the orthodox theologian thinks that Christ did not mean what he said in this case, and wishes us to believe that he was endeavouring to explain that Elias had been a type of John the Baptist. But in reply to such a disingenuous plea it will be sufficient to ask what would be thought of any one who in ordinary life tried to explain away a statement in so clumsy a fashion. Christ knew perfectly well what was the popular opinion with reference to such matters; he knew quite well that he himself was supposed by the common people to be a reincarnation, sometimes of Elijah, some-

times of Jeremiah, and sometimes of one of the other prophets ; and he was well aware that the return of Elijah had been prophesied and that all the common people were in constant expectation of his advent. Consequently in making a direct statement such as this he must have known perfectly well how all his hearers would understand him. "If ye will receive it"—that is to say, if you can believe it—"This man is the very Elijah whom you are expecting." That is an absolutely unequivocal statement, and to suppose that when Christ said that, he did not mean it, but instead intended to express something vague and symbolical, is simply to accuse him of wilfully misleading the people by giving to them a direct statement which he must have known perfectly well that they could take only in one way. Either Christ said this or he did not say it ; if he did not say it what becomes of the inspiration of the gospel ? If he did say it, then reincarnation is a fact. The passage will be found in Mathew XI., 14.

Another reference to this doctrine occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples inquired, "Master, who did sin, this man, or his parents, that he was born blind ?" This question undoubtedly implies belief in a large proportion of the Theosophical doctrine in the minds of those who asked it. You will note that they clearly hold to the idea of cause and effect and of Divine Justice. Here was the case of a man born blind—a terrible affliction, of course, both for the child himself and for his parents. The disciples realized that this must be the result of some sin or folly ; and their question is as to whose sin it was that had brought about this deplorable result. Was it that the father had been so wicked that he deserved to have the sorrow of a blind son ; or was it that in some previous state of existence the man himself had sinned, and so brought upon himself this pitiable fate ? Obviously, if the latter were the true solution, the sins which deserved this punishment must have been committed before he was born—that is to say in a previous life ; so that in fact both the great pillars of Theosophical teaching to which we have referred are clearly implied in this one question. The answer of Christ is very noteworthy. We know that on other occasions he was by no means backward in commenting vigorously upon inaccurate doctrine or practice ; he spoke very strongly on many occasions to the Scribes and Pharisees and others. If therefore reincarnation and the idea of Divine Justice were false and foolish beliefs, we should certainly expect to find him taking this opportunity to rebuke his disciples for holding them ; yet we notice that he does nothing of the kind. He simply accepts their suggestions as entirely matters of course ; he does not rebuke them in any way, but simply explains that neither of the hypotheses which they suggest is the true cause of the affliction in this particular case : "Neither

hath this man sinned, nor his parents ; but that the works of God should be made manifest in him."

Years ago an English clergyman wrote a remarkable book called, "From Death to the Judgment Day," in which he showed that reincarnation was the great secret teaching of the Christian religion which cleared up all its difficulties and made it into a coherent and rational system. Quite lately a Methodist minister in America has published a book called, "Birth a New Chance," in which he argues the same question, though along different lines. His theory of rebirth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies ; but it is interesting to find that along such different lines of thought men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

Furthermore, it relieves us of many and great difficulties. It is impossible for any one who looks around him and sees the sorrow and the suffering in the world, and the horrible inequality in the lives of men—not inequality in wealth merely, but inequality of opportunity of progress—to harmonise these facts with the love and justice of God, unless he is willing to accept this theory that this one life is not all, but that it is only a day in the real life of the soul, and that each soul therefore has made its place for itself, and is receiving not only that which it has deserved, but also just such training as is best for its evolution. Surely the only theory which enables a man rationally to believe in Divine Justice without shutting his eyes to obvious facts is a theory worthy of study.

Among the early fathers of the church also it will be found that this doctrine was at least to some extent understood. Direct references to it are few, but that may well have been because it was regarded rather as one of the secret teachings than as something to be spoken of openly or in public. As to this secret doctrine I shall have a few words to say presently ; but let me for the moment pass on to the consideration of the other great doctrine of Divine Justice.

Since these words are frequently upon the lips of the professors of religion, it might perhaps be thought at first sight that we should have no need to justify to them our teaching of this law of justice. Yet assuredly a great deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequence of our actions ; indeed modern Theology concerns itself principally with a plan for evading Divine Justice, which it elects to call "salvation ;" and it makes this plan depend entirely upon what a man believes, or rather upon what he says that he believes. The whole theory of "salvation," and indeed the idea that there is anything to be "saved" from, seems to be based upon a misunderstanding of a few texts of scripture. In Theosophy we do not believe in the idea of so-called Divine wrath ; we think that to attribute to God our own vices of anger and cruelty is a

terrible blasphemy. It may often happen that a man gives way to wrath, yet on reflection he knows perfectly well that he was wrong in doing so ; and it seems to us that to believe the eternal and all-loving Father to be guilty of actions which even we realize to be improper is a very terrible degradation of the great divine ideas. It seems to be a relic of primitive savagery and fetish worship—of the idea that the principal powers in nature are evil demons who require propitiation. In Theosophy our reverence for the Deity is far too great to allow us to accept anything so derogatory to His dignity. Instead of this debasing superstition we have the certainty that God is an omnipotent and all-loving Father and that His will is directed, not towards our condemnation, but towards our evolution. We hold the theory of steady development and final attainment for all ; and we think that the man's progress depends, not upon what he believes, but upon what he does.

And surely there is very much in the Christian scriptures which supports this idea. You may perhaps remember the solemn and earnest warning which St. Paul gave to the Galatians, in the sixth chapter of his Epistle to them : " Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap." Again in writing to the Romans he speaks of " The righteous judgment of God, who will render to every man according to his deeds." Not only does the apostle speak thus, but his Master also teaches exactly the same doctrine. You will remember how in the fifth chapter of the gospel according to St. John he states that " They that have done good shall come forth unto the resurrection of life—" not those who have believed some particular doctrine.

Another exceedingly striking point is to be found in the account which Christ gives of the last judgment, in the twenty-fifth chapter of the gospel according to St. Matthew. Since, according to theological teaching, he is himself to be the judge on this occasion, surely his account of the proceedings must be correct, and his explanation of the basis upon which the decision will be given must be absolutely accurate. He describes how all nations shall be brought before the king and how they shall be divided into two great classes, some on the right hand and some on the left hand, and the reasons for the classification are very clearly and distinctly given. From the study of modern Theology we should expect that the one great question upon the answer to which all would turn must inevitably be, " Have you believed in Christ, or in certain doctrines ? " or, " Have you accepted the teachings of the church ? " The orthodox believer must be much surprised to note that neither of these questions seem to enter into the matter at all ; not one word is asked by Christ as to what these people have believed, or whether they believe in anything whatever. The decision is entirely based not upon belief, but upon action—not upon the doctrines which they have held, but upon what they have done. The

only question raised is whether they have fed the hungry, have clothed the naked, have helped the stranger and those who were sick and in trouble—that is to say whether they have done their duty towards their neighbour in a compassionate and charitable spirit. It is perfectly obvious that according to this account of the Day of Judgment—again, remember, by the Judge himself—a Buddhist, a Hindu, a Mahomedan, a so-called heathen of any type whatever, would have just as good a chance of attaining the eternal life of heaven as the most bigoted Christian sectarian. It would almost seem as though the modern theologian did not read his bible at all ; or rather it would seem that he had his attention so exclusively fixed upon certain texts, and the deductions which he and his predecessors have drawn from them, that he simply becomes entirely blind to the plain straightforward signification of many other texts of equal importance.

It may be said, however, that at any rate, in the present day these doctrines of reincarnation and of perfect justice are simply not taught in any of the churches ; how is that to be accounted for ? We reply that this is because Christianity has forgotten much of its own original teaching—because it is now satisfied with only part, and that a very small part, of what it originally knew. It may be argued that at least the church possesses the original scriptures, and that the teaching derived from these writings should therefore not have varied. As has been shown, the modern teaching appears to be based exclusively upon certain fragments of these scriptures wrested from their context, and so treated as to contradict many other passages. From these few misapplied texts an insecure edifice of unreasonable doctrine is built, and the original teaching of the early church is to a great extent neglected. These very scriptures themselves tell us constantly of something more than is written in them—something more than was ever given to the public. It is the fashion in these days to deny that there could ever have been any esoteric teaching in Christianity : indeed its present professors make a boast of the idea that it contains nothing which cannot be comprehended by the meanest intellect, and laid open in its fulness to the most ignorant. If this boast were founded upon fact, it would be a very serious reproach against Christianity ; for it would mean that this religion had nothing to offer to the thinking man. Every great religion has always recognized the fact that it had to deal with many different classes of men, and that it was emphatically necessary that it should be able to meet them all at their various levels.

It will have to provide for large numbers of simple and uneducated people, totally incapable of comprehending a high system of philosophy or metaphysics ; consequently it must have a plain and straightforward scheme of ethical teaching, instructing those people how to live, and clearly and strongly putting before them the fact that according to the nature of their lives here and now will

be their happiness or their suffering hereafter. But there will be many to whom this alone is far from satisfactory—whose minds will seek for a great scheme in the Universe, who will inquire how man comes to be what he is, and what is the future that lies before him. The answers to all these questions will inevitably involve very much that would be entirely incomprehensible to the simple faith of the unlearned; indeed it may well be that much of this higher teaching would tend only to confuse and to mislead the man who was not yet ready for it. Furthermore, knowledge is always power; and therefore a thorough acquaintance with those higher facts would certainly place in the hands of the student the capacity to do much more than the ignorant could do, either for evil or for good. From this again it follows inevitably that circumspection must be used in setting forth in its fulness this higher teaching; and certain guarantees may well be required by the teachers that those who receive it shall use it only for the good of mankind.

C. W. LEADBEATER.

[*To be concluded.*]

OUR LITERATURE.

[“To all the great nations of the world, and to the chief religious sects in the East and the West; to the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and the various branches of the Hindu church, grace be to you and peace everlasting, Gather ye the wisdom of the East and the West, and assimilate the examples of the saints of all ages.”]

KESHAB CHANDAR SEN.

ANY one who has been keenly following the interest and progress of the Theosophical Society in its chequered career during the past seven and twenty years, in the four corners of the globe; who has had the good luck and privilege to study and watch the small acorn shoot up into the stalwart oak which promises to give its spiritual shade to many a world-worn, sun-burnt pilgrim, with the pains and miseries so mysteriously and to him so inexplicably huddled upon his head, will be able to see, if he has no preconceptions of his own to warp his honest judgment, that the literature which the leading exponents of the Society have manufactured within this brief period is a marvel in itself; a marvel unheard-of and undreamt-of in any former age; a marvel which is brought forward not for one sect, or for one country, not for a single religion, or a chosen people of God, but a marvel for the behoof of the whole world, and for the entire human race. Sterling and solid as the literature is, its chief virtue is that it teaches man how to take his own evolution in his own hand, to step aside from the slow and snail-like pace at which Nature moves along in her path, to be a master of his own fate, to know his

own position, and the connection it bears with the Universe, how from being under tutelage he can rise to be a coadjutor of the great functionaries who are endeavoring to evoke harmony and peace from the seeming chaos, and finally to know that every form impregnated with the Divine Life, whether it be of a mere stone or of the shining Sun overhead, has a definite mission to do, and that each, at the end of a certain period, incalculable though it be from the human standpoint, has to lay its experiences, varied and complex, at the feet of its Maker. This literature has brought knowledge of a practical kind to many homes and hearths whose inmates have come to take their condition in life, however adverse, with a smiling grace, confident that the present harvest is due to a past sowing, and that if the future is to be assured of a healthy spiritual growth, the present should be adjusted in a way amenable to our expectations; it has saved many persons who in utter despondence of their surroundings and bereft of the faintest hope of improving their lot in life, had intended to lay violent hands on themselves; and it has produced such a steady and unerring influence upon the minds of many who were groping in darkness as to the why and whence of human life that there is hardly one who has conscientiously and earnestly studied the objects of manifestation who has failed to find a clue to the inner and outer mysteries of Nature. But the greatest merit of the theosophical literature is that it has a message of comfort for all grades of men; to the child it shows how it should grow into a philanthropic adult; to the adult it points out how he should curb his own flesh so that with a little sacrifice of his personal possessions he may imitate by degrees the great powers of Nature which are liberal and impartial above human conception; to age it imparts its secret that the ONE without a second, whose spark it bears, never dies nor is ever born; that the decay of the body so far from extinguishing that spark gives it further chances of making it glow warmer and brighter till it is fanned into flame; thus disarming death of its seeming terrors; to males and females it sings its sweet ode of Life Eternal, that the unborn and uncreate knows no sex; and that the outer coat each one wears is no impediment to growth and self-knowledge; to the savage and to the civilized, to the normally evolved and to the advanced, to every man and to every woman this glorious literature has something new and something reliable to teach; its lessons are as exhaustless as the waves. No thirsty soul can ever go to its perennial stream and come back unslaked and unappeased. But there is a practical side of this literature which inculcates on every man so inclined, to train his heart and his head. The civilization of the West which is now being grafted on the people of the East is at the best but a lop-sided civilization; it teaches us how to develop the intellect at the expense of the finer and subtler susceptibilities of the heart; the unfathomable depths of the most distant stars have been measured

but the immeasurable profundities of the human heart have been ignored. It was left for Theosophy to prove that in search of God these two complementary adjuncts are absolutely necessary for attaining wisdom. Mere head learning is not able to make us wise, nor can mere heart culture make us sons of God; the heart and head, knowledge and devotion combined, learning and humility welded into one, can alone fructify the germ of Divinity that is lying dormant in each one of us. Should the present attempt at uniting the keen intellect and inexhaustible energy of the West with the deep devotion and religious fervour of the East succeed; should it be possible to regenerate humanity by implanting in the East and West what each lacks in an eminent degree: should the Divine Powers in their prevision and compassion have devised a means by which our race in both the hemispheres may be cognizant of the inherent virtues of the head and the heart, the absence of one of which has made Europe cry out, her grand scientific researches notwithstanding, "more light and light, more dark and dark our woes," and Asia bend her neck under a foreign yoke, theosophic literature would have achieved a triumph greater than those of Alexander's and Cæsar's, of Darwin's and Newton's, of all pristine saints and sages of the world, for the sayings and precepts of the holy men of antiquity have been made the exclusive property of a certain section of humanity, whereas it is the privilege of our literature that it tries to reach every son of woman born, it has no bar and it has no limit; it is as boundless as ether, pervasive as light, redolent of ancient wisdom, every one can have access within its spacious temple; it is as bountiful as the rain from heaven; succulent and juicy for all who know how to taste it.

As a rule, the literature of a country or a nation scarcely succeeds in making its effect world-wide; it is the rare privilege of the theosophic literature by reason of its being conducive to the universal brotherhood of humanity to surpass everything of its kind. It is justly said that the sun never sets on the British Empire and it may be equally justly remarked that the English language which is spoken by the major portion of the inhabitants of the globe, and in which nine-tenths of the literature of Ancient Wisdom is written, will not be defunct for centuries to come. In the vehicle chosen for the spread of theosophic ideas and philosophy there is a prophetic message for the realization of the first object of the society, for as Great Britain, India, America, Australia, and the bulk of Africa, are cemented together by a common language for the interchange of ideas, a time may come, nay, it is sure to come, when this brotherhood of language will give way to spiritual brotherhood, the end and aim of the current Manvantara. Kinship in language may be the premonition of consanguinity of thought which has been proved as a fact in the first dawn of the twentieth century, with the disappearance of a noble and benevolent monad from

our earth, whom the press and pulpit of all countries in the world acclaimed as the greatest soul that had ever visited our globe. There was hardly a time in the history of the world when there was such a concensus of opinion that Queen Victoria had left the world poorer by her death. Here is an instance that comes but at rare intervals, of the intellectual unity of the race, and if human intellect has within itself the possibility of accord and symphony, what is there to prevent us from hoping that the future may be pregnant with the realization of that soul-elevating idea that all human beings have come from ONE SOURCE, that the Father of humanity is one, that brothers we are unto one another, brothers not in bodies, but in *something* deeper and higher, in something more permanent; in the appreciation of that brotherhood lies our salvation, and the promised millennium will come when we shall live the life that promotes universal love and good will. Brotherhood of language, brotherhood of thought and brotherhood of spirit are the three successive phases of human evolution. Distant, very distant may be the day when the last-named brotherhood may come to pass, but as we have made the world as we find it now, by our consolidated thoughts, in our future pilgrimages we may live on this globe not as brothers by blood, but as spiritual brothers; we may live and breathe and have our being in love universal which is synonymous with God.

As theosophic writers belong to all nationalities, and as some of the advanced souls amongst them have already on higher planes seen and experienced for themselves palpably and consciously the unity which reigns throughout the Universe, it is but fair to expect that with the development of intellect *in the right direction*, and with the suppression of the heresy of separation, the idea of brotherhood in spirit, now so unthinkable, will be an accomplished fact. From what has been stated above and from the trend of the scientific thought in the West which goes to indicate that all the forces of Nature harnessed into human service are but various manifestations of one Force; that sound, light, and electricity are nothing but certain modes of vibrations of the one Invisible, and that these all, though coming from a common origin, make different impressions as often as they come in contact with our different functional organs, we may reasonably infer that when science advances still further, it will be able to see what the far-seeing Rishis, the *Mantra-drishitas*, saw centuries back on the banks of the Ganges, that the one eternal Imperishable Life saturates every one of the forms which swarm so thickly around us. Thanks to the modern Western mind that slowly and imperceptibly it is lending its warm support on the physical plane to what the ancient children of India proved beyond an error or doubt on the borderland where the physical merges into astral, manasic and buddhic planes. All credit to the science of the West that single-handed and with a perseverance all its own,

within the last half-century it has produced results which go far to strengthen the master thought of the East. If the West were entirely to give up its own ruling idea, *viz.*, "Every one for himself and God for us all," the bane and curse of spirituality, greater things would it achieve in the three worlds than were ever achieved by the East.

But coming to our literature one can safely aver that between "Isis Unveiled," by H. P. Blavatsky, and "Man Visible and Invisible," by C. W. Leadbeater, numerous books have been published, which may be classed as ethical, moral and philosophical; in some of them there are single sentences akin to the Sutras of Panini or the Brahma Sutras, which may be studied and pondered over for a life time. There are depths within depths in a single aphorism of "Light on the Path" or "Voice of the Silence," which when meditated upon and put into practice at the office-desk, in our contact with the work-a-day world or in our dear family circle, make us to know how difficult it is for us to rise above the limits of our frail personality and to attain the efficiency and perfection laid down in these teachings. Take one single sentence:

"Before the eyes can see, they must be incapable of tears."

I have read comments and monographs upon it, have heard even lectures, but there is something within this sentence that tells that it should be read by each one by his own light, he must compare what he has heard and read with his own experience and then judge for himself when and how he will be able to dry his own eyes prior to his standing in the presence of the Deity in his heart. But this one sentence is by the way: every phrase in "Light," terse and laconic as it is, is without exaggeration, the study of a life-time; for instance:—

"Seek in the heart the source of evil, and expunge it."

Eleven simple English words that will not be intelligible perhaps even after eleven commentaries. Who can understand the secrets of the heart? He who can read his own heart and purify it of its earthly dross is more than man, he stands in the first rank of the Saviours of humanity: he who can spell out the mysteries of his own heart is not in need of knowing anything else. I came across the sentence, "He who purifies his own heart is the world's greatest benefactor," in a recent book of an elevated tone, and wondered to myself how few there be who ever dream, much less think seriously of purifying the heart. If a man can, during the few hours he can snatch from his worldly business, meditate upon these eleven words and make them the part and parcel of his life, realizing the profound truths that lie hidden therein, the hideous caterpillar will soon transmute itself into the sweet sunny butterfly. It is by expunging the heart of its impurities that the sable rock of flesh yields the crystalline waters of the Divine Spirit. The mission of life for each one is to dive deep into his own heart, remove the blotches and

inequalities that exist there, and then see what a radical change comes upon him. What was confined hitherto in a nutshell, now finds the whole world cramped and narrow for *itself*. But the question is, out of a thousand readers of "Light on the Path" how many are there who will chisel this one sentence in their hearts in indelible characters, trying to live it, and in the end quit the world better than when they entered it.

It is a great beauty of the theosophic literature that it is practical in its ethical teachings, but very, very few have heart and courage to act up to them. In these days of much reading and less thinking superficiality gains at the expense of depth. The charm of theosophic ethics is that when an earnest soul tries to put a certain precept into practice, he succeeds in getting the alchemy of life in the long run, though he may have to struggle much against adverse Karma. Many may be the flaws of a human being but each one of us has to fight and conquer them. A man of many virtues and fewer vices, if he strive not against the latter, cannot claim to stand as high in the scale of evolution as another who knows the art of battling against his many imperfections : Stagnation means death, activity is progress : better a *rajasic* man who can do good to his fellows than a Sanyâsin who cares for his own spiritual advancement and leaves the world to take care of *itself*. Few there be in the world who know how to live for others : Theosophy alone teaches this as the first and foremost precept in the formation of universal brotherhood. As the literature of every nation bears the impress of its guiding thought, theosophic literature, which is the literature of humanity, has the following two thoughts to give to its votaries :—

I. To free man from his painful limitations ;

II. To suppress the devil and bring forth the angel, within him.

To read a theosophic book may not be very pleasant to one who is outside the pale of Theosophy, but to grasp it and assimilate it is really difficult and taxes intellect in no small degree. It is quite different from running through a hundred pages of a sensational novel, in a railway compartment, when one exclaims with glee that he has done with the whole of it by the end of his journey. Some writers on theosophic subjects who have scientific minds trained in organization, have given old Eastern thoughts dressed in such attractive form that they become accessible both in the East and the West. Many Hindu Yogis and a large proportion of the *Grihasthas* in India may be well acquainted with the subjects treated so lucidly in Mrs. Besant's "Thought-Power, its Control and Culture." Its many points have been fully treated in Sanskrit literature of old, but it may be said that hardly anywhere do we find that explanation of the divine science of thought as is given in this work by the gifted author with her usual masterly finish and acute penetration. A man intent on developing the Higher Self within himself need not do any-

thing further than make this book his gospel, pore over its pages and carry on the inner working of his mind as taught therein. In the whole range of our literature, I venture to think that this one work is quite enough to build a man's character, to build him from within, aye, to build him for eternity. Such are some of the rare books of our powerful writers; they are worth their weight in gold; they are meant to make angels of men: they who live and move and have their being in them are the real victors of the earth; their triumphs last for ages, and in their strength is the inspiration and salvation of the race.

But here we shall examine for a while the effects of our literature on the thought of the day. The two fundamental doctrines of Karma and Reincarnation which form the basis of the science of SELF have so much tintured the current literature that there are scores of novels and magazine articles which enter willingly and unwillingly into them. Hints are not wanting from the pulpit which go to show that these rest on a solid foundation. The seeming injustice of the inscrutable Deity finds its solution in them and them only. It is really difficult to find the true cause of such a rapid conversion of the hitherto hermetically-sealed mind of Europe to these doctrines, except it may be traced to the innate appreciation of TRUTH which dies not by denial and which lives by its own inherent merit alone. Men readily take to a long-forgotten truth, provided there be something within them, nature-born, to allow it to germinate and fructify. Because the law of sowing and reaping holds good on all the planes of nature, its inculcation has, at the present stage of evolution, taken a firm hold of the human mind, for "One touch of nature makes the whole world kin." Karma and Reincarnation have held their own amongst all the peoples of the world who can boast of an ancient civilisation. The present generation of Europe may slowly veer around, and there are signs which indicate that her faith in reincarnation will be established by the indefatigable researches of her scientific men. If astronomy and geology have shown that it took millions of years for our globe to be habitable, man, the masterpiece of nature, will be fit to see his God, the acme of wisdom, when he has garnered within himself all the knowledge which he has to acquire here. If we look intently into the workings of the human mind, we shall find that though one man in his lifetime may accumulate unto himself thousands of thoughts yet he is governed by only one or two, even so humanity *in toto* may have millions and millions of thoughts, but their chief directors during cosmic activity are those of Karma and Reincarnation. There has been no period in the moral and ethical code of man when he was not led by them. Their revival is the dawning of a brighter day for our race; all credit to the theosophical literature that it has done within a quarter-century what nineteen centuries had failed to do before. Sow broadcast the gospel of

Karma and Reincarnation, ye moralists and priests of Europe, amongst your dissatisfied millions; infuse into them, by their aid, the calm of contentment, and you shall bury in oblivion your oft recurring strikes, your dynamite and revolvers, which cost you millions in money every year, and which have cost you already so many crowned heads.

Present histories may, at the best, be a cursory and hazy peep into the past of about five thousand years, but Theosophy has given us in the "Story of Atlantis" a history of the globe which extends over millions of years from the living "Memory of Nature," ever true and ever reliable for those who know how to read it, and has depicted in most vivid colours how men fared in that hoary past, in what points they were our inferiors, and where we bear the palm over them. We are made to live once more through the glorious civilization of Peru where we see the Incas, the priests, and the commonalty, with a simple but content-giving machinery of administration of law and justice, and with a form of worship shorn of hypocrisy and bald ritualism. We hold up our heads and talk big of our civilization but it is surely not a healthy state of human Society where a dozen millionaires exist side by side with starving millions in a country. The history of many ancient civilizations has handed down such wholesome lessons of justice and good-will that it will be advisable for the present rulers of the earth to lay them to heart.

Just as at the dawn of creation the whole Cosmos existed as a mass of nebulous matter from which have solidified our solar systems, even so from the voluminous knowledge given us in "Isis Unveiled" and "The Secret Doctrine" there have come forth books treating at great detail upon the evolution of man, his development by Yogic process; the secrets of sound and colour, and in fact of many subjects which are meant to lead man on to the Higher Life. Whoever is anxious to wade successfully through this Vale of Tears where seething sorrow and withering affliction are the order of the day, where human bodies bloom and fade almost every second, where separation and fear rule supreme; whoever is anxious to definitely learn his whence, why and whither, thus differentiating betwixt the visible false and invisible Real; in short, whoever is anxious to soar above pain, the synonym of ignorance, must give his days and nights to the study of our theosophic literature.

JEHANGIR SORABJI.

REFLECTIONS ON VIVISECTION.*

IT appears necessary to us to examine vivisection, as it at present exists, for if we condemn it as our own heart prompts us to do, the solving of the problem still lies before us, and to justify our condemnation several questions have to be carefully examined. What is Vivisection? Is its kingdom small or vast? And what are the near and distant consequences of its practice? Is it possible to suppress it altogether? Then what would be the consequences of such suppression, and what means have we for the suppression, and by what could we replace it? These questions merit our attention for they are both delicate in their essence and difficult to solve.

On no account must we forget that to win the respect of our adversaries, we must not enter on this enterprise without having considered the problem from all sides, and on no account must we enter the arena as ardent, inexperienced and impetuous conquerors, for we can then only be charged with ignorance and folly, and run the risk of losing a fair combat before we begin.

This is why we believe that before we begin to fight, or to sign petitions against vivisection, many, if not all, of the above questions must have been solved by us. It is not necessary—I believe—for me to give a definition of what vivisection really is, each one can more or less picture it for himself. Every one knows—or thinks he knows—of the experiments made in the Laboratories “in anima vili,” but it is only right to add that the general idea is more or less correct, and to acknowledge at the same time, that the domain and extent of vivisection is often ignored. Properly speaking, vivisection is not the most serious enemy that we have to fight; it is but a small part of a larger whole, known in modern science under the name of Experimental Research and its method is the real enemy to which vivisection has given birth.

Is it for this reason that we are to neglect the daily experiments made by Professors and their pupils in the laboratories? Certainly not—and it is right to recognize that in France—in Paris—a movement is on foot in favor of the respect that one owes to the life of the animals, and this movement has taken place within the scientific world itself. Scientific men appear to have a tendency to diminish the number of their experiments, and to enforce, in all cases, anæsthetics and to lessen as much as possible the sufferings of their victims.

In Paris the lectures on Physiology are given for the most part without practical demonstrations. Many experiments, many sacri-

* Translated for *The Theosophist* by M. P. E. Bernard.

fices are made to prove certain phenomena to the student who could easily imagine them without this extra pain and suffering.

We therefore condemn without further examination this division of vivisection known under the name of Physiological demonstration, whereby a number of animals of all kinds, especially dogs, are thus uselessly sacrificed : nothing is more sad to the spectator than the sight of these animals waiting to be sacrificed in the laboratories : it seems as if their consciousness became abnormally lucid in this atmosphere and they appear to clearly understand the inevitable sacrifice, their souls awakened by the agony and terror around them, offering their bodies without any resistance to the torture. Experiments are made as painlessly as possible, and certain amongst them that appear the most terrible to the public can be carried out under opiates without causing the animal's death. The same experiments have later been made on man, principally the localisation of the motor centres in the brain, exposing nearly an entire lobe ; man recovers from the above operation in a few days. It is therefore difficult to reproach the vivisector for attempting such an experiment on the animals. This fact is told in passing, to slightly excuse the sacrifices daily made in the laboratories. We know these sacrifices are uselessly multiplied and their cruelty is often manifest. To show the auto-vitality of the heart, for instance, this organ is torn out of living frogs and, for the better instruction of the students, this experiment is often repeated ; although this is repulsive, it cannot only be tolerated, but excused. That the same experiments are practised on the superior mammifera, that this study of the heart is made with all the cruelty that it implies, long needles being planted into the cardiac cavities, with artificial circulation and respiration, that such studies are made on animals trembling with life is admitted, and it is our duty to loudly condemn them with all our strength. Nevertheless in condemning such experiments, we ignore the past of Physiology, a science to which we owe all that we know of the functions of man's body and by which we are able to relieve him in sickness. Physiology is not a new science, it existed in Alexandria ; many great teachers and thinkers have belonged to its ranks and great discoveries have been made by them : we must not therefore forget that in condemning vivisection, we condemn also these great thinkers who have devoted themselves to this cause. It can be suggested that we have nothing to do with the manner in which the physiological notions have been acquired ; that we have not to regret what has been done and have to think of the future only ; that to regret the past is to lose time. If the means of acquiring knowledge in the past were of little consequence, in the present it is not so : we have to leave the path we believe bad for one we believe better, called that of Truth. The future looks dark for those who would fight against vivisection ; but the stronger the enemy

the more need of fighting. If we consider it easy to suppress experimental research and demonstrations by vivisection, if we would do away with old means and replace them by others more noble and useful, if this is our aspiration, let us realise from the first that our task is and will be heavy, for to reform modern science and turn her young and fiery course will be a long and difficult matter.

Vivisection in the laboratories and the discoveries of the past can only be looked upon as a drop of water when compared to that ocean called experimental research. A powerful and mighty dike is needed to stop that flood growing more and more threatening. To experimental research we owe the help given by modern science to man, and towards it all the thoughts and hopes of those who work for humanity are directed. The method implies necessarily experiments upon animals, experiments which are a form of vivisection. These methods of inoculation called "experimental" are cruel to the animal, but they are believed to be beneficial to man. The animals are inoculated with the virus and slowly by poison and suffering consumed: this must take place before the virus can be used effectively on man: it has to be assimilated in some way by animal life, hence animals are inoculated and the precious virus is extracted from their blood or their organs and often their life is sacrificed. In some cases where the animals are saved, they are reserved for fresh experiments. Thus every new discovery, every new remedy found by those who work for the well-being of man is procured by the suffering and sacrifice of hundreds of the lower animals. Scientific research teaches us, we believe, the nature of diseases and how to nurse and cure them; and it has, I must own, vivisection for its indispensable base.*

The "serum," those new remedies which according to the opinion of the majority of medical men give life in desperate cases are all the fruit and often the very essence of these multiplied sacrifices.....must we then cast all these discoveries aside? If yes, then we must refuse in many cases of real need this scientific help. What must we do? The moment has now come when we may consider the new orientation that experimental research must take, if she is forced by the campaign against her and vivisection to suppress her method of investigation: if we destroy an edifice that we consider imperfect, we must replace it by one not only considered, but which *is* perfect. I say perfect, because it will be built upon wise human principles, born from truth and perfection. "Thou shalt not destroy;" such is the motto we must practice: "useless destruction is against the law." The students of experimental research tell us they destroy to create, and thus they are doing useful work by their destruction. We have then to show them, that one can create and carry on useful work without destruction of life.

* Not proven.—Ed.

The men of science quickly reply that they destroy an inferior life to save, or help a superior, and thus follow the law of sacrifice, the inferior being sacrificed to the superior ; that to destroy as they do, is as rational as to kill a savage animal for the protection of life, as rational as to produce and then kill animals that man may be fed by their bodies. We remark that to kill for self-protection, or the safeguard of others, is lawful and just, but to destroy or kill when one can do otherwise is against the natural law. In fact, very often one can do otherwise, particularly in contagious diseases. We must show the men of science that other means than vivisection must be employed to protect us against disease. With more perfect public sanitation and personal hygiene, disease and epidemics must in time disappear. Hygiene and sanitary law are the means which will chase unhealthy germs from amongst us, and by such methods the germs will be without effect. Epidemics, contagious diseases, are due to unhealthy conditions, which if they can be overcome in their origin will soon cease to appear amongst us.

Tuberculosis, diphtheria, cholera, plague, so rebellious to treatment—will they not be near their departure when rigorous sanitary laws are enforced? Experience already tells us that epidemics considered fatal in the past have become insignificant in the present, thanks to the better sanitation of to-day. There is still another question:—Can the serum treatment be looked upon as efficacious? No, that is far from being established, because the results obtained are often in contradiction to that which science had expected, and the treatment said to be infallible is often found wanting. Under these conditions we are justified in saying that the truth has not yet been found.

From India we hear that vegetable therapeutics are known to be very active against very dangerous diseases. Why then do we not try to turn our Western therapeutics in this same direction ; already old, and believed in by those more highly advanced than we are. It is well to note at this point of our subject that our Western drugs universally and invariably considered efficacious have never been other than of vegetable or mineral extraction, and have not, in any case, been criminally marked from their origin. It is useless to name such drugs as quinine, alkaloids in general, and many others. Then there is Vaccination which generally is inoffensive, yet at the same time can be objected to on account of its animal origin. We repeat that the sovereign and rational remedy is certainly preventive hygiene. These considerations are only added to numberless others that contribute towards our rejection of any therapeutics having an animal origin.

As to the diseases themselves, their origin and their development, how can we know and study them without the aid of animal experimentation? To this we reply that the physiological discoveries that have been made, up to the present, by this method are far from being very satisfactory, as well from the scientific and practical point of

view, as from the therapeutical. Let us take for illustration the glycogenic function of the liver, the function whereby this organ transforms sugar and certain food stuffs into a special chemical called glycogen, and stores up a quantity of the material thus transformed to return it according to need, into the organism. The discovery of this interesting, delicate and mysterious biological function, was looked upon last century as one of the most important. Outside the pure scientific importance of this discovery, has it been of any practical use? Has it modified in any serious degree the treatment of disease in direct connection with this important function of the liver? Has it, humanly speaking, been of any use? NO.

Another example: in the West, the organs that are under the control of the sympathetic system are considered absolutely independent of the will, but in the East it is not so: all organs are known to be capable of being brought under the control of the will. What conclusion can we draw from these opposite opinions? We know really the functions of the human body so little and so imperfectly that we have no right to say that the methods employed hitherto have been good; we must rather try to modify them and thus replace them by others. New methods of investigation have lately been adopted by science: we know them as yet but indistinctly, still their domain, not yet explored, appears to open before the science of the future a source of revelation and a multitude of striking observations concerning the vital functions in full activity. We speak of the Röntgen and Becquerel Rays, and better still clairvoyance, as means of sight. These means as soon as they are transformed into exact, practical and scientific methods, will leave behind them all the systems of investigation employed in the past. With them will undoubtedly disappear the era of ignorance and hesitation for science. At the same time, it is well to remember that these means of observation are still very inexact; therefore they must be used with reserve, with excessive tact, to give good results, and so as not to allow them to become not only useless, but harmful and mischievous. One can say of these methods, as of all that is of an occult nature, that they are for the most part complex and dangerous: does this mean that we are not to search the new way opened with prudence and wisdom? We believe not, remarking by the way, that "official science" no longer fights against this new and mysterious orientation of psycho-biological science, as she knows she can only profit by it.

For science to no longer fight, in such a case, is to bring about a re-action, if not approved, at least to give truth the right to enter in the future. This on the side that concerns the method of etheric sight and auto-experimentation may be considered favourable to the disappearance of experimentation upon animals.

A FRENCH SURGEON,

[To be concluded.]

*THE SEPTENARY HIERARCHY.**

“STANZA IV. shows the differentiation of the ‘Germ’ of the Universe into the Septenary Hieratchy of conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name ‘Creator’ is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the ‘Laws of Nature.’”

“Generically, they are known as the Dhyân Chohans, though each of the various groups has its own designation in the Secret Doctrine.” (S. D., I., 49.)

“From One Light, Seven Lights; from each of the Seven, Seven times Seven Lights.

“The Stanza proceeds with a minute classification of the Orders of the Angelic Hierarchy. From the group of the Four and Seven emanates the Mind Born Groups of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of Heptads, Enneads, Dodecads, and so on, until the mind is lost in this endless enumeration of celestial Hosts and Beings, each having its distinct task in the ruling of the visible cosmos during its existence.” (S. D., I., 154.)

“The Hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected moreover with the seven planets. All these are sub-divided into numberless groups of divine, spiritual, semi-spiritual and ethereal beings. * * *

“The highest group is composed of the Divine Flames, so called, also spoken of as the ‘Fiery Lions’ and the ‘Lions of Life,’ whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior Divine World. They are the formless Fiery Breaths, identical in one aspect with the Upper Sephirothal Triad, which is placed by the Kabalists in the Archetypal world.” (S. D., I., 233-234.)

“* * * Mankind, in its first prototypal, shadowy form, is the offspring of the elohim of life, or Pitris; in its qualitative and physical aspect it is the direct progeny of the ‘ancestors,’ the lowest Dhyânis, or Spirits of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of Divine Beings, the name and characteristics of which will be given in Vol. II. Collectively men are the handiwork of hosts of various spirits; distributively the

* A compilation.

tabernacle of those hosts; and occasionally and individually the vehicle of some of them." (S. D., I., 224.)

" * * * The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyân Chohans or Angels—are 'Messengers' in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy 'which time is wont to prey upon' is only to indulge in poetical fancy. For each of these Beings either was, or is perhaps to become, a man; if not in the present, then in a past or a coming Manvantara. They are perfected, when not incipient, men; and in their higher, less material spheres, differ morally from terrestrial human beings only in that they are devoid of the feeling of personality and of the human emotional nature—two purely earthly characteristics. The former or the 'perfected,' have become free from these feelings because (a) they have no longer fleshly bodies—an ever numbing weight on the Soul; and (b), the pure spiritual element being left untrammelled and more free, they are less influenced by Maya than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and physical—entirely separated. The incipient monads, having never yet had terrestrial bodies, can have no sense of personality or egoism. That which is meant by 'personality' being a limitation and relation, or as defined by Coleridge, 'individuality existing in itself but with a nature as a ground,' the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate entities, *i.e.*, they have no individuality in the sense in which a man says: 'I am myself and no one else;' in other words they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective Hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which these Hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal Sparks reflecting the Universal Divine Flame, individualised and separated only on the spheres of Illusion, by a differentiation as illusive as the rest. They are 'Living Ones,' because they are the streams projected on the cosmic screen of Illusion from the Absolute Life; Beings in whom life cannot become instinct, before the fire of ignorance is extinct in those who sense these 'Lives.' Having sprung into being under the quickening influence of the uncreated Beam, the reflection of the great Central Sun that

radiates on the shores of the River of Life, it is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body.

"Therefore Young was right in saying that 'Angels are men of a superior kind.' . . . and no more. * * * Man being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior in one sense to any Hierarchy or class, or even combination of them. 'Man can neither propitiate nor command the Devas,' it is said. But by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his higher-self, from the One Absolute Self, man can, even during his terrestrial life, become as 'one of us.' Thus it is by eating of the fruit of knowledge, which dispels ignorance, that man becomes like one of the Elohim, or the Dhyanis; and once on their plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him, and protect him in every particular." (S. D., I., 295, 296, 297.)

"In every religion we find the concealed Deity forming the ground-work, then the Ray therefrom, that falls into primordial Cosmic Matter, the first manifestation; then the Androgyne result, the dual Male and Female abstract force personified, the second stage; this finally separates itself, in the third, into Seven Forces called the Creative Powers by all the ancient religions, and the Virtues of God, by the Christians. * * *

"* * * We must not confuse the purely metaphysical personifications of the abstract attributes of Deity, with their reflection—the Sidereal Gods. This reflection, however, is in reality the objective expression of the abstraction; living Entities and the models formed on that divine Prototype." (S. D., I., 472.)

"* * * Blood existed, and it behaved as it does at present in the first man born from woman; and so exists and has existed in man that principle which can control and guide etheric Vibratory Force. At any rate it exists in all those mortals whose Inner Selves are primordially connected by reason of their direct descent, with that Group of Dhyân Chohans who are called 'the first born of Aether.' Mankind, psychically considered, is divided into various groups, each group being connected with one of the Dhyanic Groups that first formed psychic man." (S. D., I., 610.)

"They (occultists) see, moreover in these two opposite forces only the two aspects of the Universal Unit, called Manifesting Mind; in which aspects Occultism through its great Seers, perceives an innumerable Host of operative beings: cosmic Dhyân Chohans, entities, whose essence, in its dual nature, is the Cause of the terrestrial phenomena. For that essence is con-substantial with the Universal Electric Ocean, which is Life; and being dual, as said—positive and negative—it is the emanation of that duality that acts now

on Earth under the name of 'Modes of Motion'; . . ." (S. D., I., 66r.)

"In sober truth, as just shown, every so-called 'Spirit' is either a dis-embodied or a future man. As from the highest Archangel (Dhyân Chohan) down to the last conscious Builder (the inferior Class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other spheres, so the inferior semi-intelligent Elementals are all future men. The fact alone that a Spirit is endowed with intelligence, is a proof to the Occultist that such a Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its reflection in the Manifested World is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact in Esoteric Philosophy, and a very apparent one too."

"The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong and which ensure 'the survival of the fittest,' though so cruel in their immediate action, all are working towards the grand end. The very fact that adaptations do occur, that the fittest do survive, in the struggle for existence, shows that what is called 'unconscious Nature' is in reality an aggregate of forces, manipulated by semi-intelligent beings (elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law." (S. D., I., 297-298.)

"This sentence: 'The thread between the Silent Watcher and his Shadow [Man] becomes more strong with every change,' is another psychological mystery, * * *. For the present it will suffice to say that the 'Watcher' and his 'Shadows'—the latter numbering as many as these are re-incarnations for the Monad—are one. The Watcher or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow at the lower. Withal, the Monad of every living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the 'Lunar Path'—to use the Occult expression—is an individual Dhyân Chohan distinct from others, with a kind of spiritual Individuality of its own, during one special

Manvantara. Its primary, the Spirit (Atman), is one, of course, with the One Universal Spirit (Paramâtmâ), but the Vehicle (Vâhany) it is enshrined in, the Buddhi, is part and parcel of that Dhyân Chohanian Essence, and it is in this that lies the mystery of that ubiquity, * * * . 'My father, that is in Heaven, and I are one,' says the Christian Scripture; and in this, at any rate, it is the faithful echo of the Esoteric tenet." (S. D., I., 285-286.)

"* * * * And that (the Secret) Doctrines says that the Dhyâni-Buddhas of the two higher Groups, namely, the Watchers or the Architects, furnished the many and various races with divine kings and leaders. It is the latter who taught Humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms, and who had, therefore, lost every recollection of their divine origin, the great spiritual truths of the transcendental Worlds.

"Thus, * * * 'the Watchers descend on radiant Earth, and reign over men who are themselves,' The reigning Kings had finished their cycle on Earth and other Worlds, in the preceding Rounds. In the future Manvantaras they will have risen to higher Systems than our Planetary World; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own Life-Cycle becoming the instructors and guides of a mankind whose Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating perhaps the highest specimens of the vegetable world." (S. D., I., 287-288.)

"Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus as these seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, *viz.*, that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

"These Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these 'wheels' one circle will be brighter and more vivid in colour than the rest, and the wheel will have a surrounding Aura (a fringe as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the Soul) and is the 'Builder' of one of the Seven Kingdoms of Nature which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man. Moreover each Hierarchy furnishes

the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

"The Symbol adopted in the Eastern School to represent the Seven Hierarchies of creative Powers is a wheel of seven Concentric Circles, each circle being coloured with one of the seven colours; call them Angels if you will, or Planetary Spirits, or again the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the 'Builders' or Prajâpatis with us.

"Thus the Linga Sharira is derived from the Violet Sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo Sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of the planet's colour in him, because that 'principle,' will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the colour derived from the other planets present in his Aura,* but that of the ruling planet will be strongest. Now a person, in whom, say, the Mercury principle is predominant, will by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker Mercurial elements in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult sciences of Magnetism and Hypnotism.

"* * * . The real Occult names of these Hierarchies can not now be given." (S. D., III., 481-482.)

"The Adept and the Occultist know that 'what are styled the Gods are only the first principles' (Aristotle). None the less they are intelligent, conscious, and living 'Principles,' the Primary Seven Lights manifested from Light unmanifested, which to us is Darkness. They are the Seven—exoterically four—Kumâras or Mind-Born Sons of Brahma. And it is they again, the Dhyân Chohans, who are the prototypes in the æonic eternity of lower Gods and Hierarchies of divine Beings at the lowest end of which ladder of beings are we—men." (S. D., III., 59.)

"* * * . For an answer to the question, 'Who are the true Creators?' we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

* This can be verified by every student by looking at the beautiful illustrations of the invisible bodies of man, given by Mr. C. W. Leadbeater in his book: "Man Visible and Invisible."—N. M. D.

"There we find that the real Creator of the Kosmos, as of all visible Nature—if not of all the invisible Hosts of spirits not yet drawn into the 'Cycle of Necessity,' or evolution—is 'the Lord—the Gods, or the Working Host,' the 'Army' collectively taken, the 'One in many.'

"The One is infinite and unconditioned. It can not create, for It can have no relation to the finite and conditioned. If every thing we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the absolute Perfection and were the direct work of even the First Energy that proceeded from It, then every such thing would have been perfect, eternal and unconditioned, like its Author. * * *

"The Creator is they, 'God the Host'—called in the Secret Doctrine the Dhyân Chohans; with the Hindus the Prajâpatis, with the Western Kabalists the Sephiroth, and with the Buddhist the Devas—impersonal because blind forces. They are the Amshaspands with the Zoroastrians, and while with the Christian Mystic the 'Creator' is the 'Gods of the God,' with the dogmatic churchman he is the 'God of the Gods,' the Lord of lords,' &c." (S. D., III., 208-209.)

"When he (the highest Adept) begins Samâdhi he is on a par with some of the Dhyân Chohans, but he transcends them as he rises to the seventh plane (Nirvâna)."

"The Dhyân Chohans are passionless, pure and mindless. They have no struggle, no passions, to crush."

"The Dhyân Chohans are made to pass through the School of Life. 'God goes to School.'"

"The best of us in the future will be Mânasapûtras; the lowest will be Pitris. We are seven intellectual Hierarchies here."

"The 'Pitris' are the astral overshadowed by A'tma-Buddhi, falling into matter. The 'Pudding Bags' had Life and Atma-Buddhi but no Manas. They were therefore senseless. The reason for all evolution is the gaining of experience."

"In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhâyâs into another humanity, and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvâna; but they will return to do the same office up to the middle point of the Fifth Round. The Fourth or Kamic Hierarchy of the Pitris becomes the 'man of flesh.'" (S. D., III., 559.)

"Each and all [Lokas or Talas], correspond Esoterically to the Kosmic or Dhyân Chohan Hierarchies, and to the human States of Consciousness and their sub-divisions (forty-nine)."

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"7. Atala. The A'tmic or Auric state or locality: it emanates directly from ABSOLUTENESS, and is the first something in the Universe. Its correspondence is the Hierarchy of non-Substantial

primordial Beings, in a place which is no place (for us), a state which is no state. This Hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahâmanvantara ; all is there. This statement should not, however, be taken to imply Kismet : the latter is contrary to all the teachings of Occultism.

“ Here are the Hierarchies of the Dhyâni Buddhas. Their state is that of the Parasamâdhi, of the Dharmakâya ; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

“ 6. Vitâla. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the Seven Dhyâni Buddhas. It is related on Earth to Samâdhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live ; if he passes into the A'tmic, or Dharmakâya state (Alaya) he can return to earth no more. These two states are purely hypermetaphysical.

“ 5. Sutala. A differential state corresponding on earth with the Higher Manas, and therefore with Shabda (Sound), the Logos, our Higher Ego ; and also to the Manushi-Buddha state, like that of Gautama, on earth. This is the third stage of Samâdhi (which is septenary). Here belong the Hierarchies of the Kumâras—the Agnishvattas, etc.

“ 4. Karâtala corresponds with Sparsha (touch) and to the Hierarchies of ethereal, semi-objective Dhyân Chohans of the astral matter of the Mânasa-Manas, or the pure ray of Manas, that is, the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparsha Devas, the Devas endowed with touch. These Hierarchies of Devas are progressive : the first have one sense ; the second two ; and so on to seven : each containing all the senses potentially but not yet developed. Sparsha would be rendered better by affinity, contact.

“ 3. Rasâtala, or Rûpatala. Corresponds to the Hierarchies of Rûpa or Sight Devas, possessed of three senses, sight, hearing and touch. These are the Kâma-Mânasic entities, and the higher elementals. With the Rosicrucians they were the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphia, etc.)

“ 2. Mahâtala. Corresponds to the Hierarchies of Rasa or taste Devas, and includes a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

“ 1. Pâtâla. Corresponds to the Hierarchies of Gandha or Smell Devas, the underworld or antipodes : Myalpa. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses : also of intensely selfish human beings waking or sleeping. * * * It is the earthly state, and corres-

ponds with the sense of smell. Here are also animal Dugpas, Elementals of animals, and Nature Spirits." (S. D., III., 564, 565, 566, 567.)

PLANETARY SPIRITS.

"The Planetary Spirits are the informing spirits of the stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or another of their constellations; the Second and Third Groups pertaining to other systems have the same functions, and all rule various departments in Nature." (S. D., I., 153.)

"As the Invisible Logos, with its Seven Hierarchies—each represented or personified by its chief Angel or Rector—form one Power, the inner and the invisible; so in the world of forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter Hierarchy being, so to speak, the visible and objective Logos of the Invisible and—except in the lowest grades—ever subjective Angels." (S. D., II., 27.)

"... The First (Race) is born under the Sun, the Second under the Brihaspati [Jupiter]; the third under the Lohitānga [Mars, the 'Fiery bodied,' and also under Venus or Shukra]; the fourth under Soma [the Moon, our Globe also, the Fourth Sphere being born under and from the Moon] and Shani, Saturn, the Krūra-lochana [Evil-eyed] and the Asita [the Dark]; the Fifth, under Budha [Mercury].

"So also with man and every 'man' [every principle] in man. Each gets its specific quality from its Primary [the Planetary Spirit,] therefore every man is a Septenate [or a combination of principles, each having its origin in a quality of that special Dhyâni]. (S. D., II., 32.)

"Let us bear in mind that the seven Rishis, Saptarshi, are the Regents of the Seven Stars of the Great Bear, and therefore of the same nature as the Angels of the Planets or the Seven Great Planetary Spirits. They are all re-born as men on earth in various Kalpas and Races." (S. D., II., 332.)

"The Quaternary, *viz.*; the two eyes, and two nostrils, Mercury and Venus, Sun and Moon, constitute the Kābalistic Guardian Angels of the Four corners of the earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes—the one for an invisible inter-Mercurial planet and the other for a planet which seems to have now altogether disappeared from view. There are Four Maharajas of the Secret Doctrine, the Four Holy Ones connected with Karma and Humanity, Kosmos and man, in all their aspects. They are: the Sun, or its substitute, Michael; Moon, or substitute Gabriel; Mercury, Raphael; and

Venus, Uriel. . . . In short it is the seven physical planets which are the lower Sephiroth of the Kabala and our triple physical Sun whose reflection only we see, which is symbolized, or rather, personified, by the upper Triad, or Sephirothal Crown." (S. D., III., 459.)

" . . . These classes [of Seven Suns] are directly connected—though in very different ways as regards voluntary connection and functions with our mankind. They are three, synthesized by the fourth, the first and highest, which is called the 'Central Sun,' in the Kabalistic doctrine. . . . Thus though the Seventh 'principle' reaches man through all the phases of Being, pure as an indiscreet element, an impersonal unity, it passes through (the Kabalah teaches, from) the Central Spiritual Sun and Group the Second (the Polar Sun) which two radiate on man his A'tma. Group Three (the Equatorial Sun) cements the Buddhi to A'tma and the higher attributes of Manas; while Group Four (the spirit of our Visible Sun) endows him with his Manas and its vehicle, the Kâma Rupa, or body of passions and desires—the two elements of Ahankara which evolve individualized consciousness, the personal Ego. Finally it is the Spirit of the Earth, in its triple unity that builds the Physical Body, attracting to it the Spirits of Life and forming his Linga S'arira." (S. D., II., 251.)

"All the mental, emotional, psychic, and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, leads the student to perceive in the following order: (1) colour; (2) sound; (3) the sound materializes into the spirit of the metals, *i.e.*, the metallic elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which 'properties' depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the 'principles' of man." (S. D., III., 465.)

" . . . Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. In the first three of these we find symbolized the Celestial Triad of supreme power in the physical, manifested Universe, or Brahmâ, Vishnu and Shiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring,	Summer.	Autumn.	Winter.
Morning.	Noon,	Evening.	Night.
Youth.	Adolescence.	Manhood.	Age.
Fire,	Air,	Water.	Earth.
East.	South,	West.	North.

(S. D., III., 464.)

The following table is evidently the result of an effort of a theosophic student, which appeared under the name of "Aryan" in a Gujarati monthly magazine called *Râhe Roshan*, which is now extinct :

Ruling Amshaspands.	Plane.	Creation.	Principle.	Metal.	Colour.	Planet.
Ardibehesht	Formless— mental.	{ Fire ...	(Ravân) Higher Manas	Copper	Indigo	Venus.
Khordâd	With form— mental.	{ Water ...	Prâna	Gold	Orange	Sun.
Aspandâd	Astral ...	{ Earth ...	(Kâlbûd) Physical Body.	Silver	Violet	Moon
Shahrevar	.....	{ Metal ...	Kâma Manas	Lead	Green	Saturn.
Amerdâd	.....	{ Vegetable... Animal ...	Kama Rupa (Astral Body.)	Iron	Red	Mars,
Behman	.....	{ Man ...	Buddhi	Mercury	Yellow	Mercury.
Ahurmazd	.....		(Faroar) A'tma	Tin	Blue	Jupiter.

("Aryan." *Râhe-Roshan*, No. 6, Vol. III. (1898), p. 145.)

Elements.	Planes or Corresponding Hierarchies.	Principles.	Colours.
	<i>Rûpa.</i>		
1. Earth ... Bhumi. Prithivi.	1. Abode of men, animals, state of infancy. At one pole innocence; at the other instinctual selfishness.	1. Body ...	1. Blue.
2. Water ... Apas.	2. Region of the Astral Light and of Kâma-Loka. Abode of Elementals, Nature Spirits, elementaries. At the other end the Rûpa Devas, the Guardians of the Animal World. Plane of instinct.	2. Astral image.	2. Violet.
3. Air ... Vâyû.	3. The Devachanic State. Abode or plane of bliss, and unreasoned happiness, of pure aspiration and realization of Kâma-Manas, of higher elementals.	3. Kâma ...	3. Red.
4. Fire ... Agni. Tejas.	4. Plane where Mâyâ is giving way and becoming weak. Abode of the holiest among the Rûpa-Devas. The sphere of compassion at one end, and that of infinite selfishness at the other.	4. Lower Manas.	4. Green.
	<i>Aripa.</i>		
<i>Elementary substances.</i>			
5. Ether ...	5. Abode of Kumâras the Sons of Mâhat, or Brahmâ, Omniscience regarding all that belongs to the realm of Mâyâ and is under its sway.	5. Higher Manas.	5. Indigo.
6. Divine Flame ...	6. Plane of the eternal inconsumable substance of the divine fire. Abode of Vairâjâs, the Pitri Devas of the Sun.	6. Buddhi...	6. Yellow.
7. Akâsh ...	7. Plane of <i>Consummatum est</i> in the Manifested Universe: the Noumenal.	7. A'tmic Aura.	7. Entire prismatic spectrum; when Auric, Blue.

"The Angels aspire to be men; a perfect Man, a Man-God, is above all Angels." — (W. L. D.)
N. M. DESAI.

Curtailed from Diagram V. (S. D., III., 568).

AVATA'RA'S.

EVEN at the risk of being considered Epiphanius or Tertullian speaking again, I humbly place before our devout brothers some more thoughts on this Mystery of Incarnations.

Mr. T. Râmachandra Row admits the oneness of the essence of the Avatâras with the One Essence of the Kosmos. This is the fundamental point, as to which there is no contention; and on which all are *una voce* agreed.

Now comes the question, whether the Avatâra is a product or fruit of evolution, or an emanated manifestation from this Supreme One Essence.

So long as the Supreme One Essence is admitted, and that Essence is eternal (*Sanâtana*), I do not see any intellectual difficulty in understanding the *Avatâra* to be a direct "descent" from the Primal Essence; and not an "ascent" by evolution for a certain period, and then "descent."

Evolution, even for some duration, must always mean 'bound,' or karma-conditioned. But the principle of the Avatâra has never at any point of time been thus bound. The Avatâra is as much karma-less as the One Supreme Essence, of which it is the emanation. If any one is ready or willing to karma-bind the Supreme Eternal One (*Parabrahman*), then there would be no contradiction in subjecting an Avatâra also to bonds of karma, or limitations of time, space, and causation.

As to the sentimental question of whom we would love better, whether an "evolved" being or a "descended" being, I cannot see reason for any difference in love, whichever may happen to be the nature of that being. I put it to the Christian if his passion for Jesus is rendered in any degree less because of Jesus' Avatârness (emanation or descent) from God; and whether it would have been more, had He sprung from the Christian's own loins as any of his sons or daughters!? And I ask the Hindus whether their love towards Sri Krishna would in any measure be less, if He were not *begotten* in the usual way, but only *appeared* in the horizon of Devaki's Pûrva-Sandhyâ.

Devaki Pûrva-Sandhyâyâm avirbhûtam mahâtmanâ, for the former means *evolution*, and the latter *manifestation*. Nor would our love decrease towards Krishna, because He explicitly declares Himself as the Essence itself directly, only taking on flesh. Says the Mahâbhârata: "*Krishnam dharmam sanâtanam*"—Krishna is no other than the *Eternal Dharma* itself so appearing. Thus if our kinship with evolution is *near*, with reference to one point of

time, it is *eternal* with the manifested Essence, or Avatâra, *i.e.*, with reference to *all* time. The tie is thus stronger and calls forth very much more love indeed.

Bhagavad-Gîtâ is our common authority on the subject of the mystery of Avatâras also. If the passages contained therein afford the clearest interpretation that an Avatâra is *not* a product of evolution, I do not understand the great pains taken to establish it otherwise.

Even as Arjuna puzzled himself over the mystery of Krishna's Avatâra [read verse 4, Adh. IV., Bh.Gî.], we are to-day puzzling ourselves. And Krishna solved the puzzle for Arjuna [read verses 5 to 9. *Ibid*]. And the last verse, *viz.*, IV. 9, distinctly says:—

“Whoso will understand the *true principle* (*tatva* or truthfully) of my Divine (*divya*) birth (*Janma*), and (Divine) act (*Karma*), will resign the body, and take no further birth; but will attain to Me.”

Divine birth and *Divine act* are very significant in this verse. For if it was a *birth* and an *act*, as a result of ordinary evolution, then the adjectival term *Divine* need not have been applied to it. A *Divine* birth therefore is a *direct* emanation or manifestation from the Spiritual Sun (Parabrahman); and a *Divine* act is not an act such as that of a Karma-bound being, but of a Karma-less being; for elsewhere the Lord tells us:

Namé pārthāsti Kartavyam trishu lokēshu kinchana.

“There is little in all the three worlds, Partha, that I am bound to do (or act).”

Next, let any impartial reader weigh the terms used in the IXth Adhyâya:—

“All this Kosmos (or universe, *jagat*) is pervaded by Me, the *Avyakta-Mūrti*—the Manifested *Unmanifest*. All beings are in Me, not I in them” [4].

This is to show that the *Unmanifest* manifesting is the Avatârâ, and “not I in them”—is to show that the Avatârâ is not to be confounded with beings of evolution.

“At every *Kalpa*'s end, Kaunteya, all beings enter into my substance; and at every *Kalpa*'s beginning I again let them go forth (from my substance)” [7].

Here is a never ceasing process of protraction and retraction of creatures, of whom Krishna (I—Aham) is the eternal Lord, and of which two-fold act he is the *Master*, and therefore not the *subject* thereof. For if the Logos only is Krishna (*i.e.*, Avatârâ) and every Logos is a product of evolution, He can but be master of *one* Kalpa, but not of *every* Kalpa embraced by eternity.

“These acts do not bind me, Dhananjaya.” [8]. Here, if Krishna is but a tiny systemic-evolved Logos, he must in course of time aspire to become the Higher Logos, and the still Higher Logos, *ad infinitum*;

such aspirations involve binding acts ; and Krishna cannot therefore say : " These acts do not bind."

" My substance, Kaunteya, by My superintendence, gives birth to all this Universe of movables and immovables ; and by this reason, it (Universe) revolves " [10].

What is there to warrant any one to restrict the word (*jagat*—Universe) in this verse (and wherever else it may occur) to a tiny system only ?

" Not understanding my *transcendental* (*param*) nature (thus), My great (or over) Lordship of beings, the ignorant contemn Me, inasmuch as I appear to them in human form."

Here, " transcendental " (*param*), " *Over-Lord*," " *appearance* in human form " all contradict the " product of evolution " theory. And those who will still ignore Krishna's own explicit definition of what an Avatâr is, really *disgrace* Him as He says (*avajānanti*).

We are all of God's essence ; and we are all therefore Avâtârās, in that sense. But between real Krishna-like Avâtârās, and our Avâtâraships there is as much difference as between Jesus being the image of His Father, and man made in the image of God.

The A'dhikârika purushas, or Office-bearers, referred to in the *Taittirîya Brâhmana* (*vide* Avatâra article, *Theosophist*, January 1904), seem to me to be a different order of things. But if the order of Avâtârās chooses to bear offices at any time, there is nothing objectionable ; but the order of Avâtârās *per se* is not subject to the conditions of evolution to which A'dhikârikas belong.

If the ' White Sea ' or the " Milky Ocean " represents undifferentiated space ; and Ananta, the Serpent, the eternal time ; and Vâsudeva sleeping on it, means the *Omnipresent* with His *eternal ideas* (*tapas*) ; then the Lord of the White Sea is not an evolved Logos at all, but the 1st hypostasis from Para-Vâsudeva (Parabrahman). This we call Vyûha, or the 1st manifestation for purposes of evolution. Like the Trinity or the three Eternal persons in One, of the Christian Mysteries, ours is the Quintity, or the Five-foldness of Parabrahman in the order of (1) Para, (2) Vyûha, (3) Vibhava, (4) Antaryâmin, and (5) Archa ; of which (2), (3), (4) and (5) may be classed under the one term of Avatâra. [Please read the " Mystery of Incarnations," &c. in the " Lives of the A'zhvârs," for further elaboration of this topic]. Hence the noteworthy verse of the Harivamsa [CXIII-62] :—

Esha Nârâyanaḥ Sriman kshirârṇava-nikētanah ; nāga-paryankam utsriḡya hyāgato mathurām purim.

" This is Nârâyana the Blessed, the Dweller of the Milky Sea' who bidding his snake-couch to go in advance (Sankarshana—Balarâma), has Himself arrived at Mathura city (Krishna)."

As to how the Badarî-Nârâyana is connected with the Milky-Sea, Nârâyana, and how with Krishna, I copy an extract from Hirendra Nath Dutta's Preface to J. N. Mitra's Sri Krishna :—

" . . . whether the Supreme shone forth in His full

splendour in Sri Krishna or only partially manifested Himself, is the same to us because that Amsa (partial) manifestation is far more than the human sight can look on without blinking, or the human intellect can grasp without being staggered, or the human heart can contemplate without feeling overpowered. But the other point about the *modus* is more important but is one which really baffles solution. For instance, we find in some places in the Mahâbhârata (*c.g.*, Vana Parva., Ch. 40) that Sri Krishna and Arjuna are spoken of as the incarnations of the ancient Rishis, Nârâyana and Nara, who for thousands of years had performed austerities in the *Naimisa* forest and had been translated to heaven. In other places we read of Him as the Avatâra of Vishnu. How are these contradictory statements to be reconciled?

“ . . . for an incarnation the formless God requires a form, a worthy vessel into which to pour a portion of his effulgence, to serve him as his body in that particular incarnation and it is quite possible that when the Lord decided to incarnate as Sri Krishna, Rishi Nârâyana, who by millenniums of devotion and tapas had perfected his vehicles so as to make them fit instruments for the Divine, offered them to his Lord, serving the Lord, for a body during His earthly sojourn. Thus from one standpoint it is not incorrect to speak of Sri Krishna as the Rishi Nârâyana. But the principle which animated that body, the God who used that body as his tabernacle, was Vishnu himself and thus it is more correct to speak of Him as the Avatâra of Vishnu. This view, if accepted, will explain another difficult passage in the Mahâbhârata, where it is said that Sri Krishna, after he had shuffled off his mortal coil, first went to Svarga and thence to Vaikuntha. This is quite appropriate, seeing that in Svarga, the body of the Rishi Nârâyana was left behind and then the formless One ascended to His own abode.”

As to our wits, Manu advises their use thus :—

Yastarkenânusandhatte veda—sâstrâvirodhinâ.

“He who uses his wits *not* antagonistic to Vedas and Sâstras,” so that if our wits are used as *against* the express declarations of Lord Krishna Himself, and His interpreters, Sankara, Râmânuja, &c., they are abused. For example, read how our great Theosophical Messenger H. P. B., has used them.

1. Read Avatâras in Vol. III., “Secret Doctrine,” Section XLI.*
2. “All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the Absolute All.” [S. D., Vol. I., P. 374.].

So even Powers are *sole manifestations of the Absolute All*, and Avatâras. Evolution still?

3. “. . . for the Indian Avatâras are a proof to the contrary. . . . ‘who is not begotten, but only brought forth’—and hence is the fruit of an Immaculate Mother.” [S. D., Vol. I., p. 429.]

* H. P. B., clearly says here, Avatâras are karma-less, hence not products of evolution.

Evolution-Logoi would thus all be *Maculates*. Do our Indian friends require *Maculates*, or Avatâric Immaculates?

4. "In ancient symbolism it was always the Sun—though the Spiritual, not the visible, Sun was meant—that was supposed to send forth the chief Saviours and Avatâras." [S. D., Vol. I., pp. 699-700.]

So, it is a *sending forth*, not *evolving up* by karmic processes.

Let me not multiply extracts.

Even a missionary pamphlet on "the Temple of Jagannâth" acknowledges thus on page 40 [S. P. C. K. Press, Vepery, Madras, 1895]:—

"Even Hinduism recognizes the idea of God becoming incarnate to lighten the burden of pain and misery under which the Universe is groaning."

Cardinal Newman (now St.), and S. Johnson, and the whole of Christendom nearly, compliments India on its doctrine of Avatârâs. How comes the iconoclasticism now in this nineteenth century from Indians themselves? Strange. Avatâra is Fire lighted directly from Heaven, not the spark going through the elaborate process of evolution for æons.

A. GOVINDA'CHA'RYA.

THE INTERNATIONAL CONGRESS OF EUROPEAN SECTIONS.

MISS KATE SPINK, of Baildon, York, England has been good enough to send us the documents relating to the permanent organization of the Federation of European Sections of the T. S., which we have read with interest. At the preliminary meeting of delegates of European Sections, held in London simultaneously with the Annual Convention of our British Section, at which the President-Founder presided, our talented young colleague, Mr. Johan van Manen, of Amsterdam, was elected Honorary Secretary of the Convention, and Editor of the Proceedings of the Congress. Being called away almost immediately after adjournment, on theological business to the Dutch East Indies, Miss Spink kindly consented to do his work during his absence. The admirable circular which she has issued shows that the Federation is intended to cultivate the feeling of mutual sympathy and brotherly help between the members of the five European Sections, and to foster the spirit of original literary and scientific research. One part of the scheme is to edit annually a volume of Transactions which shall contain thoughtful, original articles, by our members, upon theological themes; not mere compendiums of already published recent books and lectures, nor reports of psychical experience by third parties, but rather accounts of results obtained by the writers themselves, when it is a question relating to the department of occult science.

Needless to say, the scheme is admirable, and we hope that our General Secretaries throughout the World will do their best to further the plans of the Committee, in every detail.

Papers intended for reading before the next Congress at Amsterdam during the coming summer, should be handed in to General Secretaries for transmission to Miss Spink, before the end of April.

— — —
INSPIRATION.

GOD held communion with the seers of old,
 Confucius, Zoroaster, Moses, Paul ;
 Like mountain peaks, they first received the gold
 Of daybreak that would later dawn for all.
 But the old prophets of a bygone age
 Held not alone the secret of His plan ;
 For inspiration's faith-illumined page
 Is still unrolled for those who will to scan,
 Why for God's revelation look we back —
 Back to the blood-stained pages of the past —
 And grope in blindness through the mazy track
 Of ancient creeds and speculations vast ?
 The book is still unsealed, the leaves wide spread
 For those who will to read by clearer light ;
 The soul of inspiration is not dead,
 God's children still may solve its truths aright.
 Then look not backward for the message high
 The Oversoul is throbbing to reveal ;
 Its voice will oft in dreams of night draw nigh,
 And through the joy of morning softly steal.
 Vex not thy heart with what the Spirit said
 To John on Patmos or to David's ear ;
 Of what it says to thee be not afraid,
 My soul ! but unabashed arise and hear,
 Why quarrel over tenets writ in stone,
 Or by the vanished hand of sage and bard ?
 Let each from out Faith's storehouse cull his own,
 Nor let the past, Truth's growing light retard,
 Seek not thy message in some foreign tongue,
 On parchment blotted with an age's tears ;
 But read it in the stars forever young
 And in earth's floral script when spring appears,
 The voice which spoke to Paul will speak to thee,
 O patient toiler in the mine and mart !
 The Truth, not fame or gold shall make thee free.
 In her white light all shackles fall apart,

Adalena F. Dyer.—In The Pilgrim.

*MUSIC IN INDIA.**

HINDU music is a plant of ancient growth, having beauties of its own. The veneration with which music was regarded in the divine regions continued to influence the mortal kings on earth, and the cultivation of music as an art and a science was held to be a portion of the daily duties of a prince. What results it achieved when in their hands is apparent from the fact that in the list of authors of treatises on music, the names of royal personages are not a few.

This state of things continued without interruption until very recent times, subject, of course, to the degeneracy consequent upon the fallen condition of the native rulers in later times. Notwithstanding its degeneration thus occasioned, it was improved to the extent to which it was possible to improve it in every royal household, and frequent mention is made in Indian literature of princes and princesses versed in the science and art of music. Besides being held in esteem in the royal household, it was likewise regarded as a necessary accomplishment in every respectable household. But times changed and men and women who had it in their own power to continue the impetus so admirably given to it by our ancestors, began to slacken their energies, in consequence of political and social disturbances. From that time forward the Hindu mind had to seek esthetic gratification from others, who for the sake of gain, took music up as a profession and pulled it down from its eminence. In this state of things it was considered not an honorable engagement to devote any attention to the study and practice of music. The art became eventually obscured and the science sank into oblivion until, at the present time, instances of men advanced in the art to any degree of accurate proficiency are few and far between.

Europeans have by their researches into the literature, history, and antiquities of India, brought to light rich treasures of oriental thought and speculations. Indian music, with its subtle, yet scientific notes, modulations, and harmony, had an equal claim on the attention and respect of the European mind, and they have done justice by publishing several works on the subject, such as, the treatise on "Hindu Music," by Captain N. A. Willard; "Musical Modes of the Hindus," by Sir W. Jones; "Anecdotes of Indian Music," by Sir W. Ouseley, "The (svara) Gramas of the Hindus," by J. D. Patterson; "Sangita," by Frances Gladwin, "Oriental Music," by W. C. Stafford, "Treatise on Southern and Deccan Music," by Major C. R. Day, and many others.

* By the founder of the "Gayan Samaj."

As stated above, the art remained in the hands of the uneducated professionals and the science consisting of technical rules, and principles that form the groundwork ; and the connecting link of several stages, from sound to the formation of Râga, in Sanskrit, remained with the pandits.

The princes and chiefs on the other hand, who are supposed to be the natural guardians of the Sanskrit learning, were selfish enough to give their special patronage and encouragement to the professionals, for the pleasing effect of the art on their mind ; and thus lost sight of the science, or the foundation of the musical system of India, with the result that European as well as Native gentlemen, who have an inclination to write any treatises on music, have to satisfy themselves with the scanty and defective information, that they may obtain from the professionals who are, under the circumstances, supposed to be the professors of the art as well as of the science.

If statistics are taken of the money disbursed on account of the Court musicians, by the several chiefs and Princes in Northern India, the amount would come up to some lakhs of rupees, for little or no service, but as an ornament to their respective courts, or for the occasional entertainment of their honored guests, at special times ; and not in the interest or progress of the art or education ; whereas an academy of music, can well be founded out of the funds thus spent.

Thanks to the Government, in the Educational Department, for their interest in the revival and study of all the branches of oriental learning ; and for the sympathy and help rendered by the Director of Public Instruction in the cause of music, which enabled the "Gayan Samaj" to compile and publish "Sangita Bodha," our first book on music (which will be out by the end of January 1904), and "Bala Sangita Bodha" primer for the use of young children, attending various schools—in which verses from the Marathi course has been set to music (several Râgas) and notation.

In our article to the *Theosophist*, dated 20th September 1879, we have given a short account of the origin and development of Hindu music, by the ancient Aryâs in the Vedic period, with their Sanskrit authorities, and ever since, the Gayan Samaj had a desire to compile a series of text-books on music, for practical study on the lines indicated by the authors, in their Sanskrit Treatises on the subject.

On account of lapse of ages, the Sanskrit pandits could not correctly make out the works on music, and for want of Sanskrit, the professionals would not understand the treatises ; therefore the manuscripts were simply preserved, more as an ornament to the Sanskrit library than for any practical use.

Under these circumstances our member, Professor N. D. Bauhatti, B.A., of the Deccan College, had rather a difficult task before him, notwithstanding his knowledge of music, and his command

over the Sanskrit, to compile the "Sangita Bodha,"* and arrange the several lessons systematically, with explanatory notes, and notation, after consulting "Sangita Ratnakara," "Sangita Pârijâta," "Râga Vibodha" and "Sangita Darpana," with a view to minimise the difficulties and technicalities, and thus simplify the method of teaching and learning the lessons given in the book.

In addition to the insertion of letters, representing the respective swaras, symbols are provided for Mandra (low) and Târa (high) notes as well as for Tâla (measure) and Laya, signifying the stream of time, that runs through a piece or composition, from the instant of its inception, to that when it is dropped; but symbols for Tânas (flourishes) and Gâmakas (jerks) will be provided in the second book, in order that the students may find it easy to grasp them after they have gone through the first book.

BULWANT T. SAHASRABODH.

Reviews.

"IL CHRISTIANESIMO ESOTERICO."

One striking evidence of the activity and earnestness of the executive Committee of our Italian Section is the publication of a scholarly translation of Mrs. Besant's "Esoteric Christianity" into the Italian language, at Rome. In its new edition it makes a volume of 368 pages, and being printed in good type, on thick paper, and with a white, and tasteful cover, it does great credit to all concerned. Undoubtedly the circulation of this sterling work throughout Italy will help to strengthen that rapid infusion of Theosophical thoughts which, quite possibly, may revive among their descendants, that love of mystical philosophy and original occult research which characterised the ancient Romans.

THE LAW OF SACRIFICE.

TRANSACTIONS OF THE LONDON LODGE (No. 39).

By *W. Scott Elliot.*

The main portion of this address consists of quotations illustrating the material phase of sacrifice which has prevailed among all peoples during all past ages. The blood-covenant—the acquisition of kinship or fellowship by the mingling of blood—is explained, also the sacramental rites of different races, for the purpose of gaining closer union or at-one-ment with their God. As the author says: "it is only by slow degrees that man can be taught the full import of the Law of Sacrifice." But one step in advance is the giving up of material things for the purpose of gaining heaven. The next step is, "to perform duty simply for duty's sake, to do what is right without looking for reward." But there is an advanced stage, "when love itself has grown so strong that all recognition of the separated self is lost.... Many are now beginning to recognise that it is the *giving* of the life in service and

* See notice of this work under head of Reviews.—Ed.

devotion, rather than the *laying down* of the life, which is true sacrifice." As the author truly says, sacrifice is "a resigning or giving up of something that more may be given to others, since every renunciation sets free some spiritual force."

"All nature must give forth or die. It may be that the giving forth causes what *we* call death, but such death is the door to some new life. It is only if the corn of wheat die that it 'bears much fruit.'"

W. A. E.

"SANGITA BODHA."

Part I, is composed of 63 lessons of Moorchana and 68 Alankâras, with their respective names, as given by the Sanskrit writers; and without prejudice this particular portion can safely be said to be common and national to the whole of India, so far as a scientific and systematic course of instruction in music is concerned, from the Native standpoint, and we suppose there cannot be two opinions on this point, since the above mentioned Sanskrit authorities are recognised alike throughout India by all classes.

Moorchanas are performed by going over the seven notes of the selected scale, backwards and forwards.

Alankâra is the permutation of the several groups of notes in numerous varieties and they are classified as follows :

1. Sthâyi, 2. A'rohi, 3. Avarohi, 4. Sanchâri.

The first is that in which a single note is repeated a number of times with a fixed pause, the second is that in which the notes are produced in the ascending order, the third the process the reverse of the second, and the fourth the mixture of these three processes.

Sthâyi is of seven kinds, A'rohi of twelve, Avarohi of twelve, and Sanchâri of twenty-five. Besides these there are seven other varieties specially intended for Gitams and Sapta-tâla, and five for Râgas.

The above mentioned Moorchanas and Alankâras are essential ornaments (*fiorituri*) of Râgas and largely contribute to their extension and development.

Râga is an arrangement constituted by the above with other technical rules and furnishing great delight and gratification to the senses.

By Râga is implied the agreeable effect of any determinate succession of notes, employed with a strict regard to the laws of concordant and discordant sounds, and the Sanskrit writers on the subject have inserted various ingenious permutations and combinations of harmonical notes.

Part II, is composed of 42 lessons, besides the National Anthem in Marathi characters, Coronation Ode in Marathi, Gujrathi, Karnâta and Hindustani.

Lessons 1 to 15 consist of Padas, Dhurpadas, Khyals and Swarâvartas in several Râgas.

Lessons 16 to 32—Poetical composition in several meters, such as Arya, Abhang, Saki, Dindi, Ovi, Kamada, Kekawali and Ashwadhâti, set to various Râgas.

Lessons 33 to 41—Gitams in several Râgas.

Lesson 42—Sanskrit s'loka in Râga Nâta.

So far we have made a humble start by including lessons on Moorchanas and Alankâras in "Sangita Bodha" for students of music, and we hope to give subsequent subjects in our next book as treated in the Swarâ dhyâya of "Sangita Ratnâkara."

B. T. S.

BRAHMOTSAVA TATTVA PIKA.

We are in receipt of a copy of the "Kshetra Kânda," being Part I. of this book, with Sanskrit S'lokas, Tamil verses and philosophical explanations of the observances and ceremonies in Vishnu and S'iva temples based on the teachings of the sages of antiquity, by Râgayogânauda Sri Venkataprapanna Swâmi. The book was printed at the Lakshmi Vilasa Press, Trichinopoly, and is priced annas twelve. Part II., the Utsava kânda (treating of the festivals and their significance), is said to be in the press and will be out shortly. This book treats of the Hindu image worship and its symbolism. That some concrete symbol is indispensable to ordinary humanity is apparent from the fact that every religion has its own symbol. The Hindus believe that their symbolism is the nearest approach to the original Truth. Not knowing the truths of Temple-worship, some have come to neglect it on the ground that it is idolatry; some, attaching importance to the frivolous objections of other religionists, have grown contemptuous towards it, while others blindly follow the worship out of regard for their ancestors by whom the institution was founded. A careful reading of this book will, we hope, amply repay the effort.

G. K.

JĀTAKA PA'RIJĀTA AND S'RIPATI-PADDHATI.

Mr. V. Subrahmanya Sâstri, B.A., 135-36, 4th line, Châmarâjendrapete, Bangalore City, has sent us Parts I. and II. of his English translation with the Sanskrit Text, of these two important and current astrological treatises. The publisher hopes to complete the work in five parts each containing portions of the said two works in continuation. The translator hopes to be able to throw light on many portions of the Jâtakapârijâta which are said to be imperfectly understood by professional astrologers. The book is printed at the Nirvayasâgara Press, Bombay, and the work is offered for Rs. 7 per copy to those who remit their subscriptions not later than the 31st December, 1903. Part I. is priced Re. 1, and Parts II. to V., Rs. 2 each.

G. K.

RAMĀYANA SA'RAM—PART I.

We are glad to acknowledge receipt of this book which is an adaptation in Tamil of Mrs. Annie Besant's "S'ri Râmachandra—The Ideal King," written by C. Muthaiya Mudaliar, and issued as No. 12 of the "Kalânidhi" series. The book is well written and is dedicated to the Hon. Justice Sir S. Subrahmanya Aiyer Avergal, K.C.I.E. The Addi-

son Press, Madras, has executed the printing and binding of this small volume in an excellent manner.—Price, calico bound, Re. 1-4.

G. K.

ASPECTS OF THE VEDĀNTA.

The above booklet embodying the various aspects of the Vedānta put forth by various authors is rather ill-arranged. The second essay, "Vedānta—Reasons for its study" should have been given the front rank both on account of its literary excellence and on account of its serving as a kind of 'Introduction' for the book itself. It compares the Vedānta doctrine with the doctrines of western philosophy and establishes its excellence in a thoroughly satisfactory manner.

Secondly, we can't see much difference between the first and the third essays, either in point of matter or in the method of treatment. And, thirdly, the title of the booklet is very prosaic. It might have been termed "Thoughts on the Vedānta."

In other respects the book is most welcome and it reflects much credit upon the compiler, Mr. G. A. Natesan, who has already established his reputation for enterprise in publications of this kind.

H. H.

Acknowledged with thanks :—

Vedānta—the Philosophy of Science, being the last number of the "Awakened India" series, by an Advaitananda, printed at the Victoria Jubilee Press, Chittur. Price, one Rupee.

"Gītā and Gospel," by Neil Alexander. Printed by Thacker, Spink & Co., Calcutta. Price not stated.

"The Report of the Federation of T. S. Branches in the Tamil Districts." (A synopsis of the proceedings of this important gathering has already appeared in the Theosophist). "My Master," by Swami Vivekananda. "Philosophy of Islām," by Khaja Khan. "A Dream of Realms beyond Us," By Adair Welcker.

MAGAZINES.

The *Theosophical Review* for January has a very interesting article on "Joseph Morris: Prophet and Reformer among the Mormons," by Elizabeth Hughes. "A comparison of Egyptian, Mosaic, and Gnostic Cosmogony and Christology," by J. Redwood Anderson, is an important contribution. "Over the Border," by Echo, is continued. Arthur A. Wells makes some very sensible comments on "Private Revelations," and shows the need of exercising discrimination in these matters. He does not wish to be understood as desiring to engage in any controversy, but says: "My paper is strictly limited to a declaration, not of War, but of Independence." Mr. Mead's, "Stray Thoughts on Theosophy," is a chatty production, interspersed with numerous gems of wisdom, and also shows the desirability of Independence in thought and act. He says: "...unless I am greatly deceived, two men in similar circumstan-

ces may do absolutely different things and yet both grow in wisdom thereby ; it depends on the men and their attitude to their environment. For one man's meat is another man's poison. . ." " 'Occult' Geology," by W. Wybergh, is another plea for independent thought and careful sifting concerning all 'authoritative' statements. In his closing paragraph the writer of the article says : " It comes to this, indeed, that the scientific method is universally valid in all regions of existence with which most of us have anything to do ; and that physical facts are to be judged by trained experts on the physical plane, in the light of the known laws of physical nature ; astral facts by those who are trained on that plane, in the light of the laws of that plane, and so on ; in effect we must 'render unto Cæsar the things that are Cæsar's ;' and no 'authority' has the least validity as such for any one but himself." This article is to be concluded. Mr. Bertram Keightley, in a critical review of Signor Villa's recent valuable work on "Contemporary Psychology : " gives us some very interesting points, and says : " ...we now find it clearly recognised that man must be regarded as a psycho-physical being, each aspect of his dual nature possessing no less 'reality' than the other, each too obeying *its own laws* and each having to be dealt with according to its own canons, but none of them explicable in forms of the other."

Theosophy in Australasia, December, has a useful article on "The World's Great Religions and their Fundamental Unity," and the first portion of a paper on "The Aspirations of Akbar," together with other matter.

The N. Z. Theosophical Magazine has a very suggestive paper on "The Passing of Materia Medica," by M. H. ; one on "Man the Creator," by Kaber Harrison ; "Theosophy and Positivism—the Religion of Humanity," by J. G. ; "Osiris the Sun God," a story for children, by Eveline Lauder ; and the "Student's Page."

In *East and West*, January, we notice, among a good variety of matter, the opening portion of a useful article entitled "The Principles of Theosophy," by J. J. Vimadalal. It contains quite a good summary of the fundamental teachings of the Theosophic cult.

Our valuable American exchange, *Mind*, the exponent of the "New Thought Movement," commences its XIIIth Volume with the January issue. It is, as usual, full of excellent reading matter.

Revue Théosophique for December contains original articles by M. Hesa and Dr. Pascal, the latter's contribution being a continuation of his admirable treatise on "The Law of Destiny." There are translations of Mrs. Besant's "Evolution of Consciousness," and Mr. Bill's "Theosophy and the Family Life." The Editor gives, in connection with his notes of a recent lecture by M. Léon Denis, a famous spiritualist speaker, an able comparison between the benefits conferred upon the world by Spiritualism and Theosophy respectively. We should be glad to publish it in our columns but for want of space.

Sophia (Santiago de Chile). Our colleagues of Santiago are doing a real service to the Theosophical movement by publishing their monthly review called *Sophia*, the contents of which are both interesting and instructive. The original articles are well written and the translations from English into Spanish well done. We shall be glad however to

have the Editor explain why he should call his first Volume, "Año II." If that is not the Spanish for "second year," what is it?

The Lotus Journal for December is a very interesting number. Its contents will be sure to interest our younger readers who are theosophically inclined.

We have received *De Gulden Kesen*, a Dutch monthly of the Golden Chain movement, edited by Mrs. M. van Gelder van Motman, at Djombang, Java. We are glad to see that the children of the various Dutch Lotus Classes, and also other "links" now have a literary channel which contains good articles well suited for children.

Theosofisch Maandblad, of D.E.I., for December, contains; In Memoriam P. A. van Asperen van der Velde," by J. v. M.; "The Chief Ruins from the Hindu-Time in Java," by v. A. v. d. V.; "Lectures by Mr. Leadbeater," continued; "An Experience with Rain-making;" "The Names of the Principles in Javanese," by v. d. B.; "Invisible Helpers;" by van Rietschoten; "My Movements in Java," by J. van Manen; "With the Picture of H. S. Olcott," by J. v. M.; Communications.

Theosophia (Dutch) of December, contains "Christmas" by the Editor, "Clairvoyance" (continued), by Mr. Leadbeater, "Studies in the Bhagavad Gitâ," by "the Dreamer," "Jesus' Words," an interesting article about a Dutch clergyman, Dr. Bahler, who very liberally deals with the *Logia Jêsou*, by S. van West, "Theosophy in Lessing's works," by Mrs. Deutschbein Logeman, "A question about Astrology" answered by Mr. Leadbeater, "Theosophical movements" and "Maxims."

Prasnottara has changed its title to the more appropriate one of *Theosophy in India*, thus following in the wake of the official organs of the Australasian and New Zealand Sections. Mr. Arundale, its Editor, is to be complimented upon the various interesting contributions which he has succeeded in obtaining, prominent among these being "Theosophy and the Hindus," by Babu Hirendra Nath Datta, a most discriminative and almost accurate narrative of the rise and progress of the Theosophical movement in India. We hope to give, in this or the next number of our Magazine, sufficient space to show non-Indian readers how the sense of the deep obligation which has been placed upon the Indian peoples by our Society, is growing.

The Theosophic Gleaner, for January, has more than the usual amount of original matter, as follows: a valuable article on "The Mind," by Narrain Rai Varma; a notice of the passing of Herbert Spencer; "The Cellular Constitution of the Universe," by Dr. A. Marques; another instalment of the prize "Essay on Vegetarianism;" and "A Magnetic Mystery."

Also acknowledged:—*The Vâhan*, *Light*, *The Theosophic Messenger*, *Phrenological Journal*, *The Maha-Bodhi Journal*, *Banner of Light*, *Harbinger of Light*, *Health*, *Prabuddha Bharata*, *Dawn*, *Indian Progress*, *Indian Review*, *Indian Journal of Education*, *Christian College Magazine*, *Der Vâhan*, *Teosofisk Tidskrift*, *Metaphysische Rundschau*, *Sophia*.

CUTTINGS AND COMMENTS.

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

The Maori character. We might search in vain among the so-called civilized people of the world, for certain traits of character which stand out prominently in Maori history, and put prouder races to shame. We have previously alluded to the fact that in times of war, should it be ascertained that the enemy's ammunition is exhausted, a supply will, if possible, be sent, so that no undue advantage may be taken of the opposing party. In a New Zealand paper of recent date, we find the following concerning this aboriginal race :—

Spite and revenge against an enemy in private life is an unknown sin; and the Maori never descends to the lower depths of calumniating him by calling him out of his due and proper name. And why? Because it would not conform with his dignity as a warrior to belittle a foe whom he ambitiously hopes to meet in open battle and defeat. On the contrary, it is his policy to exalt his prowess and speak of him with respectful admiration. Where would be the fame of having vanquished the hump-back, the thumbless, the one-eyed? Perish the debasing comparison! Rather let him be the spear-thrower, the artist in the understroke, the spring which leaps into the spot where carnage is the gayest, the arm that beats the common foe aside with the flat face of his *mere*, to preserve the keener edge for him, the enemy who is also searching with eagle eye to meet the bravest of the brave!

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A distinguished Oriental philosopher, Agama Guru Mamahamsit, has recently visited England, and the *North Mail* representative gives us the following gleanings, from an hour's conversation with him, and a few comments thereon :

"The men of this country are clever, I heard, in material progress. I had sympathy with them, and wished to provide them with spiritual progress, because the objective progress is elusive and the subjective progress is real.

"My object is to lead them to the subjective knowledge, by the attainment of which they will be prosperous, to reap the benefit of eternal tranquillity or permanent satisfaction."

He proceeded at length to explain that had there been no mind, there would be no knowledge or ignorance, and there would be indifference to happiness and pain, because ideas were the root of these things.

In picturesque language he pointed out how he hoped to rouse the Western people to their spiritual existence and lead them to spiritual progress. Such spiritual attainment will be only achieved through perfect control of the mind. If the mind is fickle then men wander here and there like monkeys on the branches of the trees.

"But if you will make your mind stable and steady, then the forces of thinking will arise therein to lead you to the higher spheres of spiritual knowledge."

When asked how he had succeeded, he said "Not well."

"In the narrow streets of the world I may monger precious things but the people cannot hear my crying because they are deaf, and they do not see my things because they are blind, but if they touch my things then some of them will buy.

His opinion of the Western philosophers, Plato in particular, was next sought. He replied by stating that all the philosophy of the philosophers of any country had come from India.

"Western nations are prosperous. That is the result of their previous actions, but if they will not do good now, but commit sins, owing to the pride of material attainment, then their minds will be too fickle, and according to those sins they will fall down.

Curiosity the Mahatma detests. He will have none of it. His teaching, therefore, is reserved for the wise few. He has made some disciples in England and will communicate with them and his students by letter after his return to Hindustan.

Throughout the whole interview he maintained a remarkable serenity of disposition, gazing sometimes into the fireplace, at others straight ahead.

He is no ordinary personage. Figurative in language and rich in simile he proceeds for quite a lengthy period, describing his philosophy as though none were listening.

Diamonds are rare, but the stones of the street are plentiful. The wise are few and he seeks to teach them, but to curious Tom, Dick or Harry he will not speak. To be completely dead to the pleasures of the world, to renounce its luxuries and exalt the mind, is one of his primary recipes for perennial human happiness.

Strength of body is secured by strength of mind. The Mahatma himself is sturdily built, the long dark robe, like a dressing gown, enveloping the frame of a man apparently in the pride of health and of great strength. He had a cream coloured turban round his head.

Of England he has not a very high opinion. It is actuated too much by the money-grubbing instincts. Of course the people are not all bad. A man with all the virtues or the vices is rarely found, so virtue and evil are always mixed.

One of the Mahatma's most remarkable miracles (and he can do many wonderful things—though he contends that miracles are not the work that he has come to teach) is stopping his heart-beating for five and-a-half seconds, which he did by pure strength of mind, in London.

After a day or two at Gosforth, the great "scientist of the soul," as some of his Northern disciples described him, leaves for Venice, thence for India.

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*Supposed
causes of the
Aurora
Borealis.*

Sir William Ramsay in a recent lecture before the British Astronomical Society stated that he had made some experiments which in his opinion had solved, to some extent, the nature of the phenomenon of the Aurora Borealis. Following is a summary of some of his ideas :

It was probable that there were corpuscles shot out from the sun. These corpuscles were electrified bodies, extremely minute, and they impinged on the upper layers of the atmosphere and electrified it.

Incidentally he mentioned that the aurora appeared at a height of 120 miles above the earth. Sir William threw upon a screen a beautiful illustration of an experiment in support of his theory. Inside a large crystal globe he had produced by means of a discontinuous electric current running round a coil of wire on the outside of the globe a halo which, when exposed to a magnetic field, gave off streamers similar to those of the aurora. The spectrum of the aurora, he explained, was identical with one of the prominent lines of the gas, krypton, in the spectrocope. Krypton was one of the gases in the upper layers of the atmosphere, and a ring of gas discharged in the upper atmosphere around the poles was drawn down by the magnetic field of the earth and appeared in streamers. Sir William dealt at some length with the chemistry of radium, which he said was continually giving off gas, and he next proceeded to suggest an analogy between atoms and the stellar system.

More than half a century ago, Baron von Reichenbach, after conducting a series of very careful experiments with numerous sensitive persons, made the following statement : *

"It thus appears, that persons who are highly sensitive perceive, according to the degree of their sensitiveness, and to the more or less complete darkness, a smaller or larger luminous appearance of the nature of a moving flame, at the poles of strong magnets, when examined in the dark."

His experiments are highly interesting, and from them he is led to the following conclusion :—"The magnetic flame and its light exhibit so great a resemblance to the aurora borealis, that I must consider their identity highly probable."

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Composition of the Atmosphere. Some of the later conclusions of scientists in relation to the gaseous elements which comprise our atmosphere, tend to upset our previous beliefs, as the following will show :

The composition of the air was up to a few years ago a relatively simple affair. Two principal gases, nitrogen and oxygen formed the greater part of the atmospheric mass: another gas, carbonic acid, only representing a few ten-thousandths of the total volume, and aqueous vapour, variable from one day to another, completed the fixed elements of the world's envelope. If to this combination we add a little ozone, condensed oxygen, in small and variable proportions, we have a complete statement of our knowledge, or at least that knowledge which sufficed for a student facing an examination.

THE NEW GASES.

To-day all is changed, for recently there have been found a large number of new gases in the air. Recently Professor Hann, of Vienna, gave a luminous exposition of the present view of science on this matter, and the conclusions of this famous meteorologist are very interesting. He stated that to the known gases, oxygen and nitrogen or azote, we must add argon, neon, crypton, zenon, and helium. Further, experiments have shown the presence of hydrogen, an element vitally necessary in the composition of water, but not considered up to the present in the make-up of the air. These gases have different physical properties, their density especially being very dissimilar, the lightest of all being hydrogen, compared to which helium is nearly twice as heavy 1.97; neon, 9.9; azote, about 14, oxygen about 16; argon, nearly 20; carbonic acid gas, 22; crypton, 41; and Zenon 64. With such differences in density it is evident that the gases are not present in equal proportions.

This view is radically different from the classical view, for we have heretofore believed—basing our conceptions on data obtained from balloon ascensions—that the composition of the air was the same even at

* See Dr. Gregory's translation of "Reichenbach's Researches on Magnetism," 2^d Edn. of 1850, p. 15.

the greatest altitudes, which conception is easily understood when it is recalled that we only took into consideration oxygen and azote, the density of which elements is about the same. With the knowledge we have to-day of the properties of the different gases, of their weight and their liquefaction temperature, we may determine approximately what the proportions should be at different altitudes, the proportions being stated by Professor Hann as follows:

AIR COMPOSITION AT DIFFERENT ALTITUDES.

"On planes but slightly elevated above the sea, the composition of the air is 78 per cent. of azote, 21 per cent. of oxygen, 0.9 per cent. argon, 3-10,000ths of carbonic acid, hydrogen 1-10,000th, while the other three elements vary from a hundred-thousandth to a millionth part. At six miles the azote is 81 per cent. and the oxygen 18 per cent. Argon and carbonic acid gas have diminished one-half, but hydrogen is a little more abundant, $3\frac{1}{2}$ liters to the ten thousand, the average temperature at this point being 18 degrees C. At sixty-three miles, with a probable temperature of 80 degrees C., the azote is only a memory, about 1-1,000th; there is no oxygen, 4-1,000ths of helium, and 99 per cent. of hydrogen. The total pressure of all of these gases, which at the level of the sea support a column of mercury of 760 millimeters, at this height only raise 2-100ths of a millimeter of mercury.

Thus in the high regions of our atmosphere, hydrogen, accompanied by a little helium, reigns supreme, while the heavy gases which constitute the atmosphere in which we live and breathe exist only on the surface of the earth.

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*Herbert
Spencer's
Religious
views.*

Mr. John Mackenzie, F. T. S. in treating of the religious philosophy of the late Herbert Spencer, in a lecture delivered under the auspices of the Spokane Theosophical Society, in Washington U. S. A., said:

Evolution, if alleged at all, must be alleged as co-extensive with all existence. The doctrine of evolution, rightly conceived, has for its subject-matter not the changes exhibited in the organic world only, but also the changes which went on since life rose to its highest form, and man, passing into the associated state, gave origin to the endlessly varied products of social life. It has for its subject-matter the entire cosmic process, from nebular condensation down to the development of picture-records into written language, or the formation of local dialects; and its general result is to show that all minor transformations in their infinite varieties are parts of the one vast transformation, and display throughout the same law and cause—that the infinite and eternal energy has manifested itself everywhere and always, ever unlike in results, but ever alike in principle. The factors in this evolutionary process are, according to Spencer, matter, motion and force. Spencer has developed the form side of evolution. Theosophy presents the life side to this evolution, which we fail to find in Spencer, and shows that the vibrations of life and being thrill throughout the universe in and through all matter, motion and force, making the universe a system of divine and living energies. To the pure Spencerian the Universe manifests only a power; to the theosophist the universe manifests not only a power but a presence. Indeed, in his later writings Spencer seems to have come to a similar conclusion, for he says: "The power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness."

Further on, referring to the passing away of old faiths and the temporary chaos which sometimes result therefrom, the lecturer continued:—

We are at the present day in a state of moral chaos, which is reflected in the depraved ideals of life which are so common. Man's old faith has vanished and nothing has taken its place. Theosophy would add the

great doctrines of reincarnation and Karma to the Spencerian system. In the eastern philosophy reincarnation is at the base of ethics. Reincarnation is another term for soul evolution and karma the law by which that evolution takes place. Karma is the law of ethical causation. These great doctrines inculcate character building as the method of salvation, instead of a vicarious atonement and salvation by faith through substitution. Whatever may be the outcome of the present conflict of ideas on these matters I feel confident that the work of Spencer will occupy a lasting place in the future history of thought."

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Mrs. Besant on Education. Mrs. Besant is delivering strong speeches in Southern India, to arouse the people to a sense of their educational needs. From a summary of her remarks in Shivaganga, on the 12th January, we glean the following :—

The education that is imparted now-a-days in India, is not complete education. Education to be complete, must be directed towards the development of the physical body, the intellect, the emotions, and the spirit in the child. In Indian schools, intellectual education has been most cared for and of late there has, no doubt, been a growing tendency to look after the physical development of the body as well. Morals and religion yet remain to be specially attended to. In England there is no school where religion and morals are not taught with the other parts of education. But in India it is not possible for Government to introduce in Government schools a religious instruction common to all the pupils.

It may be thought in the beginning that there is no common religion for the Hindus, as they are divided into several sects and sub-sects. But it must be understood that the basic principles are all one and the same, and the difficulty has been solved by the establishment of the Central Hindu College at Benares as a model Hindu Institution and by the Introduction of the "Sanâthana Dhârma Series" as religious text books. To Hindu boys, Hinduism is a noble heredity and their parents have no right, legal or moral, to deprive their sons of their birthright by sending them to an alien institution, to be trained in a religion which is different from their own. The Hindu Society, as at present constituted, recognizes no foreigner into its ranks, however much he may be at one with its own children in point of faith. Therefore, if the present Hindu parents leave their sons to be educated in a Mission institution, they not only run the risk of giving them an unsuitable religious training but also prevent chances of their sons, grandsons, and great-grand-sons regaining their position in their ancestral religion if they should choose to do so.

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Three Gates of Gold. If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold—
Three narrow gates :

First—IS IT TRUE ?

Then—IS IT NERDFUL ?

And the next is last and narrowest—

IS IT KIND ?

And if at last, to leave your lips
It passes through these gateways three
Then you the tale may safely tell,
Nor fear what the result may be.

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An "exposure" in
China.

Long before the European scientists had warned the public against the tricks of the Spiritualists, their Chinese Colleagues had "exposed" similar frauds. A foreign adventurer settled some decades ago in the land of the Mandarins and extorted money from the credulous population under the false pretence that he could execute their portraits by the aid of light. That such a thing would be impossible was best proven by the fact that the man (who called himself a *photographer*) was unable to execute the images in the *full glare of the sun before the eyes of the public*. What use would there be of a miserable little box on three feet if the light really could photograph people! Why should the photographer escape into a dark closet to develop his plates? No, a good conscience does not fear the light! The whole thing seemed greatly suspicious. A committee of eight Mandarins was appointed to investigate the proceedings of the impostor, who defended himself before the Court of justice by the most absent pretexs and ridiculous arguments, contrary to all known laws of nature. He even went so far as to say that the *plate was sensitive!* The Mandarins tore their clothes exclaiming: "what need we any further witness?" They commanded him to prove his innocence without delay by producing the images *under full scientific control, i.e.,* without the deceptive appurtenances of camera, plate, dark room, baths and bottles. The daring impostor answered that each of those objects were absolutely indispensable in order to produce the phenomenon, thus strengthening the suspicions of the Mandarins who, full of righteous indignation, seized the apparatus through which the photographer performed his black magic and had the man arrested. The Chinese were filled with admiration at the superior wisdom of the Mandarins and the leading newspaper of Peking praised them for having purified the country from superstitions.

A poor innocent raised his voice and questioned: "but the portraits? How did he make them if he was an impostor?"

To which the Mandarins contemptuously replied: "The portraits? They are optical illusions."—

Spirit appearances in
London.

The Baroness Barnekow informs the *XXde Sektet* that she has recently been present at a series of materialisation seances with three different mediums. It will undoubtedly be of great interest to the Swedes to learn that the late king Carl XVth materialised himself on two occasions and particularly appeared to the five Swedish ladies that were present. He uttered some friendly words to the Baroness Barnekow and said in Swedish, "Remember me to Robert" (*Halsa Robert*). This greeting is undoubtedly very remarkable, as no one present knew that her husband Baron Robert Barnekow had been a personal friend of the King.