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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER II.

THOSE who follow me through all these incidents of past years, are virtually watching the building up of the structure of the Theosophical Society course by course from its foundation-stone to its finials, the slow but sure erection of the modern temple of Theosophy. They know, as outsiders do not, who were its architects and builders and what it would have been without them.

When I look through my papers of those days of stress and storm and read the letters written me from exile by Mme. Blavatsky, the solemn feeling comes over me that the binding mortar of its blocks was stiffened by the blood of her heart and in her anguish were they laid. She was the teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out the practical details. Under the Hindu classification, she would be the teaching Brahmin, I the fighting Kahattriya; under the Buddhist one, she would be the Bhikshu, I the working Dyakya, or laic. It is painful beyond words to read her correspondence from Europe and see how she suffered from various causes, fretting and worrying too often over mares' nests. Out of the sorest grievances I select the defection of T. Subba Rao; the admission into the *Theosophist* by the Sub-Editor (whom she had herself appointed) of articles which she considered antagonistic to the Trans-Himalayan teachings; the refusal of Subba Rao to edit the "Secret Doctrine" MSS., contrary to his original promise, although she had had it type-copied at a cost of £80 and sent me for that purpose; his wholesale condemnation of it; the personal quarrels of various European colleagues; the war between Mr. Judge and Doctor Coues, in America; the threatened renewal of persecution against her if she returned to India, as we begged her

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

to do; her lack of time for writing for a great Russian review, from which she derived the money for her support,* and the consequent necessity for depending upon the liberality of some London friends; and, lastly, the discovery of the black treachery of two Western women whom she had regarded as her friends. She unraveled plots to oust us, to turn me away from Adyar and put another in my place, and to use her as the centre of a new society to be formed in Europe, and again and again warned me to be on my guard. Undoubtedly there was some such scheme latent in the minds of some, but it never came to aught, for two reasons, viz: (1) She refused point-blank to lead any society that did not recognize Adyar as its central head, and (2) I was not the sort of person to be easily driven away from a post where I had been put on guard by the Masters and by them bidden to hold it to the end of my life. She begs me, on the score of the "real, more than fraternal affection" she has for me, her "internal, not external, loyalty" to me as her "colleague, chum and co-worker in Master's work" to break up the Indian part of the conspiracy. In another letter she writes: "I love you more than any one on earth save Master, my friendship and brotherly affection for you are eternal, and if you believe me capable of going back on you, let alone the T. S., then—you are a—." Her use of the word "eternal" has a deeper meaning than appears on the surface, as those who have traced back the mutual relations of us two in past lives (both men in them all) will understand. Suffice it to say that this is not the first time that we have been closely associated in the evolutionary paths of our two entities. One day, in despair on the discovery of a case of treachery which had nearly cost her the friendship of some of our ablest colleagues, she writes that here is one more case going to prove that we two ought to place absolute trust in no third party whosoever, but to stick together all the stronger as each new case of disloyalty shows itself.

In answer to my protest against her taking up the editorship of the projected new magazine, *Lucifer*, while still nominally editor of the *Theosophist*,† she assures me most earnestly that it shall never be allowed to hurt our magazine, but will be rather a "supplement to it," and sent me a joint note from the founders of the T. P. C. that the scheme "emanated from members of the London Lodge who wish to see the movement active in England, Europe, and the West generally," and circulate the teachings which had been given them. She wrote me that to start *Lucifer* and publish the "Secret Doctrine" a Theosophical Publishing Company, with a subscribed capital of £1,500, had been formed and registered. As regarded her return to India she had no heart for it if Subba Rao was to be her enemy, so much had she loved

* From the time of her leaving Adyar I had sent her £20 monthly until the reserve fund of the *Theosophist* was exhausted, when I notified her that unless she came back and shared my crusts she would have to find some other means of support: I could go no further.

† See October *Theosophist*.

and respected him ; and, besides, it had been reported to her through third parties that if she returned the Government would send her to prison on some paltry pretext. This was the sheerest nonsense, but she did not realise it, so positive had been the correspondents (not Hindus, of course) of her informants. So there she was, hoping and yearning to be allowed to come back to, as she writes, at least die in India,* yet unable to get out of her London engagements, torn by conflicting emotions, made almost wild by the tone of my letters, which were sometimes very harsh—as I, too, had enough to drive a more nervous man crazy—and suffering from mortal diseases which made life a burden. Yet through all, like the faithful sentinel of Pompeii, she stuck to her duty, passed many of the twenty-four hours at her desk, reconciled enemies, made new friends enthusiastic, and little by little, poured into receptive minds the sublime teachings of which she was the channel. Ah! cruel world, when shall you have another Helena Petrovna to martyrise?

One very sore trouble at this time was an internal agitation within the body of the London Lodge, two factions having sprung up under the leading of some of our strongest people. An energetic group, sharing the views of the Founders as to the necessity for carrying on a vigorous public propaganda, clustered about H.P.B., while what might be called the conservative party held aloof. The uneasiness kept H.P.B. in a state of nervous excitement which is reflected in her letters to me. Finally a party of fourteen of the younger persons joined to form the since world-famous Blavatsky Lodge, the choice of the title being meant as a public protest of loyalty to her whose name had been so tarnished in the Coulomb-Missionary plot. Writing on the 25th May (1887) from Maycot, she says: "We have fourteen of the best of the members who have now formed a new lodge and, my protests notwithstanding, have called it the Blavatsky Lodge of the T.S.," and, later, she writes: "The Blavatsky Lodge (for which please send a charter, as it is already announced in the papers) met last night, the 7th July, at T.'s beautiful villa."

But we must return to Mr. Alexander Fullerton, whose arrival at Adyar was noticed at the end of the last chapter. I had never seen him before—in the body—but knew him for one of the best and most honorable and unselfish men in the "Aryan" Branch of our Society. We had grown so rapidly and the volunteer staff at Headquarters was so small, and duty so imperiously required me to devote the greater part of each year to travel, that I could not help letting our foreign correspondence fall into arrears. All constitutional authority then centering at Adyar, it was reasonably expected that from thence teachings would flow out to our distant groups of sympathizers. In point of fact, however, there was nothing of the kind; we received them as members,

* "Heaven knows," she writes "that my only dream and aspiration is to return to die in India. But the T. S. must not be convulsed again."

credited their fees, issued their charters and diplomas, and then had to leave them to swim for themselves. Our literature was then very scanty, our travelling lecturers few: there was no Annie Besant nor Lillian Edger to fire their hearts with zeal and enrapture their ears with "word-perfect" discourses. I needed, above all, a Private Secretary, and through Mr. Judge this came to the knowledge of my compatriots and Mr. Fullerton offered his services free of cost. He had been at Adyar six days when I arrived from my long Northern tour and I found him in a most uncomfortable state of mind. Instead of Adyar giving him the "blessed rest" it did me, it drove him frantic with its monotonous calm. He was like the naval engineer who cannot sleep when his engine stops, and he declared that if he should stop there another month he should fear for his mental balance. It was a queer case for me; for while my dear colleague felt wretched away from the roar of New York streets, I was happiest when my long journeyings ended and I could have the absolute peace of Adyar. However, one man cannot feel for the other and he is wise who acts accordingly. Mr. Fullerton stayed with me until the 13th, and then departed for Bombay and the mail steamer homeward, after an experience of nine days of our silence and our Spartan fare; for he was a Philadelphian, and I doubt if any native of that town of fat living and peerless housekeeping can be long content to domicile elsewhere, however resigned he may force himself to seem. It was I who urged him strongly to return to New York and help Judge build up our American movement, for I foresaw the utter hopelessness of his trying to fit into our Indian frame. I feared the worst might happen, and he was too valuable a worker to waste. He had been appointed a Delegate from American Branches to our Convention, so he left with us an official greeting and Report to read for him. In it he says: "I much regret that my sudden departure from India, necessitated by the state of my health, obliges me to leave in the hands of the Secretary a report which I should otherwise offer in person. Having come to India to place my services as Private Secretary at the disposal of the President, I was commissioned to act as delegate.

After a stay at Adyar of little more than a week, my steadily increasing ill-health compelled me to reluctantly abandon my post and to leave India." (*Report 12th Convention T. S., 1888*). It did not strike either of us then, as it does me now, that he was permitted to come to India just for him to get in touch with us, to take a plunge, as it were, into its all-potent aura so as to impregnate him with the occult influence, and then hurried back to work, as he has ever since then worked, with quenchless ardor and loyalty for the Great Idea, even when most of those he then followed as leaders should fall off and become foes; he, "faithful found among the faithless." Surely the ways of the Unseen Ones are inscrutable.

The regular weekly meeting of the Executive Council was held on the Sunday after my return, and after a peaceful session adjourned with-

out a row, contrary to the expectations of some, as the strained relations of H. P. B. with two of the members made the more timid ones very nervous. I felt the strain at once but managed things so as to prevent the hatching of mischief. Mr. Oakley having declared that he *knew* the Police had special orders to watch us and were keeping us under close espionage, I at once took up the gauntlet and said I should call on the Police Commissioner the next day and bring him to breakfast. I had to laugh when a Hindü colleague came to me after the adjournment, laid his hands on my shoulders, and said "You always bring peace!" and fell to sobbing. "Capital idea," I exclaimed, "I shall adopt this as my motto—*Ubi sum ibi pax!*" a good one for a P. T. S., it would seem.

As promised, I did bring Colonel Weldon, Inspector-General of Police, to breakfast a couple of days later, and had to almost force him to look at our books, including our Membership Roll. He said he had no such special orders as I spoke of and he was perfectly satisfied that our Society had no political character whatever. We were not under suspicion and somebody had been telling me an untruth. But I determined not to stop there. From our landing in India, eight years before, neither H. P. B. nor I had, save while at Simla, even left a card at a Government House, nor curried favor. It now seemed to me that perhaps we had made a mistake, and by keeping aloof from Europeans had made possible the spread among Hindus of such stupid rumors as the above: I would call on the Governor. So, a little later I was granted an audience by Lord Connemara and we spent an hour in friendly talk about Theosophy and our Society. He expressed a wish to read some of our literature, so I sent him some. The next day came an invitation to a dance at Government House, and since then I have been on the "Government House List," *i.e.*, am recognized as "respectable," and receive the official cards regularly to all the important functions. To keep myself *en évidence*, I always show myself there for a half hour at least, and so the last vestige of constraint between the Government and ourselves has disappeared.

One of H. P. B.'s groundless worries was that, as she was the registered Editor and half owner of the *Theosophist*, it was possible for her to be put into an extremely awkward position if her Sub-Editor should take it into his head to insert, while I happened to be on my travels, some paragraph of a seditious character. He being irresponsible, the whole legal responsibility would fall on her shoulders, and if a criminal case were instituted it would prevent her from returning to India. She begged me to put my name on the cover as Editor and to make the corresponding change in the registry. So I did this latter on the 1st November (1887) and thus relieved her of her anxiety.

Repairs and constructions, the buying of books for the Library and other domestic matters took up a good deal of my time. We have excellent chances at Madras for buying books at nominal prices, as there are many book-sales throughout the year; some of the large

British booksellers get rid of their surplus stock in this way and there are always sales of private libraries being held. I have bought books worth £25 for less than the same number of rupees, and I do not think I have had to pay even as much as a rupee each on the average for the several thousand volumes I have put on the shelves of the Adyar Library. As for our 3,000 or so of old palm-leaf MSS., we have got them for nothing or next to nothing by the kind help of our South Indian members.

About this time the learned Pandit N. Bhashyacharya, whom I had appointed Pandit of the Adyar Library, made a visit of inspection to the Government Oriental Library in Madras. He reported that there were 4,000 MSS. there, but prophesied that within a very few years our collection would surpass it. It has not even yet (in 1899) got so far as to do that as regards numbers, but we have more rare and valuable ancient works and our collection is said to be on the whole a better one. In the Government Library there are hundreds of MSS. of books which are now available in-print, such as Ramáyana and Mahābhārata, and consequently the olas are of comparatively little antiquarian value. When we realise the White bequest, we shall easily double the size of our collection and within a short time. Meanwhile the Library is rapidly and steadily growing and when we are in a position to organize our contemplated staff of pandits, copyists and translators, the collection will be quite big enough to keep them busy. As soon as may be, I hope to begin the regular issue of texts and translations of ancient classics, for gift and exchange with other libraries and learned societies, gifts to poor pandits and Orientalists, and sale to regular subscribers. What a pity that Mr. White could not have lived to see how much good his bequest will do.

On the 24th November, Pandit Bhashyacharya and I left for Bangalore to fulfil engagements for lectures. He spoke once in Telugu, once in Tamil and, on the 30th, lectured an hour-and-a-half in Sanskrit as fluently as if it were his own vernacular. This was to an association of Sanskrit pandits especially, but a large audience of Hindus listened to him with the closest attention. I gave several lectures in English, admitted many candidates to membership, presided at the Anniversary celebration of our local Branch, and received daily roomfuls of enquirers. On December 2nd, I was back again at Adyar and resumed the usual round. My little compilation of *Golden Rules of Buddhism*, which I sent to the High Priest Sumangala for official approval, was now given to the printer and published, as also was Pandit Bhashyacharya's *Visish-tkadvaita Catechism*.

At a Government House function on the 12th I met the Hon. George N. Curzon, eldest son of the Earl of Scarsdale, who was on one of his long journeys to the East, and who seemed greatly interested in us and our ideas. He came over the next day to see our Library, and we had another long talk on theosophical matters, to our mutual satisfaction,

apparently. I formed a very high opinion of his character and abilities, and now that he is back in India as Baron Curzon of Kedleston in the post of Viceroy, this estimate has been amply borne out by his speeches and actions. Certainly, he bids fair to be the best Governor-General we have ever had, taking him all in all. When his appointment was announced in London I wrote him a friendly note of congratulation, and was very glad to learn in response that he kept a pleasant recollection of his visit and our discussions. Since I have been in India—say twenty years—we have had no one to compare with him, in my opinion. He would make a splendid Theosophist. Let us hope he will when he retires from politics.

Among the events of the month was a flying visit from London of Mrs. Cooper Oakley to her husband, and her departure on the 21st. On the same day the carpenters finished the shelving in the Library and we began to transfer the books there. The first one placed on the shelves was "Isis Unveiled," as being the pioneer of all our theosophical literature.

The Delegates to the Convention now began arriving, and soon the whole of our house-room was occupied. It is always a strange sight to European friends to see the place filled at night by camping Indian delegates. Each brings his sleeping-mat and rug and his pillow, and makes his choice of his share of floor-area to spread them on. By 10 o'clock every corner is occupied, the lights are reduced to a minimum, and the snorers make music for the rest. I have in mind two or three of these trombone-players who are entitled to the championship medal. At times, when sitting at my desk upstairs in our vast house, I have heard such a row downstairs that I thought there must be quarrelling, and have gone down to suppress it; but it has proved to be only our champions, lying on their backs with open mouths, and doing their best to break up that Adyar silence which was so uncomfortable to Mr. Fullerton!

The Maharaja of Darbhanga (F. T. S.) played us a scurvy trick by telegraphing an offer to give us Rs. 25,000 in one lump sum, instead of his usual donation of Rs. 1,000 per annum, as the larger sum, if put at 4 per cent. interest would yield us that amount in perpetuity. But he never paid either it or even the yearly thousand thereafter! Yet his public charities amounted to an enormous sum during the course of his life. What was his reason for his faithlessness towards us he never explained.

The autumn monsoon rains should, by good rights, be over by the second week in December, but this year (1887) they altered their programme. On the 25th it rained heavily all day, the next day "this fearful storm continues and upsets our calculations sadly," on the third, the river ran bank-full and the grounds were flooded. This caused the greatest inconvenience to the Delegates, who had to go to some distance from the house for their meals and bathing, yet nevertheless we had sixty-seven at the opening. Leadbeater and Dharmapala arrived

from Ceylon on the 29th, and the Convention went off very well. A very large crowd attended the Anniversary celebration in town on the 28th. Before the adjournment of the Convention 127 Delegates had registered. The Indian National Congress, a political body, met in Madras this year, and as most of its leading men were members of our Society, their absence from Adyar injuriously affected the numerical strength at our Convention. By the last day of the year all had gone, and so closed a fruitful and important chapter of our history. During the twelve-month we had published twenty-eight books, pamphlets and magazines, added twenty-five new Branches, and largely increased our membership. On the 31st December, after deducting four charters as lapsed, we had 133 living Branch charters, geographically distributed as follows:—

India 96; Burma 3; Ceylon 8; England 2; Scotland 1; Ireland 1; France 1; Germany 1; U. S. A. 13 (7 newly formed); Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australia 1. These figures show how widespread our influence had become, how many seed-beds of thought had been established. In the President's annual address was given a historical resumé and explanation of the original constitution of the Society and its modification to keep pace with its expansion from one small group at New York to a world-covering body, with Branches to be counted by scores and members by thousands. It concludes with these words which, for the benefit of new members may profitably be quoted here:—

"This is a Society without means, without patronage, with social prejudice arrayed against it, and vested interests its natural foes; a Society which appeals to no sectarian loyalty, holds out no worldly inducement, but the reverse, to those who join its ranks; a Society professedly devoted to the study and propagation of philosophy, the declared foe of vice, and censor of selfish indulgence; teaching the highest moral ideal, affirming the essential unity of religions and the necessary supremacy of truth over all; yet we see it within the short space of ten years spreading over a good portion of the Earth's surface, having chartered 137 Branches, of which only four have lapsed, and with men of all the old religions its enthusiastic adherents. Whether the Society has been riding on the crest of a wave of thought, caused by the general upheaval of old prejudices, or itself has been a strong power behind the wave, it is not for us to say; but the pregnant fact is that it exists and is a social force of the day, with a prospect of a prolonged and useful career. It is—it must be, due to the breadth of its platform and the judiciousness of its policy of tolerance and brotherly good will towards all."

Twelve years have come and gone since then yet the impetus behind us has never slackened, the vital force within the Society never been spent; disasters have not wrecked us, secessions not weakened us, the fountain of ancient wisdom not ceased to flow. Hands across the seas and around the globe, brothers, for in union is our hope and our power to do good.

H. S. OLCOTT.

THE ASTRAL LIGHT.

(Concluded from page 83.)

AS the Astral Light retains indelibly the traces and pictures of all which happens, so it is found that all material things, being based upon etheric matter, likewise retain impressions of all with which they may have been concerned, whether remote or near, and as there are latent faculties in the human mind which correspond to this latent state of matter, so there has arisen the art known as Psychometry, which depends upon these faculties and impressions. Most people possess the power to put in practice the psychometric art in some degree, and a few well-conducted experiments will repay the trial. The method is, to take a number of odd things, such as bits of stone, relics of wrecks, jewels, or anything of which the history is known to all but the one who makes the trial—or at least, of which the history is recoverable—and then, closing the eyes and holding the object between the eyebrows, set down or describe the incidents which appear to flit before the "mind's eye" in rapid succession. A few trials will show that these phantasmal pictures have all a reference to the history of the objects upon which the experiments are made.

So indestructible are these records, that no means appear to exist by which they can be eradicated. We may grind a pebble to powder, yet each particle of it will retain the history of the stone, and through proper means, that can all be recovered. Or we may burn the object—it makes no difference; because the ashes will tell all the story as well as the original would have done. Thus all things, as so many vehicles of the ether or Astral Light, will retain impressions of all that has occurred in their vicinity; and this record can never be destroyed.

But these impressions are not like mere drawings or photographs; for as they are received at first in successive series and waves of energy through the ether, being thus preceded and succeeded by others, so, owing to the same cyclic or periodic law which causes the tides to flow and recede—which causes the systole and diastole of the heart, and which, throughout all nature, makes alternate periods of activity and rest—it is through this periodic law that the impressions upon the astral ether have their periods of more or less distinctness and activity.

So we have all heard of those shades of the departed—vulgarly called "ghosts"—of how, in some old-time mansion, it may be, there comes round a certain day in the year, or a certain hour in the night, when the shadowy figure is seen, or the tragedy enacted. And these are but instances of the cyclic law again and again bringing back, in the inexorable procession of time, that moment when the climax of will and passion set in motion its many unequal waves in the ether which, grad-

nally working out all their variations, at length reach once again to that exact state in which they were first impressed, and then once more bring about an exact repetition of all the circumstances which characterised that first movement. Thus there is a story of a strange wailing sound of mournful cries which, on a certain night in the year, is heard at an old family seat in England; and the origin of these cries was not known. But on enquiry, and after much research both occult and otherwise, it was discovered that long ago, in the darkness of the middle ages and the time of the crusades, a member of the family who then held the place had been killed in Palestine; and the strange sounds heard were the astral echoes of the wailing cries of the mourners who, in true Oriental fashion, had used them when the body was conveyed to its last rest.* And thus the sound of lamentation, impressed by whatever weird combination it may have been upon the Astral Light, has gone on manifesting itself in its appointed time through the long waste of seven hundred years; and will doubtless so continue until such time as its energy may become spent, when the sounds will cease—but the astral record will never grow dim or be lost.

It was this periodic swing of the astral waves upon which the astrologers of Babylon, of Persia, of India, and of old Egypt and more modern Arabia, depended for the success of their occult calculations; for they thought that if they could measure the periods of the planets and predict the return of their many configurations among themselves and with the stars, they might know when the events which had attended the former appearance of those aspects of the heavens would return again. For they looked upon the astral ether as the vehicle and means by which all natural forces were bound together; and not perhaps believing, as so many in this materialistic age have so wrongly taught, that the celestial bodies had any physical influence acting directly upon man, they yet believed that as all nature was one continuous chain, the repetition of the same cosmic positions would necessarily mean the recurrence of the same etheric waves, and then analogous mundane events would follow.† More than this; they concluded that the evil thoughts of humanity running, as we may say, into masses in the ether, as the rain-drops and the rivers do into the ocean, would like it run also into a rhythmic motion and regularly increasing swing which, gradually becoming of more and more force as the ages and cyclic periods rolled on, and in turn communicating the same impulse to the matter of the earth, there would at last come a time when the cohesion of the rocks and the stability of the continents could no longer stand the awful strain; and when consequently the whole would, like the overcharged thunder-cloud, give way in one enormous crash, when a whole continent would disappear beneath the ocean waves, some two-thirds of its inhabitants perishing with it.‡ And they pointed out what stars had held certain positions

* Leadbeater, "The Astral Plane," pp. 724—7.

† Chambers' Dictionary (1727) article "Astrology."

‡ The "Astral Light," pp. 38, 80, 89—92, cf.

when these great cataclysms were said to have occurred in the past ; asserting that when they again reached those positions and configurations, the same effects would reappear.*

It is to the Astral Light that we are to look for the explanation of all spectral appearances, and of all those evocations of the shadowy prototypes of the departed which were sought to be effected by the sorcery of Medieval Magic, and the effects brought about by modern spiritism ; † and they are therefore of many kinds and degrees. When a number of people join in the effort to fuse their "magnetic" or auric emanations and their desires in such a manner as may serve to create an active centre in the ether, it will not infrequently follow that they may thence evolve a Rupa or form into which there may enter some living being of the Astral Light. For if the active will of one person can, under certain conditions, evolve a form in which his own consciousness may function, then the collective intention of a number of others may do the same, if sufficiently long continued—that is, it may evolve a form capable of acting as the vehicle of consciousness of some kind, and may therefore serve as the means by which a disembodied being may communicate with those who are still in the flesh. Or again, in the cases of those astral doubles of the departed which are abandoned by the true Ego upon the astral plane, after a similar manner in which it has previously abandoned its physical body at death—in this case the collective force of the "spirit circle" may revitalise this abandoned double ; and in that event it will seem that it is the real person who is communicating. For the failing memories impressed on the double will then again revive, through the Astral Light, and be capable of proving the identity, while yet the true Ego has nothing to do with it. Quite often the double in question has no more to do with the real individual than his photograph might have ; nor is the message, under such circumstances, any more original than is that of the phonograph—which is but the lifeless replica of the true voice. Nevertheless, in the instances of people who have only recently departed from the earth-life, and are consequently bereft only of the physical form, the "spirit circle" may provide the means by which the departed may again come into touch with the living on this side ; and where the conditions are specially favourable, it may even draw from the sitters enough material particles to enable it temporarily to reclothe itself in substantial guise, and thus appear to all intents and purposes exactly as before the death of the body. But not only those whose bodies had recently died might do these things ; because there are said to be what are called "earth-bound" Egos which, instead of pursuing the usual course, will remain on the lower strata of the Astral Light even for hundreds of years. Such is said to be the case in regard to Henry Moore, the Platonist, who died at the close of the 17th century—but was so much and so closely addicted to his books and

* See S.D., II., 525 note, 828, 829, u.c.

† "The Chariot of the Flesh," by Hadley Peek, p. 57. cf.

his studies that he remains at them still—imagining he is all the time in his library, with his beloved works all about him—and it is said that he has still to remain so for quite a considerable time to come.*

For it is a special feature of the Astral Light and its various planes, that the things we there think of will appear (with certain exceptions) to be tangible and objective facts. Our thoughts are really things; and the creative or formative power of the mind is so great that it moulds the etheric matter with the greatest facility—and the forms so created are as real and tangible to all appearance, as are the things of this world to us at present. But to those who have true occult knowledge the illusion is quite transparent; it is only the uninitiated who are deceived thereby.

Very many are the illusions of that plane, and not the least effective has been that one where a "spirit-circle" has sat for many weary months, or even years, thinking that it was evolving a materialised form for some great man of the past time, and getting messages and teachings from him which tallied most wonderfully with the ideas of the sitters. And small wonder they did so: for in many cases it was but the astral double of the medium masquerading in a guise which the thoughts of the sitters had for the time-being imposed upon its plastic nature—and, thus acting as the mere telepathic reflector of their own thoughts, gave them back their own ideas and nothing more.

On the other hand, the masters of Occultism have, as it would seem, endeavored to make use of some of the leaders of the spiritist movement, in order to give out some of Their Knowledge—at least it would appear to have been so in the case of Stainton Moses†—and sometimes chelas or pupils, who could transfer their consciousness to an astral form, have communicated through these circles. But the conditions are generally the very reverse of what an occultist would choose; because the great requisite for the members at spirit seances is to keep their minds passive and receptive—or, as it were, unreservedly open to whatever the denizens of the Astral Plane may send them. The occultist, contrary to this, seeks to render his mind solely his own servant, and not available to anything or any one else. In fact, so far from leaving it open for any other entity to use, he will seek to control it, and all lower powers, absolutely.

It is the harmony and unity demanded of the spirit-circle which are the points it has in common with the occult schools, and which sometimes make it possible for the members of such schools to use such means. And they do it in order to set going a counterblast to the materialistic philosophy current some years ago—for these circles are said to have been originally started by an occult school for this very purpose.‡ But they thereby opened the door to the astral region, and

* Olcott's "Old Diary Leaves," p. 238, Vol. I.

† "Old Diary Leaves," Vol. I., p. 320.

‡ Leadbeater's "Astral Plane," pp. 78, 79.

it could not again be closed. The result has been, that there happened a great rush of the beings of all kinds who are to be found in the Astral Light, all seeking to come in touch with whatever they could of physical life through the means of the spirit-medium; and as those who did so were mostly such as by their earth-lives, had decidedly *not* "laid up treasures in heaven," and for whom, therefore, the astral planes held little that could attract, they were not a desirable sort of company to keep. For those who have remained in the etheric or astral regions most accessible to the "circles," are generally doing so because they have not yet got rid of their earthly passions and desires, and have not made such use of their thought-power as to be able to use its creative faculty on those planes, either consciously or otherwise, and so find themselves bereft of their physical bodies, while not by any means freed of their consequences. And whenever such as these receive a fresh supply of vital force from the assembled circle, they are thereby retarded the more from getting rid of their difficulties, and kept a longer time in the lower astral regions—thereby having their evolution retarded and their progress checked.

Yet, in spite of these drawbacks, modern spiritism has done good service in checking the growing idea that there was no life beyond the physical—that when the grave closed over the body, there was an end to the individuality as well. Where it appears not to have succeeded so well, is in aiding the progress of its adherents any further; since they nearly always seem to have been satisfied passively to receive whatever they might get, and thus made little or no real advance. They do not appear to have learnt to manipulate the obscure forces of nature for the benefit of humanity; nor have they, unless in a very few exceptional cases, learned to function in their own astral bodies, and thereby to serve the cause of the Masters and of mankind as members of the band of "Invisible helpers." * On the contrary, there would seem to have been all too many cases where the poor medium has become the unfortunate lunatic; and where the health of the body has been sacrificed without any proportionate gain to the mind. Such things as these cannot be laid to the charge of true occultism, nor to the workers of the Theosophical Society who have kept to its principles and practices.

From these things it will appear that the Astral Light has at all times been the great medium and menstruum through which all magical performances became possible; and which in every age has been the special province of the magician and thaumaturgist. Without it there could be no second sight, no ghost-seeing, no psychometry—there would be no crystal-gazing,† (a means of concentration whereby its pictures become in some instances more objective) and none of the arts of the diviner would be available. But it covers vastly more than these minor details; for in its aspect as the great storehouse and depository of all records, it is the imperishable register of every act, thought, deed,

* Cf. Leadbeater's work thereon.

† "Art Magic," p. 170.

and event that has ever taken place.* In all the various religious systems of the world, we find reference to some version of what is called "The Book of the Recording Angel"; but in reality this is the astral ether, and in the days when those religions were actual psychic or spiritual systems, not mere trades, dead creeds, misunderstood bundles of old observances and meaningless mummary, their priests are said to have possessed psychic powers which enabled them to look into this Omniscient Book, and therein to read not only the past history of the earth, but likewise of every man.†

For if the earth has its sphere of aura about it and within it, which we call the lower stratum of this ether, so also has every individual among us; and as the earth's aura is the storehouse of all the records of its history, so is the aura of each human being doubtless the real seat of his or her memory, and therefore of every act and thought.‡ Explain, if you can, how it is, otherwise, that we have any memory at all; what there is in the cerebral ganglia which is capable of retaining the impress of long-past events, and why a bit of nerve-tissue, which you may dissect and analyse and examine to any extent known to science, should yet have this subtle power of retaining an enormous panorama of scenes and incidents which it would take far more than a whole great library crammed to the ceiling to hold, if recorded by any known means. And yet all this, or any of it, is not to be found by aid of knife or scalpel, by chemistry or optics; and the memories of a lifetime add not one grain of weight to the brain of a man! Because it is the intangible ether which holds that exhaustless record; and its very perfection is the guarantee that it is not subject to the mutability and constant change which we see in all the phases of material things. If, therefore, that special differentiation of this ether which we call the Human Aura is thus to be looked upon as containing the life-record of every man, and is really the seat of his memory, then by the Hermetic analogy we must consider the aura of our earth or the Cosmos as, correspondingly, the memory-seat of the Deity, or that sum-total of consciousness which the religious call God.

Memory has ever been a puzzle to the anatomist and the physiologist; who, because they could not by their science discover anything like what has been called "the soul," have upon that ground denied that there was any immortal part to man. As well might they deny that he has any memory, since of that also they can find no trace in the physical body, yet no one in his senses will doubt that there is such a thing, whether it has weight or no weight, material or not.

Some day, and perhaps at not a very distant one, psychic or astral science will do what physical science has not yet done, and will make evident the means by which this imperishable record may be made

* Nizida's "Astral Light," pp. 93, 96, 154, 155.

† *Op. cit.*, p. 72.

‡ Cf. "Art Magic," pp. 121, 123.

accessible to all, as now it is only to the few. And then will the true history of the Cosmos be made manifest upon indubitable evidence, and in full, where now we have it only upon authority, and in part. For the scientist will then be able to check all his conclusions about it in a new way—which yet is, after all, but the very oldest. Then he will be able to see the foundations of the Cosmos laid, in the time when the earth “was without form and void,” and he will see where and how far his speculative theories of evolution have been correct, as also where they are to be amended. The theologian may then give up his hair-splitting creeds, his disputes as to ritual and rites and ceremonies; and he will see upon what his religion was actually founded, as also how far and in what way he has departed from its spirit. The historian will then perceive what were the real incidents in those great dramas of the past, of which he has now but a more or less imperfect outline—he will then see the thoughts of the actors therein, as well as their deeds, and be able to assign to each his place, in a way that now he is unable to do. The chemist will then be able to probe to the veriest radix of matter as he knows it now, and to see all its workings, where now he sees but a few: he will be able to note, not only the marshalling of the atoms in a given compound, but the very origin and building and size of those atoms themselves. The physician can then see the uttermost workings of what he calls force, for he will trace all its spirals,* all its waves, all its many convolutions and windings, and be able to say where was its origin and what its ultimate may be. He will be able to point out how and why it acts as it appears to do upon what are known as material things, and what is the real connection between force and consciousness; why the atoms show affinity in varying degrees, which now he does not know, and be able to trace thence the whole evolution of mind. The astronomer will then be able to look back and forward into infinite time and see any given state of the skies, without the aid of his present tedious and not always certain calculations; he will trace the origin of suns and systems of worlds, great and small, and will be able to show that the birth, life, and death of an atom follows the same course and destiny as that of the greatest globe which circulates in the limitless heavens. Then will the physician trace the whole origin and cause of disease—nay, he will see the origin of life, and how its waste may be prevented or repaired in such a manner that age will not mean decay perhaps for centuries, where now we only count in years. Justice will not then have to resort to her present tedious and often abortive methods, and it will become an impossibility that she should ever condemn the innocent and let the guilty go free.

All these things, and many more, are awaiting the efforts of those who will study true occultism, for to them alone can such powers be given. Perjured for selfish objects, those efforts will nearly always

* S. D., I., 144 n. e., II., 531, n. e.

fail; for the very motive which prompts such a course, engenders the seeds of its own defeat, and eventually the destruction of the one who would dare to profane the temple of nature with a quest so vain. When science, whether through the physical department she has so long followed, or by aid of that psychic branch which now she begins to explore, shall have mastered the rudiments of knowledge in regard to the occult ether,* then shall we see newer and more glorious achievements; for then, great as have been those of the purely physical plane, they will pale into insignificance before those which are to come when she reaches the mastery of the Astral Light.

H. M. VOLTEC.

LANKA.†

EDWARD CLODD in his admirable scientific book‡ describes India as being an island, in the Tertiary Epoch, though he omits to mention that India as such was known to the ancients as Jumbodwipa. From an island it has turned itself into a vast peninsula, as it is now, with a mountain range on the North, the highest in the world. This being the case, it is not to be wondered at that Lanka has undergone similar geological transformations to the extent that it appears to us as separated from the mainland—as much to assume an insular position as to be portrayed in the imagination of the Buddhist poets as “a pearl upon the brow of India.”§ In India and elsewhere a district and its chief town often go by the same name. I am borne out in my statements by the fact that Lanka is the name of the capital and the Kingdom of Ravan. That it is known to us by the modernised name of Ceylon leaves no manner of doubt; || the meridian of Ujein—the first meridian of the Hindus—passing over the island.** By physical disturbances it might have lost its former extent, being partly under water.†† According to some the Lanka of Ravan is now wholly under water. But I am humbly of opinion that this is not accurate. Perhaps my colleague has Wilford and some other learned authorities on his side when he takes in Malacca, Borneo, Celebes, in short the whole of Polynesia, under the “Kingdom of Ravan.” All these might be his Kingdom—possessions—in the sense, in which Canada and Aden, among a host of

* Cf. S. D., I., 318, n. e.

† In the last September issue of the *Theosophist* Mr. Thomas Banon courted a discussion of his very able and interesting paper on the “Kingdom of Ravan,” so as to elucidate the truth at this remotest period. This humble effort is made in compliance with his kind request. N. C. B.

‡ Vide the “Story of Creation,” p. 52.

§ Vide Tennents “Ceylon,” pp. 4 and 7.

|| Vide *Ibid.*, p. 6, and H. H. Wilson's *Sanskrit English Dictionary*.

** That Ceylon was the Lanka of Ravan is confirmed by no less an authority than Strabo, who gives it the name of *Taprobane* or the island of *Ravana*, *Tapu* or *Ze'ira* in Arabic I think meaning an island.

†† Vide the “*Mahāvansa*” and Turaour's Introduction to the same.

British possessions, form the Kingdom of Queen Victoria, over which the sun never sets, but are not her England where she lives. But they are not, as illustrated above, his Lanka, where he lived and died at the hands of Rama. The capital of Ravan is described in the "Ramâyana" as the Sevarnapuri or Ratnapuri, which means a Golden City. And there is still a saying current in Bengal that gold is cheap in Lanka. How can we tally the above two epithets with facts? It is not difficult to do so. What does Swarna or Ratna mean. It is a generic term for all valuables and a specific one for gold. Precious metals and minerals abound in the island.* Under such circumstances it is not a matter of surprise that gold is said to be cheap in Ceylon and its capital is to be called the resplendent city, or city of gold or rubies—Swarna or Ratnapuri, which has its namesake in the modern town of Ratnapura, the capital of the district of Saffragam, where ruby and other gems are found in profusion. I might have, but for the absence of sufficient corroborative evidence, alighted on it as the capital of Ravan. My friend assigns a geographical position to it of which I entertain grave doubts. There is, besides, according to Brother Anagarika H. Dharmapala, a discovery lately made by Mudaliar Gunesekhera, Editor of the *Jnanadarshaya*, of the Asokavana or the wood of Asoka, the site of Sita's captivity in Ceylon. It is a Ceylonese MS. Had it been in Sanskrit, the world would have more readily accepted it as a genuine document. Be that as it may, it is so far pretty certain that it includes Badulla within its boundaries. Badulla is 80 miles by coach from Nuwara-Eliya, which has Railway communication from Colombo. Its present name is Uva. Nowhere else in all Ceylon is mango available throughout the whole year. The ruins of the ancient fort of Ravan have also been found † Mr. Dharmapala has been very reticent as to the vegetable and mineral productions of Badulla or Uva. But Sir James Tennent has not. He has furnished us sufficient data to fix the Asokavan on Uva. First, its name is derived from the luxuriant and superabundant growth of *Asoka Jonesia*, which along with rich metals and minerals, as has been said above, abounds. So I cannot but say that the capital of Ravan must have been somewhere near Uva or the Asokavan when Sita was incarcerated.

The learned contributor wrote to say that the route taken by Rama and his army to Lanka was through Assam, Barmah and Siam, and thence, having crossed the shallow seas, to Borneo and Sumatra, which were the real Lanka. Concerning this subject I enquired of Pandit Hem Chundur Vidyaratna, the translator of the original *Itamâyana* of Valmiki into Bengali. He is strongly of opinion that nothing is further from the mark. The route of the expeditionary forces of Rama, says he, must have been through the Bombay Presidency. There is ample proof of this in the great epic itself.

* Vide Tennent's "Ceylon," pp. 28-40.

† Notes taken from Mr. Dharmapala.

The people of Lanka in days of yore were known too as *Rakshas** or cannibals like the aborigines of this vast peninsula and those still inhabiting Malaya and other islands of Polynesia. Somehow or other this sturdy race was expelled to more agreeable climes, leaving the traces of their language, of which the present Sinhalese language was formed, presenting, as it does, "unequivocal proofs of an affinity with the group of languages still in use in the Deccan, Tamil, Telugu and Malayalam,† i.e., where there are still the remnants of the parent stock. The present apologetic stock of the Ceylonese, of meagre, slim, spruce make, comes of the Bengali Colonists headed by Wijayo (Bijaya Sinha) who conquered the island in B.C. 543, and in B.C. 307 introduced the religion of Buddha in it.‡ After him it has been named Sinhal, from which it has been corrupted and anglicised into Ceylon. In most of the Indian vernaculars the name Sinhal or Lanka, and not Ceylon, is in use.

NAKIR CHANDRA BISVAS.

STUDY ON THE RELATION OF MAN TO GOD.

THE following study on the theosophical conception of God, the Trinity and Man's relation to God cannot in any way pretend to be original. It is meant to be a resumé of the fundamental teachings on these ever recurring problems, compiled from our best theosophical writers, and as such it should possess a certain value and interest. Nothing but a mere outline is here attempted, which, if successful, should render the subsequent study of details all the more easy and instructive.

THE CONCEPTION OF GOD.

"First let us take up the problem of problems, that of the existence of God and the conceptions of divinity formulated by man. There is one fundamental principle that must be recognised in approaching this problem—the unity of existence. If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution. But if God and man be seen as of one essence, humanity as an offshoot of the One Tree of Life, and as one of myriad offshoots, subhuman and superhuman—one radiant arch of beings, each instinct with divine life—then the question as it affects man appears by no means a hopeless one.

The West, tending to the former conception—that of a fundamental difference of nature between the Creator and the created—has swung between the unacceptable extremes of crude, anthropomorphic Monotheism and philosophic Agnosticism. The East, founding its religion on

* *Vide* Tennent's "Ceylon," p. 328.

† *Vide* Do. do. p. 328.

‡ *Vide* Do. do. p. 335.

the second conception, that of unity, has contentedly accepted a religious Pantheism as intellectually necessary and as emotionally satisfying. Pantheism in the West has hitherto been an exotic and has appealed strongly only to the highly intellectual; its God has remained a cold abstraction, intellectually sublime, but emotionally chill. In the *East* the 'One Existence,' meeting all intellectual difficulties by the affirmation of the universality of that Existence—God is everything and everything is God—yet passed naturally into the recognition of endless gradations of beings expressing very various measures of the Divine Life, some so lofty in their nature, so vast in their power, so far reaching in the range of their consciousness, that they include every element that Christian Monotheism has found necessary for the satisfaction alike of the intellect and of the heart. The Eastern Pantheism recognises that the Divine Life manifests itself in modes of existence which bridge over the gulf between man and God manifesting as God. It acknowledges mighty Intelligences who rule the invisible and visible worlds, the presiding Gods who guide the order of nature and watch over the destinies of men, the Agents of the supreme will in every department of life, the fitting objects of reverence and worship. Just in proportion as the existence of these Great Beings is recognised and enters practically into human life—whatever may be the name given to them—is religion strong against the attacks of Agnosticism and unbelief. For these ranks of spiritual Beings, rising in ascending hierarchies till they culminate in the supreme God of the system to which they belong, give to men intelligible ideals of Divinity, which rise as they rise, expand with the expansion of their consciousness and meet at every stage of evolution the craving of the human heart for some superior being far above itself, whom it can love, trust, reverence, worship, appeal to for aid when human help is far. As men rise on the ladder of evolution, their ideal of God enlarges, deepens, expands; at each point of their growth their ideal shines alluringly above them, narrow enough at the lowest point to meet the needs of the most limited intelligence, vast enough at a higher to task the intellect of the profoundest thinker."

That "One Universal Existence" which is spoken of in the above abstracts from Mrs. Besant's "Problems of Religion" (*Theosophical Review*, Vol. 22, pp. 530-534) as the source of all manifestation and of all beings is variously known in theosophical literature under the names of "Parabrahman," That, Absoluteness, the Causeless Cause, the Rootless Root, The One Reality, the "One without a second," and is symbolized in the archaic manuscript, on which Mme. Blavatsky based her "Secret Doctrine," by a white disk within a dull back-ground ○ ("Secret Doctrine," Vol. I, p. 31).

"Parabrahman is an omnipresent, eternal, boundless and immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought;

in the words of the Mandūkya, 'unthinkable and unspeakable.' This infinite and eternal Cause dimly formulated in the 'Unconscious' and 'Unknowable' of current European philosophy—is the 'Rootless Root of all that was, is, or ever shall be.'*

"It is the Root of all its manifestations inseparable from it, although it be greater than its manifestations. As said in the Bhagavad Gītā, all Beings are rooted in God, though God be rooted in none. That primary conception (if the word conception may be used in speaking of the illimitable) is the foundation of our thought; although beyond thought, it is the root of our thinking; although beyond our knowing, if 'That were not, knowledge could not be.' But as the *manifested God* to us the *One*, 'appears as *three*.' A Trinity has always been declared as the Manifested God, not the Unmanifest and the Unknowable, beyond all grasp of human thought, but God as manifest to a universe, God as the life of His worlds, God as the self in the human spirit, God as the upholder, the sustainer, the source and the end of Being—as a Trinity, God has ever been manifested and only through that Trinity is known."†

THE TRINITY :

It is important to note that all the great religions alike have taught this manifestation of God as a Trinity, the attributes given to each of the three aspects of the Trinity being the same in all Religions, and in this universality we have, as pointed out by Mrs. Besant, a test of spiritual truths.

"There is an ancient maxim, 'that which has been believed always in every place and by everybody, that is catholic'—not catholic in the narrower sense of the term, but in its wide and rightful sense of universal, and this universal nature of spiritual truth is, we may say, one of the marks of its presence. Anything which is unique, anything which is eccentric, anything which cannot show a past, and a wide-spread past, is far more likely to be some peculiarity developed by a particular type, developed by a particular kind of civilization, developed by some habit of thought, than to be truly part of the Universal Wisdom Religion."‡

In *Hinduism* we have the Trinity under the names of Sat, Chit, Ananda, or Brāhma, Vishnu and Siva; Brahma the Creator who brought the worlds into manifested existence; Vishnu, the preserver of all that is, Siva, the destroyer and also the regenerator. In *Zoroastrianism* we have Ahuramazda, the Great one, the one manifested God, the first; then the Twins, Spento-Mainyush and Angro-Mainyush, as the second aspect is called, Life and Form, Spirit and Matter, the two great opposites in the world, and the third, Armaiti, Universal Wisdom. In *Egypt* we again find the Trinity: Ra, the Supreme God, then Osiris, double again in his character and joined with Isis, and then Horus, the God of Wisdom.

* "Secret Doctrine," Vol. I., p. 42.

† "Esoteric Christianity"; "The Trinity," by Mrs. Besant, p. 5.

‡ "Esoteric Christianity," p. 2.

In *Buddhism* we have Amitâbha, the first, the boundless Light, then the one who is ever the source of incarnations, He who "looks down from on high, Avalokitesvara, and then the Universal Mind or Wisdom, Mandjusri, the Creator. In the inner writings of the *Jews* we read of the Trinity, how there was first the Ancient, "the Ancient of days," represented as the crown; then from that the Voice, from that Wisdom. In *Christianity* we see once more the proclamation in the outer faith of the Trinity. The First, the Supreme Father, the source and the end of life; then from Him the Son, dual in His nature, and then the Holy Spirit, the Spirit of Wisdom.* In the "Secret Doctrine" Mme. Blavatsky speaks of the Trinity as, the first Logos, the Impersonal or Unmanifested, the first cause; then the second Logos, Spirit-Matter, Purusha and Prakriti and finally the third Logos, Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul, the Cosmic Noumenon of matter, the basis of the intelligent operations in and of nature.†

"The 'First Logos,' which stands next to the Absolute, emanates the 'Second,' or Dual Logos, from which in turn comes the 'Third.' From that Third Logos come forth the Seven Great Logoi, called sometimes the 'Seven Spirits before the throne of God'; and as the Divine outbreathing pours itself ever further outward and downward, from each of these we have upon the next plane seven Logoi also, together making upon that plane 49."

"It will be observed that we have already passed through many stages on the great downward sweep towards matter; yet, omitting the detail of intermediate hierarchies, it is said that to each of these 49 belong millions of solar systems, each energised and controlled by its own solar Logos. Though, at levels so exalted as these, differences in glory and power can mean but little to us, we may yet to some extent realize how vast is the distance between the three Great Logoi and the Logos of a single system, and so avoid a mistake into which careless students are constantly falling."‡

"Looking from below, we see the worlds around us at various stages of evolution and grouped in an ascending order. Our own planet is part of a group of planets, having their common centre in the Sun; our Solar System is part of a group of systems, having their common centre in a distant star; probably that group of systems, again, has a common centre with other similar groups of systems and so on and on. Thus the Universe is seen as made up of departments, each successive unit forming a section in a wider department—graded hierarchies of forms. The analogy of nature thus leads us to look for similarly graded hierarchies of living intelligences guiding the forms, and we are thus brought face to face with the Gods. Occultism teaches that over each department of nature there presides a spiritual Intelligence; to put the matter in a more concrete form, over our

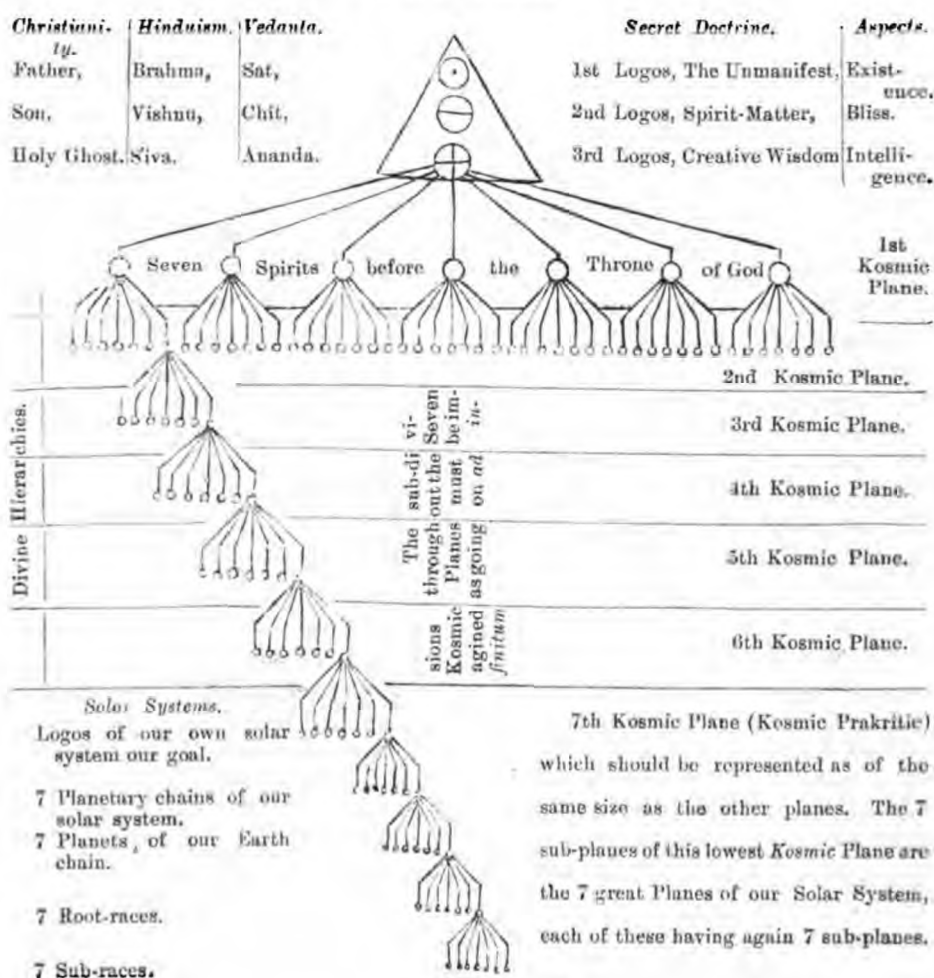
* Compare "Esoteric Christianity," "The Trinity," pp. 6 and 7, by Mrs. Besant.

† "Secret Doctrine," Vol. I., p. 44.

‡ "The Christian Creed," by C. W. Leadbeater, p. 27.

solar system presides a mighty Being, the Logos, the manifested God of that system. He would be called the Father by the Christian, I'svara by the Hindu, Allah by the Mahomedan. His consciousness is active at every point of His Kosmos, His life sustains it, His power guides it; everywhere within it He is present, strong to help, mighty to save. Dimly we know that beyond Him there are yet greater ones, but for us it is easier to conceive of the power that maintains our system, to whom we are definitely related, than of the vaster consciousness which includes myriads of systems within His realm. Each Logos is to His own universe the central object of adoration and His radiant Ministers are rightly worshipped by those who cannot rise to the conception of this central Deity."*

PARABRAHM.



* "Problems of Religion," by Mrs. Besant, p. 533, Vol. 22, *Theosophical Review*.

LOGOS OF OUR SOLAR SYSTEM.

Having now gained some idea, however superficial, of the place which the Logos or God of our solar system occupies in the whole Kosmos, and of the vast hosts of Divine hierarchies that stretch above Him throughout the seven Great Kosmic planes of matter, we narrow down our attention to the evolution of *our own Solar System*. The Logos of our Solar System, we are told, establishes His realm on the lowest of the seven Great Kosmic planes, sometimes called the "Kosmic-prakritic."* We may think of Him as an Eternal Centre of Self-consciousness, able to merge in Super-consciousness and to again limit Himself to Self-consciousness when a new universe is to be brought into existence. I'svara enveloped in *Mâyâ*, brings forth a universe and is enclosed, as it were, in the universe of which He is the light. Breaking the shade, the light shines forth in every direction. Dissolving the universe, He still remains. The centre remains, but the circumference that circumscribed it is gone. The *Mâyâ* in which He arises during manifestation, is His own revived memory, which can never be separated from Himself. When a universe comes to its ending, plane after plane is dissolved, starting with the lowest which merges in the one above it; that in its turn merging into the one next above and so on until the whole manifested universe has disappeared. All forms and vibrations disappear, but the consciousness that ensouled these forms does not vanish. Modifications in consciousness capable of giving rise to similar vibrations remain, until finally, when I'svara—whose consciousness was the one consciousness in the universe, whose life was the one life, who supported every form, who made the possibility of every separated existence—gathers up His universe into Himself ere He merges in the One, everything has vanished that we know as form, but powers of vibrating in particular fashions remain in these subtle modifications, preserved in that unchangeable Centre in the mightiness of the One Life. When I'svara again limits Himself to Self-consciousness, turning His attention to the contents of that Self-consciousness, its powers start into activity, and that is *Mâyâ*.†

FIRST LOGOS.

For the purpose of manifestation I'svara unfolds as a Trinity, as we have already seen, the 1st, 2nd and 3rd Logos. The *first* Logos is symbolized by a point in the immaculate disk which stands for Parabrahman, ☉ "the point denoting the dawn of differentiation. It is the point in the Mundane Egg, the germ within it which will become the universe, the all, the boundless periodical Kosmos, a germ which is latent and active, periodically and by turns.‡"

* Compare "The Christian Creed," by C. W. Leadbeater, p. 28.

† Mrs. Besant's "Evolution of Life and Form," pp. 19-20.

‡ "Secret Doctrine," p. 31, Vol. I.

The first Logos is the root of being, the source and, as we shall see, the end of evolution; the beginning as regards the Divine manifestation, the ending as regards the manifested Universe.* He is sometimes called the Unmanifest, because so far as Kosmos is concerned the first Logos is unmanifested, it can only become manifest to the Spirit in man, which is one with itself.†

"During the time of Mahāpralaya—when all things visible and invisible will be reabsorbed into that from which they came; when even the Second and Third Logoi themselves, and all that is of their essence, must for the time sink into sleep and disappear, even in that period of universal rest there is one Entity who remains unaffected; the First Logos; the Unmanifested Logos rests still, as ever, in the bosom of the Infinite. And since the direct essence of this, the Divine Father of all, enters into the composition of the spirit of man by that almighty power his immortality is absolutely assured."‡

SECOND LOGOS.

From the *first* Logos emanates the *second*, manifesting the aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven, Life, form; Spirit, matter; positive, negative; active, receptive; Father, Mother of the worlds, symbolized "by a diameter across the circle $\ominus$, to denote the separation into Spirit and matter.§ From the one Eternal comes this dual manifestation, life on the one side, form on the other, and whether you speak of *life* as spirit, as consciousness, as energy, it matters not, it is triple in its manifestations; whether you speak of *matter* or whether you take it as the feminine aspect in nature, the receptive, the nutrient or nourishing, it matters not; it is necessary there in order that the life may manifest. And in the *first* Logos we find these two poles *inseparable*, in the *second* Logos we find them *beginning to separate*, and therefore the second aspect is ever dual, whether as the Son in the Christian Trinity, or the second in all other Trinities."|| This feminine side of nature is always found in connection with the Trinity, added to the three and forming a *fourth fundamental manifestation*, which, with the three, makes the Celestial Quaternary of which we read so often.**

"In the Christian Creed (Nicæan Creed) this second aspect of the Logos is referred to as the 'only begotten Son of God, begotten of his Father before all worlds, begotten, not made, being of one substance with the Father by whom all things were made.' Great stress is there laid upon the fact that nought else in the universe comes into existence in the same way as does this Second Logos, called into being as he is by the mere action of the will of the first, working without intermedi-

* "Esoteric Christianity," The Trinity, p. 11, by Mrs. Besant.

† "The Building of the Kosmos," by Mrs. Besant, p. 11, Indian Edition.

‡ "The Christian Creed," by Leadbeater, p. 36.

§ "Ancient Wisdom," by Mrs. Besant, p. 52.

|| "Esoteric Christianity," The Trinity, by Mrs. Besant, p. 9.

** Compare "Esoteric Christianity," The Trinity, by Mrs. Besant, p. 7.

ary. According to Mr. Mead (*Theosophical Review*, Vol. XXI., p. 141), 'there is no longer any doubt, however, that the term invariably translated as 'only begotten,' means nothing of the kind, but 'created alone,' that is to say, 'created from one principle and not from a syzygy or pair,' a title which can be truly given only to the Second Logos, for the manner in which he is emanated from the first must evidently differ from all other and later processes of generation, which are invariably the result of interaction." *

In the "Self and its Sheaths" Mrs. Besant shows how a germ cell of a plant or an animal gives a most marvellous picture in the concrete of the differentiation in the Supreme; how under a microscope one could see a tiny speck of matter and in that speck a single spot, in which gradually and imperceptibly a separation takes place, till when this change is complete, instead of one spot there are two and these two apart at the poles—as they are called—of this little mass of matter. Out of the same substance, for there was only one, two separate and yet not separated bodies have formed, the one positive and the other negative, and by the interaction between the two everything formative occurs and there is built up the coming plant. Thus between the two poles a universe is builded, and out of duality the whole variety comes forth; therefore it is that we read, that after the "One" has given birth to the Two, after the life has become Name and Form, Spirit and Matter, then comes the *Third Logos*, the Mind, Ideation, Divine Thought, the picture of all that shall be and the image of the universe that not yet has come to birth. †

THIRD LOGOS.

"The *Third Logos* is symbolized by a cross within the circle ⊕, the cross standing for the life which, flashing from the centre outwards makes two diameters, gives active life within this circle of the universe and makes possible the evolution which from the centre is gradually to proceed.‡ He is the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.§

OUR SOLAR SYSTEM.

From the *Third Logos*, then, proceeds the manifested universe, the manifold forms that make up a universe, and the vast host of entities, sub-human, human and superhuman that ensoul these forms and that are brought over from past universes to continue their own

* "The Christian Creed," by C. W. Leadbeater, pp. 39 and 40.

† Compare "Self and its Sheaths," by Mrs. Besant, pp. 9—11, Indian edition.

‡ "The Building of the Kosmos," by Mrs. Besant, p. 77, Indian edition.

§ "Ancient Wisdom," by Mrs. Besant, p. 52.

evolution and to help in the evolution of the new universe. Highest among the *Spiritual Intelligences* are the seven secondary Logoi, each of whom is the centre of a distinct department in our Solar System, as the Logos is the centre of the *whole* and has the *sun* as His physical body.* The seven secondary Logoi are the centres of the seven *Planetary chains*, each consisting of seven globes—partly physical and therefore visible and partly super-physical (built of astral and manasic matter) and consequently invisible to physical sight—which circle round the sun. Naming these planetary chains after their physical globes they are:—

- (1) The Neptune chain with 3 physical planets.
- (2) " Uranus " " 1 " planet.
- (3) " Saturn " " 1 " "
- (4) " Jupiter " " 1 " "
- (5) " Earth " " Mars and Mercury belonging to it.
- (6) " Venus " " 1 physical planet.
- (7) " Vulcan " " 1 " "

Under each of these secondary Logoi come the descending hierarchies of Intelligences that form the governing body of His kingdom. Among these we hear of the *Lipika*, who are the recorders of Karma (the great law of causation under which rebirths are carried on) of that kingdom and of all the entities therein; the *Maharajas* or *Devarajas*, who superintend the working out of Karmic law; and then the vast hosts of the *Builders* who shape and fashion all forms after the ideas that dwell in the treasure-house of the Logos, in the Universal Mind, and that pass from Him to the Seven, each of whom plans out his own realm under that supreme direction and all-inspiring life,"† giving to it, at the same time, His own individual coloring. It would be instructive to deal more in detail with this planetary evolution about which a mass of information is to be found in theosophical works, but for the purpose of our study this bird's-eye view must suffice, and we now turn our attention to the *human* evolution.

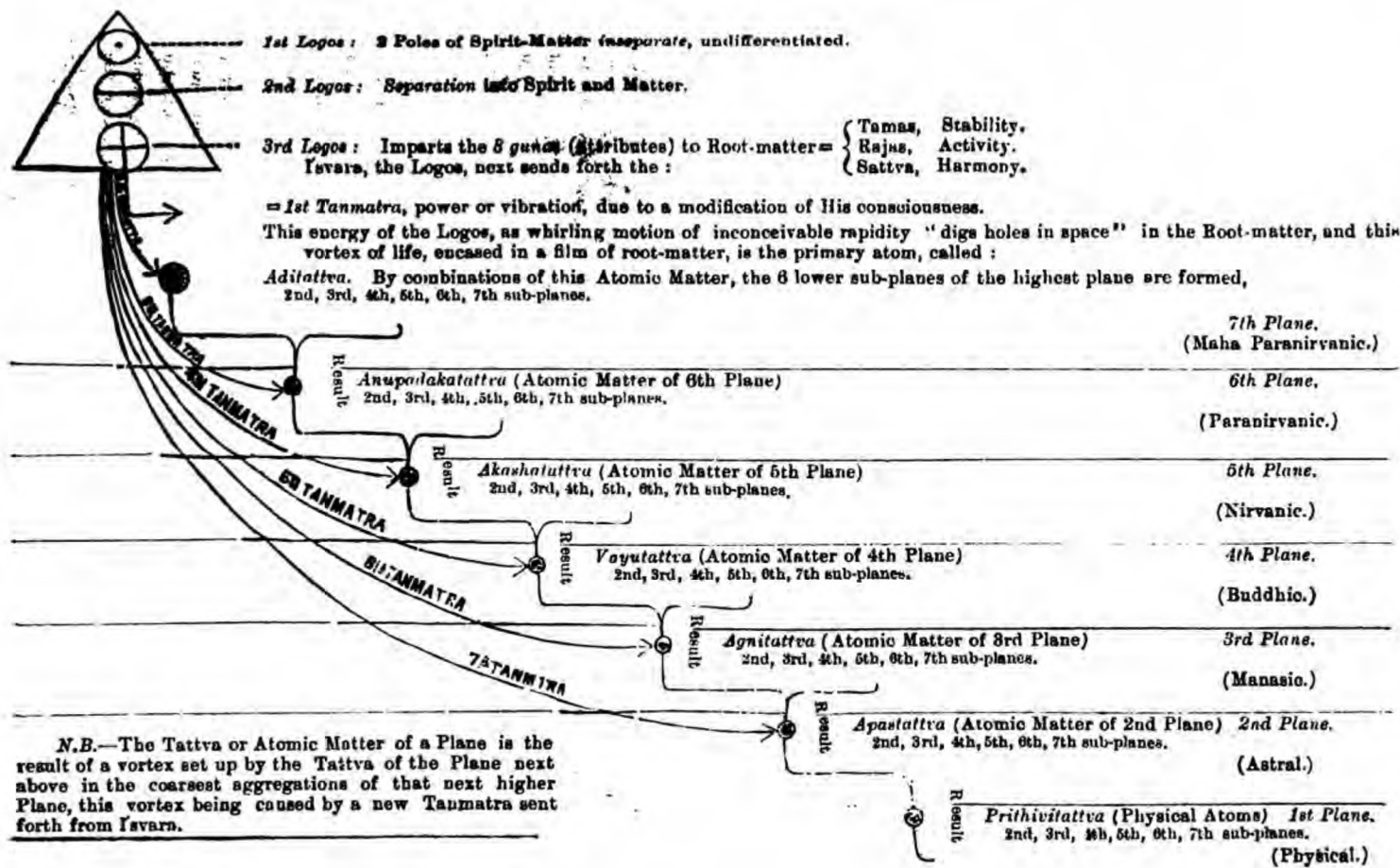
EVOLUTION OF MATTER.

We go back to *I'svara*, the Logos, who, willing to manifest and to bring forth a new universe, limits Himself from Super-consciousness to Self-consciousness; then from the One Eternal comes the dual manifestation of Spirit and Matter; matter not as we know it, not phenomenal matter, but the *root of matter*, called *Mulaprakriti*.

"The *phenomenal* spirit and matter of any universe are finite in their extent and transitory in their duration, but the *roots* of spirit and matter are eternal. The root of matter has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman (Parabrahman). It is this veil which the

* Compare "Ancient Wisdom," by Mrs. Besant, p. 413 *et seq.* and the "Growth of the Soul," by A. P. Sinnet, p. 277.

† "Ancient Wisdom," by Mrs. Besant, p. 414.



Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its informing, guiding and controlling life.*

"As the life-breath with its triple vibrating force falls on this root-matter, it throws it into three modifications or attributes: *Tamas*," inertia, or better, stability, *Rajas*, activity or vigour, *Sattva*, harmony. Without harmony no pleasure can anywhere exist. All pleasure is due to harmonious vibration, and that quality of harmonious inter-related vibrations is the quality that Sattva gives to matter. These three fundamental qualities of matter—answering to three fundamental modifications in the consciousness of I'svara—inertia, activity and harmony, these are the famous three gunas, without which Prakriti cannot manifest. Fundamental, essential and unchangeable, they are present in every particle in the universe and according to their combinations is the nature of each particle. Then comes the seven-fold division of matter. This root-matter with its three gunas is now ready to receive a further impulse from the life-breath and that breath comes forth from the third Logos in seven great waves, each one modifying matter and evolving and ensouling those that follow it."†

Of what occurs in the two higher planes of the universe, the seventh and the sixth (or the 1st and 2nd, counting from above), we can form but the haziest conception. I'svara as Brahma or the third Logos sends forth a power, a vibration (everything depends on vibration), called a *Tanmatra*, due to a modification of His consciousness. This energy of the Logos as whirling motion of inconceivable rapidity "digs holes in space" in this root-matter, and this vortex of life, encased in a film of the root of matter is the primary atom, known in the Hindu Scriptures as "*Aditattva*." These and their aggregations, spread throughout the universe and form all the sub-divisions of spirit-matter of the highest plane of our solar system. Then a new power or *tanmatra*, due to a modification of consciousness, is sent forth by I'svara, causing some of the countless myriads of these primary atoms to set up a vortex in the coarsest aggregations of their own plane, and this primary atom enwalled with spiral strands of the coarsest combinations of the seventh plane becomes the finest unit of spirit-matter, or atom (called the *Anupadakatattva*) of the sixth plane. These sixth plane atoms and their endless combinations form the sub-divisions of the spirit-matter of the sixth plane. A third life-breath or *tanmatra* from I'svara, due to a modification of consciousness, causes the primary atoms of the sixth plane to set up a vortex among the coarsest aggregations of their own plane, producing the primary atoms of the fifth plane. In this way the Spirit-matter of plane after plane is formed, until we have the seven planes of our solar system, each plane with its *tattva*, primary atom or primary element and combinations of these primary atoms, forming the

* "Ancient Wisdom," p. 53.

† "Evolution of Life and Form," by Mrs. Besant, pp. 23 and 24.

sub-planes of each plane.* The following names have been given to the seven planes, tattvas and primary elements:—

	Plane.	Tattva.	Primary Element.
Seventh Plane:	Mahā Paranirvānic	Aditattva.	
Sixth	„ Para Nirvānic	Anupadakatattva	
Fifth	„ Nirvānic	Ākāśatattva	Ether
Fourth	„ Buddhic	Vayutattva	Air
Third	„ Mānasic (Mental)	Agnitattva	Fire
Second	„ Astral (Kāmic)	Āpasattva	Water
First	„ Physical	Prithivī-tattva	Earth

This involution of the Life of the Logos as the ensouling force in every particle, and its successive enwrappings in the Spirit-matter of every plane, so that the materials of each plane have within them in a hidden or latent condition all the form and force possibilities of all the higher planes above them as well as those of their own, these two facts make evolution certain and give to the very lowest particle the hidden potentialities which will render it fit—as they become active powers—to enter into the form of the highest beings. In fact evolution may be summed up in a phrase—it is latent potentialities becoming active powers.†

A. SCHWAB.

(To be concluded.)

HEREDITY.

(THE THEORIES OF THEOSOPHY AND WIESMAN CONTRASTED).

ONE of the most interesting features of Theosophy is the fact that we can always appeal to the results of the investigations and experiments of modern physical science to support what it sets forth as the Truths of Nature that can be proven by earnest research; and added to that it is possible to establish as correct by a process of logical reasoning, its definite statements concerning the beginning of evolution, and the ultimate goal it leads to, which, for the majority of us at our present stage of development, must remain unproven, and therefore what we must regard more or less as speculation; though no doubt, even many of these statements are possible of verification as each one of us progresses step by step along the path of occultism.

It is the application of the profounder theosophical ideas to the solution of so many of the greater problems of life that is rendering Theosophy so attractive to the highest scientific intellects of our day; and that enables it to exert such an influence on modern thought as is evidenced, firstly, by the great strides the theosophical movement

* Combined from "Ancient Wisdom," pp. 53 and 54, and from "Evolution of Life and Form," pp. 25 and 26.

† "Ancient Wisdom," by Mrs. Besant, pp. 55 and 56.

has been making during the last few years; and, secondly, by the respect which it is beginning to command by all who are capable of exercising their thinking faculties, even if those higher minds find themselves unable to accept what they call its speculations.

The claim has been made by theosophical leaders that the theosophical Society has been called into existence, and the promulgation of its philosophical teachings evoked, by the intellectual growth that has been taking place in civilization throughout the world, necessitating the revelation to a more enlightened and expanded understanding of natural processes (in connection with which the unaided human mind was and still is occupying itself with more or less success) of mysteries which had hitherto been unknown and unthought of.

To rightly point out the grave importance and meaning of all these recent scientific discoveries, so that the fullest advantage accruing from them might not be lost to the race, facts going beyond or lying behind these scientific discoveries have had to be given forth by those who are the guardians of nature's mysteries—the time being ripe for doing so through the human mind generally having proved itself ready for their recognition and acceptance. Were this not done the result would be that erroneous conclusions, deductions and inferences would so continually be drawn from what our best intellects are able from time to time to reveal in the scientific world, that the mass of humanity led thereby, following teachers as ignorant as themselves concerning the ultimate destiny of man's evolution, would have fallen into a most debasing kind of materialism; because it cannot be denied that the whole tendency of physical science is to materialise, and not to spiritualise; and that tendency is only combated, and becomes changed (as we notice at the present time) by knowledge being presented to the reason and the mind from other sources, which so entirely transcends all that the most fertile imagination can proclaim or define, that we have to realize it as true and undeniable, however much we may try to put it aside at first, in order to bolster up what we in our intellectual conceit, consider to be the only correct explanation of whatever natural phenomena come within the purview of our recently quickened powers of observation.

To give an illustration of this we will take the phenomena of heredity in connection with which our Biologists, Botanists, and Zoologists have been carrying on the most praiseworthy and untiring investigations and researches ever since the time of Darwin, who I think may be said to have fathered this scientific work—at any rate it is from the time of his own great work in this direction, that the materialistic hypothesis of man's descent from a purely animal ancestor has for years gained a hold on the more thoughtful mind, involving (though Darwin cannot be held responsible for this) a denial of the spiritual side of man's nature, and a rejection of all religious

teaching in that direction. Had such an idea as this been permitted to hold sway, and the mere physical facts (for the hypothesis has its basis on facts) not been refuted, it is easy to perceive what a baneful effect must very soon have followed by impressing the less developed minds of the mass with a theory that completely exhausts all the exalting influence arising from the deeper aspirations of the human heart. But this theory only had time to seize the minds of the more thoughtful—indeed, it has only been accepted by them tentatively, and ever since its promulgation has been perhaps rather in a state of incubation than actually growing—when the illuminating light of Theosophy, while not denying the truth of the observed facts on which the materialistic hypothesis had been built, robbed that hypothesis of all its former claim by imparting a wider significance and meaning to the scientist's great discovery; so that we now find scientists working not exactly on theosophical lines, yet producing results in accordance with theosophical statements, though strangely enough their tendency in many instances is to deny what Theosophy puts forward for their guidance.

This will, I think be amply shown in our consideration of the phenomena of heredity, or rather in our consideration of the theory of heredity postulated by the most recent, and one of the most eminent scientists (Professor Wiesman), and based on the results of his unwearying labors for many years past.

Before going into that, however, it will be better for us to thoroughly understand what Theosophy sets forth and explains in connection with the process of evolution, which of course bears directly on the phenomena that come under the head of heredity, and which Theosophy proclaimed to the world before the appearance of Professor Wiesman's work entitled "The Germ-plasm—a Theory of Heredity." By following this plan we will come to consider Wiesman's facts and statements in their proper place, and be better able to realize the complete theory of heredity, which we cannot do by merely taking up Wiesman's work, and remaining content with it, simply because it begins and ends with the physical—that is, with what only can be seen and observed with the bodily senses. His efforts have been directed to dealing with the "how" of the thing, and not with the "why" of it, which latter he has left severely alone.

I think that to rightly understand evolution something must be known concerning the atom, its constitution and its processes, before we come to deal with it on this physical plane. Theosophy affords information in this direction through the particulars and details furnished by the investigations, on higher superphysical planes of nature, of some of its students who are tolerably far advanced in occultism. This information, which is undoubtedly as reliable as any that comes to us from the observations of our physicists, is, unfortunately, too often wholly ignored and rejected by those physicists who for too long have

been afraid of having anything to do with the unseen, because it may involve them in absurd speculations, fancies, and superstitions, which they think mankind has outgrown; but until they alter their attitude, which they are now gradually being forced to do; and so long as they do not recognise that there is only one avenue to the attainment of a higher knowledge of life's laws and mysteries, the atom must remain a riddle to them; whereas as the problem it sets us to unravel is grasped, and its solution arrived at—first theoretically—many difficulties confronting them must disappear.

Their idea now is that the atom is merely a centre of force, which causes it to enter into combinations with particles of matter that go to make up the physical plane, called chemical elements, thereby forming molecules and bodies; and this mechanical process brought about by purely chemical agencies has been considered sufficient to explain the phenomena of the manifestation of life in all the kingdoms.

This view has, however, recently been doubted and denied by some of the most eminent scientists, and ideas relating to the atom are now being put forward in closer agreement with what Theosophy maintains. Theosophy does not deny that the atom is a centre of force, but contends that it is more than that—it is a centre of consciousness, embracing within itself intelligence potentially latent; therefore it alone is the source of life, and the motions of chemical substances merely the manifestation of its activity. That is to say, there is a vital force being continually exercised and manifested as energy between molecules and material bodies, certainly, but principally as consciousness and intelligence. We are too apt to mistake a certain aspect of a thing for the thing itself. This statement, of course, directly opposes the physicist's contention that consciousness must be regarded as essentially an attribute of matter—that is, of matter as they physically understand it; though it is true that consciousness requires a medium where through to manifest and evolve, for regarded in its very highest aspect, or most primitive condition, we understand the atom to be a part or spark of the Divine or Absolute consciousness, otherwise termed spirit (in which the whole Universe is embraced), within the substance which goes to form the first super-physical plane of nature. From the moment this divine spark emerges from the heart of the Absolute, and appears on the first or the highest plane of nature, it becomes what I might call (though perhaps incorrectly) a unit of consciousness; because from that moment a separation—though it will be very slight—from its absolute source takes place; for consciousness being force, this force contacting the substance of this first super-physical plane instantly sets up in that substance inconceivably rapid vibrations, and thereby gathers round itself a super-ethereal vortex or film, and it starts a life of its own. This is the commencement of its evolution—that is, the evolution of *self-consciousness*—the process of transforming the universal consciousness into that of individual or *self-consciousness*.

Between this highest plane I refer to, and that of our physical plane here there are many other planes—the number being seven (exoterically). We are not told much about the higher levels; their conditions and processes—our investigators apparently not having been able to advance further than what are called the astral and devachanic states. We, however, know that the different planes correspond with each other, and that as the physical plane comprises seven distinct states of matter, viz.:—the four states of ether, the gaseous, liquid, and solid, those termed the astral and devachanic, and those beyond these, are also made up of seven sub-divisions, or of substance in seven degrees of density. The atom therefore in its evolutionary descent from its spiritual source, invests itself while on the first plane, in the spiritual substance of each of the seven sub-divisions of that plane; that is to say, the impulse it originally receives when it emerges from the Logos, is downwards or outwards; therefore it remains no longer upon a plane than is necessary; and when all the experience to be acquired on the highest sub-division of the first plane is gained it clothes itself in the substance of the second sub-division, and so on, passing through the seven different degrees of substance of this first plane; when its work is completed on the lowest sub-division (the seventh), the results of all the experiences obtained on the seven sub-divisions it retains within its consciousness; and then gradually divesting itself of the substance of each of the sub-divisions, of which in its descent it clothed itself, it re-ascends to the highest sub-division, and enwrapped only in the substance of that sub-division, it now, apparently by a cosmic law, skips the intermediate six sub-planes, and appears on the highest sub-division of the second plane, becoming the ultimate atom of that plane. In the same way passing through the seven sub-divisions of this second plane, it completes its experiences there, returning thence back to the highest sub-division of this plane, and appearing as the ultimate atom on the highest sub-division of the third plane. The ultimate atom, therefore, of any plane, is this centre of consciousness, enwrapped in the substance of the highest sub-division of each plane of nature that stands above it. Continuing its descent the atom manifests on the fourth plane called the Buddhic; the third called the Devachanic; the second called the astral; after which it reaches our physical world; so that by this process of descent, by the time it gets to the highest sub-division of our physical matter—that is, the highest degree of ether—this atom is many times encased in the substance of each plane through which it has come to the earth; and this is what physical science recognises as the ultimate atom, though, as far as I am aware, it has only traced it as far back as the fourth or lowest state of the ether.

Now, though scientists recognise such a thing as an ultimate atom it is only their theory, and apparently the ether is to them also something purely imaginary, and has to be postulated by them in order to explain phenomena which would otherwise be totally inexplicable. For instance, discoveries in electricity have forced the scientific

world to find a material medium through which that force acts, hence the recognition of a state of ether, though not so long ago its existence would have been ridiculed simply because it could not be seen, touched and felt; and about it nothing more will be known unless different methods of reaching these higher states are adopted owing to their being beyond the range of the eye, and of any mechanical instruments or apparatus such as microscopes, &c., that have hitherto so well assisted physical methods.

But to return to our atom,—I have said that we have only been given a description of the manner of its working on some of the higher levels, or to put it more physically, in some of the higher worlds. Any one who feels sufficiently interested can get a very good idea of the details given in this direction by reading some of the theosophical manuals on the Astral and Devachanic planes. I have not the time to go into that part of the subject here as I would much like to do.

Having acquired all it had to acquire in the Devachanic and Astral worlds, the atom, as already said, makes its appearance on the highest sub-division of this plane, viz., the first sub-division of the ether, and when it gets there we can now understand what a wonderfully complicated thing it is; and notwithstanding that it is impossible for us to see it, it is in reality a body of a most remarkably complex structure, as can be seen by an examination of some of the diagrams of it contained in theosophical books on the subject. Descending to the second sub-division of ether, it splits up, forming combinations of molecules producing the chemical elements that constitute the matter of that state; the same takes place on the third and fourth sub-divisions of the ether, after which it arrives at the gaseous state, then the liquid, until at last the solid or mineral kingdom is reached.

When we again reflect that this atom is encased in the spiritual and ethereal substance and matter of the different higher planes to which I have been briefly referring, there can be no difficulty in realizing that, fettered by these outer coverings, its activity has been greatly checked; and it is not surprising that we find it in the mineral kingdom represented by an inert mass; its numerous bodies in that kingdom being apparently without activity, and, as we were once taught, quite dead as well as inanimate. Nevertheless this atom is present within the mineral, and carries on its marvellous work there as is instanced in crystallurgy—the wonderful and marvellously beautiful geometrical forms which make up the bodies of crystals being sufficient evidence to convince us of the truth of its presence within those bodies, of which it is the conscious and intelligent builder. In this kingdom it combines with the coarser chemical substances by forming molecules in lines, circles and curves, and other geometrical figures; then passing into the higher vegetable, animal, and human kingdoms the structure within which it manifests itself is the cell as we have it so well described in Botany and Biology, the

discovery and analysis of which has opened up such a splendid field of research for the modern scientist and which has absolutely changed and revolutionised all previous ideas connected with matter and natural phenomena.

Here is what science tells us, which goes to prove not only the presence of this atom soul, but pointing to the course of its journeying as just stated; for the following observations referred to by Sachale enables us to trace the progress of the atom from the mineral to the vegetable kingdom; and the geometrical forms it creates or builds, which I have just referred to, in the former, reappear in the latter, as distinguished in the cells of some plants, and which in botany go by the term crystalloids:—"a portion of the protoplasmic substance of the cells assumes crystalline forms; bodies are formed which, bounded by plane surfaces and sharp edges and angles, possess an illusory resemblance to true crystals, even in their behaviour to polarised light; on the other hand they are essentially distinguished from them by the action of external agents, and at the same time present significant resemblances to organised parts of cells. It is therefore legitimate to distinguish them by the term crystalloids proposed by Nageli.....

Those crystalloids that have been most carefully examined consist of a mixture of two kinds of materials of different solubility; the two are so combined that when the more soluble is slowly removed, the less soluble remains as a skeleton (Nageli). Their form is very different in different plants; they appear as cubes, tetrahedra, octohedra, rhombohedra, and in other forms, usually, however, their crystallographic characters cannot be exactly defined, a consequence of their small size and of the inconstancy of their angles."

Now before proceeding further let us see what our conception of the atom is: originally a breath of the universal conscious life, which, though embodying itself in super-ethereal substance, remains but little differentiated from the divine source whence it emanates; but fettered by its material encasements as it proceeds towards the denser planes of matter, its activity is slowly restricted, and at last so confined within itself, it becomes an entity no longer possessing the consciousness of the universal, which, as that is gradually dimmed, gives way to an incipient self-consciousness—its experiences in the mineral being the finishing stroke that entirely limits the range within which its consciousness can act; and in the vegetable, animal, and human kingdoms its absolutely selfish character is very plainly revealed. This then is to be understood by Theosophy, that the atom is the evolving life; all else such as molecules, chemical agencies, the mechanical motion of particles, and such like, are the outcome; and the creation of the consciousness, the intelligence, and the force inherent in the atom, and those things that we regard as so much natural phenomena, are the necessary changes it brings about in the fulfilment of the purpose of its evolution. This definition of life conveys a much profounder significance than that

stated by Wiesman when he says that life simply depends on the interaction of molecules differing chemically from one another, best defined within certain limits.

We must look upon the atom now as a growing entity. I do not mean that there is any essential change produced in itself, save in so far as its powers are limited; so much so is that the case, now that it has reached the cellular stage, that it has to depend on what comes into contact with it from the external world, to awaken it to activity, it being able to respond to whatever vibrations it contacts; and it is these incessant impacts striking it from the external world in the vegetable and animal kingdoms as it embodies itself in unicellular and multicellular organisms that more than anything else convert its "latent potentialities into active powers; because now it has to struggle to maintain itself against other creatures on whose organisms it has to nourish its body, just as it has to defend itself against their attacks upon it.

First we may recognise it in one of the lowest stages—a stage almost intermediate between the vegetable and animal kingdoms, as the fresh water polyp, referred to by Oscar Schmidt in his work on "The Doctrine of Descent." "The little animal, several lines in length, which in our waters usually lives adhering to a plant, is a hollow cylinder, of which the body wall is formed of two layers of cells, a layer of muscles, and a supporting membrane, which gives consistency to the whole, and may be compared to a skeleton. The mouth is surrounded by arms of similar construction, and varying in number from four to six. The surface of the body is studded with numerous little stinging vesicles, which by their contact stun any smaller animalculæ straying within the reach of the polyp, and render them an easy prey. This is, in a few words, the construction of the animal. It possesses no arterial system, no special respiratory apparatus; the functions of the nerves and the sensory organs are performed by the individual parts of the surface. Reproduction is usually effected by the budding of gemmules, which fall off at maturity, but occasionally also by the produce of very simple sexual organs."

From that primitive organism it passes into those of higher and more complex structures in the animal kingdom; and here it is necessary to point out that all these units of consciousness (as I term them) do not, as it were, start level in their course of evolutionary development; consequently when the animal kingdom is reached there are some of them far in advance of others, and those that are so advanced (which following the example of one of our writers I will term "ruling" atoms or units) govern and control groups of those that are backward in their development. This is strikingly shown when we arrive at the human kingdom. Man's lower nature we are told consists of three bodies or principles, *viz.*, the physical, the astral and the mental. The Ego using the form made up of these principles or bodies by incarna-

ting therein, can be regarded as one of these units of consciousness I am speaking about, which has progressed to such a degree that, having come to learn its own divinity it sets about striving to become once more one with the absolute consciousness whence it emanated, and to return thereto, an individual self-conscious spiritual entity, able at the same time to enjoy all consciousness of the divine Logos, the Father of all that is. It cannot succeed in this until it learns to control absolutely the human nature, and in its endeavours to bring about that result it of necessity affords a wonderful help to the undeveloped atom-souls which, as I have mentioned, comprise the principles or bodies of men, and which taken together constitute what we call human nature.

Thus, for example, our gross physical body we know by scientific proof, is not composed of something absolutely solid, but is a moving mass of particles or atoms. These atoms, as Haeckel (I think) has demonstrated, possess a consciousness of their own, which they express when the body feels tired and requires rest; it is these units that carry on all the processes of functioning in the physical body, such as that of digestion, &c. The atom-souls forming the astral body are slightly more developed than those in the physical form, and those that constitute the mental body are of course still more progressed—in fact, I think the astral body is the seat of sensation—sometimes called the desire body; and I think may be considered an entity in itself—or as embodying an entity (being the elemental or animal soul in man) just as we regard the Ego (the human soul in man); the mental body being composed of material projected by the Ego. This elemental we now see to be the ruler of the physical vehicle, making it subservient to what it requires, that is to say, it can reflect its consciousness in the consciousness of the atoms composing the physical body, and thereby control them to do whatever it demands. This is necessary, because, being the desire body, the seat of sensation and of passion, it can only gratify itself through the denser bodies of the organism; and so long as it is allowed to hold sway the physical body is continually forced into all sorts of conditions which yield sensual pleasure and delight. But this does not last forever, because the Ego (that which was once an elemental and an atom soul), having passed through all these lower experiences, and having in consequence developed a state of consciousness far higher, and therefore far more powerful than the lower astral entity with which he has now become associated, is continually bringing his influence to bear upon it, and in course of time (that is after many incarnations) its unruliness is suppressed, and the Ego at length succeeds in impressing this higher consciousness on that of this lower animal soul, the latter becomes submissive, and growing more like the one to which it has to submit, it no longer gives way to the things of the senses, but replacing physical by spiritual emotions, thus gradually ascending to a higher plane of consciousness, naturally re-acts on those atom-souls that are only on the

physical level in the body, and as it passes on they are benefited by the more elevated influence it reflects in them.

From this brief sketch it is evident that as one of these atom-souls becomes by evolution a much more highly developed human soul (an Ego), he acquires responsibilities which he cannot lay aside. He comes to recognise that to continue his evolution he can only do so through a human form made up of the principles mentioned, comprising innumerable hosts of atom-souls, groups of which are governed by, or subject to, those of their number that are further advanced than the rest, which I am terming the "ruling" atoms. These ruling atoms, therefore, express in their consciousness the total consciousness of all that is below them; and the Ego contracts certain obligations towards them, because as they are necessary to his further evolution, so is he necessary to theirs, the result being that they become inseparable from each other, and therefore at death when the Ego leaves the physical, retiring into that exalted state of rest that is allotted to him between two incarnations, these, or what may be better considered their germs, are drawn into his sacred form, and at once pass into a state of latency, as they must do, because, owing to their not yet having reached the Ego's condition, they can only be conscious on their own planes and not in his; but when the Ego returns to re-incarnate and is once more to take on an astral and physical form, when he re-enters the astral world on his way to the earth, these ruling atoms, or their germs, again become active, and at once help to mould the astral body and etheric double, which is merely the physical counterpart; and in this building of the form they draw to themselves for their use, atoms which are on the same level as those they ruled when in the previous earthly body; hence the same characteristics, tendencies and peculiarities that existed in the last life re-appear in the next one; so that we see from this that Theosophy distinctly teaches the continuity of the human form, as well as of the human soul, and it seems as if there is as much a re-incarnation of the human form as there is of the human soul; and this I think gives us a profounder philosophical explanation of heredity.

A. E. WEBB.

[To be concluded.]

ASOKA II.—THE MAURYA.*

THE SANDRACOTTUS OF THE GREEKS.

(Concluded from page 114.)

THAT the age of Asoka II. cannot be reduced by about 66 years, is evident from the several dates recorded in the different chronicles of the Jainas, the Brahmanas, and the Buddhists of the southern and northern schools. Professor Duncker notes in his "History of Antiquity," that according to the Buddhists, the interval between Bimbisāra's accession and Asoka's death was 375 years; while according to the "Vāyu Purāṇa," it was 378 years, a difference of only 3 years. The Jainas record in the "Parisistha-parvan," that Samprati, the disciple of Suhastin (319—265 A.V. = 308—262 B.C.), ascended the throne of Pāṭaliputra in 235 A.V., that is, 292 B.C., when Asoka Sri died. Adding 37 years to 292 B.C. we get 329 B.C., exactly the year, when Asoka usurped the throne. For the "Dipavamsa" records that Priyadarsi was crowned in 218 A.B., four years after his father died, that is, in 325 B.C. The Tibetans also say (see Rockhill's "Life of the Buddha," chapter on the "History of Bod-yul,") that Asoka ascended the throne in 234 A.B., Nirvāṇa era, not Parinirvāṇa era. Deducting 20 years from it we get 214, precisely the date when Vindusāra died. According to the Buddhists, the period between the accession of Bimbisāra and the end of Asoka's reign was really 311 years, not 375 as Professor Duncker calculates. Bimbisāra ascended the throne in 603 B.C., 15 years before the attainment of Buddhahood by Siddhārtha at Urvilva, near Gaya in 103 *Anjana* era = 588 B.C. and Asoka died at the age of 82 in 251 A.B., that is, 292 B.C.* The interval therefore amounts to exactly 311 years.

I have shown above that the first Asoka of the Nanda dynasty, dated about 100 A.B., is a different king from that of the Mauryas, who was crowned in 218 A.B. The Sthaviras of the Vaisāli Council were said in "Dipavamsa," p. 142, to have foreseen that 118 years after it there would appear an emperor, Asoka Priyadarsi, who would reform the church, then divided into 18 sects, under the guidance of Tissa Mogaliputta; and requested Siggava and Chandavajji, then very young monks, to initiate the latter, when he would be born and come of age. The Burmese also record this prophecy. Dr. Kern overlooked this mention of Siggava and Chandavajji in the "Mahāvamsa," p. 20, when he advanced an argument against the true antiquity of the Buddha, on the supposition that these chiefs of the *Vinaya* were not mentioned at the time of the Vaisāli Council. Now, adding 118 to 100, we get 218 years: and in "Dipavamsa," VI—I, p. 146, we find that Priyadarsana (or Priyadarsi) was crowned in 218 A.B., which is corroborated by "Mahāvamsa."

* The Maurya family was probably a branch of the Lunar race, and so adopted the moon as its protector; *Chandragupta* literally means the moon-protected.

In 236 A.B., Devanupiya Tissa was crowned king of Ceylon, when Asoka was reigning in his 18th year, after 58 years of the reign of Mutasiva, who became king in the 14th year of Chandragupta. These figures are further checked by the statement, p. 144, that Mahinda received initiation from Tissa Mogaliputta, then 66 years old, after Upasampada, and in the 6th year of Asoka's reign and the 48th of Mutasiva's. Calculating by adding up the reigns of the Magâdha and Ceylon kings, and the duration of the patriarchate, in the way I did before in the cases of Kâlâsoka and Chandragupta, we find that the 6th year of Asoka's reign was 224 A.B., by the chronological equation of 63 of the Patricide dynasty + 100 of the Nandas + 61 of Maurjas = 224 of Magâdha king; = 106 up to end of interregnum + 118 down to 48th year of Mutasiva = 224 of the Ceylon kings; = 16 + 44 + 39 + 60 + 65 = 224 Upasampadâ, duration of the Sthaviras. (See Chronological Tables, in *Theosophist*, Vol. XX., pp. 752, 753). It will thus be seen that these Chronological equations check one another, and the date of Asoka's coronation in 218 A.B. is therefore established beyond the possibility of a doubt.

Calculating from detailed reigns, as given in the *Vâyu* and other *Purânas*, I find a total of 338 years, not 378, as Professor Mac Duncker says. The reigns of the Kings are thus shown below:—

Pauranic.

153	{	Bimbisâra	...	...	...	...	28	years.
	{	Ajâtasatru	...	...	...	...	25	"
	{	Dharbhaka	...	...	...	...	25	"
	{	Udayâswa	...	...	...	...	33	"
	{	Nandivardhana	...	...	...	...	Not given—	
	{	Mahânandi	...	...	...	...	43	years.
100	{	Nanda	...	...	...	...	88	"
	{	8 sons, Samalya, &c.	...	...	...	...	12	"
85	{	Chandragupta	...	...	...	...	24	"
	{	Vindusâra	...	...	...	...	25	"
	{	Asoka	...	...	...	...	36	"
Total							338	years.

Buddhistic.

133	{	Bimbisâra	...	...	...	...	52	years.
	{	Ajâtasatru	...	...	...	...	33	"
	{	Udayabhadra	...	...	...	...	16	"
	{	Anuruddha	...	...	...	...	8	"
	{	Munda	...	...	...	...	7	"
	{	Nâgadâsa	...	...	...	...	24	"
101	{	Sisunâga	...	...	...	...	18	"
	{	Kâlâsoka	...	...	...	...	28	"
	{	His 10 sons	...	...	...	...	33	"
	{	9 false Nandas	...	...	...	...	22	"
89	{	Chandragupta	...	...	...	...	24	"
	{	Vindusâra	...	...	...	...	28	"
	{	Asoka	...	...	...	...	37	"
Total							333	years.

Identifying Mahānandi with Nāgadāsa, of whom the Buddhistic account appears to be more reliable, we can reasonably cut down the former's reign of 42 years by about 20; and so the total of 133 years down to the end of the Patricide dynasty coincides with the Brahmanical total of $153 - 20 = 133$. Now adding 100 years for the Nandas, and 55 for the three Maurya monarchs (according to the Buddhists) we get a total of either 318 or 322, deducting which from 603, we get B.C. 285 or 281 for the death of Asoka, which date we cannot reduce on any account; the more so as Samprati, his grandson, ascended the throne on his death in 235 A.V. = 292 B.C., according to the Jaina authorities. The difference of a few years, which we can afford to ignore, was presumably caused by the unsatisfactory states of the *Paurāṇic* manuscripts; for Wilson and Hall had to translate and edit the "Vishnu Purāṇa" from corrupt copies, as the different readings they give from them show.

In the Chinese *Tripitika* also, we find 218 A.B. as the year when Asoka was crowned. For though other years, such as 116, 118, and 130 A.B. are given, 218 is the most interesting date, recorded in the *Sudarsana-Vibhāsha-Vinaya* of Buddhaghosa, which was translated into Chinese in A.D. 489. Buddhaghosa went to Ceylon from Gaya in about 430 A.D. and then to Burmah in 450. His date of Asoka therefore appears to be reliable, as he must have heard it in the monastery of Mahābodhi, now Bodh-Gaya, near which he was born.

In the face of the facts and figures above mentioned, there cannot be any doubt that Asoka ascended the throne between 329 and 325 B.C. You cannot therefore drag him down by 66 or 70 years on the assumption that Sandracottus was Chandragupta, the first Maurya emperor, and because Priyadarsi is said to have mentioned, in a few inscriptions, the so-called five contemporary kings of Greece. I doubt that the inscriptions, in which the *Yona* kings are mentioned, were ever published by Asoka II.

Mr. V. A. Smith, a great authority on antiquarian subjects, to whom I submitted my first and rough note on *the Identification of Sandracottus with Asoka*, remarked on 26th October, 1897, that my "date of Asoka Piyadasi of the inscriptions is impossible on account of the synchronism of the Greek kings. The deaths of the five Greek kings, mentioned in Edict XIII., range from B.C. 262 to B.C. 239 (subject to a variation of a year or two in different authorities). This synchronism is the certain key to the chronology of the author of the Edicts, who calls himself Piyadasi, and who was unquestionably known as Asoka, the Ayu of the Chinese pilgrims. The passage in Edict XIII. of the Subbaz-garhi version, edited by Bühler in 'Epigraphia Indica' (Vol. II., p. 471) is as follows:—'And King Priyadarsi, beloved of the gods, being anointed, in his 8th year conquered the country of Kalinga. And that conquest has been made by the beloved of the gods, both here in his empire and over all his neighbours), viz., the conquest through the sacred law even as far as six hundred *yogas*)

where the king of the Yonas, called Antiyoka, dwells, and; beyond this Antiyoka, where the four kings dwell, viz., he called Turamaya, he called Antikini, he called Maka, and he called Adikasundara, further on to the south, &c.' ".....

"Maka, who assumed independence in B.C. 285, on the death of, Ptolemy Soter, died in B.C. 258. From the time of Lassen on, the five Kings have been identified as—

Antiochus II. of Syria (Theos)	...	B.C. 261—246.
Ptolemy II. of Egypt (Philadelphus)	...	" 285—247.
Antigonos Gonatas of Macedonia	...	" 277—239.
Magas of Cyrene	...	" 285—258.
Alexander of Epirus	...	" 272—about 260.

There was only one Magas; and the limiting dates are thus beyond dispute.

"According to Bühler, Asoka's conversion to Buddhism took place in his 29th (P 45th) year, (*Epigraphia Indica*, II., p. 246.). If this be correct, the limiting dates given by the Magas date are:—Asoka's accession = $285 + 28 = 313$ B.C.; $258 + 28 = 286$. These dates are earlier than the date B.C. 259, which is commonly adopted in forgetfulness of the fact, that Magas died in B.C. 258. But they do not take us back to B.C. 325."

I feel thankful to Mr. Smith who, in disagreeing with me on the ground of the five Greek Kings, yet found reason to say that the Magas date alone invalidates the common assumption of B.C. 259 as the date of Asoka's coronation. But before I proceed to deal with the five Yona or Yavana Kings, I may premise by observing that they are mentioned in the Edicts at Khalsi, Sabazgurhi, and other outlying places, and in characters somewhat different from others, the Khalsi and Subbazgurhi versions being rendered in the so-called 'Kharoshthi' or Ariano-Pali alphabet. The Girnar and Dhauli characters are also in somewhat variant shape.

No one has yet proved that Priyadarai (Pāli Piyadasi) was a proper name, as suspected by Professor Wilson, who observed in the *Asiatic Journal of Bengal*, that "the term (Piyadasi) is evidently an epithet applied to more than one individual, and not the proper designation of one person exclusively." Rhys Davids also doubts whether it was a proper name, and solely enjoyed by Asoka II., and by no one else. Professor Wilson, in criticising the identification of Mr. Prinsep—whose Pandit, Kamalākanta, first deciphered the Pāli inscriptions—observed that "neither of these epithets (Priyadarsana or Sudarsana) is exclusively restricted to Asoka, even if they were ever applied to him. That they were so applied to him is rendered doubtful by chronological difficulties, of which it is not easy to dispose. Priyadarsi appears to have lived either at the same time with, or subsequent to, Antiochus (223-187)

(B.C.) *...It is recorded of this prince (Antiochus, the Great) that he invaded India and formed an alliance with its sovereign, named by the Greek writers, Sophagasenus." The second Ptolemy Soter made Magas, his son-in-law, ruler of Cyrene in 308 B.C. "It seems more likely here as in the case of Magas, that the concurrence of names is no evidence of synchronism, and arises from the name (Alexander) being familiarly known without any exact knowledge of the persons by whom they were borne. Such seems to be the case also with respect to Antigonus.... The latter part of his career was confined to Asia Minor and Greece; and he was killed in B.C. 301. He was contemporary with the first Ptolemy.....It can be only the first Antigonus, whose designation reached an Indian prince; and the mention of him in conjunction with Ptolemy, Antiochus, Magas, and Alexander, shows clearly that the chronology of the inscriptions was utterly at fault, if it is intended to assign a contemporary existence to princes who were scattered through at least an interval of a century. We must look, therefore, not to dates but to the importance of names, and the probability of their having become known in India, for the identification of the persons intended. Under this view I should refer Alexander to Alexander the Great, Antigonus to his successor, Magas to the son-in-law of Ptolemy Philadelphus, Ptolemy to either or all of the first four princes of Egypt, and Antiochus to the only one of the number, who, we know from classical record, did visit India. . . . Historical events are opposed to the maintenance of any friendly connection between the princes of India and Syria during the reign of Antiochus Theos. . . . It is enough for us to determine that Asoka could not have been the contemporary of Antiochus the Great, according to the chronology of the Brahmans and the Buddhists. That Priyadarsi was the contemporary of Antiochus or even posterior to him is evident from the inscriptions, and therefore Priyadasi and Asoka cannot be one person.

"The term" (Priyadasi) "is evidently an epithet applied to more than one individual, and not the proper designation of one person exclusively.....A monarch to whom all India except the extreme south was subject, must surely have left some more positive traces of his existence than a mere epithet, complimentary to his good looks, and shared with many others of equally pleasing appearance." *Princely Indian Antiquities*, vol. II., pp. 24 to 28.

General Maisey, in his "Sanchi and its Remains," pp. 12 and 2, maintains that "there is no sufficient proof that the Devanampiya of the Edicts is the Asoka of history."

* General Cunningham disproved this assumption from the fact of the omission of the name of Euthedemus of Bactria, the nearest Greek prince on the frontier of India. It is equally disproved by the reference to the governors of the frontier (*Samudra and Samudra*) of Antiochus, which shows that the revolt of the eastern provinces under Diodotus, Pantaleon and Antiochus had not then taken place.—*Corpus Inscriptionum Indicarum*, p. 5.

From the above quotations it will be seen that it has not yet been proved that the Priyadarsi inscriptions were written by one King only,* namely, Asoka, and not by his predecessors and successors. The existence of some inscriptions, recorded by Dasaratha, his great grandson, in the Barâbar (Nâgârjuni) caves, shows that Asoka was imitated in this respect by at least one of his descendants. When such is the case, what prevents us from inferring that others might have left lapidary records in the way Asoka Priyadarsi did? The Hâti Gumphâ inscription at Khandagiri, Orissa, which records the Maurya era, and the Rudradâma inscription at Girnâr, which mentions both Chandragupta and Asoka, prove that the practice of lapidary records was followed before and after him. Mr. V. A. Smith, late Chief Secretary to the Government of the North-Western Province and Oudh, in his "Remains near Kasiâ" observes: "that emperor (Asoka II.) has obtained credit for more buildings than any sovereign could possibly have erected." The fact appears to be that these Priyadarsi monuments were not erected by one king only, but by at least two, if not more.

Bearing in mind the probability of more Priyadarsis than one as the authors of the inscriptions, I think that the mention of the five Greek kings, whose contemporaneity is doubtful, should not sway any conclusions to be deduced by strict logic. The Orientalists generally assume that there were five Yona kings; but in the recent and more authentic version of the 2nd Edict, in the 2nd vol., p. 466, of the "Epigraphia Indica," it is translated as "Everywhere in the empire of King Priyadarsi, beloved of the Gods, as well as among those nations that were his neighbours—such as the Cholas, Pandyas, the Satiyaputa, the Keralaputa, Tambapanni—the Yona king called Antiyoka, as well as among those who are the vassal Kings of that Antiyoka,..... founded two kinds of hospitals for men and animals." Edict XIV., which is a sort of summary of all the imperial proclamations, expressly says, that "the whole was engraved at one time from an authentic copy, issued doubtless under the royal mandate, by a scribe, *lipikâra*, and *Pandita*, of a name not easily deciphered." But Princeps, in his "Indian Antiquities," vol. II., p. 19, observes: "that the edicts are of different dates, is proved by the actual mention of the years of Piya-dasi's reign, in which several were published. Two of them are dated in the tenth, and two in the twelfth after his *abhisheka* or coronation....., the remainder generally bearing the date of the 27th year—and one containing both, as if contradicting at the latter epoch what had been published fifteen years before..... From this evidence, we must conclude that the Guzerat and Katak inscriptions have slightly the advantage in antiquity over the *Lâts* of Delhi and Allahabad; but again, in the order of sequence, we find the edicts of the twelfth year preceding those of the tenth; and we learn expressly from the fourteenth edict, that the

* But many regnal years are given, which indicate that the whole series, (or most of it) belonged to one reign. The author of the Edicts had a long reign exceeding 27 years, and is identified by the Chinese with Asoka.—V. A. S.

whole was engraven at one time."* "These religious edicts have been written by order of king Priyadarsin, beloved of the Gods, *under a form*, whether abridged or expanded. For my empire is not suitable in every place. For my empire is large and much has been written, and I shall write more."—"Epigraphia Indica," vol. II., p. 467. This plainly shows that this edict was not the last; for evidently it was followed by others, either by himself or his successors.

There are rock-edicts, of which No. III. was proclaimed in the 12th year; IV.—12th; V.—13th; VIII.—10th; XIII.—8th year of Priyadarsi's reign. The shortness of these regnal dates throws a doubt that they belonged to Asoka. There are pillar edicts, generally published in the 27th year after his coronation, which probably belonged to Asoka alone; while the rock edicts may refer to his successor, from the shortness of the regnal dates, presumably of Samprati, who, being a Jaina, mentions hospitals of two kinds—one for men, and the other for animals—from the well-known fact of the Jaina doctrine of compassion towards animals and mute creatures. The long interval and the absence of any records, from the 13th year of the rock edicts to the 27th of the pillar, means, if it means anything, that the two sets of inscriptions cannot be ascribed to one king.

Prof. Senart observes that the edicts were engraved at various times, according as the king judged it opportune to promulgate new ones, as proved by those at Dhauli and Jaugada, which agree with other versions as regards the first ten edicts, but have not the corresponding readings for the 11th, 12th and 13th.—*Indian Antiquary* for July 1891, p. 285. "Their preservation on rocks and pillars therefore must be regarded as resulting from an after-order, when some re-arrangement was probably made according to the relative importance of the subjects."—Prinsep, "Antiquities," vol. II., p. 19. But this after-order might have been issued most probably by the successor of the original promulgator of the inscriptions.

Now Mr. Smith's remark, quoted above, that the Magas date alone limits the Priyadarsi epoch to B.C. 313-286, throws a doubt on the date B.C. 259 "which is commonly adopted in forgetfulness of the fact that Magas died in B.C. 258." Prof. Wilson has shown the probability of the five Greek names being the reminiscence of well-known kings, heard by Priyadarsi's officers, I think, near Cabul, which was ceded by Seleucus after his defeat in about B.C. 310. The passage in Edict No. II. shows that Antiyoka had *sāmanta* or *sāmīno* governors in the frontier provinces, which is, I think, paraphrased and amplified in Edict XIII. as "*Parancha tena Antiyokena chatura IV, rajane*." This fact shows that Antiyoka was closer to India than the four others, who were, if not his subordinate governors, at any rate *sāmanta*, that is subordinate kings "vassal-kings of that Antiyoke" (as translated in "Epigraphia Indica," vol. II., p. 466) in the borderland, beyond his dominions. He was therefore in the prominent notice of the emperor

* Prinsep's "Indian Antiquities," Vol. II., p. 19.

Priyadarsi. Who was Antiyoke then? He cannot be Antiochus the Great, as that monarch lived too late, as shown by General Alexander Cunningham. The other contemporary kings were Magus, the son-in-law of Ptolemy Philadelphos of Egypt; Antikini as Antiochus I., and Alexander, either Alexander's son or Kassander. These inscriptions appear to have been issued after the defeat of Seleucus Nicator but before the rebellion of Diodotus, &c. Seleucus is not mentioned in the inscriptions, but his successor Antiochus. His vast empire was undivided, extending from Asia Minor to the border of India,—in relation and comparison to which the other kings were indeed *Sāmanta* Rajas, being of less importance. Egypt was not of a large extent; Macedonia had even a lesser area, while Cyrene and Epirus were so small and distant, being not large enough to equal an Indian district; that I very much doubt that the Indians ever heard their or their kings' names. The fact appears to be that the author or rather authors of the edicts heard but very vaguely the names of the four other kings, hence they were hinted at as *Sāmanta* (vassal kings) in the second edict. And so, to the eyes of the Indians, they were no better than *Sāmanta* or *Sāmino* Rajas, frontier kings, who occupy subordinate positions as shown in Edicts II. and XIII.

The dates of the five Yona kings contemporary with Priyadarsi, the author of the Edicts II. and XIII., as identified by me, are therefore Antiochus I., 280-261; Ptolemy II., 285-246; Antigonus, 277-239; Magus 308 (or 285)—258; and the son of the great conqueror is mentioned the last. These dates limit the age of the author of the inscriptions. Their average appears to be B.C. 280 and 260. But as Asoka II. died in B.C. 292, the Priyadarsi edicts, containing the names of the five Yavana kings, cannot be ascribed to him. Samprati, his grandson, was however reigning at the time. He was the patron of the Jainas, and he did for the sect of Māhāvira what his grandfather did for the cause of Buddhism. He built innumerable Jaina monuments throughout the land of Jambudvīpa, and sent missionaries to Anārya (Yavana) countries where he proclaimed Jainism as the creed of the state. Now the *Asokāvadāna* records that Asoka sent his son Kunāla, the father of Samprati, to quell a rebellion and to govern at Taxila. That must have occurred after B.C. 300; and Samprati might have most probably heard of the Yona kings from his father and his officers. Samprati is thus found to be Priyadarsi,—the promulgator of the later Pāli edicts: and the difficulty of the contemporary existence, hitherto assumed, of the Greek kings, is thus removed. And therefore there is now no necessity of dragging down the age of Asoka Priyadarsi, which I have established beyond the possibility of a doubt, as ranging from B.C. 329 to 292.

In the Sasseram and Rūpnath edict,* there is a date given as 256

* It is later by "more than a year" than the active conversion of Priyadarsi, belonging to the 18th year, earlier than which there is no *Dharmalipi*.—Prof. Senart; *Ind. Ant.*, p. 286, July, 1891.

after the Parinirvāṇa of Bhagawan; (either Buddha or Mahāvira). If referred to Buddha's death, we get 287 B.C. as the year when Samprati, following his grandfather, might have issued the edicts. But if referred to his Nirvāṇa in 564 B.C., we get 308, when Asoka was reigning. If we calculate from Mahāvira's demise, 271 B.C. is found as the year when the two inscriptions were engraved. This year also falls during the reign of Samprati, who may well have occupied the throne of Magādhā at least sixteen years, when we remember the duration of his predecessors' reigns, ranging from 37 to 24. Now in the later Priyadarsi edicts there is nothing especially Buddhistic to refer to Asoka alone, as is generally assumed by the Orientalists. This date of 256 therefore does not invalidate the dates of Asoka, Buddha, and Mahāvira, for they are rather strengthened by the figure as given in the edicts at Sāsaram and Rūpnath.

Prof. Senart observes in the *Indian Antiquary*, p. 285, July 1891, that the Ceylonese chronicles attribute to the 4th year (always counting from the coronation) the conversion, which the 13th Edict attributes to the ninth; and they place in the 7th and 8th years what according to the Sāsaram, belongs to the 11th. These facts plainly show that they cannot be applied to one king. As the rock edicts do not mention more than the 13th year, and as the 2nd rock edict mentions the hospital for animals, evidently a Jaina principle, it is more than probable that Samprati, following his grandfather in his pillar edicts, extended them to the caves and rocks for wider circulation and expanded the object Asoka had in view.

R. C. MUKHERJEE.

THE GREAT LAW:

A STUDY OF RELIGIOUS ORIGINS.*

ALTHOUGH the name (or pseudonym) of the author of this very striking and valuable work is unfamiliar, yet it is evident that he must possess an extremely thorough and ripe acquaintance with theosophical teachings, as well as be an accomplished student of Religion in its symbolical as well as in its ethical aspects.

To the theosophical reader the book will be of great interest and even greater value, both for its exceedingly accurate and luminous chapters giving the interpretation of many a world-old myth and symbol, as well as for the comprehensive and most carefully verified collection of identities and similarities in the symbolism and ethics of the great world-faiths, which occupy rather more than the first half of its pages. But to the non-theosophical it should be even more important; for hardly any other single work has brought forward so convincing an array of indisputable evidence in support of the fundamental propositions that all religions spring from a common root. Hence to our

* By W. Williamson, London, Longmans, Green, & Co. Royal 8vo, pp. 431.

workers in the world, and to all students of religion, it forms an indispensable work of reference, while many an one who would shrink away from the name of Theosophy, in the usual ignorance which prevails concerning that teaching, may haply be led to that great source of light and comfort by its able and attractive pages.

After an introductory chapter, in which the author points out the need for a science of Religion and touches lightly but clearly upon some of the prominent features and principles which will underly his work, he proceeds in the following eight chapters to put before his readers an irresistible demonstration, giving in each instance chapter and verso for his statements, of identity of religious symbolism and myth in all ages and among all races of the world. He divides his subject matter under three main heads : Ceremonies, Sacraments and Dogmas, and shows the universal identity of all these three factors, the world over, in the leading features of all the great religions. Thus he deals with the Birth of the Saviour, with Death, and Resurrection, with the Ark, with Solar symbols, with Fasts and Fire festivals, with the Tree and the Branch, with Sacraments and Blood-covenants and finally with the Trinities to be found in all religions. And this not by way of mere assertion or sweeping generalisation, but with extraordinary and minute care, taking his facts in each case from the very best authorities and giving full references in each instance. These chapters form Book I. and constitute the first portion of the evidence he adduces.

In Book II. the author enters upon the ground of History and Ethics, dealing with the early Races of man, with Ideas of God, and with Moral standards of conduct ; while Book III. is devoted to the interpretation of the material accumulated in the two preceding Books. A fairly good Index completes the work and adds materially to its value and usefulness to the student. The work throughout has been done in so condensed and careful a manner and the selection of materials is so judicious that a reviewer finds it exceedingly difficult to pick out any specially salient points on which to comment. To appreciate it properly, the work must be taken and studied as a whole, and to cite isolated examples would do it but scant justice. So perhaps the best way in which I can commend it to the careful study of all our members is to point out how important a contribution it forms to that portion of our literature which is specially intended to lead the thinking public towards Theosophy and to put into the hands of our workers in the field the materials they need in their lectures and drawing-room meetings, when called upon to produce evidence in support of the claims made on behalf of theosophical teaching. And I emphasise this point because since this work has been brought out not by our own T.P.S., but by one of the leading firms of London publishers, our members and students, the world over, might not improbably overlook or fail to hear of and realise its importance and usefulness to themselves, unless it were thus pressed upon their attention,

Nor must it be imagined that it is a mere compilation from the *Secret Doctrine*," or a fresh working up of material to be found there. The main thesis is the same indeed in both works, but the materials in the present volume are almost entirely new and are not found even in the ample sweep of H.P.B.'s monumental work. And though of course some of the main lines of the interpretation are the same, yet much also is quite fresh, not only in the working out of the details, but in the bringing to bear on the subject the new information which has come into our hands since our great teacher left us.

It must not be imagined, however, that this book, useful as it is, in any way exhausts the subject. It neither does so, nor makes any claim of that kind. Indeed it is rather a popular work, summarizing and bringing together results from many sources, than the detailed monograph of a scholar. And it is precisely because of the care, skill and good judgment displayed in this selection and co-ordination, and because the theosophical knowledge he possesses puts into the author's hands an exceedingly powerful instrument of synthesis and interpretation, that his work will be so widely useful and attractive. But what he has accomplished points very clearly to a mass of work which is awaiting the energies of our more studious and literary members. There is need for a whole series of monographs dealing in detail with the religions of the world, and applying, with most scrupulous attention to accuracy, the key of Theosophy, to the arrangement and clarification of what is known of their doctrines and their symbolism.

In many cases, no doubt, the available material is comparatively scanty, but once a beginning was made, I feel convinced that a great deal could be accomplished before the limits of the data physically accessible were reached and the time came to resort to methods of occult research in order to supplement and complete them.

But let us hope that our author will not cease his labours at the point to which he has now carried them, but that his work may meet with a success which will encourage and stimulate him to pursue it still further in a field so varied and so interesting. Let us hope that he will next give us not only such a general interpretation of the more marked features and common elements of religious myth and symbolism, but a minute, detailed working out of these forms of presentation of the deeper truths of being, for some one special type of faith and race. Such a work would be of the very greatest value, and following upon the one now in hand, would clinch its argument and drive home the truth of the position he has here taken up in an almost irresistible manner.

B. K.

H. P. B. WROTE TIBETAN AND MONGOLIAN.

WHILE we were living in Bombay, H.P.B. bought of Wimbridge the first article made in the furniture-shop he established with capital loaned him for the purpose. It was a hanging cabinet, with double doors fitted with bolts and a lock. It came with us to Madras and now hangs in her old bedroom, which I occupy. One day at Bombay I saw her decorate the inner faces of the doors with some writing in queer characters at the top and two sides; a central small circle marked off in nine compartments, each having one character written in it; and a lot of flourishes and leaf-sprays at the bottom. The designs on the two doors are alike. She dashed off the whole affair swiftly and without following any model, using a camel-hair pencil and bronze ink, of which we had a small bottle. Until quite recently I had not the curiosity to try to discover if the writing had any meaning, but having now put the cabinet to use for the storing of papers, I have had the design before my eyes quite often, and at last I bethought me of sending a copy of it to Rai Bahadur Sarat Chandra Das, C.I.E., the erudite Tibetan Interpreter to the Government of Bengal, and all H.P.B.'s old friends will be glad to see what she wrote and to read his answer to my letter. He says:



"Accept my respectful thanks for sending me the expression for translation and explanation. I have not been able to fully understand the nine symbolic figures in the circle. They look like the old *Yug* characters which you generally find in the seals brought by Tibetan pedlars and sold here (Darjiling). None can explain me these, so I have waited and waited for them and at last write you my own views. I have divided

the characters in three groups, marked Nos. 1, 2 and 3. Number one is Tibetan; number 2 Mongolian; number 3, the first six are Uggur symbols and the last three not clear to me. They may be the mystical *a, ā, o*. Number 1 reads "Om mani padme hūm." Number 2 is Number 1 written in Mongolian characters, read from top to bottom. Number 3 is described above."

Sarat Babu appends an interesting note upon the true meaning of the oft-quoted Tibetan aspiration, *Om mani padme hūm*, which he says is of Phallic significance—the junction of the *phallus* and the *yonis* as typical of the mystery of creation. It is an invocation originally of the Deity, i.e., the Supreme Being who is in the Universe as its life. *Mani* a gem = God. *Padme* = in the lotus, i.e., in the Universe.

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The Deity addressed is Avalokiteshvara Bodhisattva, who is identified with Vishnu of the Hindus. The Ninth Avatâra of Vishnu, according to the Hindus, was Buddha, but, according to the Buddhists, the Buddha was never an Avatâra of Vishnu. But at the same time they put all the attributes of Vishnu in their living God or *Bodhisattva*, Avalokiteshvara, whom they call Khasarpapa, which is an epithet of Vishnu. In the *Mahayâna* school of Buddhism, particularly in its Tantric section, Avalokiteshvara *Bodhisattva* manifests himself as Sambhara (Tib. *le de-mchog*) the Chief Happiness, and is represented as clasping the goddess Târâ in firm embrace.

III. The expression *Mani Padme*, the Gem in the Lotus, has more than one signification. (a) *San-tric*: Avalokiteshvara Bodhisattva was born of the lotus. Therefore in invoking him the expression 'O thou the Gem (*Ratna* or *Mani*) who was born of the lotus' is used; (b) *Tantric*: The invocation is jointly to the divine couple, Avalokiteshvara and his wife, the goddess Târâ, represented standing and conjoined, thus symbolising the law of the transmission of life. Both divine personages are immortal and their union typifies the eternal transmission of life and the keeping of the world in working order."

SARAT CHANDRA DAS.

Of course, the Buddhism spoken of by our learned friend is that of Tibet, China and Mongolia, that of the *Mahayâna* School.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, October 31st, 1899.

Work at the sectional headquarters is now in full swing. The new temporary offices at 4 Langhan place have been made to look so attractive, and the situation is so cheerful and bright, that it is quite a pleasure to drop in, and one is sure of finding one or two, and perhaps several, of our active workers gathered there. Great satisfaction is expressed with the accessibility of the position. The Blavatsky Lodge has not yet decided upon a permanent home but is meeting regularly in the very convenient and central hall of the London Zoological Society. During the month, lectures have been given by Mr. Mead, Mr. Kingsland and Mr. Chatterji. Mr. Mead has taken for the subject of a short series, "Apollonius of Tyana," and from the interest expressed in the first lecture he is likely to have a crowded Lodge on each occasion.

The Lodge gave a hearty reception to Mr. Kingsland, one of its first presidents, when he lectured on "The Natural Law of Spiritual Evolution" on October 19th. The lecture was a timely reminder of the 'naturalness' of all the evolutionary processes, moral and spiritual, as well as physical. Supernaturalism had proved the bane of orthodox Christianity. As Theosophists we realised that nothing was, or could be supernatural, but we might wisely

guard against what was in reality a faint survival of supernaturalism, viz. :—the tendency to place an exaggerated value on phenomena.

Mr. Chatterji's subject was "The Vedas, as regarded by the Orthodox Hindu"—a lecture which he repeated the following evening at the West London Lodge. Mr. Chatterji spoke with his customary earnestness and showed how much more was meant to the Hindu by the Vedas, than Western scholars have any idea of. To the West they are a collection of ancient scriptures merely, however valuable and profound; the lecturer showed how different was the real meaning, and how the written hymns and treatises were but the faint shadow of that which in reality was written in the universe itself.

Nevertheless the west is learning to appreciate the Vedas, and a writer in the '*Academy*' in reviewing Prof. Max Müller's two most recent works formulates a brief but effective synopsis of the explanation of life's riddle which ancient Hindu seers evolved. He concludes his review with an indication of the different manners in which the Eastern and Western mind approach life's eternal problem—the search for truth. A guest which, he says, "still finds us crying from the housetop to the stars." The Hindu philosophers taught that the Phenomenal world is a disability that must be overcome if we would find the Real. We in the West accept the world as a school for the practice of conduct and the development of character, and try to lull ourselves by the anodyne of work and good deeds. [Might not a Theosophist put it that *Karma Yoga* was the method of the West?] Meanwhile, one reels back from the giddy heights of Hindu philosophy to the simplicity, say, of the prophet Micah: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Truth is eternal. It is the form only that changes. To all creeds the great truth applies: 'Ask and ye shall receive.' And to all, also, those words of the ancient Hindu seer: 'When God has become really known all fetters fall.'

Mr. Herbert Burrows, who has been Honorary Treasurer of the Section, has just resigned his office owing to pressure of work and his place will be taken by Captain Lander. Mr. Burrows recently delivered an address to the London Spiritualist Alliance, in his usual vigorous style, which was entitled "Spiritualism and Theosophy, a Comparison and a Contrast." His hearers seem to have been very much pleased with the speech, which certainly lacked nothing in candor and straightforwardness; but the most effective points were the claims made for Theosophy as furnishing the philosophy of life which was lacking in Spiritualism, and at the same time a *practical* system for daily use in self-development.

The report of the Palestine Exploration Fund recounts the discovery of monoliths, or menhirs, and the remains of others, which possibly formed a circle, at Tell es-Safi, in Judea. These remains are rare on the Western side of the Jordan, and this is the first discovered in Judea. It is believed to have been a sanctuary or 'high place,' representing a civilization long anterior to the Israelitish invasion, "perhaps one of the few which escaped the reforming zeal of Hezekiah and Josiah." They were buried some 18 or 20 feet below the present surface and small objects of many kinds, representing many ages and many phases of culture, were secured in the course of the excavations. Thus bit by bit, year by year, does Christian enterprise unfold the wrappings of ages and lay bare

the cradle of its faith, to the end that truth may prevail even if it be not quite in the way intended by the promoters.

In the streets and markets, on 'change' and at church the one topic of interest and discussion is of course '*The War*.' For a Theosophist the only possible thing seems to be to stand outside the excitement and hope for a speedy and effectual settlement, in order that the suffering may be minimised as much as possible.

Great is the activity of the well-meaning promoters of peace meetings and conferences, but they fail to grasp the wider issues, and one wonders if they do not accomplish more harm than good in rousing masses of excited men and women to still angrier feeling. A writer in the *Christian World*, who has often been quoted in our Magazines, again scores well in an article on "*War's Loss or Gain*," and expresses substantially the same wider views on this prominent topic that Mrs. Besant has enunciated in some of her lectures on the "*Great War*" and elsewhere. To realise that war is still part of the evolutionary process, which the world cannot yet dispense with, is not to despair of Eternal Providence or to imagine that any real retrogression is involved, but rather another incentive to strenuous effort in the direction of self-discipline, since by every fraction we can move ourselves we move the world that fraction nearer to the goal, nearer to the stage when the discipline of war will be no longer needed.

A. B. C.

NEW ZEALAND SECTION.

Mrs. Driffin lectured in the Ponsonby district of Auckland on October 1st, on "*The Purpose of Life*" and on the 8th, on "*Death and After*" to very good audiences. On October 15th she gave her first lecture in Newmarket in the Public Hall to a fair audience, her subject being "*The Teachings of Theosophy*."

In connection with the Auckland Branch Mr. S. Stuart lectured in the Branch rooms on October 15th, by request, on '*Etheric Waves*,' in connection with the modern discoveries of the telephone, phonograph, Prof. Crookes' radiometer, the Röntgen Ray and Marconi's system of telegraphy. There was a large audience, and the press gave space for a good report.

In Wellington Mrs. Richmond has lectured recently on "*The Origin and Destiny of Man*" and "*The Builders of the Universe*."

The General Secretary has had two small leaflets on "*Karma*" and "*Reincarnation*" printed for distribution; further and more extensive efforts in this direction will follow shortly.

AUSTRALIA.

During September and October Miss Edger, our Federal Lecturer, visited and lectured in Townsville and Charters Towers, and as a result it is expected that centres of Theosophical activity and possibly reading circles will be formed there. On her journey South she spent a few weeks in Maryborough and Bundaberg giving public lectures and working with the members there. In Gympie she gave two lectures to appreciative audiences. In Brisbane she gave a series of lectures during her stay of three weeks, besides attending members' meetings, and meetings for the answering of questions. In Sydney

Miss Edger is giving three lectures. She will then visit Western Australia arriving back in Melbourne to spend the Christmas holidays.

Dr. Marques, our long-looked for General Secretary, has at last arrived ; the " Mariposa" in which he came reaching Sydney at noon on Sunday, Oct. 29th. As she arrived at least three hours before she was expected, the deputation which was to have met him was not on hand, but at the public lecture given by Miss Edger in the evening the Sydney members were able to make his acquaintance.

A conversazione is to be given in his honour on November 3rd, so that all may have a chance to come in closer touch with him. We all like him very much and are building on the added impetus which the presence of such a student, writer and worker must give to the Theosophical cause in Australasia.

H. A. W.

Reviews.

A MEMORANDUM ON OUR VERNACULARS.

AS MEDIA OF ELEMENTARY INSTRUCTION.

BY DEWAN BAHADUR MANIRHAI JASBHAJ.

The difficulties which attend the imparting of the elements of education in the primary schools of India in a language other than the mother-tongue of the pupils have often occupied the attention of the best educationists of the Orient. The author of the work before us has given much careful thought to this subject and gives us, in addition to his own views which are well presented, numerous quotations from the recorded statements of teachers and other men of note, which have a very direct bearing upon the question at issue.

The object of the Memorandum is to call the attention of those most interested in education to this important matter, and an " Educational Conference " is suggested as one of the means which might lead to some practical steps by way of reform in this department of education. That some such reform is needed is evident to the most casual observer. The lack of *thoroughness*, manifest as the result of our present educational methods, is thus referred to by Dr. Mackichan, a noted Bombay educationist, as quoted in a recent issue of one of our Indian exchanges :

" Why should it be the case that very few educated young men can speak with authority on any point, *e.g.*, of Vernacular grammar or idiom, and leave all this to Sastis and Pandita ? No young man in Europe would be considered to have received a thorough education unless he had learnt to avoid grammatical and syntactical errors, and had some taste for the niceties of the idioms of his mother tongue. This is not the rule in India, and it is scarcely to be expected in the present system."

Not being proficient in their native Vernacular, pupils are often equally deficient in their mastery of English, as is testified to by Professors of Colleges and others ; as matriculates are often unable to intelligently follow the regular lectures of a College course. The late Mr. Justice Telang once said :

" Our system of education should be so modelled as to make our vernaculars the media of instruction for a much larger portion of our course of studies than they are at present.....I am sure that the students themselves will find their knowledge becoming more easily accessible than if the medium itself is a foreign language."

Mr. Manibhai does not seek to change methods of the collegiate course but would have the subjects taught in the primary schools first gone through in the Vernacular and, subsequently, in English in the High School.

We hope the author's suggestions will be the means of instituting some course of action which will bring forth satisfactory results, his aims being highly commendable. The work consists of 229 pages, royal octavo, and contains a great amount of valuable information on the subject of education.

We heartily concur in the further suggestion offered by the *Theosophic Gleaner*, in its review of this work, as to the need of a common text book of morals for Indian pupils which should embody the ethical precepts of all the great religions of the world.

W. A. E.

SAKYASINHA CHARITA.*

This is a useful pamphlet in Sinhalese verse on the life of the Buddha, based upon the *Buddhist Catechism* of Col. Olcott, to whom the work is dedicated. Messrs. D. B. Jayatilaka and Mr. Batuwantudawe, two excellent authorities, have sent Mr. Perera complimentary notes, in which they say that it is an excellent book for children in Buddhist schools and wish it a wide circulation.

LALITA SAHASRANAMA.†

[We reproduce a portion of the appreciative review of this work given in *October Light of Truth*—the notice which appeared in July *Theosophist* having been quite brief. Ed. note.]

The book before us marks a unique departure in the matter of translation from the Sanskrit and it will come upon the public also as a pleasant surprise. The department of knowledge now opened to our view is that of *Mantra Sastra*, about which absolutely little was known; and the student of oriental studies was more apt to look upon it askance than with any favour. The book before us ought to remove all doubts about the usefulness of such study, and its great importance. To the mystic Indian, all knowledge and science was locked up in Mantras, and the reason will readily enough be perceived when in fact his whole scheme of cosmology rests upon the one primeval sound or Mantra, namely, *Pranava*. This first Mantra or *Mantra Raja* is of course the cause of all other Mantras, and except the *Panchakshara Mantra*, no other Mantra can be efficacious unless pronounced with the *Pranava*. These Mantras are the sounds, the names and the forms, and the symbols by which we can possibly realise the nature of the Supreme; and they are, as such, the means and not the end. The end also, is both material and spiritual and though it is possible to attain both wealth and happiness by means of these Mantra practices, the book before us shows that he who chants this hymn without hoping for any specific and selfish result, alone can obtain *Brahma Jnana*, and not others. There is also an antecedent condition to a person who aspires to Mantric practices. The worshipper ought to be devout and pure; and the secret cannot be imparted to a rogue, a wicked man, nor at any time to one who is devoid of faith. People are apt

* The Life of Siddhartha Gautama Buddha. By S. M. Perera, Headmaster, Government School, Matale, Ceylon.

† With Bhaskararaya's commentary, translated into English by R. Ananthakrishna Sastry, of the Adyar Library. Thompson and Co., Madras, Price Rs. 3.

to forget this essential qualification, and err grievously in thinking that their assumed piety and worship can cover a multitude of sins.

Of the various sets of Mantras, those of Devi or Parameshwari are considered the most efficacious in acquiring various Siddhis, Powers and Knowledge, and this is so, because our highest ideal of Knowledge, Love and Power is centered in the person of Una. The collection of a thousand names of Lalita or Parameshwari forms a portion of the Brahmanda Purana, and the chief importance of the book before us is due to the invaluable commentary on the thousand names, by Bhaskaraya, a Maharatta Brahmin who seems to have lived in Benares about 160 or 170 years ago. The commentator must have been a very erudite Pandit, for he has exhibited in his commentary all the store of his knowledge derived from the Vedas, Upanishads, Itihasas, Puranas, &c., and the book is as such much more valuable to us for tracing the growth and history of religion from the earlier Vedic books to the later Puranas and Itihasas, &c. And the quotations from the latter set of books is enormous, which will show that these books are not such trash as are ordinarily supposed. In many of these Mantras, as explained by the commentator, we can easily trace the history of the religion and the philosophy from the earliest times downwards, besides an uncommonly large store of mystic knowledge connected with these Mantras. The book has also a special value to our readers as it unfolds the nature of the Supreme almost on Siddhanta lines, and references to the Saiva scriptures and philosophy are also very many. The highest ideal conceived of Lalita in this book is as that of the highest power, knowledge and love, and as the Supreme Consort of Supreme Siva, and as one with Him and transcending by far the Trinity and Maheshwara and Sadasiva, and that inasmuch as this supreme Sakti permeates and illumines matter. She is also identified as one with Kundalini and Maya and Prakriti; and as with Srikantacharya, who does not even recognize any such distinction. Even in essence this aspect of the Supreme Sakti is also much more prominent. As such, also, Sakti is spoken of as the night, and Siva as the day; Sakti, as sound and Siva as meaning. The scheme of the 36 tatwas is noticed here and there, and unless this is thoroughly grasped, the references to Nada and Bindu, Kundalini and Vidya and Sadasiva and Maheshwara, &c., will not be intelligible. The book is absolutely indispensable to every student of Siva Siddhanta. . . . We heartily congratulate Pandit B. Anantakrishna Sastri who though not boasting of the possession of great literary abilities is yet continuing to do quietly a lot of useful and important work. We should add that the book would gain greatly if an index be added.

AMERICAN BOOKS.

We acknowledge with thanks the receipt from New York of two booklets and one pamphlet published by Elliot B. Page & Co. One of the booklets is a new edition of the "Voice of the Silence," to which are added the "Stanzas of Dzyan" taken from the "Secret Doctrine;" the other is entitled "Beacon Fires," and is from the pen of James M. Pryse. The pamphlet is "a verbatim translation from the Greek, with notes on the mystical or Arcane Sense" of the Sermon on the Mount, and some other verses from the New Testament, and is also by James M. Pryse.

We have received from Fowler, Wells & Co., New York, a small pamphlet on "Phrenology and its use in Business Life."

WORDS OF BLESSEDNESS.*

OUTLINES OF THE TEACHINGS OF PARAMHANS SIVNARAYAN SWAMI.

The larger part of the contents of this little pamphlet originally appeared in the columns of the *Indian Mirror*. As stated in the Foreward, the work embodies "an unlettered teacher's thoughts on topics of the highest interest and importance to man." It has been carefully edited by Mohini M. Chatterji, M.A., which is sufficient warrant for its merit. There are several short chapters relating to God and His worship, followed by remarks on "True Instruction," "Renunciation, True and False," "Man's Ingratitude," &c. Speaking of Renunciation the author says :

"So long as you are active in this body you need what the body needs. Fulfil these needs out of God's abundance and ask for nothing beyond. True contentment is true renunciation. It is natural, not forced. Accept things or renounce them, guided by the knowledge of these needs, and thank and bless God alway. God's is all that is. He gives you all you need. He is merciful. Seek refuge in Him and abide in joy itself."

The work will well repay perusal and contains food for careful reflection.

We also acknowledge the receipt of a little pamphlet from Ganesh Ramkrishna Vaidya, F. T. S., of Wai, Satara District, on the caste question, with numerous quotations in support of the contention that caste does not "depend upon tendencies."

MAGAZINES.

In the *Theosophical Review* for October, Margaret S. Duncan contributes an interesting essay—"A Famous Magician"—which is a brief account of the life and works of Henry Cornelius Agrippa von Nettesheim, a Theosophist of the olden time, who was born in the fifteenth century. "The Function of Quietism" is next set forth in a valuable paper by Miss Hardcastle. "The Troubadours" is a semi-historical article by Mrs. Cooper-Oakley. "Hermes the Thrice-Greatest and the mysteries of Egypt and Phœnicia" is Mr. Mead's learned contribution to this issue. An able reply to "comprehensiveness," a paper which appeared in the July number of the magazine, is given by Mme. De Steiger. The philosophically inclined reader will do well to follow up the continuation of Mr. Keightley's article—"The Latest Step in Modern Philosophy"—wherein he reviews Mr. Shadworth H. Hodgson's recently promulgated philosophical ideas, as noticed last month. Mr. Leadbeater's second instalment of his paper on "Ancient Peru," is very interesting and presents a governmental ideal which modern nations might profitably study. Some of the differences between "Being and Doing" are briefly dealt with by Miss Cust.

The Editor of *Theosophy in Australasia* discusses, in "The Outlook," certain of Dr. Fairbairn's ideas about India, as given in the *Contemporary Review* for August; and also considers the main features of an article which appeared in the *Fortnightly Review*, of the same date, entitled "the Dying of Death." W. G. John presents some rational and theosophical views on "God in History," and W. A. Mayers contributes a timely and thoughtful though brief paper on "Inspiration within the Theosophical Society."

* Published by H. J. Halder ; 4, Esplanade Row, West, Calcutta. Price eight annas.

The Buddhist (July and August—double number) has a very interesting table of contents. It opens with a discussion between two young Brahmins, as to whether a man becomes a Brahmin "by birth or by deeds." They finally went to Lord Buddha for a solution of the question. In his reply he treats the subject quite exhaustively, his central idea being,—“Not by birth does one become a Brahmin, nor by birth does one become a non-Brahmin.” There are articles on Buddhism, Christianity, the Bible, the preaching of Buddhism in Chicago, Nirvāna and annihilation, educational work, &c. In one of the three articles contributed by Mr. Wilton Hack, a powerful plea is made for the *Dharma*.

The Light of Truth—October—opens with a continued translation of the Vedānta Sūtras with Śrīkantha Bhāskya, by our active brother, A. Mahādeva Sastri, B. A. There are also important Tamil translations and other articles which must interest those who are familiar with the Tamil language.

The Harbinger of Dawn is a new magazine started by Earnest S. Green of San Francisco, U. S. A., and devoted to matters psychical and occult. The September issue—No. 2—presents a good variety of contents. The journal is conducted with ability, but the title page is quite inferior in appearance and should be thoroughly remodeled.

The Sphinx. The growing popular interest in Astrology is again proven by the foundation of a new and first-class monthly magazine bearing the above title. In appearance and contents it compares most favorably with every other periodical devoted to this scientific specialty. The Editor, Mrs. Catherine H. Thompson, appears to have gathered around her as contributors the most popular writers and teachers of the day; some, like our excellent brother Alan Leo, editors of successful magazines of their own. The first number (July) contains a Prospectus of the Sphinx Publishing Company, of Boston, Mass. in which the proposed capital is fixed at \$500,000 (about £100,000,) in shares at \$10 each. With even the fourth of such a sum of money to handle there seems nothing to prevent the venture from achieving success. The scheme includes the publication of the *Sphinx*, the reprinting of the most famous of the old astrological works, now out of print, and the protection of reputable astrologers and prevention of charlatans from imposing upon an unsuspicious public. All are laudable objects and we wish all prosperity to Mrs. Thompson and her fellow promoters. The Manager of the *Theosophist* book shop will register orders for the *Sphinx*, which is published at 12s. 6d., single copies, 1s. 6d.

Theosophia (Dutch) appears much improved in appearance and fuller of useful matter. It is a credit to our devoted Amsterdam Branch. The October Number contains the usual translations of carefully selected articles by H. P. B., Mr. Sinnett, Mme. Jelihovsky and others, and some original articles by Dutch writers.

Teosofia (Italian) has, besides translations, an original essay by Signor Calvari on “Rays of Light”, and a notice of the theosophical movement in general.

The first issue of *In Myth-Land*, a new American monthly magazine for children, published by Chittenden and Woods, 340 Dearborn St., Chicago, U. S. A., is received. It is very neatly gotten up, the illustrations are numerous and the matter such as will be sure to please the young folks. It is well equipped in its editorial staff and merits and will win success.

The Prophet, a recently started American Magazine, issued for the "Brotherhood of the Eternal Covenant," and devoted to spiritual lines of thought, is received. It contains some excellent ideas on "Meditation" and the "Consecration Vow."

The Arya Bala Bodhini for November has an attractive table of contents quite varied and entertaining, and adapted to the requirements of its patrons.

Acknowledged with thanks : *The Vâhan, Modern Astrology, Phrenological Journal, Arena Omega, Metaphysical Magazine, Psychic Digest, Mind, Universal Brotherhood, New Century, Banner of Light, The Lamp, The Better Life, The Temple of Health, Prasnotlara, Brahmadâin, Prabuddha Bharata, Maha-Bodhi Journal. The Light of the East, Rays of Light, Harbinger of Light, L'Initiation, Lotus Bluthen.*

CUTTINGS AND COMMENTS.

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

First Anniversary of the Central Hindu College, Benares. The largest and most enthusiastic meeting seen in Benares for many years, celebrated the First Anniversary of the Hindu College on October 27th. The beautiful hall in the building given by H. H. The Maharaja of Benares is now newly decorated and makes an admirable setting for functions of this kind ; the slender pillars had been wreathed with evergreens and the walls were festooned with marigolds, while gay flags fluttered from every point of vantage. On the table on the platform were placed the prizes for the successful students, among which were a silver medal for the best Sanskrit scholar, given by Babu Mokshada Das Mittra, a silver medal for the best handwriting, from Babu Kali Das Mittra, and a pair of brass dumbbells from Babu Gyanendra Nath Basu.

Babu Mokshada Das Mittra having been appointed to the chair, said, in the course of his remarks, that as this College "undertakes to cultivate not merely the intellect of our children, as has been the case in this country for many, many years past, but to nurture and develop also those other and more important factors of life, the body and the soul, fathers should take special interest in it and give it their blessings."

He noticed one peculiar phenomenon in connection with the College, *viz.*, that notwithstanding the deep and widespread dissatisfaction with the prevailing system of education, which has been condemned not only by the general public but by the most advanced educationalists, and which successive Governments had deplored while regretting their inability to remedy ; when, in the course of events, an institution is established for the special purpose of supplying these long-felt needs, people "hang back to see what their neighbours will do."

But the satisfactory work which had been done in one brief year in furnishing "good western education with sound and orthodox Hindu religious instruction and effective training in morals, as well as in courtesy, respect and gentle, noble manners which used to be such prominent characteristics of a well-bred Hindu ;" and also "in substituting for the current system of mere memory-cramming, that real training and development of the mental powers which is the only true education," led the speaker to feel assured of the success of the institution.

He alluded to the fact that special attention had been paid to physical culture, that the mind might have a fitting instrument in which to function; and to the care which had been bestowed upon the boarding-house in supplying "home influences" and protection against dangers to which youth are so often exposed when in a strange city.

The plan which is soon to be introduced in the College, for "providing facilities for the training of our Hindu boys in those practical arts," whereby they may be enabled to earn their living in fields other than those of the over-crowded Government service and the learned professions was favourably noticed. In conclusion the speaker appealed "to all well-wishers of India for the further pecuniary support needed, with the most absolute certainty of the vital importance to the country of the work of this institution and of its ultimate success. When the applause that greeted the Chairman's speech had subsided, the Secretary, Babu Bhaghavan Das, was called upon to read the report. After noting the receipt of various letters, and telegrams from absent sympathisers, he read a summary of the printed report which will shortly be issued. From this it appeared that the institution was opened on the 7th July, 1898, as a College and a Collegiate School, the former being affiliated to the Allahabad University. The staff numbers eleven. The Principal Headmaster being an Englishman, the remaining professors and teachers Indians, the students are 177 in number, of whom 13 are free. Sanskrit is compulsory, and every student attends the religious lesson which opens the daily work. This lesson is drawn from one of the Hindu Sastras and is given by a Pandit. Stress is laid on physical training, gymnastic and games being taught, and a sports club has been organised. The Library already contains about 2,500 books, some of them very valuable. Rs. 7,000 have just been accepted for a Laboratory which will form a part of the new buildings. Another friend is preparing a plan for a boarding house for 40 boarders, adapting some already existing buildings for the purpose at his own cost. The value of the Maharaja's gift is estimated at Rs. 50,000, and over Rs. 80,000 have been received in cash, and about Rs. 7,000 in gifts of apparatus, etc. A sum of Rs. 6,000 has also been offered for the establishment of a scholarship, through Mr. Dikshit of Bombay. About 50 local Committees have been formed which are obtaining promises of subscriptions in all parts of India, and a long list of individual workers scattered over the country was read out. The close attention with which the report was listened to, and the applause with which it was punctuated showed the real interest taken by the meeting in the welfare of the College.



The prizes were then distributed to the students by the Chairman, each boy receiving a round of applause as he mounted the platform. The Principal, Dr. Arthur Richardson, was then called on to address the meeting, and in a brief speech he expressed the pleasure he felt in dedicating his life to the work of the College, and eloquently urged the necessity of building up character by education, not merely training the intellect. He sketched in enthusiastic language the high aims that the College had set before itself, and pleaded for the sympathy and help of all right thinking men who were friends of India. The address was listened to with warm approval and closed amid loud cheers, and then Mrs. Annie Besant was called on to deliver the closing speech. She began by saying that the College was founded as a

supplement to, not as a rival of, existing institutions occupying a field as yet untouched. The basal principles were: The teaching of the Hindu Religion, the uniting of Indians and Englishmen in friendly co-operation, in a common work, using racial differences for help, not for hindrance, the affording of a cheap but first-class education—the cost being met in the old Indian fashion by the gifts of the pious and the self-sacrifice of the teachers, instead of out of the pockets of the students. She then proceeded to meet some of the objections raised to the plans adopted, pointing out that the low fees charged were on about the scale charged by the Government at the Benares College to the fathers of the present students. She repudiated forcibly the idea that any political motive underlay the work, urging that men might be moved to more earnest labour by love to God and man, than by desire of either money or power. The speech was concluded amid loud applause, and the large assembly quickly dispersed. Many congratulations being received by the members of the Managing Committee on the remarkable success of the first anniversary meeting.

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"Another
view of the
other
World."

In the October *Harbinger of Light* we find a paper read by Mr. James Smith, before an Australian Association of Spiritualists, in which he gives to the party of Spiritualism what it most needs. He is a writer of high literary culture and the finish of his production recalls those of Epes Sargent, Robert Dale Owen, W. Stainton Moses, C. C. Massey and others of that class. He puts the case for Reincarnation quite admirably in the following excerpts which we reproduce from his paper, though his idea of the time when the "immortal Ego" enters its "house of clay" does not quite agree with our theosophical teaching.

"Seeing what I see every day of my life, with respect to the inequitable, and seemingly iniquitous distribution of spiritual, mental, physical and material gifts and advantages among mankind, I should feel my own firm conviction that God exists, and that He is a God of Love, shaken to its very foundations, if I could bring my mind to believe that each of us has one, and only one, life upon this or upon any other planet.

Let me bring the glaring, the horrible injustice of the state of things implied by this theory, more closely home to you, by the selection of two typical men, well and widely known in this part of the world. I refer to the late Chief Justice Higginbotham, and to Deeming, the murderer. Here, on the one hand, you have a good man, a public spirited citizen, a patriotic statesman and a high-minded and conscientious judge; and on the other hand, a cold-blooded, calculating conscienceless assassin. Was each of these a new creation? And if so, where the justice of their Divine Creator? Shall I be told that heredity and environment may have had much to do in determining the character and conduct of each? But did either of them choose his own parents or select his own surroundings?

In reality, however, it is scientifically unsound and erroneous to speak of heredity as having any influence whatever upon the soul or spirit—the eternal principle within us. Our physical organization we do inherit from our parents, but the true self—the immortal Ego—does not enter into its house of clay, until about four months and a half before the entrance of the human being into the world. For, as Wordsworth was inspired to write:—

"Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar."

Concede this; concede a plurality of existences; concede each to be an advance upon its predecessors; concede that a Deeming is very near the animal, and is in a very rudimentary condition of moral and spiritual

growth; and concede that a Higginbotham is the matured product of many lives, and there is no longer the shadow of a pretext for impugning the equity and goodness of Him who is Supreme Justice.

Out of at least a thousand discrete intelligences with whom I have conversed upon the subject during the last thirty years, six only have declared their ignorance of, and their disbelief in a plurality of existences, and each of these had quitted the earth quite recently.

At the same time, the acceptance or rejection of the doctrine is not a matter of vital importance. Sufficient for the day is the knowledge of the after life which each of us may have succeeded in acquiring; and if each of us lives up to our highest ideal, this is all that is expected of us, and all, indeed, that is possible to us; so that we may leave this question to be solved when we reach the other world. It is not like one of those articles of faith which early theologians incorporated with creeds, and forced upon the ignorant multitude, telling them they must believe or be damned.

To me, a plurality of planetary existences is a self-evident truth. To others it appears incredible and possibly repulsive. Very well: let us agree to differ. But as there are two sides to every question and as we have heard the views of Jackson Davis and of Hudson Tuttle on this subject, I have trusted to your indulgence to give me a hearing for a statement of what may be said in explanation and justification of the opinions held almost universally by the Spiritualists on the continent of Europe, in the West India Islands and in Spanish America upon this interesting question: while they have been those of one-third of the human race—I speak of the Buddhists—for considerably more than 2,000 years. They were also held by the ancient Jews, and by the Founder of Christianity.

When the idea was first presented to my mind by a spirit speaking through the late Mrs. Jackson, nearly 30 years ago, I seized upon it with avidity, as a truth for which I had been hungering all my life; and because it offered a conclusive and complete solution of one of the most perplexing problems of human existence, namely, how to reconcile the enormous, the awful disparities observable in the moral, social, material, physical, intellectual, and spiritual, character, conduct, capacities and aspirations of my fellow-creature, with the justice and goodness of God. I said to myself "If he makes this man a virtuous sage and that one a savage assassin; this woman a Joan of Arc or a Florence Nightingale, and that one a foul-mouthed drunken prostitute, where is His justice; and how can it be said that He is no respecter of persons?" At the same time I felt that to suppose Him unjust, was to do violence to every instinct and feeling of my own soul.

But a plurality of existences solves the problem at once and for ever. It vindicates the perfect justice of God; throws a new light upon the history of the human race; elucidates the operation of the sublime law of progress; clears up a multitude of mysteries in the Hebrew and Christian Scriptures; and explains much in our individual tastes, feelings, sympathies and antipathies, tendencies, and propensities, that would otherwise constitute a perpetual puzzle.

At the same time to those to whom the doctrine is repugnant, unacceptable, or unintelligible, I would say:

"Let it not trouble you, but pass it by. Do all the good you can in the world; and leave the rest to God."

Dr. Marques sends us a cutting from the Honolulu *Searchlight* which is very interesting to students of comparative mythology. We see here crudely embodied the Aryan ideas of the Cosmic Egg, the deities of creation, preservation and destruction and other things. The story is said by its writer, Tenira Henry, to have been taken from an ancient Native record and he promises to translate and collect many more of the sort in a "History of Tahiti," which he is preparing for the press. The narrative runs thus:—

TAAROA (unique) was the great supreme being, who existed alone in a little world, in a shell like an egg, revolving in dark, empty space for ages.

At length, he burst forth from confinement, and finding himself quite alone he conjured forth the famous god Tu, who became his companion and artisan in the great work of creation. When the universe was completed, gods innumerable were conjured into existence to fill every region, and last of all creatures, man was made to inhabit the earth, which was prepared for him.

TAAROA was known under four titles according to his attributes: TAAROA, of the heavens, said to be ten in number; TAAROA the great foundation, in a rock in the centre of the earth, from which land grew; TAAROA of the surface of the earth; and TAAROA of the Netherlands, supposed to be down in the earth, the entrance to which was an extinct crater called TEMEHANI, in the Island of RAIA TEA, near Tahiti. This crater is visited by tourists that pass that way, and for a description of it, see "*Na Motu*," a book in the Honolulu Library, written by a sailor named Perkins, who descended into it and found chambers and winding passages extending into unknown regions of thick darkness, and he heard the fall and rush of a mighty stream of water, which in mythology is called TE-VAI-TU-PO-A-TAAROA (the river in darkness of Taaroa). Perkins carried a torch with him, which to his regret, soon went out in the damp atmosphere, and with difficulty he grouped his way out again.

The first man that was created was TII, clothed in sand, whom TAAROA conjured from out of the earth, and then pronounced him perfect. Then was born a wife for TII, HINA to extricate and mitigate many things, a demi-goddess, whose parents were TE-FATU (the lord) and FAA-HOTU (be fruitful), and she had a face before and behind, and was full of goodness. TII was malicious and had a white heron to bewitch and slay mankind.

After the creation, peace and harmony everywhere existed for a long period. But at last, discontentment arose and there was war among the gods in their different regions, and among men, so TAAROA and TU uttered curses to punish them.

They cursed the stars, which made them blink; and they cursed the moon, which caused it to wane and go out. But HINA, the mitigator of many things, saved their lives, since which the host of stars are ever bright, but keep on twinkling; and the moon always returns after it disappears.

They cursed the sea, which caused low tide; but HINA preserved the sea, which produced high tide; and so these tides have followed each other ever since.

They cursed the rivers, which frightened away the waters, so that they hid beneath the soil; but HINA reproduced the sly waters, which formed springs, and so they continue thus to exist.

They cursed the trees, which caused their leaves to turn yellow and their fruit to go out of season; but HINA saved their lives, which caused new leaves ever to succeed the old and the fruit to return in their seasons. And so it would have been with people, they would have withered under the curse of the gods, while HINA would have saved their lives, had it not been that TII conjured them to death.

HINA said, "Oh, TII, do not persist in invoking man to death! When he suffers under the curse of the gods, I shall resuscitate him. Behold my moon and glittering stars, my budding trees and my fruit that come in seasons, are they not more comely than thy dying men?"

But her husband was unyielding and he replied; "My master, TAAROA whose curse is death, loves to slay, and I shall conjure to death all whom I cause my white heron to enter!" So, according to the Tahitians, the man and not the woman caused people to lose eternal life, and at length he fell and died beneath his own curse.

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Mr. Herbert Burrows' address before the London Spiritualist Alliance, on the 20th October last, was a timely move in the right direction, his aim being to promote a better understanding and a more fraternal feeling between Spiritualists and Theosophists. It was published in London *Light* from which we quote a few paragraphs. In touching on the points of agreement between the two schools of thought, he said;—

*Spiritualism
and
Theosophy.*

"The most casual member of either school knows that on the most fundamental idea of all there is perfect accord—the conception that man is a spiritual being, that what we call the body is but the suit of clothes of the real man; that there is no such thing as death in the ordinary meaning of the term, no cessation of a fixity of existence at that change; that this life is but the training school for future life, whatever form that life may take; that progress and evolution are not confined to so-called material things but continue into the spiritual realm; that the old orthodox notions of a material heaven and hell are but the vain imaginings of ignorant men; that this plane of being is but one of many planes of life and being in the universe; and that under certain conditions it is possible for us here and now to enter into conscious relations with those other planes. I do not think that any Spiritualist or any Theosophist would in any way dissent from these fundamental ideas, thus broadly and generally stated, although, of course, they would interpret some of them each in his own way. Be that as it may, the fact remains that here you have ideas which are of immense and of most far reaching importance, which are opposed to a great deal of the current thought of the day, but which, if properly understood and appreciated by the mass of mankind, would inevitably work a tremendous change in that thought, and practically revolutionise much of the life of humanity at large. And on them Spiritualists and Theosophists are in the main agreed. Thus much, then, to the good. What is there to quarrel about? Why cannot we join hands and work together peaceably for the common end, the leavening of the thought of Christendom?" As to points of disagreement his candid opinion was that each side might learn something from the other. Referring to the best means of obtaining spiritual knowledge he said that if man realised the God within himself,—

"even in a faint degree, he would not be content with using others as conduit pipes, through whom to obtain his spiritual knowledge, with but little sacrifice of himself, but with much possible sacrifice from them, but would so train and prepare *himself* by constant watchfulness, by daily care, by abstinence from evil, by delighting in the good, by actual physical, and mental training, that here and now, while in the body, he will be able to come into real contact with the spiritual plane and make that contact as much a part of his everyday consciousness as the physical things of daily life are to us all. This is what Eastern Science, what Mahatmaism, what Theosophy means in actual practice."

In closing, Mr. Burrows urged that a symposium be arranged between chosen and well-known Spiritualists and Theosophists, that differences might in some degree be adjusted, that they "might know where they were in regard to each others' thought, and might thereby foster mutual respect for each other instead of smouldering antagonism."

He deeply felt the importance of this movement and said that "whether it be taken up or not, of this we may be certain, that in the battle against the selfish materialism which now dominates our civilisation, it is better that the best Spiritualism and the best Theosophy should be shoulder to shoulder rather than back to back, and if one single word that I have said this evening contributes to such a desirable result I shall find a great and exceeding reward."

Mr. Burrows' remarks were received with applause, and it is to be sincerely hoped that they may lead to some definite concerted action.