

of the same name published a few years ago. Very soon works to disprove the divine origin of Christianity will have as much *serious* or "live" interest for the world (as distinguished from a literary or historical interest) as treatises on the ancient Greek or Roman gods and goddesses. Who now would read a learned work to prove seriously that Minerva did or did not *really* come out of Jupiter's head?

Correspondence.

"THE SORCEROUS SCIENCE."

TO THE EDITOR.

I was a little surprised to have my attention called to an article, page 632, July No. of *Theosophist*, and find there an account as above headed, written by _____ as no one else know the facts therein referred to except myself and those concerned. I should pay no attention to it had he not pointed me out so plainly by giving my peculiarities, and then put me forward as doing injustice to Christian science of which he is so ignorant, that he mistakes the name for *Mind-cure*, the teachers of which it was who attempted to play white magic on me,—the said teachers being in antagonism to the teachers of Christian science. Some people need to learn that exaggeration is often as far from truth as lying, and that statement answers most of the letter. Though it is a fact that mind influence was used to cause me to give up edmic living and failed, it never produced any desire for meat or any suffering, only a temporary appetite for ordinary cooked food, that nothing but a review and realization of the advantages of edmic diet saved me from, and I only got free from the tiresome struggle by going to a distant part of the country for a month from whence I returned strengthened in the truth, and the battle was over. I then made a very thorough practical study of Mind-cure and healed by it with marked success. Afterward studied Christian science, which has two sides according to the character of the practitioner; the dark psychologic side, by which people are healed in sin, and loose spiritually more than they gain physically, and the beautiful bright side where, through the awakened grace of their God within, they are led to so live that they are free from all physical and mental troubles. Let people learn to spend their time in spreading the light, and the darkness will pass away, but if their light is darkness, how great is that darkness of some of the would-be teachers? That there is a power of mind in the world by which two or three united minds may change the desires, opinions, religion, &c., of any individual who is not centered in truth I have enough evidence, and that it is the "Vril" by which the struggle that the world is entered into will principally be carried on there is no room to question, but condemnation in a wholesale way of a science we do not understand, or in fact of any science will not help. Fill the world with light and the darkness will be a back ground to make the light more beautiful by contrast.

Yours for the brotherhood of all science and of all men.

Aug. 26th 1889.
SANTA CRUZ,
CAL., U. S. A. }

EDMIC DIET.

[Our worthy brother, the writer of the above letter, is perfectly justified in denouncing ignorant judgments on the part of would-be teachers. But surely no more striking testimony to the DANGER of Christian Science and Mind-cure could be given than his contained the admissions he makes in his own letter.—Ed.]

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE DWELLER OF THE THRESHOLD.

A CHAPTER ON ALCHEMY.

IT will perhaps be asked, why in this enlightened century we desire to call attention to *Alchemy*, which, by the majority of mankind, is looked upon as an array of vagaries, extravagancies and superstitions, having been repeatedly *ex-cathedra* declared to be such by modern scientific authorities. To those who put implicit faith in the infallibility of modern science we have no apology to offer; but to the unprejudiced investigator we answer that Alchemy—if properly understood—is a science embodying the highest truths, which a spiritually enlightened mortal may possibly attain, and that a practical knowledge of them is of the highest importance for his own eternal welfare and for the progression of mankind. Being a *spiritual science* it is also a *religion*; for "science" means *knowledge* of facts, and there can be no higher facts than those which relate to the highest state, which a man may possibly attain, and with which religion deals.

The word "religion" has a threefold meaning. In its highest aspect it means the practical application of wisdom, by which the divine element, germinally contained in the constitution of man, is awakened to self-consciousness and reunited as a conscious power to the divine source, from which it emanated in the beginning. This process is taught by those who are spiritually illuminated, but is beyond the full comprehension of those in whom the inner life has not yet awakened; for theoretical knowledge can never become real knowledge without practical experience.

In its second signification the word "religion" means a theoretical knowledge of the essential constitution of man, of the relation existing between man and the source from which he and everything else in nature originated, of his final destiny, etc. Here is the battle ground of the philosophers, theologians and other

speculative minds; the realm of various and contradictory opinions, caused by a reflection and distortion of the truth in the minds of individual men.

In its third signification "religion" is a system of forms, ceremonies and usages; by which some supposed external deity is worshipped or propitiated. Here is the realm of sectarian differences, of bigotry, superstition and ignorance. Here the form is adored and kept sacred and the principle neglected. The followers of this kind of religion appeal to the passions of men and cause conflicts and quarrels. It can have nothing to do with true religion; but is evidently opposed to it.*

There can be no higher religion and no higher science than that of the truth, relating to the highest mysteries of the divine element in nature, and these truths are taught in our system of Alchemy. But it will naturally be asked: "Why then do our philosophers, theologians and scientists know nothing about it?" The answer is that the *Dweller of the Threshold* guards the door to the temple of truth and must be conquered before we can enter.

Who is this Dweller of the Threshold?

Probably all of our readers have heard of him. They may have read his description in Lord Lytton, *Bulwer's "Zanoni,"* where Glyndon during the temporary absence of the Adept, impelled by his own curiosity to learn the forbidden mysteries of the latter, invaded the laboratory and is frightened out of his wits by the appearance of the horrible spectre, which is henceforth his unwelcome companion for life. When he submits to the demands of his lower self, and revels in sensual pleasures, the "hag" disappears; but whenever he attempts to rise above that level, then she steps forth with her hateful eyes and seeks to drag him with her long fingers into her cold embrace. This Dweller of the Threshold meets us in many shapes. It is the *Cerberus* guarding the entrance to Hades; the *Dragon* which "St. Michael" (spiritual will-power) is going to kill; the *Snake* which tempted Eve, and whose head will be crushed by the heel of the woman; the *Hobgoblin* watching the place, where the treasure is buried, etc. He is the king of evil, who will not permit that within his kingdom a child should grow up, which might surpass him in power; the *Herod* before whose wrath the divine child *Christ* has to flee into a foreign country, and is not permitted to return to its home (the soul) until the king (Ambition, Pride, Vanity, Self-righteousness, etc.) is dethroned or dead. Many times *Christ* flees before *Herod* and cannot return at all; because *Herod* lives and rules until the house of life—the temple of the divine *Christ*—is destroyed by death.†

* This mistaking of the form for the principle on the part of the keepers of religion is, to a great extent, the cause of the materialism of this age; for the intellectual classes are wise enough to see that the forms are empty; but not wise enough to grasp the principle without the form.

† Many people celebrate the birth of an external *Christ*, as an event said to have taken place some eighteen centuries ago; while they continually drive away the living *Christ* from their hearts by the power of *Herod*. Few only recognize the true *Christ* and permit him to enter. The former flatter themselves for having the right belief; the latter enjoy the true faith.

All such accounts are allegories, representing a real truth, whose knowledge is of the greatest importance; for it is the beginning of the *Great Work*; and he who does not know how to begin will not accomplish much.

The Dweller of the Threshold, the *Dragon*, of mediæval symbolism, is nothing else but our own lower semi-animal, animal or perhaps brutish self, that combination of material and semi-material principles which form the lower *ego*, which the great majority of men blindly and lovingly hug and caress, because they love themselves. Man does not see its true qualities as long as he clings to it, else he would perhaps be disgusted with it; but when he attempts to penetrate within the portals of the paradise of the soul; when his self-consciousness begins to become centred in his higher self, the Dweller of the Threshold becomes objective to him and he may be terrified at its (his own) ugliness and deformity.

Let us examine the attributes of that semi-animal self: First of all we see that it is the residence of animal instincts and passions, which represent themselves to the interior eye in semi-animal and animal forms; for external forms on the astral plane are the external expressions of internal principles; a psychic activity will produce a corresponding form. In it reside the animal sensations and the calculating intellect with all its cunning, sophistry and craftiness, personal will and the love of illusions.

According to the doctrines of the Rosicrucians the personal intellect and will of man is merely a reflex of the eternal and universal spiritual Sun of Wisdom (spiritual consciousness) acting within the sphere of self; in throwing—so to say—a ray into the mirrors of the minds of men and women. As the light of the terrestrial sun by being thrown upon the moon becomes reflected and modified, and the earth during night time,—instead of the warm life-giving sunshine—receives merely the cold and illusive light of the moon; likewise the material and superficial reasoner, during the night of his ignorance, sees only the cold moonshine of his own perverted intellect, and mistakes it for the sun of eternal truth. Proud of his supposed possession of the true light, he neglects to seek deeper. He rests self satisfied in his acquired false learning and falls a prey to the dragon. He cannot conquer the Dweller of the Threshold, nor does he wish to do so, because he is himself that Dweller and is in love with himself. He does not want to enter the temple, and does perhaps not even know that the temple exists.

To be better understood, we will call the light coming directly from the great spiritual Sun of Wisdom, "*Intuition*"; that coming to our consciousness through the intellectual working of the brain "*Reason*." They are originally caused by only one ray; but the former represents that ray in its purity, the latter as having become coloured, distorted, or reverted within the individual sphere of self. In the day time, when the sun shines, we do not require the light of the moon. If it were continually day in our soul, if its atmosphere were not clouded, if we were living in that pure ethe-

18. It is a virtue befitting a king that he should pay for the work done by his subject. If he be truthful, his subjects will, as a rule, be truthful.

19. An honest man, a poor man, and all should live by the sweat of their brow.

20. Brahmins, Kshatriyas, Vaishyas, Sudras, what are they? Nothing but the different appellations of the same thing like to the juice expressed from sugarcane and made into molasses, sugar and sugarcandy.

21. On the little world of a family are centred the four *Ashrams*—*Grihastha*, *Brahmacharya*, *Banprasta*, and *Sannyas*—which are but different stages of spiritual preparations.

22. There are three kinds of debt. The debt we owe to God; the debt we owe to the *Rishis* or sages; the debt we owe to our parents. To sift good from evil and to love God, who is Truth, with all our heart, is the debt we owe to God. To read the *Shastras*, to teach all—male and female,—to give instructions on true religion, to look after the hungry guests to the best of our might, is what we call our obligations to the *Rishis*. To obey parents as long as they are living, to serve them, to tell and practise truth and true religion, is what we owe to our parents.

23. Happiness and salvation consist in love of God, good-naturedness, patience, forbearance, want of desire and an equal esteem for all.

24. You set too much value upon your own selves as great and good, learned and wise, look down upon others as mean sneaks. The great are like the mighty oceans, into which fall the rivers of the world, having sweet and drinkable or saline and undrinkable, or otherwise good or bad water, whereas they themselves undergo no change whatever.

25. Eat wholesome food. Do not eat what brings on disease and a dulness of intellect. In a state of utter destitution eat whatever you can provide yourself with. Do not take fish, meat and intoxicating liquor, as they weaken the powers of the mind and strengthen the body and the senses, increase the desire for sensual gratifications, whet passion and emotion of the mind, and lessen the capacity to properly understand the attributes of God.

26. Why are you not educating the women? Why are you not giving them religious and moral instructions to them? Why are you placing them on the same level with the brute-creation?

27. Those who during mourning abstain from doing good and moral deeds, giving alms, feeding the hungry, and attending to spiritual concerns, are as silly as ignorant boys who are nothing more or less than the inferior animals. They ought, on the contrary, to practise more virtue than they do in their less troublous days.

NAKUR CHANDRA BISVAS.

ELOHISTIC TEACHINGS.

II.

ONTOLOGICAL.—A FUNCTIONING UNIVERSE.

THE mystery of mysteries in all ages has been the mystery of life. The ancients believed that life could only spring from life. In man they held that the highest form of terrestrial life had been gained. But they saw in this highest form only a difference in degree and not in kind from that of the lower orders. To them the life of the world was a gradual unfolding. Under it a progressive advance in form was associated with the manifestation of higher attributes, as the needed agency through which these were utilized, developed and matured. But even the highest of these attributes were, as they conceived, shared in a lesser degree by the lower orders: each order in succession having, in its duly allotted measure, a certain susceptibility and adaptability—a capacity for expressing its desires as well as the power of proceeding to their gratification. Hence they affirmed a faculty of intercommunication between animals, maintained that the members of either order could communicate with each other. That those of the lower orders did so by signs, which in the higher were instinctively transformed into speech. That the speech thus initiated was of a kind limited to the needs which called it forth, and therefore increased in copiousness and significance as order rose above order in the ascending scale of nature. To them the necessary procession of life from life at once accounted for and explained the phenomena submitted to their observation.

To the moderns was reserved the ignoble conception of degrading the view accepted by their predecessors—by assuming that life is, as to its origin, due to, and the result of the interaction of ordinary molecular forces, which, beginning by transforming the inorganic into the organic, slowly educes active from incipient, manifested from unmanifested life; and thus, through the instrumentality of organizing processes brings forth living beings from hitherto inert and otherwise non-viable matter.

Among the earliest of the ancient teachers whose doctrines are recoverable was the Elohist. His views on the origin and evolution of life on the earth were precise, clear and significant. What he sought, as the outcome of research, was practical knowledge—knowledge that could be applied to the uses of life, and be thus made to conduce to, and promote the welfare of, its recipient.

But, that knowledge might be practical, the result to be obtained through it must be certain and definite; the end, to reach which should be its aim, beyond the possibility of misconception. Hence the meaning of life was the problem to which the attention of the Elohist was first turned; and to the solution of this problem his energies were, from the beginning, wholly directed, his efforts ceaselessly applied.

What first attracted his attention was the startling disparity between the aspirations and realizations of man. He saw that,

under whatever aspect it might be considered, the human everywhere displayed itself as an essentially dissatisfied state. Life was, as it still continues to be, a constant struggle from desire to attainment—with this peculiarity, that the seeming satisfaction derived from the attainment of a desired end, was the actual arousing of a further desire and consequent initiation of a renewed struggle.

The recognition of the universality of this perpetual longing for the unattainable, of this hardly interrupted, unsatisfied and unsatisfying struggle, could but suggest the lesson—that the aspirations of man, for a something which the conditions under which his life was necessarily passed rendered unattainable, were intended to suggest to him the possibility of a beyond, where unsatisfied longing would find full assuagement.

This thus suggested expectation led to the view that the life of man was an unconscious probation, during and through the life uses of which a selection was functionally made between those who prepared and fitted themselves for the life to be entered in the beyond and those who had failed to make this due and needful preparation.

Then came the idea that man had the option submitted to him by nature of leading a good or a bad life, that the outcome of the life might be the result of the use made of it; and thereupon a knowledge of good and evil became the subject of research.

The first and simplest conception of evil was—as the loss of good. From this sprang the earliest realization of the doing of evil—as the being deprived of one's own good by another. And this other, so depriving one of one's own good—whether merely for his own good or from any other motive—was regarded as the doer of evil, and leader of a bad life. In this way the knowledge of evil, the experience of evil doing and the realization of the evil doer were gained.

But then evil doing, so viewed, was found to pervade the whole field of animated life—so to pervade it as to be an innate and apparently indispensable condition thereof, and therefore inseparable therefrom; and even to prevail throughout, and produce analogous results in the vegetable kingdom, its influence over which was of like import.

From this stand-point it became evident that the working of evil was inherent in nature—was a necessary adjunct of the natural function of collective life; and thence the conclusion was arrived at that there was a meaning in this working, and that this meaning could only be learnt through the discovery of its origin and aim.

But to learn the origin and aim of the working of evil, it was necessary to form a just conception of the origin and intent of life.

Viewing life as a gradual unfolding, in which form had proceeded from and succeeded form, and attribute been derived from and added to attribute, until in man the highest expression of either had become possible; perceiving further that organized life was invariably associated with, and depended upon, a circulation

of fluids in the organized form—which were indeed a sustaining menstruum for and medium for the conveyance of cells; and recognizing that in organic life a constant interchange of fluids and gases was taking place in the individual cell (which was a simple transmuting and transmitting organ of these fluids and gases)—under which, receiving them in one state, it subjected them to processes which fitted them to subserve the life uses of the being of which it was a circulating organ, and removed them again from the tissues of that being when exhausted by use—the Elohist realized that the circulating cell was the functioning factor of life.

From this realization, once reached, it was but a step to the recognition of the fact that the heavenly bodies were in reality circulating cells, performing functions in regard to space analogous to the functions discharged by cells in the organized life of the world.

By this process of reasoning the Elohist was led to the conclusion that space was the transparent veil of an unmanifested, a Divine life—holding relations to that life analogous to those which the bodies of manifested life bear to the individual beings they individualize and embody; and therefore held:—

1. That an unknown, a hidden life was carried on in space.
2. That the heavenly bodies were the cellular organs of this unmanifested life, discharging functions in the veil thereof like unto those of the cells of organized bodies.
3. That the earth was a subordinate cell in this circulating system.

Belief in the unmanifested life of space was the basis of the Elohist's science of life.

Guided in his judgment by the observed workings of manifested life, in his efforts to make the possible conditions of this hidden life in a measure intelligible, he was led to the conclusion that action in the unmanifested life of space would produce changes in the condition of space, and cause such of its elements as were exhausted by use to be separated therefrom while remaining therein; and that the collective function of the heavenly bodies was to remove those exhausted and separated elements from the space in which they were diffused, pass them through revitalizing processes, and then restore them to space in a revived and renewed condition, once more fitted for the uses of the hidden life carried on therein and veiled thereby.

As a consequence of this, in virtue of their separation from space, the exhausted elements were separated from the Divine Energy veiled thereby; and could not be reunited therewith in the hidden life until renewed and fitted for that reunion.

This renewing process was carried on by the organs of space, operating functionally outside the hidden life on that which was outside the hidden life, and constituted the functional or manifested and knowable life of the universe.

The direct action of the Divine Energy veiled in space was excluded from this life, which was carried on by the organs of

space. Hence the Elohist aphorism—The Kosmos is in Space (*Ha-Makom*—a rabbinical name for the Divine Source of the Universe); not Space in the Kosmos. This aphorism expressed the Elohist view of the fundamental condition of the relations between the hidden life of space and the manifested life of the universe—that though all are in God, God is not in all.

According to the Elohist this absolute withdrawal of the hidden from the manifested life—of the divine energy of the one from the energized and energizing forces which actuated the other—while flowing from the diverse nature of the two, was otherwise necessary that manifested life might possess the spontaneity of action required for its due development.

Considered from this point of view, manifested life, regarded as an outcome of the functional life of space, was simply an elaboration of the process by which the functional action of that life was carried on, and therefore merely an agency by whose instrumentality some of the exhausted elements of the hidden life were fitted for restoration to that life.

The origin of manifested from unmanifested life was accounted for and explained by the Elohist in a clear and precise manner.

According to him in addition to their collective function each separate organ of space had its own special and proper function. That of the earth was to produce manifested life. That of the solar bodies associated therewith, to enable the earth to produce, maintain and sustain that life—with which other and higher functional activities were probably combined.

Under this view the central sun, by the agency of a force continuously radiating from itself, maintained the circulation of the Kosmos, and with this the needful mutual relations of its associated solar bodies with the earth.

These suns in due succession fertilized the earth, and enabled it,—by the instrumentality of cells to produce, develop and mature the life of the world.

This development commencing from the germ state passed through the several successive stages of evolution, from the inorganic condition through the organic and animated orders, by alternate embodiment, dis embodiment and re-embodiment, to the human.

The forces which incited, produced and promoted this evolutionary development were the consecutively combined electrical energies of the inducing solar bodies, acting on and through the electro-magnetism of the earth.

The instruments which carried it on were the cell-engendered, by generation advanced, and through the uses of successive lives progressively advancing selves.

The incentive to the advance of these germinating selves was—Appetite.

Under the influence of this incentive the progressing self greedily appropriated all for the gratification of self, and recklessly sacrificed others in pursuit of its own enjoyment.

By so doing it improved the condition of the organized body in which its life was passing, and enabled that body to produce im-

proved and improvable counterparts of its organism, while fitting itself for more developed uses.

These it sought through a higher bodily form and organization; gaining thus by generation through a parentage suited to its purposes.

The form to be derived from its adopted parents it moulded and modified—within the limits permitted by that parentage—during embryonic evolution; and adapted to the advancing uses of renewed active life.

Thus evolution of form was produced during embryonic or formative and depended existence, while improvement of bodily condition was gained, and evolution of the self advanced by the uses of independent and active or actual life.

By this means, constituting a process whose instrumentality was admirably suited to the end in view, the original germ passed—as a potential energizing “Breath,” whose potencies increased with each progressive re-embodiment—from incipient existence to the possible enjoyment of the highest attributes of terrestrial life.

But the incentive to advance and method by which advance was attained, caused the advancing self to become increasingly self-seeking and selfish—ever seeking what was good for self, at the cost of others; ever sacrificing others to self—so that the self-seeking uses of life made the advancing self a self-seeker.

Now this self-seeking was the necessary incentive to and producer and promoter of advance in form and improvement of condition—was the unavoidable adjunct of evolution, in fact.

Hence, viewed from the evolutionary standpoint, self-seeking was the indispensable agency of advance; and it was evidently so used, because, though the unquestionable originator of great evil, it was the actual and concurrent producer of yet greater good; while the evil inevitably associated with it was susceptible of and might not be without compensating advantages.

The distinctive consequence of self-seeking was a primary division of the advancing life of the world into two classes—the sacrificers and the sacrificed; the victims of evolution and their evolutionary victors.

This division was a primary expression of a functional though unrecognized selective process—in which self-seeking was the agency; by which aggressive was separated from submissive life. It is true the submissiveness thus induced was involuntary—enforced by the conditions of the respective lives; but its effects were none the less real and produced a marked difference between the two, which, when the advancing self entered the human form, displayed its influence in the individual through the predominant tendency of its uses of life—and it is in this predisposing influence that compensation for antecedent evil is gained.

In the human form the advancing self was brought into conditions and relations which, though apparently identical, invited a new departure.

Observation now taught the self—through the power of reasoning on the consequences of its actions which it had at length acquired—that what had hitherto and in the lower orders of life been

the source of good (even though that good were qualified by concurrent evil) was the source of unqualified evil in man.

The gratification of self-seeking appetite was that source. Progressive evolutionary advance of embodied life was the good it had produced. The suffering of the sacrificed through the self-assertion of the sacrificers was the concurrent and resultant evil.

This dawning knowledge suggested to man the possibility of a higher order of life than the earth had so far produced—an order in which there should be neither sacrificers nor sacrificed; in which suffering should cease; in which each should advance with all; in which each should take pleasure in and promote the happiness of others, even though at the cost of self—an order which he was thus invited to attempt to realize in, through and by the uses he made of his own life.

But appetite was stronger than reason. Hence to enable man to realize this possibility—to make it an actuality and a reality—it was necessary that an incentive sufficiently powerful for the purpose should be given to him: that an incentive which would enable him to overcome and cast out appetite should be substituted for the original incentive to advance. This incentive, which was to be gained by transforming self-seeking appetite into self-forgetting desire, was love—for love was the only agency through which lust could be overcome and cast out in the natural uses of life.

Moreover, as evolutionary advance had been so far brought about functionally—by the natural uses of natural life—it was evident that this further advance must be functional in character: similarly produced, and by like means secured.

By such a process of reasoning was the knowledge gained that the intent of the life of man was—to reverse the effects and redress the consequences of the order of life from which his life was derived; and that this was to be done, by substituting aims other than those which actuated that order, for those aims, or by making desire for the good of others take the place of appetency for the good of self. And it was that this substitution might be spontaneous that the divine energy veiled its presence in space, and even withheld the knowledge of its existence from man.

The meaning of the life of man, as thus learnt, was—that it was an expectancy of the proposed outcome of his being. Under and in virtue of this expectancy an unspecified option was unconsciously placed before him. The "Breath" developed through terrestrial life might, on quitting its human or final embodiment at death, follow one of three courses.

1. It might pass to the hidden life as a living soul, or personal vesture for the divine energy.

2. It might return to space, through the dissolving spirit state, as renewed elements of divine substance.

3. It might remain with its mother, the earth, in the latent dynamic state, as waste material which, having failed to attain the needed renewal, must be submitted to further functional action.

The uses man makes of his passing life determine to which of these states he shall pass at death; for, taken collectively, they

constitute the threefold outcome of the functional action of manifested life.

But that man might become an individual organ of Impersonal Divine Energy and a personal partaker of the Unmanifested Divine Life, a further functional action was needed.

This was produced by the radiant energy of the central sun.

This energy was to be attracted by the individual.

That the individual might attract this energy, the needful condition was—that his electro-magnetic relations should be in perfect harmony.

To produce this harmony it was necessary that patient, trusting, hoping love should be the actuator of life. And this was why Will had to be subdued and eliminated. Why Appetite had to be transformed into Love.

In the individual of whose life love was the mainspring, the radiant energy of the central sun so acted as to transfigure the advancing self and potentially endow it with a persistent personality, so that on quitting its earth life it might become an impersonation of Divine Energy—an individualization of that vesture it was the special aim of the Kosmos to create and proper function of the earth to produce.

When the individual in whom this transfiguration was going on committed an action or entered on a course of life which disturbed the harmony of his being and, so doing, impeded the progress of the transfiguring process, a feeling of distress ensued—interpreted as the warning voice of conscience.

If, heeding the warning thus given, the individual discontinued the action he had commenced or turned back from the course of life on which he had entered, harmony was at once restored, the feeling of distress ceased and the transfiguring action was renewed.

Should the warning be disregarded, the feeling of distress continued, and was augmented in intensity until the intended effect was produced.

When it was persistently disregarded and the continuity of the transfiguring process thus rendered impossible, the attraction of the radiant energy of the central sun ceased, the transfiguring process was discontinued, and the individual abandoned to the guidance of the appetite whose indulgence he had preferred.

The selection here, though unconsciously made, was the result of spontaneous action—the outcome of an instinctive tendency to a given course of life, itself derived from the habitual use of a series of previous existences of the re-embodied self and inherited as an innate and involuntary impulse or instinct, inducing spontaneity independent of conscious volition.

The selecting media were the uses of life, acting functionally in an unperceived way.

In the guidance of these there was a powerful predisposing influence; and the effect of this influence was compensatory as regards the concurrent evil of evolution.

This influence sprang from and was the matured expression of the primary selective division into aggressive and submissive life already noticed—for of these the victims of the self-seekers,

through their habitually enforced surrender of self and deprivation of affection, constituted the class from which the self-forgetters through love proceeded; whereas the self-seekers, through their prolonged course of self-indulgence, were so habituated to self-seeking, so indifferent to affection, that the forgetfulness of self and recognition of the priceless value of love became impossible to them.

This unconscious functional selection, this instinctively spontaneous action, was necessary to that freedom of will claimed for man, that all might at length realize, as far as such realization was desirable, that the ultimate condition of each was due to and the outcome of the life uses of the evolutionary course passed through; and was indispensable to the transformation of the self—that the transfigured self might be duly prepared and fitted, by its uses of life, for the life of which it was finally to partake, and this unperceived functional selection was absolutely necessary, because only those to whom the unmanifested life would be happiness could take part therein: while that it might confer happiness it was as necessary that it should be a continuation, in a higher order, of the life of which it is to be the culmination.

That this process of selection should be functional, the indispensable condition was that its character should be unrecognized, its progress unperceived—that it should be unconsciously made. Hence uncertainty in its regard—ignorance on the part of man as to the meaning of his own life, and as to the possible future that may be before him—was the fundamental principle of that life.

This the Elohist regarded as of the first importance, that all might be on an equal footing from the outset; and that the idea of reward and punishment might be eliminated from the course, and form no part of the close of that life. Each of the progressing selves was to attain, through its evolutionary course, to the state for which it had fitted itself. Those whose satisfaction was centered in self-indulgence, found it in the present. Those who sought it through indifference to the present, or aspired after it through self-forgetting love, found it either in the unmanifested existence or the unmanifested life to which they ultimately passed.

The consequence of this uncertainty was that man, in default of absolute knowledge in this regard, was called upon to make trust the basis of life, and submit its course, under the guidance of conscience, to the leading of circumstance.

Hence the Elohist decided that man's life, by the unavoidable conditions to which it was subjected, was required to be passed in hopeful, trusting love.

Such were the ontological teachings of the Elohist—as I understand them.

HENRY PRATT, M. D.

SELF-KNOWLEDGE AND SELF-CULTURE.

(Continued from page 34, Vol. XI.)

IN the three preceding papers we tried to explain that the right motive to work with is pure love of knowledge and culture; that the only reliable safeguard against the various pitfalls in the students' way is the purity of his working motive; that, in the absence of this safeguard, he may fall an easy prey to materialism, agnosticism, deception, despair, and, above all, 'higher selfishness'; and that it is a matter of the most vital importance to him to understand what he is about, to work with a clear idea as to why he works, and to keep an eye upon that idea throughout the work. Pure love should be his moving impulse, and *love's pure light* his constant guide. The greater the purity of the love that impels and guides him, the easier the task at hand, brighter the prospect, and stronger the chance of success. The cultivation of absolute purity means nothing less than the attainment of Nirvana, the very idea of which appears to be so inconceivable to some people, that they firmly insist upon assuming it to represent absolute nothingness in spite of clear explanation to the contrary.

Nirvana is no-thing, but it is not *nothing*. In other words, it is not a *thing* in the ordinary sense of the word "thing," but it is *THE THING* in the philosophical sense of the word. The same applies to *absolute purity*, which is another aspect of *THE THING* and not a different thing in itself. It *is* and it is not, according to the light in which we view it. We must go deep into the matter or take the philosophical view of the case, instead of relying indiscriminately upon the so-called practical view, which is, strictly speaking, superficial, one-sided, and relative. Between it and the average purity of modern thinkers lies an immense gulf, traversed by innumerable grades of purity, some of which, at least, must be realised or cultivated before we can conceive absolute purity. Hence the proper course is not to persist in 'vain research' after what is naturally inconceivable at present and is sure to remain so until the necessary grades of purity are realised, but to rise step by step, by means of systematic practice of virtue, to that higher state in which it becomes conceivable. In short, to promote pure love in general, we have to promote uniform purity by the systematic practice of virtue to the best of our judgment and capability; instead of speculating upon the nature of absolute purity; and to promote pure love of knowledge in particular, we have to cultivate that particular form of purity by regular pursuit after knowledge day after day for love of knowledge and not for personal gain. The study of philosophy is very well adapted to promote pure love of knowledge. There is not that ring of silver about it which usually accompanies professional study; while the ideas it presents before the mind are so attractive and, at the same time, so difficult

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

to grasp, that one naturally gets actively* absorbed in it, so as to do the work for love of it and for that alone.

In short, nature is remarkably kind to the philosopher. She does the most important part of his work, unsolicited on his part; all he has to do in that direction is to save himself from self. He has to take care not to allow any selfish idea to associate itself with his labour of love.

To sum the up:—We have to begin the work with relatively pure love of knowledge, as pure as we may be capable of entertaining, and devote ourselves to the work in right earnest, disregarding such ideas of personal gain as may occur to us from time to time; whereupon the standard of our love will improve day by day, by virtue of the exercise given to it by unselfish devotion.

So much for right motive and right devotion. Now as regards the procedure. The procedure should be patient, prudent and systematic. To ensure patience we have to bear in mind the nature of the work we have undertaken. Self-knowledge implies the realisation of the highest self.

Realisation signifies at-one-ment, and the highest self is the god within, who is an aspect of Divinity. Thus self-knowledge is equivalent to Moksha or Nirvana, and the work it needs is no less than the transformation of our present human nature into divine nature.

It is true that understanding precedes realisation, and that some people think of understanding the thing and not of realisation. But then, we have to bear in mind that the two are not quite distinct from one another. Clear understanding is in itself the first stage of realisation, and is therefore impossible without a certain degree of progress in the direction of realisation. If we bear this in mind, we cannot but be patient.

Besides patience, prudence is needed. We have to deal with quite a new set of ideas and a new series of observation. Being novices at work with these strange ideas and experiences, we are likely to be deceived at any time. The root of deception is self-deception, and the best safe-guard against it is prudent self-control. While the mind is in a fit state for deception, the surroundings usually acquire the power to deceive; but while it preserves prudent self-control, they seldom acquire such power. The chief causes of self-deception are prejudice or preconception, expectancy or anticipation, credulity or blind belief, and incredulity or blind disbelief. Prejudice is chiefly due to the influence of previous ideas upon the mind. As the mind improves, the whole train of ideas undergoes a change for the better. But any sudden radical change in the whole train of ideas is fraught with danger; it may upset the mental equilibrium, and turn the man mad. Happily for him, the human mind is by nature conservative.

It is extremely slow in point of progress. With great reluctance, and after long continued hesitation, it rejects an old idea or adopts a new one. The process is so slow in both cases that the change is seldom felt. This conservative tendency of the mind is not bad

* This word is here meant to contradistinguish between this state of absorption, and the opposite one in which the individual gets passive.

in itself. But every thing *becomes* bad when carried too far. 'Virtue itself becomes vice when misapplied.' Progress is impossible without the rejection of certain old ideas and the adoption of certain new ideas. Hence we must take care not to allow old ideas to have unconditional hold upon the mind; nor to reject new ideas, simply because they appear strange at first sight. This is by no means an easy task. The ideas cherished by the mind for years together have become, as it were, parts and parcel of itself; and, on that account, we find it very disagreeable, *viz.*, painful, to part with them, and hence, refrain from doing so. As for entertaining new ideas, that seems impracticable, where they appear to contradict our old cherished notions. Thus the chief difficulty in the first part of the task is its disagreeableness. To overpower that difficulty, we have to face or withstand that disagreeableness; and the way to do it is to oppose to it the power of love by taking up the task cheerfully on account of its intrinsic merit, in spite of its temporary disagreeableness. As for the second part of the task, it becomes quite practicable when we begin to understand that appearances are, as a rule, deceptive; and that notions which appear contradictory are often found to harmonise with one another when we learn more about them. Aided by such understanding, we learn to keep the mind open on all sides, remembering always that we are liable to error, and that all our present conjectures are like so many working hypotheses that have to be confirmed or corrected, as the case may be, by the conjoined light of harmonious experience, reflection, and intuition. It is when these three lights are focussed together on one point, and then only, that we know something for certain. It is *then* only that subsequent doubt on that point becomes impossible. It is *then* only that we *know* anything in the strict sense of the word. *Until then*, all our boasted knowledge is mere conjecture, it is at best mere 'scientific guess-work.' Let us remember the various errors of observation we have made from time to time; let us study the history of our own mind, observe in what way and under what circumstances various errors crept into it; let us notice how many and how enticing were the pitfalls on our way, and remember that we have not yet learnt to avoid, nay, even to recognise them all.

Do we pride ourselves upon our scientific training and experimental skill! Let us then study the literature of experimental science and make sure that students far better trained and far more skilful than ourselves, so much so as to be generally looked upon as masters of modern science, are not exempt from error. Where then is the guarantee for our infallibility in that direction, while we tread upon their ground with less experienced feet!

Do we boast of our logic! Let us then read the writings of famous logicians and see how they teem with logical fallacy. It is easier to learn and teach a logical fallacy than to steer clear of it in all our thoughts and words. In the former case, proper information and average intelligence will suffice; but a rare qualification is needed in the latter case, *viz.*, a high degree of 'prudent, cautious, self-control.'

Do we rely upon our intuition! The blessed few who know unmistakably that they have acquired or attained to ripe intuition,

do, no doubt, rely upon it. But such intuition is acquired at the climax of evolution. Until then, perverted imagination may appear like intuition, especially to those who have no correct idea of intuition. In short, we have to understand our weakness or ignorance and take that into consideration, whenever we draw an inference from the premises at hand; and the more clearly we understand it and the more faithfully we attend to it, the more we triumph over prejudice. As Plato pithily remarks, 'Knowledge of ignorance is the beginning of wisdom.' It is this negative knowledge that kills prejudice and a host of other natural enemies of wisdom, and thus prepares the soil for true positive knowledge or wisdom proper. Cowper preaches the same truth in another form, and the identity between the two forms being invisible on the surface, it is important to observe how and where they meet one another. He says, 'Knowledge is proud that he has learnt so much, Wisdom is humble that he knows no more.' Prejudice and pride of knowledge are twin sisters. Born of the same mother, IGNORANCE; living under the same roof, EGOTISM; fed upon the same food, DECEPTION; trained birds of the same feather, THE BLIND THAT LEAD THE BLIND; they play together and die together as twin children usually do; so that while prejudice is active, pride of knowledge is also active, and when the one dies, the other shares her fate. The present theme is inexhaustible. This feeble pen cannot even duly impress the importance of rising above prejudice. Before leaving this topic we shall say a few words upon an important point connected with it, the study of which is very useful in this direction. We mean the law of *ideal evolution*. All our ideas are indistinct and indefinite to begin with. They get defined more and more distinctly with the light of experience, reason and intuition. Errors of observation and judgment, as well as perverted imagination or self-deception assuming the appearance of intuition, give them false colours and unnatural forms for the student, and the mischief thus being done has to be undone later on. Thus our work is two-fold. We have both to do something new and to undo what has been wrongly done before. It is impossible for us to do such work while we stick unconditionally to our old notions, which may be vague or erroneous, and must, in such case, be considerably modified or entirely rejected, before any improvement can be made in that direction. Due cognisance of this fact creates a strong desire to rise above prejudice, which counteracts the conservative tendency of the human mind so as to enable the student to take the middle course. 'Virtue lies midway between the two extremes.' We shall here leave this endless topic with the general observation that, in our opinion, the best way to begin the work of breaking the force or influence of any strong impulse or desire is to set the opposite impulse or desire to work.

Now as regards expectancy. That also depends a good deal upon prejudice. Under the influence of preconception we anticipate particular occurrences under particular conditions, with such a degree of certainty, that they often seem to be just what we expect them to be, instead of appearing as they do in their natural course when not affected by expectancy. The recent

researches* of modern scientists regarding the tremendous influence of expectancy upon the mind deserve careful study. The manipulation called mesmerism is known to induce a peculiar passive state of mind during which the patients are entirely under the mesmeriser's control, so as to think, feel, act and perceive as he wills them to do. During this state, their will is altogether suspended; it seems as if they are not themselves, being mere tools for the mesmeriser to work with, mere instruments for him to play upon. Mr. Braid demonstrated by a series of experiments that the manipulation believed† to be the essential feature of mesmerism is not necessary for inducing this peculiar state of mind. He made sensitive persons think, feel, act and perceive by suggestion. They confidently expected or anticipated what he suggested, and perceived or felt as expected. The fact that some succeed in producing such confident expectation, while others fail to do so, is a clear indication of the direction in which we have to search for one of the two sides of the mystery of magnetism and hypnotism; but with that we are not concerned at present. We have to attend to the experimental demonstration that when expectancy becomes sufficiently strong, sensitive persons think, feel, act and perceive as expected. Going deeper into the subject, we learn that the suggestion bringing about such strong expectancy need not proceed from without. In many cases it is known to come from within or from the sensitive's imagination, as in the case of patients called hysterics in the absence of a clear understanding of the nature of their ailment. In such cases, the suggestion is known to come from their own prejudice or preconception. In short, under certain conditions, not clearly understood by modern scientists, though conveniently grouped together as hysterical, nervous or sensitive, preconception passes into expectancy, that is to say, the biased mind anticipates or expects to perceive or realise the object of its preconception with so strong a faith, that it *does* perceive it, in accordance with the mysterious law of the working of the human mind above referred to.

Some people believe that the object of deception by expectancy is invariably an illusion, having no objective existence in the sense in which the air or ether can be said to have it, nor leaving any mark behind it in space. They assume that such an illusion cannot possibly be of any grave import to the patient. But there are strong reasons to believe that they are mistaken. As observed by Shakespeare, 'there are more wonders on heaven and earth than are dreamt of' in current philosophy. The ordinary physical plane of consciousness is not the only one in nature, nor is the upadhi dealing with it the only one in man. The various planes of consciousness are co-related and so are the various upadhis. There are beings peculiar to the higher planes, just as there are some peculiar to the lowest plane. Man is a mystery common to all the planes. His divers upadhis deal with the various corresponding planes of consciousness. If

* We mean recent researches in the domain of modern science; these facts are not new to Aryan literature.

† This belief is erroneous. A strong will can magnetise without such manipulation.

a man as a whole is confined to the lowest plane only, it is because, for a time, he attends to, deals with, and absorbs himself in, that plane only; being, as it were, for the time, one with the upadhi dealing with that plane. He can give form to some pliable material on a higher plane by the agency of corresponding upadhi just as he does it on the lowest plane, and the object thus formed need not cease to be as soon as the attention is withdrawn from it. Such formation or moulding may take place without conscious effort on the part of the sensitive when the required conditions are present, and present they are during expectancy as the student of occultism knows beyond doubt. Many are the dangers to which a person is exposed during expectancy. He is in unconscious intercourse with a universe quite unknown to him. Though the medium of the object on that plane to which he has unconsciously given form and to which he indiscriminately pays undivided attention at times, he is open to influences from that plane regarding the nature of which he knows nothing. Some of these influences are highly dangerous, and truly terrible are their consequences. All this is no joke. The lesson to be learnt from it is that we should take care not to lose prudent self-control. Expectancy should be most carefully avoided, it is a dangerous state of mind. The question may here occur whether nature has provided against such contingency or not. Yes, she has. The occult atmosphere of a pure mind has no attraction for evil influences and mischievous entities in the occult world; and the strong currents of good influences that keep flowing from an active good heart, actually repel evil influence, and drive away mischievous entities. Thus nature protects those who are pure in mind and good at heart, especially such of them as are good enough to do good to others. To deserve her full protection against a danger, which is not so easy to avoid nor so rare as may appear at first sight, we must take the course she indicates, or say, fulfil the condition upon which she extends such protection. We must keep ourselves pure in thoughts, words and deeds, and besides that must actively devote ourselves to right thought, right speech, and right action to the best of our judgment and capability. Here we see the importance of right motive once more, since right speech and right action depend upon right thought, which, in its turn, depends upon right motive. Apart from the immediate danger to which one is exposed during expectancy, the habit of losing self-control like that is bad in itself, since it implies passivity, and must therefore be carefully avoided. The best way to avoid expectancy is to cultivate a taste for patient and careful observation. One cannot be absorbed in expectation while he is engaged in careful observation, and *vice versa*. These two states are diametrically opposed to one another, and as such they counteract and repel one another.

Now as regards credulity and incredulity. As a rule, they are traceable to prejudice. While we have a strong prejudice for or against anything, it is quite natural for us to be credulous with regard to such things as may seem to take the same line with our prejudice, and incredulous with regard to such things as may seem to take an opposite line. Hence most people are both credu-

lous and incredulous, since they have their prejudice both ways. Inherent credulity and incredulity are not at all so common as they appear, at first sight, to be. The reason why many people figure as credulous and many as incredulous, is not that they are unconditionally credulous or incredulous, but that they are credulous or incredulous with reference to the particular subjects upon which we observe their mental attitude. Take, for instance, those modern thinkers who are strongly prejudiced against the existence of occult potentialities in nature and in man.

Be the facts that prove the existence of these potentialities as clear as they may, still they will disbelieve them, and, as the only possible excuse for their conduct, they will try to discredit them somehow or other. As far as such proofs are concerned, they are quite incredulous, but it is prejudice that makes them so and no inherent incredulity in the mind. Far from being incredulous, they are remarkably credulous where they are favourably prejudiced. Observe, for instance, how indiscriminately they accept unsatisfactory, nay unreasonable, explanations of unmistakable facts of experience. In short, the credulity and incredulity of well educated people is mainly due to prejudice, and, hence, their proper treatment is to cure prejudice. Apart from prejudice, such disorders chiefly prevail in the uneducated mind and usually disappear when the mind is well educated. In some cases they do linger on in the educated mind on account of its having acquired the bad habit of hasty judgment; what has to be done in those cases is to counteract the force of that habit by deliberate procedure in the opposite direction, viz., by making it a point to take time to consider well before forming any judgment whatever, and to postpone our judgment whenever and wherever we have not the time nor the opportunity to examine both the sides of the case with due care. It may so happen that we may be called upon to give out our judgment on such matters, and then the best course to follow is to confess our inability to respond to the call, stating candidly the reason why we feel ourselves unable to form our judgment on the matter without further consideration.

Now as regards systematic procedure. In the first place, our attention to the subject must be systematic. We must attend to it deliberately with fixed regularity instead of doing it by fits and starts. The best way to secure regularity is to fix a suitable time for the work and do it at the fixed time. The amount of time devoted may vary with the intensity of the love that prompts and sustains the effort, and also with the nature and importance of our present duties towards our fellow-creatures. Such duties are not to be ignored on any account. Our present circumstances depend upon our past karma, and it is by performing our duties where we are, and utilising the lessons we learn there, that we have to get ourselves cured of the defects which particularly impede our present progress. By forsaking such duties we fail to take the very first step in advance, and it is extremely difficult if not quite impracticable to reach any higher step in the ladder of progress while we fail to ascend the very first step. The very first glimpses of the higher steps may show us how low down we are in the scale of progress

and how insignificant are the lower steps in comparison with the higher steps. This may prove very useful by promoting the virtue of humility; but, on the other hand, it may induce us to lose sight of the lower steps by fixing the gaze altogether upon the higher steps, and that's a danger on the way. The lower steps are the necessary stepping stones to the higher steps, and, while we ignore the former, there is very little chance of our reaching the latter.

In short, we have to proceed with the work regularly, taking care not to neglect our true duties in the sphere in which we are placed in this incarnation.

J. K. DAJI.

A STUDY IN ESOTERIC CHRISTIANITY.

THE reproach of irreverence is certain to be cast at the head of the earnest searcher after truth, who, in his sincere endeavours to gain light, proceeds by ordinary methods of investigation and analysis to probe the foundations of the dogmas, as well as their historical evolution, for thus alone can truth and misapprehension be separated, the pure basis be cleared of choking spurious growth, and a satisfactory conception be found of the grand original ideas at the root.

The first step towards removing some of the accumulated dust will be to examine whether "Jesus" and the "Christ" are in reality synonymous, and should we succeed in proving this belief erroneous, to show the causes why it gained its present all but universal acceptance. We shall have to glance at the career of Jesus, view it from its human as well as spiritual side, and try to throw some light upon the mystery of "the Christ."

In studying the life of Jesus, we cannot fail to see in it a distinctly progressive development of his spirituality, accompanied by a gradual lessening of all purely human influences and ending in their complete conquest by the spirit.

Though miraculously born into this world by a virgin, though gifted with extraordinary powers of knowledge even when a child, though proclaimed "my beloved son" by a divine voice at the time of his baptism, and performing miracles of various kinds, demonstrating his close connection with the Deity, Jesus still appears to us as essentially mortal. (For in all things it behoved Him to be made like unto His brethren.—*Hebrews* ii. 17.)

We may explain his birth as a perfectly natural one: the word "virgin" in scripture does not, of necessity, convey the same meaning as at the present time; and in the description of his mother, we need not see more than that she was a pure and highly spiritualized woman, chosen among all others for her surpassingly beautiful qualities. The preternatural development and extent of his knowledge could be the result of a supremely organized soul, where an active intuition placed vast stores of former existences at his disposal. The divine voice proclaiming him "the son of God" can hardly be accepted as an actual occurrence even by strict doc-

trinarians, and would mean, symbolically, the accession to a grade in his spiritual ascent; while the exercise of his theurgic powers, if taken in a literal sense, would proclaim him a high adept in full mastery of occult knowledge.

There is nothing in the early life of Jesus which stamps upon him the character of God, the "only son of the Almighty;" on the contrary, we find him subject to human emotions, nay, even frailties which in a God would be inconceivable; we find him exposed to temptation, and also see him give way under the crushing load of anguish when he felt himself forsaken by his "Father."

But though we find him still in the toils imposed by human fetters, we also watch him striving to his utmost against this bondage, struggling gloriously, and in the end victoriously overcoming all the slight remnants of terrestrial influences that tried in vain to weigh down his rising spirit, ever growing steadfastly in purity and power, and ultimately reaching the highest goal in the complete union with his "Father."

This view we find confirmed by St. Paul, who in *Hebrews* ii. 10, tells us that Jesus was "made perfect through sufferings."

Jesus, therefore, is no "divine" person at his birth, but driven upwards by his highly spiritualized soul, makes for the "divine" and gains the crown of Christhood, even to the extent of being thought worthy of occupying the seat at the right hand of the Father.

Considered esoterically we have in the Jesus of the Gospels the ideal prototype of spiritual potentiality in man, and therefore the highest possible guide for every rule in life. This purity, love, altruism, and readiness for self-sacrifice, even to laying down his life, place him on such an eminent pinnacle, that human adoration will always enthusiastically flow out towards him. Any follower of Jesus who keeps his lovely example before his eyes and acts unflinchingly in accordance with the pure doctrine of the Gospels, will achieve the task of gradually raising his soul from the material plane to a spiritual grade. To reach, however, the final goal he will have to find the hidden Christ, just as it was the Christ in Jesus that carried him to perfection.

But what is the mystery of the Christ or the state of Christhood?

Esoteric psychology teaches that we all possess a divine spark within us, an emanation of the Logos, which, overshadowing us more or less distinctly in proportion to the grade of spiritual development we may have attained, eventually becomes unmistakably manifest when a perfect union is accomplished between our spiritual soul and this spiritual essence called Christos or the Christ. In other words, taken from ancient esoteric language, our soul (ever figured as feminine) after having undergone complete purification (and thus become "virgin") is able to conceive and give birth to the "divine child." Thus our raised soul, from having been our highest consciousness or innermost Ego, becomes merely the vehicle for a greater light within us,—a light which henceforth forming our new Ego, sheds the effulgence of its divine radiance through us and proclaims the crowning of the "new birth."

In gaining these steps in his spiritual evolution, the individual "partakes of" or "assumes" Christ, and eventually becomes

Christ, for the process varies by ascending degrees; from the mere nascent life of the divine within the soul's dim and fitful intuition, rising to the steady voice within our hearts, and culminating in the full redemption of the human spirit.

In many martyrs, saints and truly spiritualized men, we see a partial illumination pervading their purified souls, while in Jesus we witness the last ideal stages, when, after a long progressive career of ceaseless and energetic struggles, the pilgrim spirit succeeds at last in reaching the final goal.

In this slight sketch of esoteric psychology, we have at the same time described the basis on which mysticism teaches the salvation of the soul; theoretical knowledge alone of the soul would be incomplete if the road leading towards its redemption remained barred. This mystic soul-saving Christ-doctrine we see running like a fundamental law through all the religions worthy of the name, for whether we examine the faiths of ancient Egypt and Mexico, or those of modern Europe and Asia, we find it forming the very current of life.

Christian mysticism, moreover, holds up Jesus as the symbolical representative of our soul, whose progress and ultimate aim is prefigured by its divine exemplar. In his birth, baptism, temptation, passion, death and burial, we can trace symbolically the various stations in our soul's journey towards the spiritual light, while his resurrection and ascension indicate the final stages towards the complete union with "the Father."

By contemplating Jesus under the different aspects offered by history, mysticism, and esoteric teaching, we gain a fuller comprehension of his complex nature that assists us essentially in our spiritual progress.

If, however, this chain of ideas, by its complicated structure, help us in our conclusions, it is only too obvious what dire confusion must follow when, by the use of the outer understanding alone, all the spiritual links are hopelessly thrown out of gear. By trying to distinguish between Jesus, the person, and "Christ," the divine universal principle, by attempting to grasp the mode how the former merged into the latter, we learn to analyse the doctrines underlying the dogma of the divinity of Jesus, and we gain the necessary point of vantage enabling us to disentangle some of the confusing threads of the skein.

Though the apostles were fully initiated in the mystery of Christhood, though it was understood by the Gnostics and mastered by the Neo-Platonists, the growing materialism of the age gradually overlaid it with an ever-thickening veil. Preachers repeated the very words skilfully constructed to convey the hidden meaning to the comprehension of their followers, but failed more and more in explaining the inner sense in proportion as they themselves had lost touch with the secret light and spoke from hearsay instead of from experience. The material and spiritual ideas coalesced, Jesus became synonymous with Christ, and under a double designation, grew into representing the same identical personality and nothing more.

In studying the history of symbolism, we trace the law of decadence of the original conception; how an emblem with its inner meaning obscured, or entirely lost, gradually fades into a material shell whose importance and life have vanished with the understanding of its real nature. The symbol thus degraded becomes of necessity the constant source of misapprehension if not of idolatry.

In the same way the human figure of Jesus overshadowed the esoteric "Christ," and a growing material worship would inevitably throw a denser cloud over that part of the secret doctrine which the mere introduction of ancient formulas could never keep alive.

The wording of the creed of the divinity of Jesus in its attempt to reconcile material ideas with the highest spiritual conceptions, in misty, but anthropomorphic language, could satisfy neither the materialistic nor the idealistic Christian; on the contrary, the endless discussions and dissensions preceding and succeeding the promulgation of the dogma, only demonstrate too clearly how abortive the matter has proved and how hopeless is the outlook in the future.

The multitude is reduced to find whatever satisfaction they can, in a parrot-like repetition, barely differing from the "prayer wheel," while we see the earnest thinker, after countless attempts at even a partial comprehension of the creed, forced to put it aside in utter despair of ever fathoming its secret meaning. All additional so-called explanations only tend to render the bewilderment more hopeless, as the doctrine is so deeply hidden under its dead letter, that all its active virtue has been lost: and yet a ray of esoteric light inwardly received and cherished would vivify the lifeless body into a centre of energy which would impel us vigorously towards the path of our spiritual development. It is not on the material plane, not in any known sense of relationship, that the idea of "divine son-ship" has to be approached, but in order to gain the requisite starting point the would-be believer must not only be able to spiritualize his conception of divine things, but to study the nature and latent possibilities of the human soul. For only thus may he find the key that will unlock the gate, his outer understanding finds barred, and where the assistance of his intuition is required to open his inner eye to the mystery of "the Christ."

We must, moreover, remember that in mystic doctrine the divine effluence, the ray of the Logos, the Christ or Christos, was ever designated as the "Son of God;" and when Jesus attained the supremest perfection in Christhood, he had more than any one else the highest claim to the title of divine Son-ship. "Sons of God" are frequently mentioned in scripture and convey the idea of good and true men, who, by a certain conquest over the material side of their nature and by a signal development of their spiritual powers, grow into closer touch with the divine influence residing within them, and by that very fact succeed in occupying a higher spiritual standard than their fellows. Such men have reached a decided grade in the "heavenward" evolution, and though beyond comparison inferior to Jesus, yet must be considered as true pilgrims on the same road leading to Christhood.

Assisted by these explanatory lights, we can easily understand to what confusion of ideas and error the acceptance of the literal sense of words like "Son of God" and "very God of very God" must lead, for the secret sense, *i. e.*, the gradual evolution of Jesus and his eventual merging into Christ, are no longer traceable in the sacred terms.

Let us contemplate that Jesus, after many incarnations of incessant and extraordinary struggles for the divine light, had succeeded in making the last stage of development short of absolute perfection. In this state he was called upon to enter on the pilgrimage of his last earthly career. He will stand before us on a higher and more than human plane, who, by his self-wrought achievements, has at last gained the landing stage from which he started on a short life's journey, fraught with the heaviest trials of self-denial and self-sacrifice, anguish and violent death, all ordained to clear away the last remnants of his material nature in order that he might reach the highest pinnacle of spirituality, and by being made the recipient of the divine essence became united with and equal to the "Father."

We then realize that it was "the Christ" who was the Saviour even of Jesus, and by keeping this truth before our hearts, unattainable though it may appear, we shall discern in Jesus-Christ the true guiding-star for our spiritual progress, and let us hope for our ultimate salvation.

H. A. V.

SANDILLYA-UPANISHAD OF ATHARVANA VEDA.

(Continued from page 125.)

VII. **T**HEN having become firm in the posture, preserving perfect self-control and taking moderate and healthy food, the Yogi should, in order to clear away the impurities of the Sushumna (central nadi), sit in the Padmasana (posture); and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context occur (to memory) the following verses—"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rules he should exhale it through the other; then having inhaled the air through the right nostril, should retain it and exhale it through the other." To those who practise according to these rules through the right and left nostrils, the nadis become purified within three months. He should practise at sunrise, in the midday, at sunset and at midnight, at the rate of 80 (times) a day. In the early stages perspiration is produced, in the middle stage trembling of the body, and in the last stage rising in the air. These (results) ensue out of the repression of the breath while sitting in Padmasana (posture).

When perspiration arises he should rub his body well. By this the body becomes firm and light. In the early course of his practice he should take food mixed with milk and ghee. As lions, elephants and tigers are gradually tamed, so also breath, when rightly managed, comes under control; else it kills the practitioner.¹

He should (as far as is consistent with his health and safety) slowly exhale it, inhale it or retain it. Thus (only) will he attain success. By thus retaining the breath and by the purification of the nadis the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Sushumna. By the contraction of the muscles of the neck and by the contraction of the Apana, the Prana (breath) goes into the Sushumna which is in the middle, from behind.²

Drawing up the Apana and forcing down the Prana from the throat, the Yogi free from old age becomes a youth of sixteen.

Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it the brain becomes purified and the diseases in the air nadis³ are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck, and having retained it (there) as long as possible, he should exhale it through the left nostril, walking or standing or doing things (in that state). This destroys phlegm and increases the gastric fire.

Drawing up the air through the mouth with *Seethkara* (the hissing sound of the letter S) and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise.

Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma, Pleeha (both being splenic diseases), bile and fever are destroyed.

Now we shall proceed to Kumbaka (restraint of breath).

It is of two kinds—*Sahita* and *Kevala*. That which is coupled with expiration and inspiration is called *Sahita*. That which is devoid of these is called *Kevala*. Until you become perfect in *Kevala* practise *Sahita*. To one who has mastered *Kevala*, there is nothing unattainable in the three worlds. By *Kevala*—restraint of breath—the Kundalini is aroused. Then he becomes lean in body, serene in face and clear-eyed, hears the (spiritual)

(1) This passage clearly indicates the dreadful consequences of the performance of Pranayama rashly—and without a guru.

(2) As already pointed out, the Sushumna Nadi is between Ida and Pingala. If Prana, which alternates ordinarily between Ida and Pingala, is restrained by long Kumbaka, then it along with mind its attendant will enter the Sushumna (central Nadi) at one of the three places where it yields space for entrance through such restraint of breath. After such entry it is that the Yogi becomes dead to the world, being in the state called trance.

(3) Through such and other methods of Prana-Yama prescribed in this passage and the subsequent ones, chronic diseases that defy European doctors will be rooted out.

sounds distinctly, becomes free from all diseases and conquers his (bindu) seminal fluid,¹ his gastric fire being increased.

Centring one's mind on an inward object whilst his eyes are looking outside without the movement of his eyelids, has been called *Vaishnavimudra*. This is kept hidden in all the Tantric works. With his mind and breath absorbed in an internal object, the Yogi, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called *Khecharimudra*. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is free-void and non-void, dawns on him. With eyes half closed, and with a firm mind fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is of the form of light, which is free from all externals, which is resplendent, which is the supreme Truth and which is beyond. Oh Sandilya! Know this to be Thath (that). Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of *Unmani*, which causes the destruction of the mind. Therefore he should practise the *Khechari Mudra*. Then he attains to the state of *Unmani* and falls into the Yoga sleep (trance). To one who obtains this Yoga sleep, time does not exist. Placing the mind in the midst of *Sakti* and *Sakti*² in the midst of mind, and looking on the mind with the mind, Oh Sandilya! be happy. Place the Atma in the midst of Akas and Akas in the midst of Atma, and having reduced everything to Akas do not think of anything else. You should not (then) entertain thoughts either external or internal. Abandoning all thoughts become abstract thought itself. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the *Tatwa* (the Truth). What is termed *Manas* (mind) is everything that is known and believed in and the consciousness thereof. When the consciousness and the object cognized are lost alike, there is no second path (or that is the only path). By its giving up all cognition of objects, it (the mind) is absorbed, and when the mind is absorbed *Kaivalya* (isolation) alone remains.

For the destruction of the mind there are two ways—viz., Yoga and Gnana (wisdom). Oh! Prince of sages? Yoga is the (forcible) repression of the modifications of the mind, and Gnana is a thorough enquiry into them. When the modifications of the mind are repressed, it (the mind) obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of *Prana* are prevented when one has no longing for this mundane existence or when one has gratified his desires therein—through the study of religious books, by the company of good men, through indifference (to enjoyments), by practice and by

(1) Then no emission of the fluid takes place in his case.

(2) There are six centres of energy (*Muladhara*), *sacral plexus*, &c., which are presided over by six *Saktis* (goddesses of energy).

Yoga or through long contemplating with intentness on any desired (higher) object or through practising one Truth firmly.

(VIII.) Then comes *Pratyahara*, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atma is *Pratyahara*. Renouncing the fruits of one's daily actions is *Pratyahara*. Turning away from all objects of sense is *Pratyahara*. *Dharana* in the 18 important places (mentioned below) is *Pratyahara*, (viz.,¹) the feet, the toes, the ankle, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in the ascending and descending order.

(IX.) Then (comes) *Dhāraṇa*. It is of three kinds, (viz.,) fixing the mind in the Atma, bringing the external Akas into the Akas of the heart and contemplating on the five *Murthis* (forms of gods) in the five elements.

(X.) Then (comes) *Dhyānā*. It is of two kinds, *Saguna* (with quality) and *Nirguna* (without quality). *Saguna* is the contemplation of a *Murthi* (form). *Nirguna* is (contemplation) on the reality of self.

(XI.) *Samādhi* is the union of the *Jivātma* (individual self) and *Paramatma* (Higher-self) the absorption of the three-fold state, (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

Thus ends the first chapter of Sandilya Upanishad.

CHAPTER II.

Then the *Brahmarishi* Sandilya not obtaining the knowledge of *Brahma* in the four Vedas, approached the Lord *Atharvan* and asked him "What is it? Teach me the science of *Brahma* by which I shall obtain that which is good (*Srēyas*)."

Atharvan replied, Oh Sandilya! *Brahma* is *Satya* (truth), *Vignana* (knowledge), and *Ananta* (eternity), in which all this (world) is interwoven, warp-wise and woof-wise, from which all originate and into which all are absorbed, and which being known everything becomes known. It is without hands and feet, without eye and ears, without tongue or without body, and is unreachable and undefinable. From which *Vak* (speech) and mind return, being unable to obtain (or reach) it. It is to be cognised by *Gnana* (wisdom) and *Yoga*.² From which *Pragna* (consciousness) of old, sprang. That which is one and non-dual, that which pervades everything like Akas, which is extremely subtle, without a blemish, actionless, *sat* (be-ness) only, the essence of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is *Brahma*. Thou art that. Know that by wisdom. He who is the one, the shining, the giver of the power of Atma, the omniscient, the lord of all, and the inner soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who evolves,

(1). The text mentions only 17 places.

(2). Some texts leave the words "and Yoga."

supports and destroys everything—He is Atma. Know the several worlds in the Atma. Do not grieve; the knower of Atma shall reach the end of sorrow.

CHAPTER III.

Then Sandilya questioned Atharvan thus: "From the Brahma which is Om, imperishable, actionless, beneficial, sat (be-ness) only and supreme, how did this universe arise, how does it exist in it and how is it absorbed in it? Please solve me this doubt."

Atharvan replied. The Supreme Brahma, the Truth, is the imperishable and the actionless. Then from the form of Brahma, three (other) forms are produced, (viz.), *Nishkala* (stainless), *Sakala* (stainful), and *Sakala-Nishkala* (partly stainful and partly stainless). That which is Satya (truth), Vignana (knowledge), and Ananda (bliss), that which is actionless without any fault, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal that is his *Nishkala* form. The great Lord who is black and yellow rules with *Avidya* (*Mulaprakriti* or *Maya*), which is red, white and black, and which is co-existent with him. This is his *Sakala-Nishkala* form. Then the Lord willed (or desired) by his spiritual wisdom (thus), may I have a great progeny? Then from this person who was contemplating and whose desires are fulfilled, three letters sprang up. Three *Vyahritis*,¹ the three footed *Gayatri*,² the three *Vedas*, the three *Devas*, the three *Varnas* (color or caste), and three fires sprang. That Supreme Lord who is endowed with all kinds of all wealth, who is all pervading, who is situated in the hearts of all beings, who is the lord of *Māya* (*Mulaprakriti*), and whose form is *Māya*. He is Brahma: He is Vishnu: He is Rudra: He is Indra: He is all the *Devas* (angels): He is all the *Bhutas* (elements or beings): He only is before: He only is behind: He only is on our left: He only is on our right: He only is below: He only is above: He only is all. That form of Him as *Dattatreya*,³ who sports with his *Sakti* (goddess of power), who is kind to his devotees, who is brilliant as fire, resembling the petals of a red lotus and of four hands, who is mild and who shines sinlessly—this is his *Sakala* (stainful) form.

Then Sandilya questioned Atharvan, "Oh Lord, that which is Sat (be-ness) only and the essence of the bliss of consciousness,—why is he called Parabrahma?"

Atharvan replied: Because He increases and causes to increase everything; so he is called Parabrahma. Why is he called Atma? Since he obtains (*Apnothi*) everything, since he takes back everything and since he is everything, so he is called Atma. Why is he called Maheswara (the great Lord)? Since by the sound of the words and by His own power the great Lord governs everything. Why is he called *Dattatreya*? Because the *Bagavat* (Lord) being extremely pleased with *Attri* (*Rishi*) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered himself (*Datta*) as their son, and because the woman *Anasuya* was his mother and *Attri*

(1 and 2) These relate to the *Gayatri* Mantras depending upon sound.

(3) According to *Bagawata* he is one of the incarnations of *Vishnu*.

his father. Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahma. Here these slokas (stanzas) occur (to memory). "He who contemplates always the Lord of Lords and the ancient thus—as *Dattatreya*, the beneficent, the calm, of the colour of sapphire, one who delights in his own *Maya*, the Lord who has shaken off everything, and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full blown lotus, who is the store of *Gnana* (wisdom) and *Yoga*, who is the spiritual instructor of all the worlds, and who is dead to all the *Yogis*, and one who is merciful towards his devotees, who is the witness of all and who is worshipped by all the *Siddhas* (spiritually developed persons)—is freed from all sins and will obtain (spiritual good)."

Om. Satyam (Truth). Thus ends the Upanishad.—[Translated by the *Kumbakonam*. T. S.]

UNIVERSAL APPLICATIONS OF DOCTRINE.

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in *Devachan* there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our Society should make universal the application of each and every admitted doctrine or precept and not confine them to their own selfish selves.

In order to make my meaning clear, I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said:¹

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?"

"This, thy Self who is within all. * * He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

(1) 111 Adh., 4th Brah.

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller," or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic, is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period, at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurements that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it.

And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of

places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong, and there is no wrong in putting out the life of a human being.*

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered.†

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in the material bodies must be governed by the same laws. Each cell must be a *life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

* Owing to man's artificial or civilized mode of life, he and "croton bugs" are brought into contact and quasi competition for the means of subsistence. He therefore becomes one of the checks upon the undue increase of croton bugs, to whom existence in proximity to man is also an artificial or civilized condition of life, and one in which—their natural enemies being absent, and unusual facilities for procuring food present—they would multiply inordinately were they not killed off by man. For us in India the white ant is in a similar relation. In the fields he is eaten by the birds, but were we to let him multiply in our houses, "because it is wrong to kill *men*," the order of nature as well as of our houses would be put out of joint.—Ed.

† An allusion to "the grandson of the Queen of England" and his present visit to India is omitted here, as being somewhat jaundiced, not wholly true (in the Editor's opinion), and at all events inopportune at this moment.—Ed.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the microcosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also "*lives*;" living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantra just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite

pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared for ever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of those lives and that all are travelling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

W. Q. J.

[The foregoing remarkable article, from the pen of Mr. William Q. Judge, is reprinted from the *Path* of October last.—Ed.]

THE SYMBOLISM OF CASTE MARKS.

BEFORE entering into the esoteric explanation of some symbols which forms the main subject of this article, I crave the indulgence of my readers to allow me a bit of digression into the labyrinth of general speculations in shape of hints having close bearing upon the main questions under discussion. For a right and clear perception of spiritual truths, and especially of spiritual symbols, "not in the knowledge of things without, but in the perfection of the soul within," lies the empire of man aspiring to be more than men. But as the simplest problems in the simplest of all studies are obscure to one who braces not his mind to their comprehension, as the rower in a vessel cannot tell us why two circles can touch one another only in one point; so, though all earth were carved over and inscribed with the letters of diviner knowledge, the characters would be valueless to him who does not pause to inquire the language and meditate the truth." This is specially applicable to this age where superficial study urges men to the shores of rank atheism, to cross the waters of human existence on the steamship of "Scepticism and Presumption," which, being tossed by the waves of wealth, fame and material power, and driven by the storm of lust and passions, has dashed against, and wrecked itself on, the rock of Egotism and Selfishness, and in the last act of struggle, the crew and passengers jumped into the boat of "Agnosticism," which being full of "negative" holes and "unknowable" leakages, went down with a crash, and a very few only escaped immediate drowning by the help of spiritual buoys and reached safe the port of Theosophy.

Materialism and Scepticism are the Siren and Cyclops in the sea of human progress, and it requires the knowing skill of Ulysses to kill the latter and free us from the "protoplasmic" song of the former. It is really an anomaly for atheists to claim that their theories are perfect "knowledge," as "atheism and knowledge are incompatible." Many ridicule the study of symbols and the solution of spiritual mysteries as superstition and waste of energy, under a false notion of laying bare the delusion and humbug of spiritual science to the advanced minds of modern intellects, and I wish they would read the following lines of Lord Lytton: "Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny.....Man cannot contradict the laws of nature; but are all the laws of nature yet discovered?" (by modern science). Bulwer Lytton complains about the "animalism" of the 19th century, and to get ourselves rid of the effects of this pestilence, desire alone is not every thing, for "the desire to learn does not always contain the faculty to acquire." True knowledge is requisite for the right understanding of nature's secrets, and in this presumptuous age of Kaliyuga, premature publication of esoteric knowledge is "to pour water into the muddy well, but to disturb the mud," and this is sadly experienced by "the Theosophical

Society" from some of the supposed noteworthy defections from its fold.

On the other hand, conceit is the block that stands in the way of orthodox Pandits acquiring scientific spiritual knowledge by causing them not to attempt to understand the esoteric explanation of symbolical knowledge, which alone supplies the real clue to the practical understanding and realisation of nature's formulas, and though "one may be master of the Cabala and chemistry, yet he must be master also over flesh and the blood—over selfish love and vanity, ambition and hate." True knowledge is the rod of power and dignity with which man rules in the spiritual empire with self-restraint, wisdom and virtue, as sentinels set on guard against the rush of the enemies and partisans of the senses. Real wisdom is to "know thyself," and the preliminary stage of this understanding is attended with the results of knowing one's own ignorance. Shelly remarks that if man's life be divided into two halves, the latter half is spent in unlearning the mistakes of the preceding half, and this he calls the true beginning of real knowledge. Socrates was the wisest man in the world, because he was the only one that knew his own ignorance, and it was the dignity of true virtue that made Diogenes to search in broad open sunshine with a candle in his hand for "an honest and virtuous man" and made Pope to utter the best of truisms.

"That virtue only makes our bliss below,
And all our knowledge is, ourselves to know."

Lofty wisdom is the highest peak in the mountain of spiritual knowledge, and consequently "is circled round with rugged rocks," and to climb which "there is a principle of the soul superior to all nature through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another." Again,

"Wouldst thou soar heavenward on its joyous wing?
Cast off the early burthen of the unreal,
High from this cramp'd and dungeon'd being spring,
Into the realm of the ideal."

If man innocently pursues the divine interpretation of nature, he will see that "true art finds beauty everywhere. In the street, in the market place, in the hovel, it gathers food for the hive of his thoughts. In the mire of politics, Dante and Milton selected pearls for the wreath of song."

His prejudiced ideas of interpreting everything as superstition will vanish and he will have to see by the light of esoteric interpretation that "there is truth in Hamlet; in Macbeth and his Witches; in Desdemona; in Othello; in Prospero; and in Caliban; there is truth in the cartoons of Raphael; there is truth in the Apollo, the Antinous and the Laocoon, and the deeper knowledge is perhaps among the arts, lost to the modern philosophy of common-place and surface." It is really absurd and unimaginable to suppose that traditions and symbols, which being transmitted from

generation to generation, "come dimly down from remote ages—as shells now found on the mountain tops inform us where the seas have been"—are mere gup and gossip of old matrons and have no real foundation whatever. The modern tendency is to sneer at such a bold assertion and defence, and it is truly said that better defence than shield or breast-plate is holy innocence to the naked breast. In closing this prefatory digression, I will quote one passage as a guiding lamp to the investigators of spiritual symbols. "Learn to be poor in spirit, my son, if you would penetrate the sacred light which moves truth. Learn of the sages to allow to the devils no power in nature, since the fatal stone has shut them up in the depth of the abyss. Learn of the philosopher always to look for natural causes in all extraordinary events, and when such natural causes are wanting recur to God; for who then invested you with the mission to announce to the people that there is no God? What advantage find you in persuading man that nothing but blind force presides over his destinies and strikes hazard both crime and virtue?"

Caste distinction, with caste marks is, according to the Christian and Brahmo missionaries, the foul and deadly ulcer that has eaten and is eating away the Aryan religion to the core. Leaving the defence of the much abused and non-understood subject of "Caste" to a future occasion, I mean to examine the philosophical meanings that are intended to be conveyed by the symbol of caste marks. The loss of the esoteric key and the consequent evils that arose from the dead letter interpretation called forth from Colonel Olcott the following heartfelt expressions: "In this great crowd I see painted upon your foreheads, the vertical sect marks of the Dwaitis and the Visishtadwaitis, and the horizontal stripes of the Sivavites. These are the surface indications of religious differences that have often burst out in bitter words and bitter deeds." (Pages 113-4, London Edition of his Lectures). In my humble opinion and knowledge gained from the lore of the Sanscrit and the Tamil occult works, they are symbols representing the different gradations of spiritual unfoldments and planes, though in course of time, as rightly observed by our Colonel, both the key and the meaning were lost, and became consequently causes "of bitter words and bitter deeds." The vertical caste mark of the Visishtadwaitis—the devout worshippers of the only god Vishnu—consist of two pure white lines and a red or yellow one in the middle. A learned Vaishnava Brahman told me that the white lines represent Ida and Pingala, and the yellow one Sushumna; and admitting this as one of the meanings, the real philosophy is left yet entirely unexplained. The substance which forms the middle line is known as "Sree choornam," i. e., the powder of Sree or Lakshmee, the consort of Narayana, and it is therefore a symbol of Prakriti. The two vertical white lines joined at the base are Nara and Narayana—the Logos and its light, the Eswara and Chit—and both have close connection with each other, as for every manifestation of "Chit," the overshadowing of "the Logos" is essentially necessary. Again, the idea of the existence of the individual soul or Chit presupposes the union with,

and the inseparable shadowing of, "the Logos," as the said Logos is the fountain light of all the individual lights or as "it is the first gnatha or the ego in the cosmos, and every other ego and every other self is but its reflection or manifestation," though in ordinary humanity its influence is smothered and hence non-perceivable, and the caste mark therefore symbolises the differentiated manifestation of (1) Prakriti or Achit, (2) the Logos, (3) and Chit. The Visishtadwaitis hold that Eswara or Narayana (Chit), the individual soul or Jivathma (Chit), and Prakriti or matter (Achit), are three distinctive realities, yet acting in co-operation under the master influence of Narayana or Logos, and the symbol is therefore indicative of the "Thathwathrayam" and their functions—the philosophical tenets of the Visishtadwaitis, the wearers of the caste mark under discussion.

The substance of the other vertical caste mark is known as "Gopichandanam, i. e., the sandal of Gopikas, the paramours of Krishna. The Puranas say that once Krishna embraced his Gopikas with sandal daubed all over their bodies, and that in the act of embrace, the sandal fell into the river Ganges owing to the friction caused thereby, and that he who wears this "Chandanam" or sandal is purified of his sins. Now the esoteric explanation is not far to seek and refers to the union of Purush and Prakriti, as the substance used is ordinary golden colored earth—a mixture of the white and the yellow colors. The distinctive white and the yellow colors in the former caste mark have become blended into one (hence the color is golden), and the symbol therefore signifies the union of Purush and Prakriti towards the synthetical process of unmanifestation. Further, the Upanishads describe "Eswara" as the spirit that shines vertically in the heart of men in "Pitha" color, and this color is exactly the color of the substance used in this caste mark, and this symbol is a step philosophically higher in the scale of spiritual knowledge. The differentiation of "Thathwathrayan" and its philosophy were taught in the first, and in the second the practicable and the necessary union of Purush and Prakriti for spiritual advancement towards the unmanifested state is hinted at.

The third caste mark is three horizontal white lines, and in this, a whole and complete philosophy of evolution and involution, of the way how to attain Moksha, and of what that Nirvanic state is like, is scientifically examined; and I request my readers to pay particular attention to the following esoteric explanation, a want of which has plunged the orthodox Hindus into so many religious outbursts of bitter words and bitter deeds. I divide this under three heads:—(1) the substance of which, and the way, it is prepared:—(2) the way in which it is worn:—(3) the meaning of the mark considered as whole. The first count:—Cow's dung is taken and balls are made of it, and these balls are exposed to the sun's heat and then thrown into blazing fire with oblation of ghee accompanied by mantrams, and if, when properly burnt, the balls are found to have become pure white without the admixture of any other color, they form the substance of the caste mark. Cow in Sanscrit means "Pasu" or "animal," and this "Pasu" is applied in Upanishads to

all the souls who are enwrapped in Pasuthwam or Jadathwam, ignorance or animalism, and hence "Eswara" is called "Pasupathi," i. e., the lord of Pasus or Jivathmas (individual souls), and the dung of the cow is therefore the animal part of man, which is in short his ignorance or agnanam itself. The dung balls represent then so many individual souls, and their exposure to the heat of the sun symbolises the calcining of the ignorance of the individual souls in the sun of wisdom or Gnanam. In the next stage these cowdung balls are thrown into fire with oblation of ghee, and this points out that all the Jivas should throw themselves heart and soul purified into the bosom of the universal fire of Para Brahm, if they wanted redemption from "animalism;" and the balls becoming entirely white without any differentiation of color, suggests that when once the individual souls merge themselves into the universal soul, all their Karmic, Agnamic affinities are burnt up, isolated individualisation ceases, and every thing becomes part and parcel of Para Brahm pure and spotless, and the color "white" therefore symbolises this. To sum up the first count. All individual souls or "animals" must be dried in wisdom or Gnanam and then merge or throw themselves into the bosom of Brahm, and when once they do so, they become completely extricated from the coils of Agnanam and become part and parcel of Para Brahm essence. This highest philosophical theory is explained in the first count. The second:—I having raised this caste mark to its legitimate, dignified position in the philosophical domain, write therefore exhaustively on this head. The wearer is enjoined to take the white powder, and keeping it in the palm of the left hand to magnetise it by uttering mantras having the meaning that it (the powder) is Akasa, Vayu, Agni, Apas, Prithvi, mind, Buddhi and every thing in fact. Then he is to apply this magnetised powder to the body by rubbing it from head to foot, and after this he mixes the powder with water and daubs the whole body with it, and finally the three horizontal stripes are drawn all over the body. What do all these mean? The rubbing of the powder from head to foot conveys the symbolic idea that Para Brahm is Sarva-Vyapakam (Omnipresent), and the daubing of the powder with water signifies, that Brahm joined with Prakriti or Sakti for evolution, and no sooner did it do so than at once all the "Thruputies," i. e., manifestations by triads, came into existence in the phenomenal plane. Oh, what perfect and complete occult instruction is hidden under this symbol when searched with the light of esoteric interpretation? Thus at the very sight of this caste mark we are perfectly initiated into 1, the philosophy of existence; 2, the way how to get ourselves rid of animalism; 3, the nature of Para Brahm; 4, the nature of the individual soul; 5, the state of the individual soul at the time of Moksha; 6, the combination of Purush and Prakriti; 7, the evolution into triads in the phenomenal plane. This is surely in advance of the other two and expresses occult knowledge in a most masterly and exhaustive symbology. Before stopping I may mention that the Upanishads describe the three horizontal lines as:—

- (1) The three Saktis—Kriyasakthi, Itchasakthi and Gnana-sakthi!
- (2) The three fires—the terrestrial, the astral and the spiritual.
- (3) The three gods—Maheswara, Sadasiva and Siva.
- (4) The three Gunas—Ragasa, Sathwa and Thamasa.
- (5) The three worlds—The higher, the middle, and the nether worlds.
- (6) The three times:—Morning, noon, evening.
- (7) The three Vedas—Rig, Yejur and Sama.

Side by side with the wearing of the caste mark the tying of "Rudraksham" (a sort of beads) is strictly enjoined. Rudraksham is Rudra's eye, which is the psychic eye itself. Though numbers of Rudrakshams are tied, yet the Upanishads enjoin to tie one single white Rudraksham round the neck and calls it "Mirthyoo-tharakam," i. e., security against death, and this means that the scattered energies of the soul should be focussed and centred in the "Anahatha chakram," and thus make the soul proof against death; and it is useless for me to dilate upon this symbol, as the meaning is explicable on its very face.

P. R. VENKATARAMA IYER, F. T. S.

Reviews.

BOOKS RECEIVED.

CASHMERE AND ITS PRINCE, by JOGENDEA CHANDRA BOSE, M. A., B. L. Published by D. P. MISHRA, 65, Cross Street, Calcutta, 1889.—This is an able presentment, in a thick pamphlet, of the "Case for the defendant" in the recent imbroglio in Cashmere. As the subject treated is a political one, it is outside of our province to review it; but we cannot help noticing one little incident, because it so singularly resembles the experience which Theosophists have generally had of the truthfulness and fairness of their adversaries, who seldom hesitate to invent and repeat the most audacious and absolutely groundless lies about them. The author says:—

"Few have been so grossly misrepresented and vilified as Maharaja Pratap Singh. For instance, Sir Lepel Griffin called him 'a drunken debauchee' and 'a slave of the vilest passions,' and he has been depicted in the Anglo-Indian Press as 'a wretched specimen of humanity.' It is, however, an unquestionable fact that the Maharaja has never tasted liquor in all his life. He hates drunkenness and sensuality with the hatred of an austere Hindu."

It would seem that there is no shelter from the tongue of slander, and the only consolation for the Maharaja is that just as evil things have perhaps been said about his slanderer, and all right-thinking people estimate them at their proper value.

ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY.—This little work, published anonymously "for the use of students," and printed at the Ripon Printing Press, Bombay, is a compilation of articles relating to Zoroastrianism from the *Theosophist*, the "Secret Doctrine," "Isis Unveiled," and a few other sources. The selection

seems to have been made with great judgment, and the volume will be of interest and utility to all students of comparative religion as well as to Theosophists in general. The compiler certainly deserves the thanks of the reading and thinking public.

BIBLIOTHECA PLATONICA: *An exponent of the Platonic Philosophy*, edited by THOS. M. JOHNSON. Osceola, Mo., U. S. A. Vol. I, No. 1, July—August 1889, 8vo., pp. 81.—We congratulate the Editor of this new bi-monthly Magazine. It makes a handsome younger brother to the *Platonist*, which Mr. Thos. M. Johnson has successfully edited for several years. The first Number contains very interesting articles: "The Order of Plato's Dialogues," by Prof. Lewis Campbell of St. Andrew's University, Scotland; "Platonic Psychical Reflections," by Dr. Alexander Wilder; "Praefatio in Damascium," (in Latin) by Prof. Ch. Emile Ruelle; "Life of Plotinos," from the Greek of Porphyry, &c.

We are told that "the chief aim of the *Bibliotheca Platonica* will be the critical and philosophic examination and interpretation of the writings of Plato, Aristotle, and the Neo-Platonists. The literary history and characteristics of the Platonic writings, philological researches, emendations of the text, philosophical analyses and interpretations, discussions and book reviews—all will receive appropriate treatment."

Bibliotheca Platonica will be of great interest to all Platonists.

Correspondence.

HEAVY BLOWS.

TO THE EDITOR.

It has pained me greatly to read your comments on the article "As others see us" in the October number of the *Theosophist*. Of the article itself I will say nothing at present; it is a tissue of misrepresentations, founded, taking a charitable view of it, on ignorant presumption so characteristic of the average European newspaper writer, and should therefore be treated with contempt. Neither do I think we Indians should tremble from head to foot lest the reading public of the West of such worthless articles be prejudiced against us. I am sorry, really very sorry, that you have formed so bad an opinion of us poor oppressed Hindus.

But let us for a moment keep personalities aside and see what your accusation really is, stripped of its vague high sounding phrases and superlative adjectives. It is said in your note that the invention of the telephone, &c., is the direct consequence of the spirit of investing truthfulness, kindness, enterprise and moral courage, and that that spirit cannot penetrate India on account of our clinging to the ideas and customs of the long distant past.

Now what, Mr. Editor, in the name of goodness do you really mean? Have you found us Indians less truthful, honest and kind than the nations of Europe? If so, is it because of our clinging to our old ideas and customs? Are then the Indian Christian converts, who do not cling to our old ideas and customs, going far ahead of us? Or per haps

the Eurasians? Have you mixed with either of them? What old ideas and customs are in our way to become as virtuous as you Europeans? Our old idolatry, good for nothing Shastras, the caste system, child marriage, vegetarianism, the Purdah system, want of female education, or what? But are the Europeans so very honest, kind, &c.? Are those that come here a fine specimen of what they are over there? Are they kind to beasts also or only to human beings?

Before you bring such serious charges against us as a nation, think for a moment that our religion, philosophy, ideas and costumes require years of study *even by European*, before a correct, mature judgment can be arrived at concerning their merits and demerits, and that there may be other causes for our present degraded state than those mentioned by you.

Again, what remedy do you propose to make us as pious as—say the Madras Missionaries? Shall we be all Christians, adopt European civilization in its entirety on a sudden, imitate you Sahib—* as much as we can, parade our wives and sisters in the streets, seek husbands for the remarriage of the widows, and burn all our Shastras? For as long as they (the Shastras) remain there is no hope for us.

Yours fraternally,

K. P. MUKHERJI, F. T. S.

BERHAMPUR.
The 27th Oct. 1889.)

[It was our intention to have replied at some length to this rather wild letter of our respected brother, and to have proved to him, if he is amenable to reason, that he has been fighting a wind-mill and killing the celebrated "Snake in the rope" of Hindu philosophy. Unfortunately, however, the Manager of the *Theosophist*, in accordance with the instructions of the Conductor of the Magazine, has caused this issue thereof to be printed on thicker paper, which necessitates a reduction of 16 or 20 pages of reading matter compared with recent issues, in order to keep the Magazine within the one-rate postage. The Editor does not intend to sacrifice the "SUPPLEMENT," which is the only consolation he has left in life now, and so Brother Mukherji's angry diatribe must only be allowed to rankle in hearts of our readers, and produce its deadly effect unchecked!—Ed.]

SUN AND MOON BREATHS.

TO THE EDITOR.

In case of persons suffering from fever, it has been generally observed that while the fever is on the increase the breath continues to come out and enter in through the right nostril, and when the heat of fever begins to abate, the breath instead of coming out of the right nostril comes out and goes in through the left nostril. Will you or any of your readers kindly let me know through the medium of the *Theosophist* whether this fact is universally true, and whether it has been observed by the medical men of Europe?

According to the Hatha Yog philosophy the breath passing through the right nostril is called the *Surya Vayu* or the sun breath, and the other, *i. e.*, that passing through the left nostril, is called the *moon breath*. The nature of the former is there said to be heating, while that of the latter is said to be cold.

* This word is illegible in the MS. It looks like "Rogues," but it may be "Sages," the reader can take his choice.—Ed :

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"TO YOUR TENTS, OH ISRAEL!"

"TO your tents, oh Israel!" Such was the cry of the ancient Hebrews, in the time of danger. Every man thereupon hastened to arm himself with his favourite weapon and stood at his own door ready to obey the orders of the general. It is not stated in the Bible that every man ran hither and thither among the tents of his neighbours, declaring that this noble warrior had got his tunic buttoned crookedly, or that noble warrior held his sword by the wrong end; from which it may be inferred that they had no Theosophical Society in those days! Each one instead of criticising the others, girt on his own sword and armed himself with his own shield and javelin, and every noble Jew of them all found the responsibility of accounting for himself quite enough for one Israelite.

What was the consequence? Why, that the Hebrews conquered the Philistines, slew the Amalakites, discomfited the Hittites, annihilated the Jebusites, and made away with all the other nations of Palestine—the "Enemies of the Lord;" remaining the undisputed possessors of the Land of Promise, and fortunate usufructuaries of Jehovah.

What a lesson for us! Would that we, Fellows of the Theosophical Society, were half as wise in our generation as the children of Israel were in theirs. If each of us were to leave his neighbours to mind their own business, and were to sharpen *his own* sword—of the spirit, don on his own "armour of righteousness," and fill his own pocket with "smooth round stones from the brook" of Wisdom to sling at the heads of our common enemies, the slanderous shafts of malice and bigotry could no more prevail against us than the arrows of a savage against the armour of a steel-clad knight.

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