

LUCIFER.

A Theosophical Magazine,

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS
OF DARKNESS".

EDITED BY

ANNIE BESANT.

"THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND
LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS,
THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK *φωσφόρος*
. . . THE NAME OF THE PURE, PALE HERALD OF DAYLIGHT."—YONGE.

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LUCIFER.

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The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Our Ninth Volume.

The crown of the Reformer and the Innovator
is a crown of thorns.

ALL is indeed but one eternal Now—Past, Present and Future being but “three clumsy words”, “miserable concepts of the objective phases of the subjective whole”. “The Past time is the Present time, as also the Future, which, though it has not come into existence, still is”, say the Scriptures containing the Prasanga Madhyamika teachings. Says a MASTER: “The Present is the child of the Past; the Future, the begotten of the Present. And yet, O Present Moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, ‘I am the progeny of the departed moment, the child of the Past,’ thou hast become that Past itself. Before thou utterest the last syllable, behold! thou are no more the Present, but verily that Future. Thus are the Past, the Present, and the Future the ever-living Trinity in One—the Mahamaya of the Absolute IS.” And yet though this be true, and Time but a succession of states of consciousness, we mortals are apt to note recurring anniversaries and to feel a certain thrill of remembrance or of anticipation when some date of an event, memorable as a landmark on life’s highway, reminds us, in however Mayavic garb, of what we call our Past. And so with this issue of September, 1891, LUCIFER reaches his ninth birthday, to find himself orphan as men count orphanhood, but knowing that the author of his being is only behind the Veil; looking backwards

over a chequered Past, forward into a Future that his eyes are not keen enough to scan.

On September 15th, 1887, Helena Petrovna Blavatsky sent out into a hostile world the first issue of LUCIFER, with the declaration that "It is to bring light to the 'hidden things of darkness'; to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life". None can say that that declaration was not carried out to the very letter by the Founder of the magazine, its chief Editor. Sometimes weaker souls complained that the lion's roar sounded somewhat too loudly for ears accustomed only to the purr of the drawing-room cat; sometimes a cry was heard that the lion's paw struck somewhat too heavily. But never a one was heard to say that the King of the Desert shrank before danger of any kind, or smote one weak or helpless creature, or gave blow from malice or from personal greed.

For nearly four years the clear brain that planned, the brave heart that inspired, the firm hand that guided, were LUCIFER's strength and life. Many a storm beat in his face, but the force behind drove him on unquailing. Turning neither to right hand nor to left for fear or favour, seeing friends and helpers whirled away from his side by the tempest, but always finding new comrades coming to him through the storm, during those years he battled bravely on, secure in the strength that had its roots deep where no foe could reach. Not for men's praise but for Humanity's service he had girded on his armour, and he knew with a certainty that no denial could avail to shake, that his mission was from Those Who sit serene above the jars and turmoils of Western life. And now that his guidance on the physical plane has fallen into weaker hands, his mission remains the same, and his courage is unbroken, because nothing but his own treachery can rend the tie that binds him to his Founder and to Those Whose Messenger she was.

The choice of the name LUCIFER was characteristic. It was a name to scare the goody-goody, with its popular connotation of brimstone and lurid flames of hell. But the choice was carefully considered and deliberately made.

"What's in a name?" asked H. P. B. in the opening sentence of her first editorial. "Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and 'leaveth wherever it goeth'. Carlyle thought that 'there is much, nay, almost all, in names'. 'Could I unfold the

influence of names, which are the most important of all clothings, I were a second great Trismegistus', he writes. The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seed grain, which will either grow 'to be an all-over-shadowing tree' on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."

H. P. B. realised to the full the "preconception and aversion to the name of LUCIFER", and saw that its adoption meant "a long strife with public prejudice". But such strife was a part of her public duty. "If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. 'The crown of the reformer and the innovator is a crown of thorns', indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark gaping pit of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles."

Such was the spirit in which the first number of LUCIFER was sent out, and such, in however smaller measure, is the spirit in which the forty-ninth number sees the light. To be faithful to a great ideal, to be loyal to a great trust, to commit all faults rather than those of hypocrisy and cowardice, such is the resolve of the present editor.

The position of LUCIFER in the intellectual world is clear and intelligible enough. He is opposed to Materialism, as offering but a partial view of man and the universe, and as starting from the wrong pole—making "spirit" the product of "matter", instead of its evolver and moulder. He offers a philosophy of hoary antiquity, but new in our modern West, based on the researches of Sages and Seers, trained to the highest point of evolution yet touched by man, and verifiable anew by each successful student of the ancient lore. He offers a science which treads avenues of research unknown to the Western World, and explores realms of the universe which the West either denies or marks as unsearchable by man. He offers a religion which outrages neither

the intellect nor the conscience, one which satisfies the longings of the heart while justifying itself at the bar of the reason. And while to the public he thus comes with his hands full of gifts of priceless value, he bends low to whisper in the ear of the patient, aspiring seeker after the Hidden Wisdom: "There *is* a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will shew you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come."

And now, for the ninth time, the Light Bringer, the bright, the Morning Star, starts on a fresh cycle of endeavour. His motto is "Loyalty to the Masters and Their Messenger," whatever betide, let who will desert Them or betray. He exists—as do the *Theosophist* in India, and the *Path* in America—to help the Society They founded, to keep before the eyes and minds of men the reality of the spiritual life, and to aid in bearing forward, across the threshold of the Twentieth Century, that Ark in which the destinies of humanity for its first seventy-five years are shrined.



Though thou loved her as thyself,
 As a self of purer clay,
 Though her parting dims the day,
 Stealing grace from all alive;
 Heartily know
 When half-Gods go
 The Gods arrive.

EMERSON.



The Gods in *form* are many, not in *thought*.

EURIPIDES.

Some Words on Daily Life.

(Written by a MASTER OF WISDOM.)

[This article appeared in an early number of LUCIFER, long out of print. Many will be glad of the opportunity of reading it.]

IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbour's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own INNER SELF higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own

soul; heed only the praise or blame of that deity which can never be separated from your *true Self*, as it is verily that God itself, called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your INNER SELF alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Your Western society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model but the disfigured image which it has created by its own foul fancy and endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association*, it has not only the right but the duty to uncloak vice and do its best to

redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such you must leave no obstruction on the paths leading to that field. . . .

The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated the shorter the distance between the student and the Master.

The Substantial Nature of Magnetism.

MATERIALISTS who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyan Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U.S. of America whose members call themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity, *i.e.*, the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thralldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per

cent. of undeniable axiomatic truths and facts, and of 95 per cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be flooded. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in *some respects only*—like the occult doctrines, our intention is to utilize their arguments—on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e.g.*, “If its principles be true,

then every force or form of Energy known to science *must be a substantial Entity*". For although Dr. Hall's proofs with regard to magnetic fluid being something more than "a mode of motion" are *irrefutable*, still there are other "forces" which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the *Scientific Arena* (July, 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

"To admit for one moment that a single force of nature, such as *sound, light, or heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever

"Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

"We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touch-stone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

"Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have, unfortunately, never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the 'quality of matter' or the 'rotation of the molecules' of the magnet, would have seen at a glance the utter want of any relation, as cause to

effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

"It is passing strange that men so intelligent as Sir William Thomson and Professor Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

"Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, *and for no reason except that sound had been mistaken as a mode of motion by previous scientists*. And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognised by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

"Let us scrutinize this matter a little further before leaving it. If the mere 'rotation of molecules' in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thompson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance, of 'enormous rigidity', to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading 'material', 'rigid', and 'inert' ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thompson that the mere 'rotation of molecules' in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun's molecules just as easily produce light at a distance?

"Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether* filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating 'jelly' such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thompson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically shewed in his recent masterly paper on *Force*. (See *Microcosm*, Vol. V., p. 98).

"It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in *the Microcosm* (Vol. III., pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead?

"He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He then assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plates and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in his atheistic philosophy.

"Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance:* thus justifying our original classification of the entities of the universe into material and immaterial substances.

* This is a very wrong word to use. See text.—H.P.B.

"1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

"2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured."

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which it is (Helmholtz, "Faraday Lecture"). And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—*e.g.*, with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression "immaterial Substance" used above in connection with *magnetism* is a very strange one, and moreover, it is self-contradictory. If, instead of saying that "magnetism . . . is not only a real substantial *entity* but an *absolutely immaterial substance*", the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective "supersensuous" would have been more applicable to any force than the

word "immaterial".* But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic emanations*—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be "immaterial", and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by "immaterial" is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists denur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya*. It is in short—*real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of a Dhyan Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti*, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the Logos "as material as any object is material to us" (*Notes on Bhag. Gita*). Hence—no Occultist would describe Substance as "immaterial" *in esse*.

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—"substantial". Therefore, we call "Essence" rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a "personal" god and the angels of the Christians, as they would our Dhyan Chohans, or the Devas, "Planetary Men", Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc.—"Entities," as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without*, of substantial and *essential* CAUSES—*within*: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element† it belongs to. (See "Monads, Gods, and Atoms" of Volume I

* The use of the terms "matter, or substance existing in *supersensuous* conditions" or, "supersensuous states of matter" would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well educated man who knows the value of terms.

† Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist present to our terrestrial and sensuous perceptions that are meant—but the *noumenal* Elements of the ancients.

"Secret Doctrine", Book II.) Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—"laid the foundation of our argument in the clearly defined analogies of Nature", the editor of the *Scientific Arena*, in an article called "The Scientific Evidence of a Future Life", proceeds as follows:—

"If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature's laws, all the other forces or phenomena-producing causes, whether physical, vital, mental or spiritual, must come within the same category as nonentitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death."

SPIRIT—a "substantial Entity"!! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion! . . .

"From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light and heat as but *modes of molecular motion*, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism, which so consistently maintains that the soul, life, mind and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

"This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature's laws and forces, forms the bulwark of the Substantial Philosophy, and must in the nature of things for ever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of Materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, Materialism has gained the day, and death is the eternal annihilation

of the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery

"How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed Substantialists, giving them argument upon argument in order to prove to them that they are no Substantialists at all, in the true sense of that term, so long as they leave one single force of nature or one single phenomenon-producing cause in nature, out of the category of substantial entities!

"One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a Substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another 'Substantialist' who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could not include *heat*, or *electricity*, or *magnetism*, or *gravity*? Yet all of them good "*Substantialists*" on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox Substantialist! Why should they not leave life-force and mind-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good Substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

"The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of 'Hamlet', with the Prince of Denmark left out. Such would be the scientific play of Substantialism with the sound question ignored, and the theory of acoustics handed over to Materialism. (See our editorial on 'The Meaning of the Sound Discussion', *The Microcosm*, Vol. V., p. 197.)"

We sympathize with the "Minister" who refuses to include *Sound* among "Substantial Entities". We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as "Entities", though they are produced by an electric shock of atoms and repercussions producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or Light-Entities of the "Substantial Philosophy" (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of Spirit, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, "a monistic

ANNIHILATIONIST", as he is called, confesses that "mental and bodily states are utterly contrasted".*

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the "apostles of Materialism" are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is "the mere motion of brain and nerve particles" is untrue, for they never did so teach. But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all "the *phenomena-producing causes*" (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—"must come within the same category as *non-entitative* (?) *modes of motion* of material particles".

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* "unworthy of the name of 'philosophy'". Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewis, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—"Thought is a motion of molecules". Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are "the subjective and objective sides of the same thing".

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of *the nerve-vibrations* to the brain which are the physical side of the *light perception*), "at the end of all these motions, there is something which is *not motion*—there is a *feeling or sensation of colour*". . . he says. Hence, it is quite true to say, that "the *subjective feeling* here spoken of by Mill will

* The Substantialists call, moreover, *Spirit* that which we call mind—(*Manas*), and thus it is Soul which takes with them the place of ATMA; in short they confuse the vehicle with the Driver inside.

outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion". For the latter is based on a *physical speculation* and the former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any "Force-bearer", the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first; to admit that SELF-CONSCIOUSNESS and MOTION "are at the opposite poles of existence". That which remains to be settled between us and the *materialistic IDEALISTS*—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric", but only that it is "the *mind-principle*"—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall's confessions in his *Fragments of Science*, for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness infuse itself into the problem?" And he thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. 'Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable."

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of

all phenomena, and the Scientists do not, notwithstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—"Spiritualistic and Atomistic".

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone*—i.e., in that matter which is known to it—the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness; and to call sound an "Entity" on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultra-poetical language. Hear him (as quoted by Sterling "Concerning Protoplasm") speak of "the wonderful noonday silence of a tropical forest", which "*is after all due only to the dullness of our hearing*, and could our ears only catch the murmurs of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city".

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists "to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics", cannot be successful. If they shew that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and

property of matter induced or generated *in, by and through* matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL *vibrations*.

H. P. B.



A CURIOUS STORY.—Mr. Dunstan, naturalist, who has recently returned from Central America, where he spent nearly two years in the study of the flora and the fauna of the country, relates the finding of a singular growth in one of the swamps which surround the great lakes of Nicaragua. He was engaged in hunting for botanical and entomological specimens, when he heard his dog cry out, as if in agony, from a distance. Running to the spot whence the animal's cries came, Mr. Dunstan found him enveloped in a perfect network of what seemed to be a fine rope-like tissue of roots and fibres. The plant or vine seemed composed entirely of bare interlacing stems, resembling, more than anything else, the branches of the weeping willow denuded of its foliage, but of a dark, nearly black hue, and covered with a thick viscid gum that exuded from the pores. Drawing his knife, Mr. Dunstan endeavoured to cut the animal free, but it was only with the greatest difficulty that he succeeded in severing the fleshy muscular fibres. To his horror and amazement the naturalist then saw that the dog's body was blood-stained, while the skin appeared to have been actually sucked or puckered in spots, and the animal staggered as if from exhaustion. In cutting the vine the twigs curled like living, sinuous fingers about Mr. Dunstan's hand, and it required no slight force to free the member from its clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a greyish-dark tinge, remarkably adhesive, and of a disagreeable animal odour, powerful and nauseating to inhale. The native servants who accompanied Mr. Dunstan manifested the greatest horror of the vine, which they call "the devil's snare", and were full of stories of its death-dealing powers. He was able to discover very little about the nature of the plant, owing to the difficulty of handling it, for its grasp can only be torn away with the loss of skin and even of flesh; but, as near as Mr Dunstan could ascertain, its power of suction is contained in a number of infinitesimal mouths or little suckers, which, ordinarily closed, open for the reception of food. If the substance is animal, the blood is drawn off and the carcass or refuse then dropped. A lump of raw meat being thrown it, in the short space of five minutes the blood will be thoroughly drunk off and the mass thrown aside. Its voracity is almost beyond belief.

The Great Renunciation.

THE object of the present paper is to put forward as clearly as possible the ideal of self-sacrifice that Theosophy teaches—an ideal which is certainly new to the West of to-day, and which none of us is at present capable of fully understanding.

To comprehend this ideal, even in some slight measure, it is necessary to understand the theory of human progress that Theosophy puts forward, and to have some idea of the purpose of evolution and the object of attainment which the true Theosophist sets before him.

Let us then start from the point at which we have now arrived in the cycle of evolution. We find that apparently man is the crowning work of Nature, and that he is the effect or product of a line of causes which stretches back into the infinite past. As the books of ancient wisdom tell us, "The stone becomes a plant ; a plant, an animal ; and an animal, a man".

Moreover in the human kingdom we see that men differ from one another in very marked degrees, so that we have in humanity itself a ladder of evolution from the lowest savage to the highest sage. Now, we all of us have some general idea of what the lowest savage is like and are agreed upon his place in the cycle of evolution, but all of us are not agreed upon the nature of the highest sage, especially in the West, where the so-called utilitarian and economic criterion is tending to reduce every ideal to a commercial basis. In the mind of the Theosophist, however, there can be no doubt as to the nature of those whom the heart of the world has ever considered its greatest, no matter in what clime or age. What matters the passing opinion of an aggressive minority which flatters itself that the physical intellect is the only tribunal of judgment—simply because it happens to be the strongest force in an ephemeral phase of material evolution, that will have its day and die! Modern Materialism and Agnosticism, the progeny of sense-indulgence and superstition, are surely not competent to decide the fate of a spiritual humanity!

No; the great world-heart has decided this question in no faltering voice, and throughout the ages has given its allegiance to those great Saviours of humanity who have pointed out the Way to mankind by the example of lives of unceasing self-sacrifice for their suffering fellows. The Buddhas and Christs are the world's greatest, no matter what the worshippers of protoplasm and energy may say.

Thus, then, we see in Humanity as commonly known to us a line of evolution stretching from the most backward of savages to the Christ-man. Between these two points of evolution comes the main body of Humanity, ordinary men and women like ourselves. Clearly enough, then, the path of progress for all of us to tread is that which leads to the state of perfection exemplified by such types as the Buddha and the Christ.

For what right has any man to lay down a limit to human evolution, and simply because *he* has only arrived at a certain point of development, deny that any further advance is possible? Surely such dogmatism is unwise? For if we believe in justice and that all may advance along the same path of progress, surely we have a sufficient part of the Way marked out and even within view which we have yet to traverse. I mean that the lives of the great world-teachers point to what we too some day may be, "if equal justice rules the world". For we believe that the Christs and Buddhas are *perfected men* and not the miraculous product of a lawless deity. The student of Theosophy can see the possibility of such development by the help of the doctrine of rebirth, and therefore views such fore-runners of a perfected humanity as those who have garnered up the experience of many lives, men who have "shortened the times" by refusing to drift along in the sluggish stream of normal evolution. But how does the Western world of to-day explain the fact of the existence of these great teachers? To say that they are "Sons of God" is no answer, since all men are "Sons of God". "Heredity"?! Does Heredity account for a Buddha or a Christ?! No, neither religion nor science can give an answer. Theosophy alone with its doctrine of reincarnation can give any satisfactory reply.

It would seem then that our future evolution must be directed towards the realization of the ideal which has been manifested to the world in the lives of the great Saviours of Humanity. We must, therefore, enquire into the nature of this evolution. We find both Gautama and Jesus described as being endowed, on the one hand with enormous powers and knowledge, and on the other with the greatest self-sacrifice and compassion.

Let us first deal with their knowledge and powers, for it is in this direction that the evolution of humanity will tend.

The path of knowledge is in other words the expansion of consciousness, or rather of self-consciousness, which, as those who have followed this path testify, is accompanied by the acquirement of those powers which the world calls "miraculous". Theosophy, on the contrary, asserts that there is nothing miraculous or supernatural either in the extension of self-consciousness or in the attainment of these powers, but that both the one and the other are in the direct line of the evolution of humanity, which depends upon rigid scientific laws. It is said, moreover, that man is not bound by any necessity of drifting on in the main stream of evolution, but that *every* individual, if he choose to try, may surge ahead and attain "now and within" the development that the normal man will only reach in the course of many thousands of years. And, if we consider the question patiently, we shall see that there is nothing unscientific nor irrational in such a hypothesis. Space and Time, it will be admitted, are, as everything else in the world, comparative terms, and if we consider that from a scientific and philosophical point of view, every atom of space has the

potentiality of all space, and every moment of present time contains in it both the past and future, what reason have we for denying to the atom, man, at every moment of time, the possibility of rising to higher and higher things?

Now this expansion of consciousness includes a development of the subtle senses which open up to the inner man new worlds, peopled with their inhabitants, and interdependent the one with the other. The subjective becomes the objective, with a still more subtle subjectivity beyond, which can become again objective as a still more spiritual consciousness is attained to by the striver after freedom. But all these states of consciousness, and all these planes and worlds of being, are intimately correlated, each plane standing to the next below it in the relation of cause to effect and *vice versa*. Thus, as a man proceeds on this path of spiritual evolution, or development, he is enabled to trace the causation of events from plane to plane, to trace back appearances to realities, and dive within the nature of things. To the spiritual eye of the seer causes become objective. This does not mean that they appear in the same material forms as do their effects on this physical plane of consciousness, but that they become objective to the seer in their own appropriate fashion.

Thus the adept sees not only the physical man but also the hidden and concealed man within each physical shell that imprisons a human soul. And so he can see our hidden motives and secret vices; the good we would do, but cannot because of our garments of flesh, and the aspirations which are ever being debased by our lower animal nature.

A man, then, that takes his destiny consciously into his own hands, has at once to set about the conquering of new worlds, the approaches to which are guarded with the utmost care and set about with almost insurmountable natural difficulties. It is indeed a case of taking the Kingdom of Heaven by violence. We have to struggle on alone, and hew for ourselves a path into the inmost recesses of Nature wherein she keeps her jewels of wisdom. It is a hand-to-hand struggle with the guardians of Nature's secrets, who have the strictest orders to let none pass unless they are either furnished with the signs and pass-words of purity or are warriors of approved valour.

It is impossible to give anyone an idea of what the inner planes of consciousness are; they must be experienced to be comprehended. Moreover, they are exceedingly numerous and extended, as may be imagined when our present objective plane of consciousness and all its contents is said to be the most confined of them. It is a passing through worlds within worlds; in fact, a condensing into a few lives of the whole future experience of humanity in its long pilgrimage along the cycle of normal evolution which, we are told, must continue for many millions of years still. The attainment to this state of advancement and to this expansion of consciousness is known by various names, of which the most familiar to the West is that most misunderstood term *Nirvāna*.

The Nirvânic state of consciousness is the most complete realization of bliss and freedom from suffering, that the mind of man can conceive. This does not mean the day-dream of the mystic or the imaginings of a heavenly rest, but an actual state of consciousness such that the most perfect of men and of sages can imagine none higher. It is a freedom that transcends the wildest dreams of the religionist. No words are capable of expressing what the bliss of Nirvâna must be. It has formed the burden of the grandest literature of the world, and been sung of by the greatest bards and sages, but each has owned his utter inability to convey the slightest conception of its stupendous reality.

Surely it is not a small thing to change the company of men for that of the gods and to transcend even the gods themselves: to be free from the chains of matter and reach a firm resting-place from the tempestuous and relentless billows of the ocean of existence, and to rest in an ever-present assurance of immortality!

Nirvâna is the highest heaven of all heavens, transcending all conceptions of Paradise that the human mind can conceive, surpassing the most exalted imaginings of human experience. It is not a mere heaven such as is the ideal of men who have no experience beyond that of their five senses, but a state that transcends the conception of those who have developed the full consciousness of many planes of existence beyond that of the physical universe.

No one that has not attained unto it can know what it means; no one who has not gained his freedom can know what this freedom signifies. It is not a thing to be made little of, not a thing to be despised, for it is a great fact in nature that attracts the greatest among men and at which they must inevitably arrive if they are to be perfected.

Such is the culmination of the evolution of our humanity; such is the goal which each individual of that humanity may attain.

Thither have come, and now are coming, the great ones of the earth, scaling the heights with incredible effort, toil and suffering. And when the prize is won, they become possessed of the sum total of knowledge possible to be obtained in this cycle of evolution, and gain the wisdom of a Buddha or a Christ.

So far the exoteric teachings of Religion: but the teacher of the "Secret Doctrine" has a further word for the pupil, and whispers:

"Can there be bliss when all that lives must suffer? Shalt *thou* be saved and hear the whole world cry?"

Thus on the threshold of Nirvâna a "great choice" has to be made, and the triumphant gainer of liberation may renounce his freedom, and remaining without his "Father's house", cast himself once more down into the prison of matter, self-condemned to suffer again and still more keenly—because of the full sense of freedom that has been realized—for the sake of

helping a thankless humanity that will spurn, reject and crucify him if he ever shows his compassion openly.

None of us can have the slightest conception of what this "great renunciation" means. Look at the worship paid to one whom the West believes to have suffered on the cross for three short hours, thereby taking away the sins of the whole world! Surely not so great a price to pay for so much! Do we not know of many before and many since who, as matters of history, have suffered longer and more cruelly for less? But what is such suffering compared to æons and æons of mental and bodily woe, unknown, unappreciated, unrecognized by men, so that there may be ever waiting and watching friends and brothers to aid those toiling pilgrims of humanity who tread the path of self-consciousness and by their right aspiration make it possible for direct help to be given.

These are the real Saviours of the world, who ceaselessly toil for humanity, fostering all the aspirations that arise in the human heart and averting as far as possible the direful calamities which without their merciful intervention would overwhelm mankind.

No mortal writing has ever chronicled their lives, no mortal book has ever told the history of these "Nirvânas gained and lost for man's liberation". None but the highest Initiates know the nature of these divine *men* who have consummated the greatest sacrifice that man or God can make.

Nowhere in the sacred books will you find any clear teaching on this subject, one of the most sacred mysteries of the wise. But if you once seize hold of the idea, then the holy writings of the East and even of the West will yield quite a new meaning, and all previous ideas will be dwarfed into insignificance beside this stupendous ideal. We, who are members of the Theosophical Society, are more fortunate even than those who have been born in a land where the sacred books that treat of man's spiritual evolution are read and taught to children, in that we have been given the very key to the sublimest teaching of the Orient in those priceless "Fragments from the Book of the Golden Precepts", three of which H.P.B. has translated for us and "Dedicated to the Few". There, all that I have tried to explain, is treated of in a manner and diction worthy of so exalted a theme, and to that book I would refer every earnest student of Theosophy.

H.P.B. dedicated it to "The Few", because she had little hope that in the West "The Many" would understand it for long years to come. But I think that all Theosophists will understand the ideal of self-sacrifice that H.P.B. has been the means of teaching us, for it lies at the very root of Theosophical ethics.

But do not let any of us think that we have to do nothing for humanity until we have reached *Nirvâna*. For rest assured that if we were to reach the Nirvânic state of consciousness simply by withdrawing ourselves from humanity, we should certainly choose to pass into Nirvâna, "where the silence dwells", to enjoy our own selfish spiritual bliss. For nature never

makes leaps, and if we would do any great thing we must begin to practise in little things. If we would hold before us the "Great Sacrifice" as our ideal, then we must begin with little sacrifices. Our whole lives must be made up of acts of self-sacrifice. If we would transcend the limits of our lower personal and selfish *selves*, and become one with the great SELF of humanity, it must be by a continuous abnegation of this lower personal animal to which we are at present bound hand and foot by our ignorance.

There are two paths which lead to Nirvāna, the selfish and the unselfish; the "open" and the "secret". A man can attain to the knowledge and bliss of the Nirvānic state, by exaggerating his personal consciousness until it reaches the Nirvānic plane. Such an one is called in contempt by Buddhist teachers, a "rhinoceros", the symbol of a selfish and solitary animal. Such Buddhas follow the "Doctrine of the Eye". They gain knowledge but keep it for their own selfish advantage, in order that it may gain them this bliss at the expense of their fellows. They are called Buddhas because they have attained to the Buddhist state of consciousness, that is to say, obtained final enlightenment, or all the normal knowledge and experience that this planet can offer them.

Those Buddhas, on the contrary, who sacrifice themselves, self-immolated on the altar of service to others, are called "Buddhas of Compassion", and although lower in rank, in that they must exist on a plane of consciousness that is in relation with humanity and not on one entirely beyond it like the Nirvānic plane, yet must they be regarded as immeasurably higher in compassion and mercy. These are said to follow the "Doctrine of the Heart".

And this is the doctrine which the Theosophical Society is endeavouring to bring before the world. It is not a Utopian theory or an impracticable teaching, but one that can be put into practice every hour of the day. In all that we do, in all that we utter, in all that we think, we can practise self-sacrifice, and learn to look upon ourselves as mere instruments to be used by the higher part of our nature for doing as much good as possible to the world. This does not mean to say that we should with cringing piety call ourselves "weak vessels" unable to do anything of ourselves; but that we should act powerfully and strongly from the higher part of our being which is our true Self, and subordinate the lower parts so that they may serve us in order that we may serve others.

In conclusion I would say that with such a lofty subject it is difficult to know where to begin and where to end, what to say or what to leave unsaid. Words are too weak to convey the idea, and it is certainly incapable of what are called proofs. If the soul of the West has no chords to vibrate in response to the striking of this keynote of humanity, then, indeed, is the music of the spheres dead for us; and we must be content with the jingling of our money bags, the rattle of our steam engines and the roar of our artillery.

G. R. S. MEAD, F.T.S.

The Kabbalah.

(Concluded from the August Number.)



GLANCE at the doctrines of the Kabbalah may be most suitably commenced with the consideration of the ideas of the Divine.

I must premise that although these Kabbalists were Hebrews—teachers of the Pentateuchal laws and dogmas to the people as an Exoteric Religion—yet their Esoteric conception of Godhead has nothing, or next to nothing, in common with the God of *Genesis* or other part of the Old Testament. The supreme being of the Kabbalah is found to be demonstrated after two manners; at one time the Inconceivable Eternal Power proceeding by successive emanations into a more and more conceivable existence; formulating his attributes into conceptions of Wisdom, Beauty, Power, Mercy and Governance; exhibiting these attributes first in a supernal universality beyond the ken of all spirits, angels and men, the World of Atziluth; then formulating a reflection of the same exalted essences on the plane of the Pure Spirits also inconceivable to man, the World of Briah; again is the reflection repeated, and the Divine Essence in its group of exalted attributes is cognisable by the Angelic Powers, the Yetziratic World; and then finally the Divine abstractions of the Sacred Ten Sephiroth are by a last emanation still more restricted and condensed than the latter, and are rendered conceivable by the human intellect; for Man exists in the Fourth World of Assiah in the shadow of the Tenth Sephira—the Malkuth or Kingdom of the World of Shells.

Small wonder then at the slightness of the ideal man can form of the Divine.

At other times we find the metaphysical abstract laid aside, and all the wealth of Oriental imagery lavished on the description of their God; imagery although grouped and clustered around the emblem of an exalted humanity, yet so inflated, so extravagantly magnified, that the earthly man is lost sight of in the grandeur and tenuity of the word painting of the Divine portrait. Divine anthropomorphism it may be, but an anthropomorphism so hazy by means of its unapproachable grandeur, that the human elements affording the bases of the analogy quite disappear in the Heavenly Man of their divine reveries.

Permit me to afford to you an example of one sublime deific dream.

“In this conformation He is known: He is the Eternal of the Eternal ones; the Ancient of the Ancient ones; the Concealed of the Concealed ones, and in his symbols he is knowable although he is unknowable. White are his garments, and his appearance is as a Face, vast, and terrible in its vastness. Upon a throne of flaming brilliance is He seated, so that he may direct its flashing Rays. Into forty thousand worlds the brightness of his

skull is extended, and from the Light of this brightness the Just shall receive four hundred worlds of joy and reward in the existence to come. Within his skull exist daily thirteen thousand myriads of worlds; all draw their existence from Him—and by Him are upheld. From that Head distilleth a Dew, and from that Dew which floweth down upon the worlds, are the Dead raised up in the lives and worlds to come."

The God of the Kabbalah is "Infinite Existence": he cannot be defined as the "Assemblage of Lives", nor is he truly "the totality of his attributes". Yet without deeming all Lives to be of him, and his attributes to be universal, he cannot be known by man. He existed before he caused the Emanations of his essence to be demonstrated, he *was* before all that exists *is*, before all lives on our plane, or the plane above, or the World of pure spirits, or the Inconceivable existence; but then he resembled nothing we can conceive, and was Ain Suph, and in the highest abstraction Ain alone, Negative Existence. Yet before the manifest became demonstrated, all existence was in him, the Known pre-existed in the Unknown Ancient of the Ancient of Days.

But it is not this dream-like aspect of poetic phantasy exhibited in the Kabbalah that I can farther bring to your notice. Let us return to the Philosophic view of the attributes of Deity, which is the keynote of the whole of the doctrine.

The primary human conception of God is then the Passive state of Negative Existence AIN—not active; from this the mind of man passes to conceive of AIN SUPH, of God as the Boundless, the Unlimited, Undifferentiated, Illimitable One; and the third stage is AIN SUPH AUR—Boundless Light, Universal Light—"Let there be Light" was formulated, and "there was Light". The Passive has just put on Activity: the conscious God has awaked. Let us now endeavour to conceive of the concentration of this effulgence, let us formulate a gathering together of the rays of this illumination into a Crown of glorified radiance, and we recognise KETHER—the First Sephira, first emanation of Deity, the first conceivable attribute of immanent manifested godhead. The devout Rabbi bows his head and adores the sublime conception.

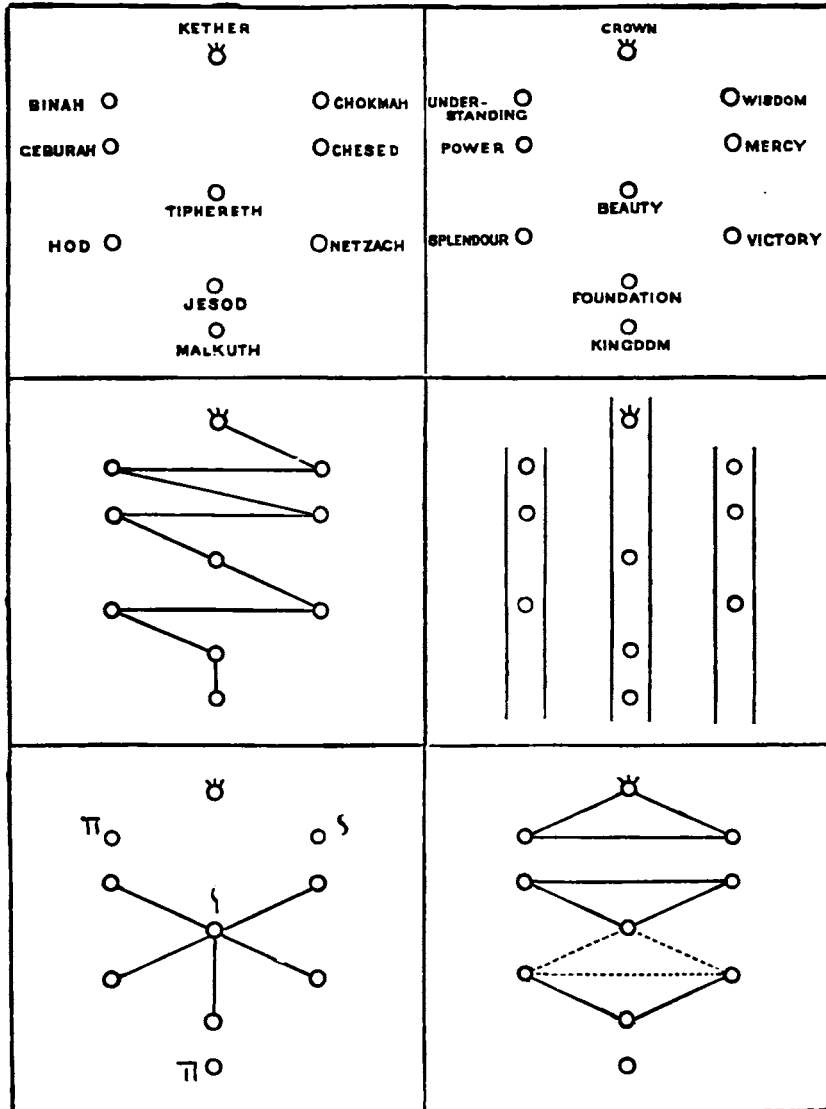
The conscious God having arisen in his energy, there follow immediately two further emanations, the Trio subsiding into the symbol of a radiant triangle. CHOKMAH, Wisdom, is the name of the Second Sephira; BINAH, Understanding, is the Third Sephira—the Supernal Triad is demonstrated.

Then follow CHESED, Mercy; and its contrast GEBURAH, Severity; and the reflected triangle is completed by the Sixth Sephira TIPHERETH, Beauty: considered as a triangle of reflection with the apex Below. The third Triangle may be considered as a second reflection with the apex below; it is formed of the Seventh, Eighth, and Ninth Sephiroth NETSACH, Victory; HOD, Splendour; and YESOD, Foundation.

Finally, all these ideals are resumed in a single form, the Tenth Sephira **MALKUTH**, the Kingdom — also sometimes called **TZEDEK** — Righteousness.

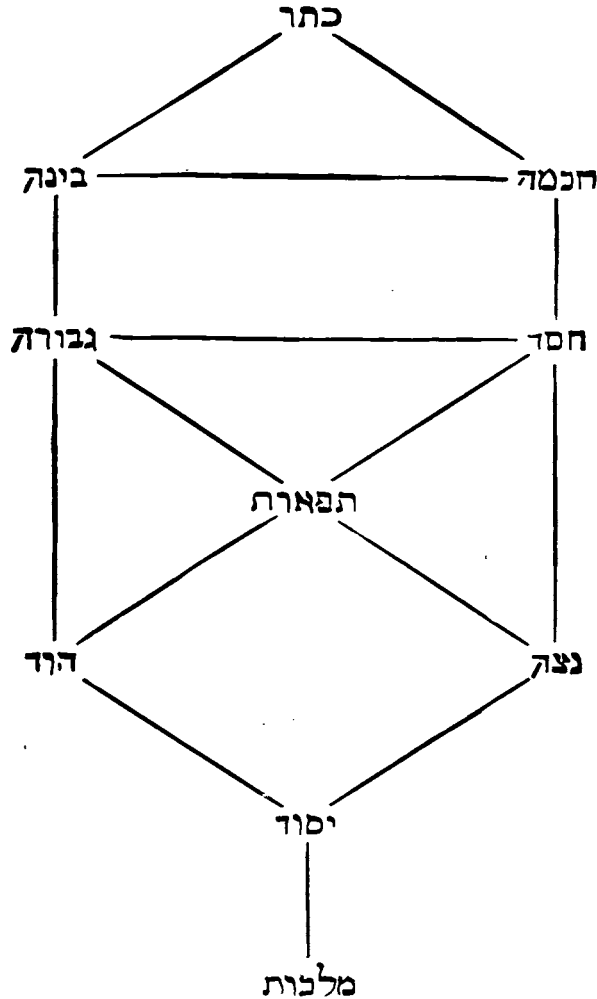
Almost as old as the Kabbalistic doctrine of the Sephiroth, or Emanations, is the peculiar form in which I have combined them, it is the form of the symbol of the Heavenly Man in one aspect—or of the Tree of Life in another aspect.

This diagram resumes all Kabbalistic ideas, and is an emblem of their



views on every subject. Every deific conception can be there demonstrated; the constitution of the Angelic Hosts, the principles of Man's Nature, the group of Planetary Bodies, the Metallic elements, the

Zigzag flash of the Lightning, and the composition of the sacred Tetragrammaton.



This Decad of Deific Emanations is to be conceived as first formulated on the plane of Atziluth, which is entirely beyond our ken ; to be reproduced on the plane of pure spirituality Briah ; to exist in the same decad form in the World of Yetzirah or the Formative plane ; and finally to be sufficiently condensed as to be cognizable by the human intellect on the Fourth Plane of Assiah, on which we seem to exist. From our point of view we may regard the Tree of Life as a type of many divine processes and forms of manifestation, but these are symbols we use to classify our ideals, and we must not debase the divine emanations by asserting these views of the Sephiroth are real, but only apparent to humanity.

For example, the Kabbalah demonstrates the grouping of the Ten Sephiroth into Three Pillars ; the Pillar of Mercy, the Pillar of Severity, and the Pillar of Mildness between them : these may also be associated

with the Three Mother Letters, A, M, Sh, Aleph, Mem and Shin. Then again by two horizontal lines we may form three groups and consider these Sephiroth to become types of the Three divisions of Man's Nature, the Intellectual, Moral, and Sensuous (neglecting Malkuth the material body) thus connecting the Kabbalah with Mental and Moral Philosophy and Ethics. By three lines again we consider a single group of the Sephiroth to be divisible into Four Planes, corresponding to the Four Planes upon each of which I have already said you must conceive the whole Ten Sephiroth to be immanent. By a series of Six lines we group them into Seven Planes referable to the worlds of the Seven *Planetary* powers, thus connecting the Kabbalah with astrology. To each Sephira are allotted a special title of the Deity, an especial Archangel, and an army of Angels; connecting the Kabbalah with Talismanic Magic. To show the close connection between the old Kabalistic theology, and the Lower Alchemy, each Sephira becomes the allegoric emblem of one of the metals: and there is a special Rabbinic volume named ASCH METZAREPH entirely concerned with Alchemy; its name in English meaning is "Cleansing Fires".

These Ten Sephiroth are thought of as being connected together by Paths, or Ways of Wisdom, twenty-two in Number, shown thus on the Diagram; they are numbered by means of the letters of the Hebrew Alphabet, each of which, as is well-known, being equally a letter and a number. The 22 Paths, added to the 10 Sephiroth from the famous 32 Ways of Wisdom, which descending by successive Emanations upon Man, enable him to mount up to the Source of Wisdom passing successively upward through these 32 paths. This process of mental Abstraction was the Rabbinic form of what the Hindoo knows as Yoga, or union of the human with the divine by contemplation and absorption of mind into a mystical reverie.

The Human Soul is again conceived of as distributed through several distinct forms of conscious manifestation related to these Ten Sephiroth: the precise allotment which I have received I am not at liberty to disclose; but the several Kabalistic treatises give several groupings which are all relevant one to the other, the most usual one being a triple division into Nephesh, the Passions referred to Malkuth; Ruach the Mind, Reason, and Intellect referred to the group of six Sephiroth lying around the Sun of Tiphereth; and Neshamah the spiritual aspirations associated with the Supernal Triangle.

Frequently quoted Kabalistic words are: — ARIKH ANPIN, Macroprosopus, the Vast Countenance which is a title of the Crown—Deity supreme. ZAUIR ANPIN, Microprosopus, the Lesser Countenance is the central Tiphereth; a conception that has much in common with that of the Christian Christ, the Son of God. Binah is the Supernal Mother—Aima. Malkuth is the Inferior Mother, the Bride of the Microprosopus.

The Four Letters Yod, Hé, Vau, Hé, or as we say IHVH, of the name,

we call Yahveh, or Jehovah, are allotted and distributed among the Sephiroth in a peculiar manner: so that even if to some Jewish Exoteric teachers "Jehovah" is the name in especial of the so-called Passive Principle, or Female aspect of Binah—and that this did at times degenerate into the worship of the Groves—yet this stigma does not attach to the Kabalistic conception of the Tetragrammaton, that dreadful name of Majesty which might never be uttered by the common people, and whose true pronounciation has been for many centuries confessedly lost to the Jews.

Time will not permit me to extend much farther this paper on the doctrines of the Kabbalah; but I may say that the teachings include the following dogmas.

(1.) That the supreme Incomprehensible One was not the direct Creator of the World.

(2.) That all we perceive or know of is formed on the Sephirotic type.

(3.) That human souls were pre-existent in an upper world before the origin of this present world.

(4.) That human souls before incarnation dwell now in an upper Hall, where the decision is made as to what body each soul shall enter.

(5.) That every soul after earth lives must at length be so purified as to be reabsorbed into the Infinite.

(6.) That two lives are taught, by many Rabbis, to be necessary for all to pass; and that if failure result in the second life, a third life is passed linked with a stronger soul who draws the sinner upward into purity.

(7.) That when all the pre-existent souls have arrived at perfection, the Fallen Angels are also raised, and all lives are merged into the Deity by the Kiss of Love from the Mouth of Tetragrammaton—and the Manifested Universe shall be no more.

This short summary of the Kabbalah is necessarily very imperfect, omitting altogether many points of great importance, and is no doubt tinged by my own personal views, which it is very difficult to eliminate from such an essay. But I hope I have succeeded in making you understand that the system is a serious and consistent attempt at a philosophical scheme of the constitution of a universe and its creation, and one of too important a nature to be set aside with the contempt of modern criticism, which is but too apt to condemn as folly any teaching which it does not choose to stamp with its seal of orthodoxy. Many of its doctrines are of course insusceptible of proof, many run counter to the prejudices of public opinion, but these are not reliable evidences of error. Much of the system may be erroneous, but if this be so, there is no standard by which it can be fairly judged—unless indeed there be yet the WISDOM RELIGION within our attainment, and unless the "Secret Doctrine" of our honoured teacher in this Institution be the demonstration of that Wisdom; for I am not prepared to accept its condemnation at the hands of any other tribunal.

W. WYNN WESTCOTT, M.B., F.T.S.

The Seven Principles of Man.

(Continued from p. 486, Vol. VIII.)

PRINCIPLE III, PRANA, THE LIFE.

ALL universes, all worlds, all men, all brutes, all vegetables, all minerals, all molecules and atoms, all that *is*, are plunged in a great ocean of Life, Life Eternal, Life Infinite, Life incapable of increase or of diminution. This great ocean of Life is called JIVA; the universe is only jiva in manifestation, Jiva made objective, Jiva differentiated. Now each organism, whether minute as a molecule or vast as a universe, may be thought of as appropriating to itself somewhat of Jiva, of embodying in itself as its own life some of this universal Life. Figure a living sponge, stretching itself out in the water which bathes it, envelopes it, permeates it; there is water, still the ocean, circulating in every passage, filling every pore; but we may think of the ocean outside the sponge, or of the part of the ocean as appropriated by the sponge, distinguishing them in thought if we want to make statements about each severally. So each organism is a sponge bathed in the ocean of Life Universal, of Jiva, and containing within itself some of that ocean as its own breath of life. In Theosophy we distinguish this appropriated life under the name *Prana*, and call it the Third Principle in man's constitution.

To speak quite accurately, the "breath of life"—that which the Hebrews termed *Nephesh*, or the breath of life breathed into the nostrils of Adam—is not Prana only, but Prana and the Fourth Principle conjoined. It is these two together that make the "Vital Spark" (*Secret Doctrine*, Vol. I., p. 242, *note*), and that are the "breath of life in man, as in beast or insect, of physical, material life" (*ibid*, *note* to p. 243). It is "the breath of animal life in man—the breath of life instinctual in the animal" (*ibid*, diagram on p. 242). But just now we are concerned with Prana only, with vitality, as the animating principle in all animal and human bodies. Of this life the Linga Sarira is the vehicle, acting, so to say, as means of communication, as bridge, between Prana and the Sthula Sarira, or physical body.

Prana is explained in the *Secret Doctrine* as having for its lowest subdivision the microbes of science; these are the "invisible lives" that build up the physical cells (see *ante*, p. 483); these are the "countless myriads of lives" that build the "tabernacle of clay", the physical bodies (*Secret Doctrine*, Vol. I., p. 225). "Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Oc-

cultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire, or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusorium" (*ibid*, note to p. 225). The "fiery lives" are the controllers and directors of these microbes, these invisible lives, and "indirectly" build, *i.e.*, build by controlling and directing the microbes, the immediate builders, supplying the latter with what is necessary, acting as the life of these lives: the "fiery lives", the synthesis, the essence, of Prana, are the "vital constructive energy" that enables the microbes to build the physical cells. One of the archaic Commentaries sums up the matter in stately and luminous phrases: "The worlds, to the profane, are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores* of lives. Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the DEVOURERS. . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man, down to the unconscious agents that construct matter. . . . From the ONE LIFE, formless and uncreate, proceeds the Universe of lives." (*Secret Doctrine*, Vol. I., pp. 249, 250.) As in the universe, so in man, and all these countless lives, all this constructive vitality, all this is summed up by the Theosophist, as PRANA.

PRINCIPLE IV, KAMA, THE DESIRES.

In building up our man we have now reached the Principle sometimes described as the Animal Soul. It includes the whole body of appetites, passions, emotions, and desires, which come under the head of instincts, sensations, feelings and emotions, in our Western psychological classification, and are dealt with as a subdivision of Mind. In Western psychology Mind is divided—by the modern school—into three main groups, Feelings, Will, Intellect. Feelings are again divided into Sensations and Emotions, and these are divided and subdivided under numerous heads. Kama includes the whole group of "Feelings", and might be described as our passional and emotional nature. All animal needs, such as hunger, thirst, sexual desire, come under it; all passions, such as love (in its lower sense), hatred, envy, jealousy. It is the desire for sentient existence, for experience of material joys—"the lust of the flesh, the lust of the eyes, the pride of life". This Principle is the most material in our nature, it is the one that binds us fast to earthly life. "It is not molecularly constituted matter—least of all the human body (*Sthula Sarira*)—that is the grossest of

* A crore is ten millions.

all our 'principles', but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life" (*Secret Doctrine*, Vol. I., p. 260).

United to the lower part of Manas, as Kama-Manas, it becomes the normal human brain-intelligence, and that aspect of it will be dealt with presently. Considered by itself, it remains the brute in us, the "ape and tiger" of Tennyson, the force which most avails to keep us bound to earth and to stifle in us all higher longings by the illusions of sense.

Kama joined to Prana is, as we have seen, the "breath of life", the vital sentient principle spread over every particle of the body. It is, therefore, the seat of sensation, that which enables the centres of sensation to function. We have already noted that the physical organs of sense, the bodily instruments that come into immediate contact with the external world, are related to the material centres of sensation in the Linga Sarira, the inner senses (*ante*, pp. 485, 486). But these organs and centres would be incapable of functioning did not Prana make them vibrant with activity, and their vibrations would remain vibrations only, motion on the material planes of the body and the Linga Sarira, did not Kama, the Principle of sensation, translate the vibration into feeling. Feeling, indeed, is consciousness on the Kamic plane, and when a man is under the dominion of a sensation or a passion, the Theosophist speaks of him as on the Kamic plane, meaning thereby that his consciousness is functioning on that plane. For instance, a tree may reflect rays of light, that is ethereal vibrations, and these vibrations striking on the outer eye will set up vibrations in the physical nerve-cells; these will be propagated as vibrations to the physical and on to the astral centres, but there is no *sight* of the tree until the seat of sensation is reached, and Kama enables us to *perceive*.

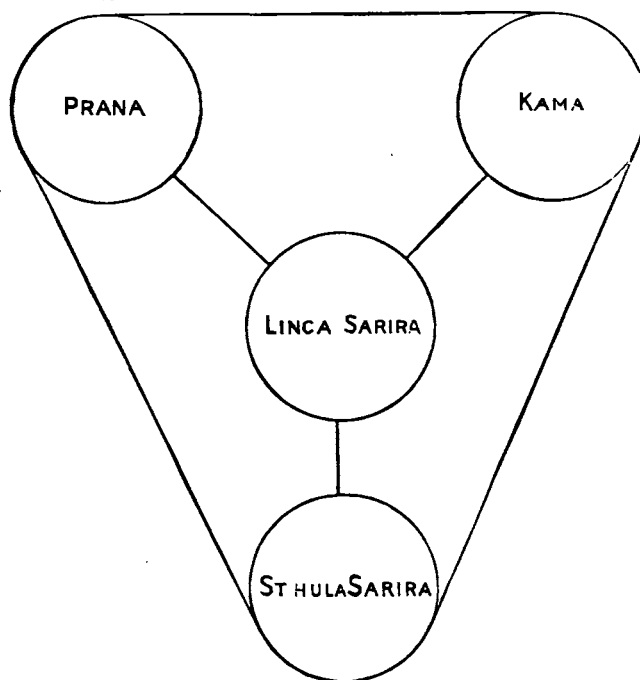
During life, Kama, as such, has no form or body. But after death it takes form as an astral body, *i.e.*, a body composed of astral matter, and is then known as *Kama Rupa*, Rupa being the Sanscrit name for a body, for anything having form. (The force of the objection to speaking of the Linga Sarira as *the* astral body will now be seen; *any* body formed of astral matter is an astral body, but its properties will vary with the Principles with which it is informed. Very little knowledge is, therefore, given of the nature of any entity, when it is spoken of merely as an astral body.) The Kama Rupa possesses consciousness of a very low order, has brute cunning, is without conscience—an altogether objectionable entity, often spoken of as a "spook". It strays about, attracted to all places in which animal desires are encouraged and satisfied, and is drawn into the currents of those whose animal passions are strong and unbridled. Mediums of low type inevitably attract these eminently undesirable visitors, whose fading vitality is reinforced in their séance-rooms, who catch astral reflections, and play the part of "disembodied spirits" of a low order. Nor is this all: if at such

a séance there be present some man or woman of correspondingly low development, the "spook" will be attracted to that person, and may attach itself to him or to her, and thus may be set up currents between the Kama of the living person and the Kama Rupa of the past person, generating results of the most deplorable kind.

The longer or shorter persistence of the Kama Rupa depends on the greater or less development of the animal and passional nature in the dying personality. If during earth-life the animal nature was indulged and allowed to run riot, if the intellectual and spiritual parts of man were neglected or stifled, then, as the life-currents were set strongly in the Kamic direction, the Kama Rupa will persist for a long period after the body of the person is "dead". Or again, if earth-life has been suddenly cut short by accident or by suicide, the link between Kama and Prana will not be easily broken, and the Kama Rupa will be strongly vivified. If, on the other hand, Kama has been conquered and bridled during earth-life, if it has been purified and trained into subservience to man's higher nature, then there is but little to energise the Rupa, and it will quickly disintegrate and dissolve away.

There remains one other fate, terrible in its possibilities, which may befall the Kamic Principle, but it cannot be clearly understood until the Fifth Principle has been dealt with.

THE QUATERNARY, OR FOUR LOWER PRINCIPLES.



*Diagram of the Quaternary; transitory and mortal: see
"Secret Doctrine", Vol I., p. 242.*

We have thus studied Man, as to his lower nature, and have reached the point in his path of evolution to which he is accompanied by the brute. The Quaternary, regarded alone, ere it is affected by contact with the Mind, is merely a lower animal ; it awaits the coming of the Mind to make it Man. Theosophy teaches that through past ages man was thus slowly builded up, stage by stage, Principle by Principle, until he stood as a Quaternary, brooded over but not in contact with the spirit, waiting for that Mind which could alone enable him to progress further, and to come into conscious union with the spirit, so fulfilling the very object of his being. This æonian evolution, in its slow progression, is raced through in the personal evolution of each human being, each Principle which was in the course of ages successively incarnated in the races of Man on earth, appearing as part of the constitution of each man at the point of evolution reached at any given time, the remaining Principles being latent, awaiting their gradual manifestation. The evolution of the Quaternary until it reached the point at which further progress was impossible without Mind, is told in eloquent sentences in the archaic stanzas on which the *Secret Doctrine* of H. P. Blavatsky is based (*breath* is the spirit, for which the human tabernacle is to be builded ; the *gross body* is the Sthula Sarira ; the *spirit of life* is Prana ; the *mirror of its body* is the Linga Sarira ; the *vehicle of desires* is Kama) :

“The Breath needed a form ; the Fathers gave it. The Breath needed a gross body ; the Earth moulded it. The Breath needed the Spirit of Life ; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body ; ‘We gave it our own’, said the Dhyanis. The Breath needed a Vehicle of Desires ; ‘It has it’, said the Drainer of Waters. But Breath needs a Mind to embrace the Universe ; ‘We cannot give that’, said the Fathers. ‘I never had it’, said the Spirit of the Earth. ‘The form would be consumed were I to give it mine’, said the Great Fire . . . Man remained an empty senseless Bhuta ” (phantom).

And so is the personal Man without Mind. The Quaternary alone is not Man, the Thinker, and it is as Thinker that Man is really Man.

Yet at this point let the student pause, and reflect over the human constitution, so far as he has gone. For this Quaternary is the mortal part of man, and is distinguished by Theosophy as the *Personality*. It needs to be very clearly and definitely realised, if the constitution of man is to be understood, and if the student is to read more advanced treatises with intelligence. True, to make the Personality *human* it has yet to come under the rays of Mind, and to be illuminated by it as the world by the rays of the sun. But even without these rays it is a clearly defined entity, with its body, its ethereal double, its life, and its animal soul. It has passions, but no reason : it has emotions, but no intellect : it has desires, but no rationalised will ; it awaits the coming of its monarch, the Mind, the touch which shall transform it into MAN.

PRINCIPLE V, MANAS, THE THINKER, OR MIND.

We have reached the most complicated part of our study, and some thought and attention are necessary from the reader to gain even an elementary idea of the relation held by the Fifth Principle to the other Principles in man.

The word MANAS comes from the Sanscrit word *man*, the root of the verb to think; it is the THINKER in us, spoken of vaguely in the West as "Mind". I will ask the reader to regard Manas as Thinker rather than as Mind, because the word Thinker suggests some one who thinks, *i.e.*, an individual, an entity. And this is exactly the theosophical idea of Manas, for Manas is the immortal individual, the real "I", that clothes itself over and over again in transient personalities, and itself endures for ever. It is described in the *Voice of the Silence* in the exhortation addressed to the candidate for initiation: "Have perseverance as one who doth for evermore endure. Thy shadows [personalities] live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike" (p. 31). H. P. Blavatsky has described it very clearly in the *Key to Theosophy*: "Try to imagine a 'Spirit', a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be one with the ALL, and having, in order to achieve this, to so purify its nature as finally to gain that goal. It can do so only by passing *individually* and *personally*, *i.e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasaputra*, 'the Sons of (universal) Mind'. This *individualised* 'Thought' is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones. This is surely a spiritual Entity, not *Matter*,* and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind, and whose names are *Manasa* or 'Minds'" (*Key to Theosophy*, pp. 183, 184).

This idea may be rendered yet clearer perhaps by a hurried glance cast backward over man's evolution in the past. When the Quaternary had been slowly built up, it was a fair house without a tenant, and stood empty awaiting the coming of the one who was to dwell therein. The *Manasaputra* (the sons of Mind), spiritual entities, lofty intelligences, at this point came to this earth, and took up their abode in the human Quaternary, in the mindless men. This was the incarnation of the *Manasaputra*, who

* That is, not Matter as we know it, on the plane of the objective universe.

became the tenants of the human frames as then evolved on earth, and these same Manasaputra, re-incarnating age after age, are the Re-incarnating Egos, the Manas in us, the persistent Individual, the Fifth Principle in man.

The multiplicity of names given to this Principle has probably tended to increase the confusion surrounding it in the minds of many commencing students of Theosophy. *Manasaputra* is what we may call the historical name, the name that suggests their entrance into Humanity at a certain point of evolution; *Manas* is the ordinary name, descriptive of the nature of the Principle thus designated; the *Individual* or the "I", or *Ego*, recalls the fact that this Principle is permanent, does not die, is the individualising Principle, separating itself in thought from all that is not itself, the *Subject* in Western terminology as opposed to the *Object*; the *Higher Ego* puts it into contrast with the *Personal Ego* of which something is to be presently said; the *Reincarnating Ego* lays stress on the fact that it is the Principle that re-incarnates continually, and so unites in its own experience all the lives passed through on earth. There are various other names, but they will not be met with in elementary treatises. The above are those most often encountered, and there is no real difficulty about them, but when they are used interchangeably, without explanation, the unhappy student is apt to tear his hair in anguish, wondering how many Principles he has got hold of, and what relation they bear to each other.

We must now consider Manas during a single incarnation, which will serve us as the type of all, and we will start when the Ego has been drawn—by causes set a-going in previous earth-lives—to the family in which is to be born the human being who is to serve as its next tabernacle. (I do not deal here with Re-incarnation, since that great and most essential doctrine of Theosophy must be expounded separately.) The Thinker, then, awaits the building of the "house of life" he is to occupy, and now arises a difficulty; himself a "spiritual" entity, living on a plane far higher than that of the physical universe, he cannot influence the molecules of gross matter of which his dwelling is builded by the direct play upon them of his own subtle and most ethereal particles. So he projects part of his own substance, which clothes itself with astral matter, and permeates the whole nervous system of the yet unborn child, to form, as the physical apparatus matures, the thinking principle in man. This projection from Manas, spoken of as its reflexion, its shadow, its ray, and by many another descriptive and allegorical name, is the LOWER MANAS, in contradistinction to the HIGHER MANAS—Manas, during every period of incarnation, being dual. On this, H. P. Blavatsky says: "Once imprisoned, or incarnate, their (the Manasa) essence becomes dual; that is to say the rays of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (a) their essential, inherent, characteristic, heaven-aspiring mind (higher Manas), and (b) the human quality of thinking, or animal cogitation,

rationalised owing to the superiority of the human brain, the Kama-tending or lower Manas" (*Key to Theosophy*, p. 184).

We must now turn our attention to this Lower Manas alone, and see the part it plays in the human constitution.

It is engulfed in the Quaternary, and we may regard it as clasping Kama with one hand, while with the other it retains its hold on its father, the Higher Manas. Whether it will be dragged down by Kama altogether and be torn away from the Triad to which by its nature it belongs, or whether it will triumphantly carry back to its source the purified experiences of its earth-life, that is the life-problem set and solved in each successive incarnation. During earth-life, Kama and the Lower Manas are joined together, and are often spoken of conveniently as *Kama-Manas*. Kama supplies, as we have seen, the animal and passional elements; the Lower Manas rationalises these, and adds the intellectual faculties; and so we have the brain-mind, the brain-intelligence, *i.e.*, Kama-Manas functioning in the brain and nervous system, using the physical apparatus as its organ on the material plane.

As with a flame we may light a wick, and the colour of the flame of the burning wick will depend on the nature of the wick and of the liquid in which it is soaked, so in each human being the flame of Manas sets alight the brain and Kamic wick, and the colour of the light from that wick will depend on the Kamic nature and the development of the brain-apparatus. If the Kamic nature be strong and undisciplined it will soil the pure Manasic light, lending it a lurid tinge and fouling it with noisome smoke. If the brain-apparatus be imperfect or undeveloped, it will dull the light and prevent it from shining forth to the outer world. As was clearly stated by H. P. Blavatsky in her article on "Genius": "What we call 'the manifestations of genius' in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The Egos of a Newton, an Æschylus, or a Shakspeare are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego in its primordial, or original, essence and nature. That which makes one mortal a great man, and of another a vulgar silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *inner*, man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego the performing artist. The potentiality of perfect melody of sound is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the

fidelity of transmission, by word and act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him." (LUCIFER for November, 1889, p. 228).

Bearing in mind these limitations and idiosyncrasies* imposed on the manifestations of the thinking principle by the organ through which it has to function, we shall have little difficulty in following the workings of the Lower Manas in man; mental ability, intellectual strength, acuteness, subtlety—all these are its manifestations; these may reach as far as what is often called genius, what H. P. Blavatsky speaks of as "artificial genius, the outcome of culture and of purely intellectual acuteness". Its nature is often demonstrated by the presence of Kamic elements in it, of passion, vanity and arrogance.

The Higher Manas can but rarely manifest itself at the present stage of human evolution. Occasionally a flash from those loftier regions lightens the twilight in which we dwell, and such flashes are what the Theosophist alone calls true genius; "Behold in every manifestation of genius, *when combined with virtue*, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, O man of matter". For Theosophy teaches "that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life and lives. For, omniscient in its essence and nature, it still requires experience, through its *personalities*, of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract experience to them. And, adds our philosophy, the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate, in some one life, in a blooming forth as *genius*, in one or another direction" (LUCIFER for November, 1889, pp. 229-230). For the manifestation of true genius, purity of life is an essential condition.

Kama-Manas is the *Personal Self* of man; we have already seen that the Quaternary, as a whole, is the personality, "the shadow", and the Lower Manas gives the individualising touch that makes the personality recognize itself as "I". It becomes intellectual, it recognises itself as separate from all other selves; deluded by the separateness it *feels*, it does not realise a unity beyond all that it is able to sense. And the Lower Manas, attracted by the vividness of the material life-impressions, swayed by the rush of the Kamic emotions, passions and desires, attracted to all material things,

* Limitations and idiosyncrasies due to the action of the *Ego* in previous earth-lives, be it remembered.

blinded and deafened by the storm-voices among which it is plunged—the Lower Manas is apt to forget the pure and serene glory of its birthplace, and to throw itself into the turbulence which gives rapture in lieu of peace. And be it remembered, it is this very Lower Manas that yields the last touch of delight to the senses and the animal nature ; for what is passion that can neither anticipate nor remember, where is ecstasy without the subtle force of imagination, the delicate colours of fancy and of dream ?

But there may be chains yet more strong and constraining binding the Lower Manas fast to earth. They are forged of ambition, of desire for fame, be it for that of the statesman's power, or of supreme intellectual achievement. So long as any work is wrought for sake of love, or praise, or even recognition that the work is "mine" and not another's ; so long as in the heart's remotest chambers one subtlest yearning remains to be recognised as separate from all ; so long, however grand the ambition, however far-reaching the charity, however lofty the achievement, Manas is tainted with Kama, and is not pure as its source.

ANNIE BESANT, F.T.S.

(To be continued.)



THE MAHATMAS AND WESTERN POVERTY.—Those who feel so sure that the Mahatmas are doing a wrong to mankind by refusing to use their knowledge of natural laws for the production of material wealth for the relief of misery, would do well to reflect on the results produced in mediæval Europe when it was known that gold had been produced by occult means. "Public curiosity was stimulated to the highest pitch ; experiments were made reckless of consequences, and the spirit of avarice, bursting forth expectant, absolutely raged." Then came "a spurious brood of idlers, luring on the public credulity . . . men of all ranks, persuasions, and degrees of intelligence, of every variety of calling, motive, and imagination, were, as monomaniacs, searching after the Stone". Alexander Sethon complained that he was hunted like a criminal : "They who have not a knowledge of this art imagine, if they had, they would do many things : I also thought the same, but am grown circumspect by experience of many dangers and the peril of life. I have seen so much corruption in the world, and those even who pass for good people are so ruled by the love of gain, that I am constrained even from the works of mercy, for fear of suspicion and arrest. I have experienced this in foreign countries, where, having ventured to administer the medicine to sufferers given over by physicians, the instant the cures became known a report was spread about of the Elixir, and I have been obliged to disguise myself, shave my head and change my name, to avoid falling into the hands of wicked persons, who would try to wrest the secret from me, in hopes of making gold. I could relate many incidents of this kind which have happened to me. Would to God that gold and silver were as common as the street mud ; we should not then be obliged to fly and hide ourselves, as if we were accursed like Cain." ("A Suggestive Enquiry into the Hermetic Mystery", pp. 36, 50, 51.) One can imagine the frightful outburst of greed, envy and hatred that, in our corrupt and grasping society, would follow any effective exhibition of the power of a Mahatma to produce wealth.

A Great Step in Advance.

THE address delivered to the Physical Section of the British Association by Professor Oliver Lodge at Cardiff, constitutes one of the most important utterances of recent years connected with the preparation of the public mind for theosophic thinking. There are more avenues of approach than one to theosophic conclusions. A pure ardour for spiritual conditions of consciousness will in some cases suffice to illuminate the path of esoteric study; in others the broad logical coherence of esoteric ideas concerning human evolution will afford the only solace possible to quivering sympathies in torment at the sight of human suffering all around us, unexplained, unintelligible, and, without esoteric interpretation, purposeless and futile. But it would be a great mistake for any persons concerned with the enlightenment of this generation, to overlook the fact that the biggest obstacle in the way of the great majority of people in our time with regard to the appreciation of esoteric teaching, is that profound incredulity in regard to all alleged events or possibilities lying outside the domain of mere physical causation, which has rooted itself in the minds of the most cultured classes during the nineteenth century. Whether the magnificent achievements of physical research during that period, in themselves very often sufficient to satisfy the thirst for knowledge, or the unsatisfactory conceptions of conventional religion are most to blame for the result, the state of things we have actually to face is that for the most part the most highly cultivated minds of our time are all but incapable of assimilating a belief having reference to natural occurrences which bring forces of the psychic or physical planes into operation. We all know that this incredulity provokes something like angry resentment on the part of most persons concerned with physical science, when evidence, no matter how satisfactory in itself, is offered to them with a view of establishing any law of super-physical nature. The spiritualists have suffered most from this attitude of mind on the part of the scientific world generally, and the torrent of scornful abuse directed against them by some representatives of that world, and re-echoed with ribald delight by their foolish jackals in the newspapers, has overwhelmed not only the charlatan and impostor, who of course have played a large part in the literature of spiritualism, but also hundreds and thousands of good and earnest people, terribly misled, perhaps, by the experiences they have encountered, but none the less eager in the pursuit of knowledge through new openings and experiments, whom the scientific world ought long ago to have taken under their protection and guidance, instead of hounding on the ignorant herd at large to stone them

with obloquy and the missiles of ridicule and contempt which have taken the place of the harder stones in use at early periods of the world's history.

It has often been our province in these pages to combat erroneous conclusions which the spiritualists have reached concerning the phenomena on which they have endeavoured to build a philosophical system, but the errors into which they have fallen afford no excuse whatever for the scientific world (which ought to be pursuing the truth, wherever that can be found) for holding obstinately aloof from the deeply interesting experiments with which the spiritualists have been concerned. One or two great scientific men, as we all know, have handled this terrible subject, have found that in real truth the familiar laws of physical causation are amongst those which are only impinging on this plane of matter. They have realized that there is, close in our neighbourhood, a realm of invisible intelligence, and that this realm is in some capricious way armed with powers by means of which it can translate its thought into manifestations within our cognizance. But whenever isolated men of science have come to such conclusions they have always been either repudiated by their colleagues at large, or, if they were too great and important in other lines of research to render this possible, their greatest work has been treated as an aberration of genius, a mono-maniacal weakness to be ignored by their friends and apologized for as far as possible.

Now at last Professor Lodge has spoken out in a tone that ought to have been employed long ago by the leaders of science, and he has boldly taken the opportunity of doing this when surrounded by the greatest scientific assemblage of the year in England, and when his utterances, occupying the important position that he does, are bound to be noticed far and wide within, as well as without, the limits of the scientific world. He has declared that it is but a platitude to say that our conscious aim should always be truth, and that it would be a great pity if the too complete absorption of our attention in the knowledge that has already been acquired, and in the fringe of territory lying immediately adjacent to it, were to end in our losing the power of raising our eyes and receiving evidence of a totally fresh kind; of perceiving the existence of regions in which the same processes of enquiry as had proved so fruitful might be extended with results at present incalculable, and perhaps wholly unexpected. Of course he handles actual examples in psychic enquiry with great reserve, and he speaks of thought-transference as a subject which must be enquired into; while the truth of course is that enquirers in this department, working in strict accordance with the methods of modern science, have established the fact of thought-transference as a principle in nature far more conclusively than Mr. Stanley has established the fact of the existence of the Congo Forest. However, the important task which Professor Lodge had to perform, and has performed so magnificently, was not that of rehearsing specific evidence, but of rebuking the narrow-minded bigotry to which

orthodox science has been in these latter times so terribly a prey, and of stating the case into which it has been their bounden duty to enquire in succession to those who have accomplished such enquiries already, but whose authority so far has not been sufficient to render the multitude willing to accept the great gifts they have been bringing to the common store of knowledge. The relation of life to energy is a topic in reference to which Professor Lodge throws out some important ideas, warning his brethren not to be too much content with their present range of experience :

“ By what means is force exerted, and what, definitely, is force ? I can hardly put the question here and now so as to be intelligible, except to those who have approached and thought over the same difficulties ; but I venture to say that there is here something not provided for in the orthodox scheme of physics ; that modern physics is not complete, and that a line of possible advance lies in this direction.”

Following up this Professor Lodge shows within the next two sentences that he has the courage of his new convictions :

“ And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will ? ”

As he justly says, if the conservation of energy were upset by the theories concerning psychic action on matter, which the spiritualists have been chiefly concerned with bringing into Western notice, that indeed would be a formidable obstacle in the way of taking them for what they seem, but, says Professor Lodge, nothing that we know is upset by the discovery of a novel means of communication, perhaps some more immediate action through the ether. And then in half a dozen words he gives utterance to the sublimely reasonable truth which of course has been asserted, and re-asserted, and emphasized a hundred times in theosophic literature :—

“ It is no use theorising ; it is unwise to decline to examine phenomena because we feel sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude.”

As regards the conservation of energy, if only the self-styled philosophers of our physical age had not obstinately shut their eyes to the facts of nature conflicting with their pre-conceived ideas, they would have seen in truth that on their own hypothesis the conservation of energy, as they have understood it, was not the invariable law they imagined. With the infinite varieties of experiment open to them they discerned the conservation of energy operating through the domains of mechanical, electrical, chemical and other forces, and on evidence which is really insufficient to establish that idea which they rightly attain by an illogical leap, they realized the conservation of energy as a universal law of nature. If nature was really limited by the barriers they set up, and he only forces with which she had to deal, those perceptible to the five senses, the conservation of energy would *not* be one of her principles. For it would then be violated

whenever will power provokes a mechanical result, as we, who have studied these things, have long since known that it can, though the idea is revealed for the first time to assembled science at Cardiff, and the listeners gasp with surprise, and hardly know how to deal with the innovating thought. The real law is that the conservation of energy embraces other planes of nature besides those on which the physical senses perceive it in operation; but with the mysteries of energy in its relations to the spiritual plane we have very little as yet but a dim and imperfect consciousness.

The whole region, Professor Lodge thinks, in which mind acts directly on mind, and possibly mind even on matter, is "unexplored territory", and in view of the magnificent service his present address is calculated to do to the great cause of truth's advance we may forgive him the expression, absurd as it will seem to those who know something of the explorations to which that territory has been subjected. But in the noblest spirit of anxiety to push forward, he calls on his brethren of science that they shall free themselves from "the disgrace of jogging along accustomed roads, leaving to outsiders the work, the ridicule, and the gratification of unfolding a new region to unwilling eyes".

If the attitude of mind which Professor Lodge has reached could become that of the European world of science in general, the change would be immeasurably important in the direction of favouring the general acceptance of theosophic teaching. However reasonable and coherent that teaching may be, however sublime its ethical code, everyone who knows anything about it at all knows that it must involve the recognition, as facts in nature, of principles against which the hard incredulity of the physical intellect, trained in conventional methods of research alone, is always fiercely at war. And as regards the great bulk of moderately educated humanity in Europe, if it may not be quite true to say that they leave the scientific world to do all their thinking for them, it is certainly true that as a body they will never venture to think in opposition to the dictates which the scientific world may issue. They will venture, it is true, to go to church and to make professions of belief although the scientific world may withhold its countenance from these proceedings, but the scientific world has its own attachment to decorum, even when its principles may be a little strained in maintaining the worship of that idea, and the world at large knows that its professed thinkers will, for the most part, be very tolerant of its mere lip-service to the great rival orthodoxy with which science is in the same relations as those maintained by Voltaire when he lifted his hat to the procession of the Host, "*Nous nous saluons, mais nous ne parlons pas*". Once let the word go forth that even in the atmosphere of the highest science, revelations of new truth concerning humanity need not any more be scouted out of notice because they involve new revelations concerning natural forces as well, and the largest possible results may be expected

from the attention which will then, so to speak, be payable by the world at large to modern observers of ancient esoteric wisdom. We are very far from suggesting that a true theosophist is made as soon as a new enquirer into the wonders with which the first inauguration of theosophy was associated, has possessed himself with the belief that the records of these represent real events, and indicate new lines of enquiry along which truth may be pursued. But in so far as it is one, at all events, of the great principles of theosophic teaching that human consciousness trained in the right way, may, without waiting for whatever illumination lies beyond the grave, acquire direct cognizance of nature's more exalted regions, and of the wisdom, not to speak of the beatitude, which has to do with the spiritual plane, it is of primary importance to break down the miserable and forlorn materialism which hugs the grovelling superstition—more ignoble, almost, than the wildest vagaries of mediæval fancy—that its own senses can reach out and embrace the totality of things, and that when the organism which controls them is dust, the thoughts to which they give rise will vanish like yesterday's shadow from the wall. The blindness, the superstition of science, in spite of its glories and its achievements, constitute the heaviest burdens which this generation has to carry. They are so nearly entitled, these ardent devotees of nature whom we call the great scientists of the age, to be regarded as the worthiest of her worshippers. The patience, the precision, the industry, the beautiful imaginative intellect to which modern science in its highest manifestations gives rise, cannot be admired, as one of the human faculties, too ardently or too cordially. But, as we say, the bigotry with which these qualities have hitherto been found compatible, has been a terrible obstacle in the path of what may be called scientific happiness, for there is something quite pathetic in the gloominess of the nihilism which the modern scientific view of things engenders. This came out very strongly in a touching phrase at the end of Dr. Huggins' address as General President of the British Association. After describing the achievements of modern astronomy in connection with new instruments of research now brought to bear on that department of science, "Happy are those", he says, "who are yet on the Eastern side of life's meridian". For them there were possibilities of increasing knowledge in the future which for such magnates of science as himself, close to the Western horizon, there seemed no longer any hope. This miserable belief, that the intellectual treasures of a learned life-time vanish at the end of all as the brain that stored them dissolves in the earth, is undoubtedly held by scientific men at large, and is a bitter sarcasm on the theology in the midst of which their real inner convictions have been formed. Certainly, it is first of all in the interests of our generation at large that we welcome Professor Lodge's demonstration with enthusiastic pleasure, but if only its spirit will enter into the hearts and minds of his illustrious brethren generally, it should be they themselves who would foremost in the race appreciate the magnificent

possibilities held out by theosophic teaching to the mind which is already in tune with, at all events, one great department of nature, and in the training of this school has acquired the faculties which, when once directed to others, may lead with a rapidity their possessors little foresee to other than intellectual results of a sublimity beyond their present imaginings.

We are far as yet, of course, from the date at which the bigotry of science will be altogether broken down. The great majority of Professor Lodge's brethren will feel their *amour propre* offended by the prospect of having to follow in the footsteps of untrained explorers in the domain of psychic phenomena. They will hang back from all enquiry themselves, and take refuge in the departmentalism of science, declaring this new research to be out of their own province, whatever that may specially be. And to a certain extent they will be justified in taking that line. Science is altogether too enormous an undertaking for any one man to work himself at more than one branch; but the electrician hears what has been done by the metallurgist for example, and takes mental note of the results: the astronomer is not indifferent to the researches of the chemist, though he may not endeavour to advance these himself: and if it becomes possible now for men of scientific eminence, without forfeiting general esteem, to work at psychic enquiry and get their results recognised in the general parliament of knowledge, that is all we need desire. By degrees the dignity and supreme importance of that branch of science which has to do with the forces and phenomena of the higher planes of Nature will be felt by the intellectual world generally, when that perception is no longer impeded by the scornful denial on the part of scientific men at large, that any knowledge is obtainable along that road.

And then science may enter on a new phase of its career, with very little suspicion of the momentous issues for the world that turn on the spirit in which it will carry out its all-important research. The theosophist who has profited by the message that has come to us during the last ten years will know that the investigation of Nature with adequate courage and ability, but without any higher motive than the worldly advantage and power which the control of astral forces may put within our grasp, led, during the life of the last great race, to spiritual degradation and suffering, rather than to true cosmic progress. It is possible that again some consequences of the same sort may be repeated. It is *not* possible that the Atlantean catastrophe will be exactly repeated, and the race as a whole be crushed, so to speak, under the weight of its own achievements, by getting itself absolutely opposed to the principles of infinite perfection. The fifth race will assuredly come to a better end, because it is necessary to the fulfilment of the general design of human evolution that it should. On human instrumentality it is true, Nature will rely in working out the design, but if A or B does not do the necessary work, C or D will. None the less, at any given moment, it rests with the leaders of thought and the

teachers whom the world respects, to give the necessary impulse, or, by leaving this ungiven, to retard progress, and for a time to entangle its general design.

Now if the Scientists of a near future, when the astral plane is recognized as one of the legitimate departments of research, fail to leaven their undertaking with the spirituality of aspiration which Theosophy teaches, they will be dragging the higher knowledge—to that extent—down to lower uses, instead of elevating the desires of humanity to the level of the higher knowledge. We touch on this possibility, however, rather because it will no doubt present itself to the minds of a good many anxious thinkers already engaged on psychic enquiry by the light of Theosophic teaching, than because it is a danger which need seriously impair the satisfaction we ought to feel at the great step in advance which Prof. Lodge has accomplished. No activities in life are free from risks, but those of us are not the least likely to meet with accidents, who are the most timid in reflecting on the perils they may perhaps encounter. So with the elevation of human knowledge and requirements to the level of those realms of Nature of which physicists have hitherto known nothing, but into which one of them at all events is pursuing his way and encouraging others to follow. Of course there are risks to be encountered there, but it is merely in reference to the precise nature of these that the modern scientific world is ignorant. Without knowing the way in which they are to be circumvented, the aptitudes of the highly educated classes in the present day for assimilating lofty motives, is shown by the wonderful altruism which so often colours the most depressing and gloomy philosophies of materialistic thinking. Assuredly this ready inclination of current aspiration towards high ethical standards will operate with psychic explorers of the coming epoch, as a rule, if not in every case. We are not in the least afraid of, or for, our fellow students of Nature in this respect, though as yet they have not linked their ethics with their science, as they will be able to do when they get on a little further.

A. P. SINNETT.



Look for the warrior, and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires ; for he is thyself, yet infinitely wiser and stronger than thyself. . . . He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the Great Peace he will become one with thee.—*Light on the Path.*

A Puranic Allegory.

ESOTERICISM IN GAJENDRA MOKSHAM.

“There is a Logos in every Mythos.”

AS the works on “Esoteric Doctrine” are generally written in the Sanskrit language and that too in the garb of allegories much disguised, one has to exercise his thinking faculty and imagination to no ordinary extent in unravelling the mystery. Unless one has first mastered the Sanskrit language and then obtained the benefit of the instruction of a Guru, one cannot understand to its full extent the truth that lies under the various and seemingly contradictory mythological fables. Sanskrit has fallen into disuse, and the number of students of that language has gradually dwindled down. Knowledge of the “Esoteric Doctrine” has always been confined to a favoured few—the Chelas of a Guru. Owing to this neglect of the sacred language, very few suspect that there is any secret meaning underlying these Purānic, so-called, myths. Very few outside the *Sanctuary* ever attempt to know the truth, and still fewer trouble their heads to find a Guru.

Fortunately a new era has dawned upon our beloved India for the past thirteen years, and the result is a rapidly increasing desire for a knowledge of *Adhyātma Vidyā* (*Brahma Gnanam*). India may perhaps become once more the active centre of the Archaic Wisdom-Religion; to her may, in time, resort many a Western Pythagoras, or Yavana Charya, as in ancient days. Already many Western Students of Occult Science are living amongst us, and they may be harbingers of the coming mighty change.

Gajendra Moksham is one of the Episodes of *Sri Bhāgavata*; it is a very popular epic poem, extensively read in India by young and old, and it forms a text-book for young students in all the elementary vernacular schools. As an increasing body of people is now eager to know the invaluable spiritual treasures lying buried deep in our *Purānas*, I believe a few notes on [the Episode of *Gajendra Moksham*, discovering its occult meaning, will not be out of place. I propose therefore to give first an abstract of the Episode, and then a few illustrative notes, to serve as a mere hint to help young investigators in the studies of our Sacred Books.

This *Itihāsa* occurs in the 8th *Skandha* or chapter of *Srimat Bhāgavata**

* *Sri Bhāgavata* or *Srimat Bhāgavata*; otherwise known as the *Bhāgavata Purāna*, and so called because it sings the praises of the Blessed One, *Bhāgavata*, or Vishnu, is the most popular of all the *Purānas* in India, and has been translated into almost every vernacular of the country. Its popularity is due to the fact that it contains the story of Krishna in its tenth chapter.—[Eds.]

To understand its esotericism, it is absolutely necessary that one should know at least the outlines of the Episode, so that the correspondences that crop up every now and then may be easily detected and understood. To narrate it then in brief:

In pursuance of the *sâpa* (curse) of a certain Rishi, Parishchit Maharaj* was doomed to die from the bite of a snake at the expiration of seven days from the time he was cursed. The Maharaja sat down in a palace built on, or supported by, one pillar planted in the Ganges, fully prepared to meet death calmly, since the curse was inevitable and the effect of death could in no way be blotted out, and engaged in profound spiritual contemplation. Having heard of this, several Rishis resorted to him, to console and to entertain him with the recital of certain sacred and divine texts from *Srutis* and *Purânas*,† and to find out a sure and short way for his spiritual development and Mukti. One of the sages known as Suka relates to him *Srimat Bhâgavat*, of which *Gajendra Moksham*, meaning literally "salvation attained by Gajendra (lord of elephants)", forms an episode.

All my Hindu readers are fully familiar with the custom in vogue in Indian towns and villages, even to this day, of the Pandits, Purohitas or better Paurânikas, reading the *Purânas* at night at appointed times in conspicuous places, and expounding the exoteric meaning to the assembled multitude that gathers on such occasions. By calling this to mind, the imagination will vividly depict the scene I am now portraying. The story has two aspects, the historic and the so-called fabulous, or the exoteric and the esoteric. Both aspects are considered unreal by the unimaginative or the modern scientific mind. With its historic aspect we have very little to do now. We have not at present in our possession sufficient records to substantiate all the statements that we should have to make in corroboration of the narrative from its historic aspect. As I have only to do with its esoteric side, I can undertake no responsibility whatever as to its historical truth, except to narrate the episode in all its main features as given in the Epic.

Suka Maha Rishi, then, addresses Parishchit thus. "During the time of the fourth Manu *Tâmasa*, brother of *Uttama*, and while the Sovereigns *Kêtu*, *Pruthu* and *Nara* were reigning over the earth (of these three Sovereigns, *Kêtu* the first had ten powerful sons), and while *Satyaka*, *Hari* and *Vira*, with *Trisikha* at their head, were ruling over the divine Lokas (worlds) one *Hari* was born of *Harimadha* and *Harini*. This *Harimadha*

* He was the direct descendant of the Pandava family, which played so prominent a part in the wars of the *Mahâbhârata*.—[EDS.]

† "The common name for [the *Brâhmana* literature is *Sruti*, 'hearing', i.e., that which is subject of hearing, subject of exposition, of teaching, by which name their learned and consequently exclusive character is sufficiently intimated. In accordance with this we find in the works themselves frequent warnings against entrusting the knowledge contained in them to any profane person."—Weber, *Hist. Ind. Lit.*

The *Brâhmanas* are that part of the *Veda* intended for the guidance of the 'Brahmans' in the use of the hymns of the Mantra.

The *Purânas* contain the mythological legends and tales of the Hindus.—[EDS.]

was said to have been very much attached to his wife *Harini*. All those who are very fond of their wives can easily conceive the blind attachment of *Harimadha* to his wife. *Harini* may have been indescribably beautiful or intellectually endowed to justify her husband's passionate fondness. Who knows the real reason? *Hari*, the fruit of their love, then assumed the sovereignty over all the worlds, both the upper and the lower Lokas. This all-merciful, illustrious and mighty *Hari* disentangled one *Gajendra* or the lord of *Gajas* (elephants), from the tenacious and fatal grasp of a *Makari* (crocodile), and protected him from danger of imminent death."

On hearing so far, Parishchit's curiosity was very much pricked, and he expected the narrative would be all the more interesting in its details. So he enquired of the Rishi how it happened, and requested the Sage to describe all the particulars relating thereto. "O Rishi", he said, "I am all attention, the story gratifies me much, please proceed further".

Thereupon Suka continues the narrative thus. "In a certain fearful forest there lived a *Gajendra* (elephant monarch), who was the Sovereign of all the elephants that lived within the limits of the forest. He was youthful, strong-built and unrivalled in prowess. It added much to the strength and permanency of his sovereignty that every one of his retinue was as powerful and strong of limb as his Sovereign. This *Gajendra* was roaming freely here and there, without let or hindrance or opposition from any one within the confines of the forest. There were none, in fact, in that region more warlike than, or as mighty as, himself to hope for any success in waging war against *Gajendra*. The *Gajendra*'s roamings were especially confined to the valleys of the huge mountain close by called *Trikúta*, which is situated in the ocean of Nectar. This mountain has three beautiful, and naturally well-decorated peaks. It is five *yojanas* in length and five in breadth, or five *yojanas* square, and it has ever illuminated all the three Lokas by its lustre. Of these three peaks, one shines like polished iron, the other like cleaned silver, and the third like burnished gold, and all these three abound with various precious gems, carelessly scattered here and there. These mountain valleys are overgrown with gigantic trees of all species, creepers of all sorts and hues, and thick bushes that would strike awe into the mind of any that happened to visit these regions. Innumerable and violent streamlets flow constantly down the mountain, and to crown this natural beauty, *Kinnaras* (*Deva Gnanas*) hover over it in their *Vimanas* or chariots.

"On a certain occasion, after grazing upon the luxuriantly grown moss to their heart's content, all the elephants, headed by their lord *Gajendra*, set out for a certain pond at a distance, to quench their thirst. Leaving his retinue and his wives behind on the bank, the *Gajendra* went into the water and quenched his thirst. But before he retraced his steps, a *Makari* in the pond caught a firm hold of the feet of the sovereign beast, who struggled his utmost to extricate himself from the grip of the *Makari*, but

all to no purpose. The crocodile is proverbially mighty while in water. The struggle between these two antagonists was carried on very vigorously for a very long time. One is mighty on land, and the other in water; the struggle between them should certainly be fearful. As time wore on the elephant was gradually emaciated, and the crocodile gathered strength proportionately. It is impossible to conceive the miserable state of the Gajendra. Neither words, pen nor brush can depict his condition. Who can imitate Nature effectively? Perhaps a cultivated, analytic and skilfully discriminating eye-witness can conceive to some extent the heart-rending horrors of the scene. As his courage was damped, and there was no help at hand, Gajendra began to implore God for assistance. He cried and prayed for months and years, but all was ineffectual.

“His sorrow-stricken wives on the bank were more affected than anyone else, and even they, alas! were mere lookers on, being powerless to render their lord, the Gajendra, any assistance. Being bound down by sympathy and conjugal affection, they could not depart thence leaving their lord behind in such an awful plight. These poor creatures were benumbed with fear, and rivetted to the spot, and more petrified as it were, the longer they looked upon the protracted struggle between Gajendra, their husband, and his antagonist, the Makari. At last his prayers were heard by the all-merciful *Paramâtma*, who hastened to go to Gajendra's relief. Suddenly Maṇi Vishnu left *Kyuntum*, without telling a word of his mission to his dear partner, *Lakshmi*. He was unmindful of everything, even of his wife, whom he always holds with his hand. He cares more for his deserving *Bhaktas* (devotees) than for *Lakshmi*. He was therefore unconscious of the grasp of his wife; but *Lakshmi*, *Sashu*, *Sankha*, *Chakrum*, *Kaumodaki* and *Kadjam*, and all his usual paraphernalia, went with him*. At such a rush, the *Dēvas* were very much surprised, and were looking on the spectacle from their *Vimanas* (vehicles or cars), being stationed in the *Antarikshum* or *Akās*. Vishnu came to the spot and amidst such a scene, his *Chakrum* (Disc) severed the head of the blood-thirsty Makari from his body and saved the exhausted Gajendra. Then a shower of flowers fell fast and thick, and the whole mid-air reverberated with the sound of the *Devas'* praises. The Makari then assumed his original and true form of a *Gandharva*, prostrated to Sri Maha Vishnu and went away to his Loka, being blessed by *Narayana*. Gajendra, the true and *paramabhakta*, then attained the *Sārūpya* state or Mukti.”

The narrative immensely interested Parishchit Maharaj, who being very anxious to get at the entire truth, questioned the Rishi as to how it

* “Vishnu's wife is Lakshmi or Shri, the goddess of fortune, his heaven is Vaikuntha, and his vehicle is the bird Garuda. He is represented as a comely youth of a dark olive colour, and dressed like an ancient king. He has four hands; one holds the Panchajanya, a Shankha or conch-shell; another the Su-darshana or Vajra-nabha, a chakra or quoit weapon; the third, a gadā or club called Kaumodaki; and the fourth, a Padma or lotus. He has a bow called Shārngā, and a sword called Shri-vatsa and the jewel Kaustubha, and on his wrist is the jewel Syamantaka.”—Dowson, *Class. Dict. Hind. Myth.*—[Eds.]

happened that a Gandharva should be born of a Makari and through what cause ; who was Gajendra in his antenatal state, what was the cause of the protracted struggle between them, and requested Suka to disclose the further particulars. Suka thereupon continued the thread of his narrative. Gajendra was the Sovereign of a country called *Dravida* in his former birth, and he was known by the name of *Indradyumna*. On a certain occasion when he was engaged in deep contemplation, seated on the top of a huge mountain, *Agastya Mahamuni* paid him a visit. As the Rajah did not pay him due respect, and did not even honour him by getting up from his seat, as is customary at the approach of the learned and wise, the Rishi was annoyed, and the result of the misbehaviour of the Rajah brought down upon his head the Rishi's crushing curse. *Indradyumna* was cursed to be born of a stupid elephant in his next birth. A Gandharva named *Hoo Hoo* was metamorphosed into a crocodile, by the virtue of Rishi *Devala*. Suka then wound up the narrative by saying that the wise should never be dishonoured nor slighted.

Before I begin my notes, I would warn the young investigators of this mysterious science to note certain principles which should be constantly kept in view. If they neglect these, they will fail to understand the truth. It should be borne in mind that the "Esoteric Doctrine" is the only true Science, fully verified in its details, and admirably systematized. There is no law either on the physical or the spiritual plane that is not the outcome of this grand system. It is comprehensive in every respect and as such every question, either physical, moral or spiritual, can safely be referred to the canons of this Science for right discussion, and final judgment. For ages it has been administering justice, and there is no case on record of any department wherein justice was partial, judgment withheld, or opinion warped or tainted. This is my conviction, and I ask no one to believe it without due examination and verification of the statements. The "Esoteric Doctrine", I have to state, has a particular mode of expression coined for itself, and all statements should be reduced to that form, like certain syllogisms in Logic, before they can be rightly interpreted and understood. Remember what Jesus did when he spoke to the public ; he spoke in parables to the multitude. I shall throw some light on *Gajendra Moksham* by explaining its esotericism, so that the allegory of the episode may be understood. But my readers cannot expect more than hints from me, the details must be worked out by every one by the favour and assistance of his Guru.

R. JAGANNATHIAH, F.T.S.

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(*To be concluded.*)

The Beatrice of Dante

FROM A THEOSOPHIC POINT OF VIEW.

(Concluded from page 464, Vol. III.)

DANTE then begins the story of his *New Life* by saying that he was nine years old when first the glorious lady of his mind appeared before his eyes, even she who was called Beatrice (the giver of blessing) by many who did not know it to be her name. She was not quite nine, and when he saw her, the spirit of life, which hath its dwelling in the secretest chamber of the heart, trembled violently, and said to him (in Latin) "Here is a deity stronger than I, who, coming, shall rule over me". And the animal soul, dwelling in the lofty chamber whither all the sensitive spirits carry their perceptions, was filled with wonder, and speaking more especially unto the spirits of vision, said: "Your *beatitude* hath now been made manifest unto you. . . And Love many times commanded me to go in search of this very young little angel", continued Dante, "wherefore many times in my childhood did I go in search of her, and saw her to be of such noble and praiseworthy bearing, that certainly to her might be applied these words of the poet Homer,

'She seemed not the daughter of mortal man, but of God'."

Nevertheless, it was nine years to a day after their first meeting before Dante ever heard her speak, and then she only saluted him as she passed him in the street. It is after this second meeting that the poet's love makes such havoc with his bodily health, that his friends, noting his weakness, ask him: "By whose help has Love done this?" "I looked in their faces smiling", says Dante, "and spake no word in return". And then, seeing Beatrice across a church one day, he notices a gentle lady midway between them, and makes, in his pretended devotion to her, a "screen" for his love to Beatrice, by this means keeping his secret for some months and years. Now the love of a boy of 18 or 20, whose only demonstration had been one salutation to his lady in the street, scarcely needed such concealment, and yet when this lady left the city, Love named to him another "screen", and this second pretended devotion was so well enacted that people gossipped of it, and accused him of vicious conduct, so that when next Beatrice met him, she denied him her most sweet salutation, in which lay all his beatitude.

Passing over his glimpse of Beatrice at a wedding (where none but *married* ladies were wont to go) and the account of the death of her father

(the only *realistic* incident in the book), we come to Dante's mention of his severe illness, on the ninth day of which he has a vision of Beatrice as dead, in many respects like the vision of her in *Purgatory*. Following this dream, comes his description of his last meeting with Beatrice in life, as she passes by him preceded by that lady Joan, whom he compares to St. John, going before the True Light, saying, "I am a voice crying in the desert : prepare ye the way of the Lord". And then Dante declares that Beatrice should be called *Love*.

The narrative of the *New Life* abruptly breaks off soon after this, with the news of the passing away of Beatrice, which news comes to Dante as he is writing a sonnet in her praise. "This happened", he says, "at the *first hour* of the *ninth* day of the *ninth* month (according to Syrian reckoning) of that year of the thirteenth century in which the perfect number (*ten*) was *nine* times completed". And one reason why *nine* plays so conspicuous a part in her history, he tells us, is, that all the nine heavens were in the most perfect harmony at her birth, but "the more subtle and infallibly *true* reason is, that she was a miracle whose *sole root* was the blessed Trinity".

At this point the story of the *Banquet* comes in (as Dante said he intended that it should) to help out and corroborate the *New Life*. In both books the idea is the same, and it is a curious fact that neither in them nor in the *Divine Comedy* (except once where the rhyme necessitates it) does the poet ever use the word death in connection with Beatrice. Two years after she had been made "a citizen of the Eternal Life", Dante says in the *Vita Nuova*, he first beheld at a window a gentle lady, who so comforted him with her pitying glances, that he thought of her with too much pleasure. By this gentle lady, he tells us in the *Banquet*, he meant Scholastic Philosophy, and for the next two years and a half he devoted himself to this branch of learning.

But in spite of its attractions, and those of the active life of soldier and statesman that soon followed, the love of his first ideal was still latent in the soul of the poet, and as the *Banquet* proceeds, Dante shows us how far beyond all science and all morality is the Divine Philosophy or Eternal Wisdom, which is full of all peace, and whose dwelling-place is that *Quiet Heaven* where the soul is at rest with the Supreme. So at the end of the *New Life* he has a vision, about the *ninth* hour, of the glorified Beatrice, clothed in that sanguine raiment in which she first appeared to him, and seeming as young as when he first saw her. And remembering the past, he grieves to think that he has ever been led aside by any other love, and all his thoughts return to centre upon their first beatitude. And he has another vision of Beatrice receiving homage "beyond that sphere of widest range", the *Primum Mobile*; that is, within the Quiet Heaven of Divine Wisdom and Peace. And after that other vision embodied in the *Divine Comedy*, he resolves to say no more of this blessed one till he can more worthily treat of her.

When Dante next meets Beatrice, on the summit of the Mount of Purgatory (in that terrestrial Paradise, explained by the Fathers of the Church to mean the contemplative life,) she says to him with keen irony, "How didst thou deign (being lost in the pride of learning) to come unto this Mount?" And turning to her attendant Virtues, she continues: "Not only by the influence of the stars at his birth did this man receive great intellectual power, but also by special gift of Divine grace did he become such in his new life that everything good was possible to him. I revealed myself to him in his youth, and for some time led him with me in the right way, but . . . as I ascended from flesh to spirit, and beauty and virtue increased in me, I became less dear to him, and he turned to pursue those false images of good that never fulfil their promises. . . . The law of justice would be violated, should he pass Lethe without tears and repentance." And when he has repented, confessed, and undergone the double baptism of water and fire, Beatrice leads the poet upward from heaven to heaven, until St. Bernard guides him to the final Vision of the Divine.

In the *New Life*, the *Banquet*, and the *Divine Comedy*, the descriptions of Beatrice are almost identical with those of *Wisdom* in the various books of the Bible and the Apocrypha, which Dante was so fond of quoting, and he identifies Beatrice continually with Love, with Wisdom, and therefore with the Logos. In the *New Life* he declares her to be identical with *Love*, and in the *Banquet* he writes: "Wherefore it is written of this eternal Love *which is Wisdom*, 'He created me from the beginning before the world, and I shall never fail'. (Eccles. xxiv. 9.) And in the Proverbs of Solomon (viii. 23) she, Wisdom, says, 'I was set up from everlasting'. And in the beginning of the Gospel of John her eternity is openly declared."

From these and many other passages quoted or assimilated by Dante, we see the deep hold that the Gnostic ideas had taken upon his mind, and the close resemblance that his *Wisdom* (here and in many other places identified with the Logos and the Second Person of the Trinity) bears to that spiritual intuition, or secret Knowledge of Divine things, common to mystics of all ages. The highest Good, beyond which there is nothing to aspire to, Dante tells us, is that blessedness (or beatitude) which follows the exercise of the soul in contemplation*. He has a vision of this beatitude as a child, he loses it for awhile in the busy whirl of the active life, the pursuits of the world, the cares of the state and the family, the duties of the soldier, the studies of the poet, the artist, the musician, and the scientist (for the many-sided Dante was all these), but at last the vision of the higher life, as he had seen it when a boy, came back to him, and he returned to the love of Divine Wisdom, that "splendour of the living Light Eternal".

"And thus it appears", says Dante, in the *Banquet*, "that our beatitude, that is, this felicity of which we are speaking, we may first find imperfectly

* Identical with the "Concentration" of Patanjali.

in the active life, that is, in the exercise of the moral virtues, and then almost perfectly in the contemplative life, that is, in the exercise of the intellectual virtues; which two operations are unimpeded and most direct ways to lead us to the supreme beatitude that cannot be obtained here below."

The schoolmen of Dante's time, who based their philosophical speculations upon the system of Aristotle, defined the intellect as the capability of receiving abstract ideas, the *possibility* of understanding, in short, and therefore this was called the "*possible intellect*". It was compared to a mirror, and ideas to the reflections therein, and Aristotle was the first to recognise that as this faculty bore the same relation to pure conceptions that the sense of sight does to visible things, it was necessary to admit also the existence of an active principle which should stand to this in the relation of light to the sense of vision. This principle Aristotle called the "*Active Intelligence*", and in the union of this with the *Possible Intellect*, is consummated, he said, the act of pure comprehension. This Active Intelligence is universal, immortal, perpetual; "the intellectual life through her is the greatest beatitude to which man can aspire; indeed, it marks him more than man, divine". So that Dante was following his Master closely when he wrote: "In every noble soul is its own virtue, and the intellectual and the divine", and again in the *Banquet*, when he speaks of *mind* as "that culminating and most precious part of the soul, which is Deity". (*Banquet* iii. 3.)

Dante then, in identifying Beatrice with the Logos, with "that eternal Love which is Wisdom", identifies her with that principle that Theosophists would call *Buddhi*, or Spiritual Wisdom, the vehicle by which the Supreme (or *Atmā*) enters into and illuminates the mind of man. For to Dante, who followed closely the system of Aristotle, ideas corresponded to things seen; the intellect to the sense of sight; and the intelligence or intuition ("that most precious part of the soul which is Deity") to the light by whose aid alone the sense of sight can perceive visible things. "In every noble soul is its own virtue, and the intellectual, and the divine," and so (while realising that all such divisions are but varying aspects of the Consciousness, not different entities), Dante divides the soul into *life*, which is one in all things (corresponding to *Prana*); into *feeling*, which includes desire and passion (corresponding to *Kama*); and into *reason* (or *Manas*) which he divides into the higher and lower, the imaginative and creative, and the reasoning or logical faculties. "And thus", he says, "the soul partakes of the Divine nature in the form of sempiternal Intelligence" (which we should call *Buddhi*), "because the soul, by virtue of this sovereign power, is so ennobled and set free from matter, that the Divine Light, as in the angels, can shine through her". "And this Divine Wisdom", says Dante, quoting from the *Book of the Wisdom of Solomon*, "is the brightness of the Everlasting Light (or *Atma*), the unspotted mirror of the majesty of God".

There could scarcely be a closer parallel with the theosophic ideas than

this, and many more such passages could be cited, both from Dante's prose and his poetry. No less significant is that chapter of the *Banquet* (iv. 21) wherein he explains the conditions necessary to growth in spiritual knowledge as they have been so often explained to us, the absoluteness of the law that when the vessel is ready, it will be filled, and that if some are made to honour and some to dishonour, as St. Paul says, it is because they have made themselves fit for such various use. If a man purify his soul, "he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work". (2 Tim. ii. 21.)

"And if it happen", says Dante, "that by the purity of the receiving soul the intellectual virtue be absolutely separate and free from any corporeal shadow, then the Divine goodness multiplies in that soul, as in a thing worthy to receive it; and further, it multiplies in the soul endowed with this intelligence according to her capacity of reception. . . . And some are of opinion that if all these powers should co-operate in the production of a soul according to their most favourable disposition, the Deity would descend upon that soul in such fulness that it would be almost another God incarnate." (*Banq.* iv. 21.)

Not all the poetry and philosophy of mysticism embodied in Dante's *New Life*, however, were sufficient to convince the world at large that it was the history of a soul that he was writing, and not that of a lover, and so in the *Banquet* (begun even before the *New Life* was finished, and left uncompleted at the poet's death), he tried to be even more explicit. In the first part he declares his object in writing the *Banquet* to be twofold; firstly, to set forth certain teachings which he could give in no other way; and secondly: to clear himself from the infamy of being held subject to such passion as those who read his *Canzoni* (lyrics) might consider to possess him, whereas not *passion* but *virtue* was their moving cause. "And I say that Love held discourse within my *mind*, that it might be understood that this Love was born of the noblest part of our nature, that is, of Truth and Virtue, and also to exclude any false opinion of me, by which my love might be suspected of being a sensuous delight". . . . "By my lady", he says again, "I always mean that Philosophy treated of in the preceding Canzone"—that is, Philosophy identified there with Wisdom, "which exists above all in God, because in Him is supreme Wisdom, and supreme Love, and supreme Power, which cannot exist elsewhere, except as it proceeds from Him. Therefore the Divine Philosophy is of the Divine Essence, because in Him can be nothing added to His Essence; and she is most noble, because the Divine Essence is most noble: and she exists in Him perfectly and truly, as it were by eternal wedlock."

Therefore I think, we may conclude, from Dante's own words, that his Beatrice was the light of Divine Wisdom first made manifest to him in his youth, then for a time obscured by the shadows of the world, to shine out more clearly than ever as he neared the end of his mortal pilgrimage. He

spent the last nineteen years of his life in loneliness and exile, occupied with his greatest work, the *Divine Comedy*, and writing at the same time the *Banquet*, a prose exposition of his philosophy, full of hints as to the hidden meaning of his symbolism, so often and so grossly misunderstood. To a man whose thoughts continually soared above the earthly plane, whose very features bore such marks of profound study and profound sorrow, that the Florentine women pointed at him as he passed, and said: "There goes the man who has seen Hell"; to a regenerated soul who had chosen the contemplative life as his beatitude, what need was there of earthly ties? There is no occasion, I think, to stigmatise the wife of Dante as unworthy of him, because he did not send for her to join him in his exile: he had become a wandering ghost, wrapped in visions of another world, long before his body was laid to rest in the ancient city of Ravenna.

"And since God is the source of our soul", says the great poet and seer in his latest work, "and has made it like unto Himself, therefore this soul desires above all things to return to Him. . . . And because her knowledge is imperfect, because she has neither experience nor learning, things of little value seem great to her, and therefore she begins by first desiring them. . . . Wherefore we may see that one desirable thing stands before the next one to the eyes of the soul, almost like a pyramid; for at first the smallest thing hides all the rest, and is, as it were, the point of the ultimate subject of desire, which is God, standing at the base of all." (*Conv.* iv. 12.)

"Therefore" (says Dante again, in his book on the *Monarchy*) "the ineffable Providence of God proposes to man two aims; the one the beatitude of this life, which consists in the operation of his peculiar faculties, and is represented by the terrestrial paradise: the other the beatitude of the eternal life, which consists in the fruition of the Divine aspect, to which human goodness cannot ascend if not aided by the Divine light, and this is what is meant by the celestial paradise. To these two beatitudes, as to diverse conclusions, we must arrive by different ways." And again, in the *Paradiso*:

"All natures, by their destinies diverse,
Tend more or less close to their origin;
Hence they move onward unto different ports
O'er the great sea of being; and each one
With instinct given it, which bears it on".

KATHARINE HILLARD, F.T.S.

Laurence Oliphant.

THE story of the life of Laurence Oliphant, rich in event, full of adventure, in some aspects unequalled in this present century, is told by his relative Mrs. Oliphant in two volumes, well worth the attention of all who are interested in human nature in general, and in the delightfully fresh, brilliant example of human nature in particular, whose writings have fascinated the literary world during the last fifteen years.

But to those interested in the deeper problems of nature, and especially to Theosophists, the glimpses of his inner spiritual life will appeal most strongly. It is this aspect only, so far as possible, that I shall touch upon. Here I venture to record my opinion that Mrs. Oliphant has performed well and delicately a very difficult task. Not herself a sharer in his views, or even with a pretence of being able to penetrate them in any degree, her affection and admiration for the man, her recognition of the unselfishness of his motives, her sympathy with his standard of life, have enabled her to place before us an impression of his mind, which makes it possible for those who have studied him through his books, and who have a clue to the influences at work upon him, to fill in the gaps and to find great interest in so doing. It is true that the gaps are large, especially so far as the history of his connection with Harris is concerned.

Laurence Oliphant was from his earliest years a "Pupil of Life", the "Darling" of adoring parents of cultivated minds and strictly Evangelical views. His father, to whom he was devotedly attached, confessed his religious backslidings to Laurence when the latter was ten years old; his mother sought for and encouraged a religious introspection that would have wrecked a mind less vigorous and lively. In the first letter quoted, after describing how "We generally have what we call larks at night. There are two boys here that are very passionate, and we like of course to tease them," he goes on to detail his besetting sins, some of which raise an echo in the hearts of all who remember their childhood. "One of them is my not saying my prayers as I ought, hurrying over them to get up in the morning because it is so late, and at night because it is cold." The "Eye of God" took the usual gigantic proportions to Laurence that it does with any sensitive child who pictures its hideous unwinking stare.

As years went on, he confessed to finding the strain of religious thought hard to bear, and hard to cultivate in his busy life, and he discovered his great failing to be "a flexibility of conscience, joined to a power of adapting myself to the society into which I happen to be thrown". His letters abound with references to his fluctuating religious condition; this busy roving life, putting him in touch with all sorts and conditions of men, opened his eyes to the hollowness of orthodoxy, to the distance that Christians have travelled from the ideal set forth by Christ. The worldliness of the "worldly-holies", the "humbug" of the missionaries, are brilliantly satirised in "Piccadilly", and he at length openly burst the "strait bonds of his mother's belief", and for some years, he tells us, lived in open infidelity.

But it is a curious fact that when religion became again his chief and absorbing interest, when he fervently desired truth, and to investigate the evidences of religion, and while the practical result of his investigation made, perhaps, his chief fame, his religious thought was the least remark-

able thing about him. Laurence Oliphant was no metaphysician. He yearned for the "Fountain Head", longed "hopelessly to be assimilated with the Creator", but this fountain-head and this Creator were no other than "God the Father", God as a Person. God as a loving Friend was the limit of his imagination, and the evidence he seeks is all from good churchmen. He was a Scotchman, and like so many Scotchmen was naturally psychic; he was honest, practical, but not, in my opinion, independent-minded in religious matters. It is well to bear this in mind in passing on to the turning point of his life—the Harris episode—also the main point of interest of the book.

It is at this point that probably a difficulty arises for an outsider—by outsider I mean one who is not a Theosophist—in putting his finger upon the radical difference between Laurence Oliphant's mysticism and Theosophy; especially if they have only read the vulgar outpourings of the daily press within the last few months, which might lead him to believe that it were possible to put Madame Blavatsky and Lake Harris side by side as guides and prophets, and that their claims were identical. It is difficult to convey in a few words the abhorrence with which the bare idea would be treated by Theosophists, and the entire falsity of such an idea. I am not going to discuss the question of Mr. Harris's honesty and motive; he certainly preached altruism and the practical following out of Christ's teaching: so far, but *only* so far can it be said that he and Madame Blavatsky are at one: the means to reach this goal differ as widely as the two poles, and it is this difference that I want to make clear, though indeed I hope it is self-evident to all who take the trouble to enquire for themselves. Madame Blavatsky held as the one vital principle that man must develop himself by dint of conscious effort, by listening to the voice of the "God within", the divine voice which alone could enable him to discern true from false visions, that unselfish labour for others in the world was the only preparation for entrance to the Path leading to eternal truth. The only authority she claimed was that of the Wisdom of the Ages, of which she was the faithful agent and mouthpiece, and which she was bound to present to the world that it might receive it if it would. Obedience to *herself* she would have none of; personal attachment to herself she always earnestly deprecated.

Something of what Harris held can be gathered even from the few quotations I shall make from Laurence Oliphant's words, which represent him—and I am sure faithfully—as holding absolute sway over the minds, wills and affections of his disciples in a manner degrading to all man's higher instincts; natural ties were ruthlessly broken, and "probation" carried out far away from its sphere, *i.e.*, everyday life. "Harris senses the slightest coldness towards himself directly, and *this stops everything*", says Laurence Oliphant—a single phrase, sufficient in itself to convince all who knew Madame Blavatsky that no comparison is possible.

Laurence Oliphant belonged to the class of Christian Spiritualists, though he repudiated Spiritualism as he repudiated Theosophy. He condemned warmly, so Mrs. Oliphant tells us, "all manifestations, as not only vulgarities and impertinences, so to speak, but attempts to debase and lessen a new revelation of life and truth, and dangerous in every way to those who thus opened communications between their own spirits and the most debased inhabitants of the unseen world". So far Theosophy entirely agrees with him, but what was this new revelation of life and truth? It would take too long to give here even a *résumé* of his creed, as set forth in "Sympneumata" and "Scientific Religion", but the point is—how was it revealed to him? Through Harris' breath—Harris claiming to have communication by word of mouth with "our Lord Jesus Christ"—through being knit into Harris' organism, thus binding all disciples together mysteriously and internally, and "the physical phenomena resulting . . . multiplying the breath

of Christ descending directly into the organisms of men, to meet the invading force from below, makes known its presence also by physical sensations of a blessed life-giving character, conveying with irresistible force the consciousness that Christ is actually descending with power and great glory a second time".

What is this but mediumship and Spiritualism? As practised in after years by himself and his wife, it was the cause of sad mental and physical degeneracy, and more than probably was the cause of the death of both.

That this regeneration by means of Harris' breath, and that Harris and his system would perplex and probably distress his wife, even though she was "one of them", is proved by many expressions in his letters to her before marriage. Alice Oliphant must have been very charming. "Clear-headed, yet an enthusiast", able, spiritual, and intuitive. But for her own assurance that she could not read "Esoteric Buddhism", I should have hazarded the conjecture that had Theosophy come in her way she would have enquired into it, for Theosophy would have cleared much that distressed her, and would certainly have reinstated her in her own conviction that no good result could follow the surrender of her conscience into another's keeping. Her struggle with herself and her true instinct, on this head, is pathetically recorded in her letter to Harris, announcing her allegiance to him: "One only thing has been a terrible pang to me, the giving over of my own judgment in questions of moral judgment to any human authority. It is so absolutely new and incomprehensible an idea to me that any outer test can supplant, without risk to itself and to me, the inner test of my actions that my conscience affords . . . that when I decided to shut my eyes and leave the seeing to you—I felt as though I were putting out the one clear light that had been given me for my guidance." What suffering was entailed upon her by the putting out of this light no one but herself and her husband knew: they were too noble to stone their idol after his fall.

But to return to my criticism of Laurence Oliphant as a Spiritualist. That he was one cannot, I think, be gainsaid, nor that Spiritualism distorted all his theories of life. It does not alter the fact that his ideal was a lofty one, nor that he lived up to that ideal as few men have done, counting no sacrifice too great for the cause he had embraced. To "live the life", to carry out Christ's precepts, to "work for its own sake, . . . not for the salvation of self but the regeneration of Humanity" to "make a solidarity of holiness," by means of which the spirit of Christ should be communicated to the world, was his aim, and what flaw does Theosophy find here? This is the true spirit of Theosophy. Laurence Oliphant did much good in his generation. "No efforts—not the smallest . . . can vanish from the world of causes . . . The enemies he slew in the last battle will not return to life in the next birth that will be his" (*Voice of the Silence*).

C.M., F.T.S.



Worship, but name no name! blind are those eyes
Which deem the unmanifested manifest,
Not comprehending Me in My True Self,
Imperishable, viewless, undeclared.
Hidden behind My magic veil of shows
I am not seen at all. Name not my Name!

SIR EDWIN ARNOLD in *The Light of the World*,

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S.,
revised and enlarged for the Press.)

THE subject before us is of so vast and varied a range, that it is impossible to do it even a small amount of justice, in two papers like these, which howsoever long must still be too short for the important subject of Karma and Reincarnation. This is my only excuse for the rather unusual length of these papers, which will no doubt be somewhat of a strain upon the kind patience of my readers.

The Laws of Karma and Reincarnation are to my mind absolutely necessary for the explanation of the present phenomena of human life. A full and comprehensive view of the life of man, as it has been, is, and is bound to become in future, leaves no doubt as to the truth of these all-pervading laws. We therefore divide the subject into three heads naturally. Under the first head we register the various and multifarious phenomena of life, which make up the sum total of human existence, together with the laws which govern birth, preservation, and death; under the second head we discuss the genesis of our present human life; and under the third, what we learn from the past and the present of our life-manifestations, leads us on naturally to the future. Thus before we can hope to understand the doctrine of Karma and Reincarnation we must take a comprehensive view of

1. What we are now;
2. What we were in the past, and how we have become what we now are; and
3. What we are bound to become in future and how.

The answer to these questions in brief is this:—

1. We are now such beings as live entirely in and by Karma. Our life is nothing more than a bundle of Karmas (actions).
2. Our life begins with Karma, and we have become what we are by Karma.
3. We are bound to develop yet further along the same lines of development on which we have been proceeding in the past, and this development is to take place by Karma.

The Law of Karma may then be enunciated as follows:—

1. Human life is nothing more than a bundle of certain actions.
2. Present actions are always the uniform consequents of past actions, and are in their turn bound to become the invariable antecedents of other consequents. This is the Law of Karma. From this is drawn a corollary.

COR.—Human life is eternal.

The facts of incarnation and reincarnation are found to be the necessary results of the Law of Karma. But before proceeding further, let me enunciate the Law of Reincarnation also.

1. Incarnation means the manifestation of life in gross matter.
2. The conditions of the manifesting life must always be consonant with the gross matter wherein it manifests.

3. Reincarnation means a change of the sum total of the conditions of the manifesting life, and thus a change of the gross body.

I shall now proceed to explain and establish these laws.

Human life, as we see it, is divided into two sets of experiences.

1. Physical experiences, which consist in the manifestations of what is called our physiological self—the *prānamaya kośha*.

2. Mental experiences, which consist in our cognitions, emotions, wills and desires.

These physiological and mental manifestations are objects of observation, and so are their laws. Nobody can deny them.

Our physiological experiences may be classified with ancient Indian philosophers under five heads:—

1. *Prāna*:—This is that manifestation of life which draws atmospheric air from without into the system.

2. *Apāna*:—This is that manifestation of life which throws out of the system things which are not wanted there.

3. *Vyāna*:—This is that manifestation of life which keeps the gross body in its particular state of preservation.

4. *Samāna*:—This is that manifestation of life which draws food and drink into the system, and distributes its essence all over the body.

5. *Udāna*:—This manifestation of life consists in all movements of the human body, or its various parts, from its state of rest or action. It also means the tending of life in general towards an escape from the present gross body.

There is no manifestation of human life which does not fall under one or other of these heads. Upon the manifestation which is called *Vyāna*, depend all other manifestations. Unless the anatomical systems of the human body were preserved, the other manifestations would evidently be nowhere. Without bone, muscle, nerve, vein, hands, feet, eyes, ears, nose, tongue, &c., there would be no life-manifestations. *Vyāna* therefore is the most important, inasmuch as it is the basic manifestation of human life.

This important manifestation of life, in the very act of maintaining intact the anatomical systems of the human body, consumes it; and the external forces of nature help it in this consumption. The necessity therefore arises of replacing these lost materials, and this is done by the life-manifestations known as *Samāna* and *Prāna*.

It is needless to further specifically describe these manifestations. All that is necessary to see is that these manifestations, each and all of them, are motions of one kind or other, along certain well-marked lines.

We learn then from observation that life is a certain force, acting in the gross human body, and manifesting itself in various acts and states, that is, performing all the functions of the human body, with which all of us are more or less familiar. But the questions now arise: Whence has this force come into the gross body? What is the nature and constitution of this life-force? To answer these questions at once, let me tell you that the human life-force has its source in the sun, and that its constitution is of the solar ethers of *PRANA*. In Sanskrit, while we give the name of *Prāna* to the individual life-force, we give to the sun the name of *Paraprāna*, the upper, higher (macrocosmic) *Prāna*. But I need not quote here the authority of Sanskrit philosophy. It is a well-known fact that the sun is the source of all earth-life. If you study the phenomena of individualized life, you will find them to be identically the same with all those that the solar forces perform in external nature. Take for example the important function of breathing. Why do you draw a certain amount of atmospheric air into your lungs? A vacuity is produced there, and air rushes in. Why is vacuity produced? Because the lungs tend to and do expand, for without expansion there can be produced no vacuity. Now why is expansion produced? By the effect of some one of the five *tatvas*, which as you know

are different modes of motion, and have a certain degree of heat as their inseparable accident.

This then is the explanation of the phenomenon of breathing. A certain amount of *tatwic* heat causes the lungs to expand, a vacuity is produced and air, of course, rushes in. Now, see what the sun does in external nature. All of you are familiar with the part which the sun plays in causing the monsoon. The sun heats a certain portion of atmospheric air, expands it so as to produce a vacuum, and air rushes in from other portions of atmospheric space to fill it in. Is not this portion of the phenomenon in external nature quite identical with inspiration? The effect being the same, the cause too must be the same, and what other conclusion follows naturally from this, but that the pulmonary power of our constitution is solar in its nature?

Let us again analyze all the acts which constitute the phenomena of eating and digesting. We take a certain piece of the edible substance into our hand. The muscles of our fingers move in a certain familiar way, and arrange themselves round the substance so as to constitute the act of holding. Now what is motion? The muscles of your fingers expand or contract, and motion along the lines of expansion or contraction results. You may take it as a general rule that all physiological motion—all the movements of your body and its various parts—are in general the results of muscular contraction or expansion, or more strictly speaking of muscular *tatwic* vibration. What is it that you do in putting the edible substance in your hand into your mouth? What is it that you do in chewing? What is it that you do in swallowing? What is it again that happens in your stomach when your food is digesting? All is the result of muscular *tatwic* motion, or in more common language, of muscular expansion and contraction. The movements of your eyes, your face, your feet, your tongue, all are the results of muscular expansion and contraction. Even the keeping up of the form of your gross body is the result of motion.

If you now turn to external nature, you will find that all those movements of nature which we call external life are the result of some sort of expansion or contraction along various and varying lines, and that they are the result of solar life.

Professor Roscoe has somewhere remarked that physiology is nothing more than the chemistry and physics of the human body. This means that the life-principle in man performs the same functions which the solar forces of light, heat, chemical action, &c., perform in external nature. This is a very vast subject, and I must needs drop it here. But if you study and compare the phenomena of individualized human life with solar life as it manifests itself in our planet, you will find both to be identically the same. As the ancient philosophers used to say, the microcosm is an exact picture of the macrocosm. Man is a little universe in himself. We come then to the conclusion that all the phenomena of human life are motions of some sort, and that the sources of all these motions are identically the same as the various solar powers. The individual life-principle is in fact a picture of the sun. The principles of Universal Causation and Uniformity of Nature which are now universally recognized, point to the same cause when the effect is the same.

We have now arrived at a very important point. We have in fact established that the life-principle of man is a *material* body. Those of you who are accustomed to call gross matter only by that name, will be surprised to see this assertion made. "A wonder for once", you will perhaps think. "What we have all our life been accustomed to recognize as force is now termed matter." A little reflection will however show you that this is a hard fact in nature. All force is in fact *material*. Light is a mode of motion. Of what? Of the very rarefied *matter*, which science now recognizes as luminiferous ether. What is heat? A mode of motion. Of

what? Of ether of course, but with this difference, that light is invariably constituted by a greater number of vibrations per second than heat. There is only a difference of planes between the two forces. What is chemical action? Why, simply a particular manifestation of light and heat, and therefore only a mode of motion of ether. What is electricity? What is magnetism? Both, without a shadow of doubt, are different modes of motion. Statical electricity becomes dynamical only while changing its present conditions and environments into others. Of what then are these two forces the modes of motion. Of nothing else evidently but of matter, and that, too, ethereal matter.

Now that substance of which all these forces are the modes of motion, is called by Sanskrit philosophy—the Vedānta—Prāna. This Prāna is a very rarefied *material* substance, and it fills all space. Prāna performs all those functions which modern science assigns to luminiferous ether and more. Thus Prāna is said to be a component whole of five ethers—the luminiferous of course, but along with it the soniferous—*śrīśā*, the tangiferous—*vayu*, the gustiferous—*āpas*, and the odoriferous—*prithivī*.

According to the Indian philosopher, light, as well as sound, touch, taste, and smell, are all different modes of motion of this substance, the Prāna which fills all space. This Prāna in connection with our planetary life assumes four progressive states of existence.

1. Solar, the suns being the highest centres of Prāna.
2. Lunar and Planetary. This is solar Prāna reflected, and has properties different from the sun. Planetary Prānas differ from each other, on account of the difference of distance and the absorption of certain spectral rays on different planets to the exclusion of others.
3. The atmospheric Prāna, which changes vapour into rain water, and which in its luminiferous aspect shows itself as electricity.
4. Terrestrial Prāna, whose motions are now known as magnetism. There is nothing in the cause which will not be present in the effect, and hence every earthy product must have more or less of all these descriptions of Prāna.

That the Sanskrit philosophers recognized all this, a quotation coming further on will clearly establish. Here let me return to the subject in hand. Heat, light, electricity, magnetism, chemical action, and all other forces whose working constitutes life, are different modes of motion of a rarefied ethereal material substance which fills all space, which is the component whole of five ethers, and which is found on earth existing on four different planes.

Our life-principle then is material, and all our actions and states are modes of motion of this material body. As this material life-body of solar ethers moves, the motion manifests itself in gross matter, the gross physical body is born, lives and dies. As I have already told you, this life-body is an exact counterpart of the gross body. A little reflection will show you that the external form of the gross body, too, cannot but have its source in the life-principle. For what is the external form of the gross body? A longer or shorter stature, a more or less bulky body; a proportion of varying lengths and breadths of the various parts of the body constitute what is called its form. If you analyze the phenomenon, the whole of it comes to this; the external body grows (moves) to a certain extent in length and breadth, and so do the various parts of the body in varying proportions, along different lines. It is these growths along various lines combined that give you the idea of what is called *form*.

It is from this evident that the external body, with all its various and varying qualities, and all its acts and movements, is an effect of the sun. The life of man is an ethereal body of matter, an exact counterpart of the external body. Its higher form of motion serves to govern the gross body. The mode of this government is determined by the various directions along which it tends to move in various degrees and proportions.

Having arrived so far, look a little around yourselves. You will find that no two human beings are exactly *alike* in their acts and appearances, although the substratum of these acts and appearances is the same in all of them. Every human life-body is in its constitution different from another. It has different tendencies to act and move no doubt; but it has also a *different form*, and a different period of active manifestation, *i.e.*, a different length of life. For whence otherwise the difference of form and length of life in a gross body? As we have already seen, even the form of the external body is a complex notion resulting from the various parts of the body growing to a certain extent along certain lines, and death simply means the passing of the present-life lines of motion into the *ākāśa* state for the time being.

It is not hard to understand that what we call our life is in fact a body of the ethers of *Prāna*, just as our external body is made of the *Mahabhutas* which form the gross vesture of our mother earth. The important question, however, which now arises is this: Can and does this life-body survive without the gross body which for some time is its habitation; or does it lose its form and actions, and dissolve into chaos with death? In order to answer this question we must first answer another. We have seen that the form of our external body is caused by our individualized life-body, for otherwise there would be no difference of form between two gross bodies. The earth, or terrestrial matter of which the external bodies are formed, is just as formless comparatively as *Prāna* appears to be. Whence then the different *ideas* of generic, specific and individual types? Did in fact these types exist *before* actual incarnation into their various gross vestures, or what?

Now every effect must have a cause. "No being out of non-being" (*na sato vidyate bhavo*), says the *Bhagavad Gita*. Besides the antecedent must always have all the elements of the consequent phenomenon; the cause must be adequate. Solar spatial *Prāna* must then possess in itself the generic, specific, and individual types of our earth. Every human or other body must have pre-existing determinate lines of life-motion before they can show themselves in gross matter. In simpler words, our life-bodies must have existed before actual incarnation. But they of course existed potentially, as compared with actual earth-life. Without the pre-existence of these solar types the forms of earth-life would be simply impossible, for where otherwise would be the adequate cause? But *Prāna* appears to us to be formless. There appear to be no typical life-bodies in the ocean of *Prāna*. Can *Prāna* be moulded into any forms? Whence do they come into the formless ocean of *Prāna*, which fills all space? A little reflection will make it plain that *Prāna* can be moulded into forms. You know that *Prāna* is matter just as the gross matter you are familiar with, and all matter can be moulded into forms. The only thing that is necessary is a higher form of motion, which will determine the direction and extent of the various lines of motion which constitute form. This higher form of matter—for higher motion must always live in a higher state of matter—is known as *manas*, mind, or thought-matter. Thoughts are the various forms of this mental matter which imprint forms upon solar matter. Before however rising higher, you must make yourselves sure of the existence in the ocean of ethereal matter which fills all space of life-forms, the type of the genera, species and individuals of our planet. The capability of *Prāna* carrying into it invisible forms and imprinting them elsewhere upon sensitive matter is now a well-known fact. Hence do we come to the conclusions that:

1. The life force of the human constitution is none other than individualized solar matter.

2. Every existing form has a pre-existing type in the ocean of solar matter which fills all space and which Sanskrit philosophy calls *Prāna*.

And now comes the question, Are these pre-existing life-bodies

destroyed or dissolved into chaos with death? "Matter is indestructible" says modern science. "Whatever is being can never pass into non-being", says the ancient Indian philosopher. It would be absurd to suppose that a thing which existed before birth would be destroyed with death. Solar matter is and remains there; the lines and motion which determine form are there. They cannot be destroyed. All that can be done is the lengthening or shortening of these lines of action as an effect of active life, and thus a change of external appearance as the effect of the change of proportion which the lengthening or shortening of various lines must necessarily entail. In simpler words no life-body can be destroyed or dissolved; it can only change its form. Hence the human life-body survives after death; in what state we shall see further on.

(To be continued.)



SINCE we say that this universe was fashioned conformably to that paradigm of it (the intelligible world), it is necessary that every animal should by a much greater priority exist in that world. And if the being of that world is all-perfect, it is necessary that it should be all things; and that the heaven which is there should be an animal, and should not be destitute of the stars which exist in this sensible heaven. It is likewise requisite that the very subsistence of the intelligible heaven should consist in this. It is also manifest that the earth which is there will not be destitute of life, but will be much more vital (than this sensible earth), and will comprehend in itself all such pedestrian and terrestrial animals as the sensible earth is said to contain. Plants, likewise, established in life, will evidently be there, and also the sea and all water in life, and an ever-abiding stream. All aquatic animals likewise are there. The nature of the air, too, is a portion of the intelligible universe; and the aerial animals which it contains are analogous to the intelligible air. For how is it possible that things which subsist in a vital nature should not be vital? Since we find this to be the case with terrestrial natures. Hence, how is it possible that every animal should not necessarily be there? For as each of the great parts (of the intelligible universe) is from necessity, such, also, is the nature of the animals in these parts, in whatever manner it may subsist. The heaven, also, which is there, subsists intelligibly. All the animals, likewise, which are in the sensible heaven are there. Nor is it possible they should not be there; for if it were possible, they would have no (sensible) subsistence. He, therefore, who enquires whence these animals derive their subsistence, enquires also whence the heaven which is there originates. But this is the same thing as to enquire whence animal is derived. And this, again, is to inquire whence all life and all intellect originate. For in the intelligible world there is not any indigence nor any defect; but all things possess a plenitude, and as it were an exuberance of life.

PLOTINUS, *Seventh Book of the Sixth Ennead.*

The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

(5) *His Immaculate Mother and place in the Trinity.*

THE restoration thus effected of Christ to his true place as the spiritual Selfhood of Man regenerate, involves, as will have been seen, the like restoration of his Virgin "Mother" to her true place as the soul of such man, and of his "Father", the Holy Ghost, to his true place as the energising Spirit of such soul. Of the orthodox presentation which has degraded the Virgin Mary from the spiritual plane to be, in conjunction with the Holy Ghost, the physical mother of the human vehicle of Christ, and Christ himself to be the vehicle instead of its spiritual content—of this presentation the least that can be said, is that it involves a confusion of planes so gross as to throw the gravest doubts either upon the competency or upon the good faith of those who are responsible for it. Whatever the explanation, the effect of such falsification of the import of the mystic "Man" and "Woman" of Scripture, has been to pervert a truth purely spiritual into an idolatrous superstition, by substituting as the objects of prime concern, persons for principles, things for processes, events for states, types for realities. By means of it the way of redemption has been fatally obscured, and the system which it was the express object of Jesus to overthrow—the system vicarious, materialistic, in a word, sacerdotal—reinforced and perpetuated.

In view of the rectification now made, the stupendous fabric of superstition reared upon the confusion of planes just exposed, and represented by the term "Mariolatry", dissolves into its component parts, while the terms employed in its construction, relieved of their false gloss, resume their original, true, and altogether reasonable sense. "Mother, Spouse and Daughter of God", "Ever Virgin", "Conceived without Sin", "Queen of Heaven", "Star of the Sea"—are all strictly applicable to that which in original Being is called Substance or the "Waters", and in derived being is called Soul, and is the feminine principle of being, purely spiritual in its nature, and having no relation to the physical or physiological. Being such she is worthy of all worship, since that alone is true religion which consists in the culture of the Soul: and only through the culture of the Soul does she become qualified to be the "mother of God" in man. Conceived without sin herself in that, as pure soul, she is constituted not of matter but of divinity, she in her turn conceives and brings forth without ceasing to be

virgin, because neither in herself, in her spouse, nor her offspring, is there any taint of materiality, and that which alone defiles the soul is materiality.

Not that it has always been so with her. In the initial stage of her evolution, as Eve, she yielded to the seductions of the sense-nature to which she found herself allied; partook of the forbidden fruit, and losing her purity, became "mother" of man degenerate. But now, through the suffering entailed by experiences undergone, she has regained her original purity, and—become virgin as to matter—is fitted to be mother of man regenerate. But, be it specially noted, in all this there is no question of, no allusion to things physiological or even historical. It is of the Soul—not of a Soul—that we are speaking; and the man of whom the soul is the mother, is not the man physical but the man spiritual—the *character*; that of which the man physical is the vehicle, and which finds expression through him; that which, in the case of the man regenerate, becomes substantialised as a divine personality, constituting him at once man and God.

That in her recovered state of purity she has but one son, is for the same reason that he is called the only begotten son of God. The offspring of pure spirit and pure soul is always the regenerate selfhood. And no individual soul can produce more than one such son, since the man and his soul are one. But be such souls and such sons many as they may, the former is always Virgin Mary and the latter is always Christ-Jesus, being so-called in the day of their initiation. For it is the mystical title of the man spiritual, not the name of the man physical; and it denotes the order of those who, from being sons of man only, become by regeneration sons of God. Of this order the historical Jesus is an instance and a type.

We have already exposed one striking instance of confusion of planes in the formulation of Christian doctrine, and the disastrous effect thereof. We have now to expose another instance of the same. It relates to the Trinity, and the position of the regenerated Selfhood and his Mother in regard to it, the right understanding of which is essential to the comprehension of the Christ.

According to the orthodox presentation, Christ is the incarnation of the second person in the Trinity of the Godhead of original unmanifest Being. This is the "Son", the first person being called the Father, and the third the Holy Ghost. Seeing that the terms "Father" and "Son" involve the idea of spouse and mother, and that the masculine involves the idea of the feminine, as thus presented the statement is obviously incomplete.

It is incomplete and also incorrect; but the esoteric definition supplements, complements and corrects it. For it carries back the conception of which the orthodox doctrine is the expression, to an earlier stage in thought, where the whole mystery reveals itself as follows:

Every unity, invisible or visible, spiritual or material, necessarily comprises the duality we have termed Force, or Energy, and Substance. They are respectively that which operates and that which is operated upon

or in; that which makes visible and that which is made visible. They are by their nature, respectively, of positive and negative, or masculine and feminine potency; and personified, they are as He and She. And while they are one in repose, in activity they are twain.

But for them to become manifest or visible, they must evolve a third element, their resultant, or product of their mutual interaction; this alone it is which *is* manifest or visible: and according to the plane of activity, is called their expression, word, manifestation or manifestor. Calling them Father and Mother, this is their Son (strictly, their son-daughter, as partaking the nature of both parents). And while in the "lower triangle" of the visible world the three are force, substance and phenomenon; in the "upper triangle" of the world of pure Spirit, or original Being, they are spirit, substance, and manifestor, a further process being necessary for manifestation. Only, through the evolution of its trinity can any entity become manifest, and the three are not three entities but one entity.

Thus defined the doctrine of the trinity appears as representing an essential *condition* of Being, without which it can neither be nor become manifest. And no unity can either subsist or exist, can either *be* in itself or become apparent, which is not also a duality and a trinity. There can be no energy without substance, no substance without energy, no energy and substance without their resultant expression; and no resultant expression without energy and substance. From which it follows that in some mode, the trinity of Father, Mother and Son is inherent in all being.

This is the idea underlying and implicit not only in the ecclesiastical and orthodox trinity, but in the whole system of thought which controls the sacred religions and scriptures of antiquity, Christianity included. In using the terms Father and Son, orthodoxy implies also spouse and mother—implies, that is, the feminine element of substance. But instead of expressing her it merges her in the Father, and—treating as a unity the duality thus constituted—makes this the First Person, puts the Son in the second place, and completes the triad by taking into the Godhead that principle which, proceeding from the Father-Mother through the Son, represents Deity emerging from passivity into activity. This, the third person of the orthodox trinity, the Holy Spirit or Ghost, is—like the Son—also of dual potency, comprising both Father and Mother, and it is of his energy and substance that all things consist, the substance being, by force of the divine will, projected into conditions and limitations and made exteriorly cognisable as matter. As the lower triangle of *existence*, the universe is the manifestation of the upper triangle of pure *Being*, and serves as a mirror to reflect the attributes and qualities of the divine original, and is, according to its plane, the image and counterpart of God. While, in virtue of its consisting of the "three persons" which are respectively as father, mother, and son—force, substance and phenomenon, and being itself a unity, the universe also is a trinity in unity. And whereas its energy and substance

are divine, being those of God, although not in the condition of God, the inherency of the universe is divine, is divinity. From which it comes that evolution, as the manifestation of inherency, is accomplished only by the realisation and manifestation of divinity.

This, however, involves the production of yet another entity, also a trinity, and comprising the three aspects, energy, substance, and expression, or Father, Mother and Son. But not as represented in the unity of man physical. Inherency being divine, it is not realised by the evolution of man physical. The goal is attained only in that which is divine in condition as well as in form, that which is not only in the image of God, but is God, by reason of its substance being in the condition of God. True, it is in man that evolution reaches this its climax; but not in man physical, only in man spiritual. The regenerated human selfhood is at once the unity and the trinity in which these conditions are fulfilled, its "three persons" energy, substance (or soul), and expression (or word), or Father, Mother and Son, being respectively the Holy Ghost, Virgin Mary, and Christ-Jesus (within). Such is the trinity of the divine Humanity whereby Evolution is accomplished and creation redeemed and crowned. And whereas in the trinity of the Unmanifest, the Son is called Adonai* *the* Lord, so in the trinity of the manifest, his counterpart and correspondent is called *our* Lord.

Now, in representing the return of creation to God, and the culmination of evolution, this state—Christ—is attained by ascent from below and not by descent from above. Wherefore, in placing Christ originally in the trinity of the Unmanifest, and identifying him with the Son, Adonai, in that trinity, orthodoxy has failed to distinguish between the two trinities, that of God in manifestation and that of God in God's self, and has in consequence confounded them. This becomes further evident when it is considered that the "Father" of the Christ is not "God the Father" at all, not, that is, the "First Person" of the Godhead of original being in its state of passivity and prior to manifestation: but God as Holy Ghost, and after procession through the Son, Adonai, into activity, and when operative in the human soul, having worked up thereto through creation from the "lower parts of the earth" to which as the divine energy and substance he had previously descended for the double purpose of creation and redemption, and therein for the "generation of the Christ".

EDWARD MAITLAND.

(*To be continued.*)



* Adonai is the Hebrew equivalent of and substitute for the unpronounceable Jehovah.

The True Church of Christ, Exoteric and Esoteric.

VIII.—THE SEVEN PRINCIPLES OF THE CHURCH.

IN considering the character of a friend we recognize at once that to blame him for a hasty word uttered in pain or sickness as though it were a deliberate opinion would be unjust. Far more so to blame him for unavoidable weakness, illness, or deformity. We know (or we feel intuitively) that this all belongs to the lower principles, in fact to the house our friend, by his Karma, is compelled to live in, not to himself.

In speaking of the Church, justice requires that the same distinction should be kept in view. But so far is this from being the practice of the opponents of the Church that usually fragments of the heresies of Calvin, Luther, or some other, perhaps directly contrary to Church teaching, are solemnly put forward as being taught by the Church, and as solemnly refuted. Among misrepresentations of this nature too numerous to mention the following may serve as examples.

(a) "The Church teaches faith in a *personal* God. Personality implies limitation, consequently the denial of infinity. Therefore the Church teaches faith in a finite God." A very little study of authorities is enough to refute this, the fallacy of which lies in the second premiss, wherein those who advance this argument attach *their own* interpretation to the word "personal"; an interpretation which was carefully excluded by the authentic voice of the Church, as the records of Œcumenical Councils fully show. The use of the word "personal" coupled with the idea of infinity ought to have suggested that it was used in some sense other than that connoting limitation, and ought to have called for some careful inquiry as to what this sense was. But objections of this class are usually made either in ignorance or wilful *mala fides*, and historic investigation is the last thing the objectors desire.

(b) Another misrepresentation of a similar kind is, "The Church teaches vicarious atonement. This means that an angry God has to be appeased with some sort of suffering, and takes an innocent victim rather than none at all. Therefore the Church teaches faith in a God who is less just than man." Here again the second premiss contains an interpretation utterly at variance with authentic Church teaching. Derived from the heresies of Calvin and his school, which the Church has condemned, but pushed to an extreme of blasphemy which even Calvin would have repudiated, it now represents no school of Church teaching.

(c) The great bulk of the statements of the opponents of the Church as to what is commonly called "Everlasting Punishment"—the ideas which

are so vigorously criticized having in many instances been actually condemned by the Church, a fact which the objectors either suppress or are ignorant of. Honest seekers after truth may however with advantage study the true etymology and meaning of the words translated "everlasting", and also note that the terms are applied to the place or state of *purgation*, not to the duration of a monad's stay therein. Space does not permit me here to follow out this part of the subject, interesting as it is. I can however promise the diligent student, who really desires to learn what the Church has to teach, that he will find these teachings very different from what outsiders represent. But he who enquires merely that he may have a handle to criticize will also infallibly find what *he* seeks.

XVI.—THE CHURCH LIKE THE INDIVIDUAL MAN HAS ITS HIGHER OR IMMORTAL, AND ITS LOWER OR MORTAL PRINCIPLES; THE FORMER BEING A TRIAD, THE LATTER A QUATERNARY, AND THESE FORM SEVEN PRINCIPLES ANALOGOUS TO THOSE OF MAN.

Demonstration.—It has already been shown that the Church has an outward visible organic body which is a living entity, having a living voice capable of declaring the *ἐκκλησιαστικὸν φρόνημα*, or mind of the Church, and by this living voice it has been declared that the Divine Spirit came into that material body on the Day of Pentecost. This being the Church's declaration as to itself is sufficient demonstration for members of the Church. For those who are not members only two other theories are possible, either (a) the Church never had any immortal spirit infused into it, and was analogous to the popular conception of the beasts that perish; or (b) the Church having had an immortal spirit or higher principles has lost its connection therewith and become soulless, as some men are said to be. In either of these cases opposition to or criticism of the Church would be alike illogical. If there is no higher principle there is nothing to reform, it would be as wise to try and reason with a congenital idiot. The only logical course would be to leave it, with as much kindness as may be, to decompose when its Karma is worn out. Opposition to or criticism of the Church implies therefore (albeit often unconsciously to the critics) the recognition of a guiding spirit.

N.B.—Of course it is only a guiding spirit that is here postulated, nothing of the nature or character of such spirit is within this proposition.

If then there be a material body wherein a spiritual individuality is manifesting, these must, according to ordinary classification, involve seven principles, and according to the most elementary principles these must be a quaternary and a triad.

Notes and Illustrations.

1. The counter-propositions are Protean in their character, and can hardly be distinctly focussed into a categic negative. It is said that our demonstration applies equally to every association. This is absolutely true ;

as true as it is that the Seven Principles equally go to make up the lowest criminal and the highest saint, or the wisest Master. Are we for that to refuse to listen to the Master? If we can learn to recognize the voice of the Spirit in the personality we have learned much. The demonstration then, so far as relates to the Church, comes to this:—There exists a visible organised association, the reason for whose existence is the promulgation of certain teaching. Like a material human teacher, it has a physical body and a guiding spirit. The physical body is necessary for communicating to those now in Earth-life the teachings which are put forth by the guiding spirit.

2. It follows from this that either the disciple or the critic, either for purposes of learning or of argument, should regard the Church as they would regard a human teacher, and should in the first place ascertain very carefully what the teaching is, and bring intuition to bear in order to recognize under the outward form of the words, the character and doctrine of the guiding spirit. Should they fail to do this the disciple misses the instruction he might have gained, the critic lays himself open to the charge of deliberate and conscious duplicity. The postulate is that the guiding spirit speaks through the material organism of the Church *as a whole* as distinctly and clearly as the imperfection of a material vehicle allows. But it has never been postulated that the guiding spirit speaks through any one member of the Church or any group of members less than the whole.

3. If we listen to a human teacher, and hear a few truths, very elementary it may be, but as much as he considers his hearers are for the time able to assimilate; not even his bitterest opponent, if actuated by common fairness, would go so far as to say that the teacher was ignorant of everything except what he taught in his inaugural lecture. Yet this very thing is constantly said of the Church. On the assumption that, as an *ecclesia docens* or teaching Church, it gave out at once and all in a lump as it were, all the learning which the guiding spirit had to communicate to humanity, and seeing that there are mysteries in the Zohar and the Kabbala and other works unelucidated as yet in the Christian Church, we are told that the Jews veiled their learning in mystery and the Christians never knew it. A very little calm and unprejudiced thought should surely indicate that the very reason which made the ancient Jews carefully veil such knowledge as was revealed to them, and made the Chaldeans, Egyptians and others hide their wisdom from all but those who, successfully passing difficult tests and submitting to arduous training were held worthy to participate in the greater mysteries, would naturally restrain the Ecclesia Docens from at once throwing open to the whole world the whole arcana of Divine Wisdom.

4. To judge fairly of a human teacher we should first ascertain his own thought of himself, what his commission to teach is, and what subjects he can give instruction on. We have then two classes of questions to solve for ourselves. (1) Whether such knowledge be for the benefit of humanity or worth communicating at all. (2) Whether the teacher himself fulfils his

own theory of his commission. These being answered in the affirmative we then proceed to analyze the teaching. Now looking at the Church in this way, its theory distinctly is, as has already been demonstrated, that its commission to teach arises from the inspiration, or guiding, or occult direction of a Spirit. (It is practically impossible to attach any qualifying adjective to the Spirit without offending against the terminology of some school of transcendental philosophy; it may, however, perhaps be postulated that what the early Christians, without raising any question, called the Spirit of God, did in fact mean a Spirit whose object and whose power was to promote the ultimate and highest good of humanity.) The Church then regards itself merely as the vehicle for giving material utterance, perceptible by all humanity, to the teachings of this Spirit. (Just as a man's body may be regarded as the vehicle for giving material expression to the Monad incarnated therein.) The instruction to be given by such means would then be, not any secret or arcane mysteries, to be carefully guarded from the mass of mankind for the sake of their own safety, but such truths as all men might learn with benefit to themselves, the only condition, the only test, and the only training being the humility necessary for a disciple (the devotion to one's Guru, of the Eastern sages) without which no knowledge is attainable at all. It is obvious that in the present state of humanity's advancement only a certain comparatively small amount of teaching can be fully and publicly given out in clear and definite words. Various teachers and schools of teachers may differ as to the amount, but all agree that it must be limited, and that fuller knowledge must depend on arduous training. The amount of teaching then which the Church has put forward is precisely that amount which the Church as a teacher considers can safely, for the benefit of humanity, be publicly promulgated.

5. To use an analogy which may appeal to some Theosophists: if a letter received from a Mahatma indicates certain cyclic periods as regulating terrestrial events, but withholds the exact figures of the cycles, a critic putting his own construction on such letter, attempting to formulate a prophecy thereon, and then when the prophecy failed to come true denouncing the letter as a swindle or asserting that the Mahatma must be ignorant of the figures withheld, would be notoriously unfair and prejudiced. The history of the Œcumenical Councils, wherein the voice of the Church speaks clearly, is, in fact, very like the teaching of a Mahatma. First we have a definite short statement of doctrines formulated and put forth. Then the imperfections of the human instrument manifest themselves as misunderstandings and misconceptions arise, and the want of more clearly definite language is felt. Then further and fuller explanations are given, misconceptions are shewn to be such by reason and authority, and a new statement issued. At last, for the time, the teaching ends. And lest there should be any doubt of this, the separation of the East and West and silencing of the voice of the Church Catholic shows distinctly that there

can be nothing more of authority set forth by the Spirit animating the Church till the next cyclic period (spoken of as the Re-union of Christendom). We are thus left in no doubt as to when the Church speaks and when not, and misconception on this point is wilful.

6. After the demonstrations of preceding propositions the identification of the principles of the lower quaternary need not be difficult. The individual members of the Church correspond to the cells, or perhaps better to the molecules of the human body. With regard to the collective entity of the Church these are its *Sthula Sharira*. The *esprit de corps*, the binding force which holds them together, is the *Prana* of the Church. (Note that as in the human body there is a *Prana* or life of the cell, semi-independent and conceivably conscious, which unites the molecules, and these themselves have a *Prana* of their own, so the collective *Prana* of the Church is not the *Prana* of individual congregations, still less the *Prana* of individual churchmen, but is a uniting force constituting a distinct entity of the whole Church.) The ideal form or conception of the Church, the form so to speak into which *Prana* unites the members, is the *Linga Sharira*, and this like the astral of the human being, when looked at apart from its *Sthula Sharira* or outward visible form, is to a large extent plastic, and may be moulded by him who contemplates it (just as the astral of a Yankee medium may appear in the form of a Russian General, or of the enquirer's grandmother), and many misconceptions of the Church arise from mistaking this astral form, moulded by the imagination of him who sees it, for the actual visible Church. (As though one should take the phantom form of the séance-room for the medium's own personality.) Finally, all action and thought and desire of the Church as a living body which spring from or belong to its material and lower principles constitute its *Kama Rupa*, its body of desire. All the ambition, political diplomacy, and lust of power which disgraced the mediæval Church, all thoughts and actions which spring from the "temporalities", belong to this principle. Just as in a man the material gratification of his bodily appetites may weaken and suppress for the time his higher and spiritual powers. This is the "self" of the Church, the fertile source of most of its corruption. Such is the material instrument through which the *ἐκκλησιαστικὸν φρόνημα*, the mind of the Church, corresponding to the incarnating monad, expressed itself in an outward perceptible and human manner. If it be objected that a teacher should not have these human defects, the answer is that they are an intrinsic part of the system, which is based on the belief in a teaching-spirit assuming a human instrument in order to speak as man to man, the ultimate object being the re-uniting in each individual man of the incarnating Monad (the *Sutratma* of Eastern writers) with what is known as the Higher Self—this operation being termed the Atonement, At-one-ment, or making at one what before was separate.

7. The object and the destiny of the Church is to make its outward

visible form the exact reflection of its spirit, uniting thus its *φρόνημα* (answering perhaps to the Lower Manas) with its Higher Self and perfecting its own atonement as an entity, and also to make every individual member a microcosmic reflection of itself, his personality uniting with and becoming merged in his Higher Self and his atonement accomplished.

8. To the conceivable counter-proposition that the Church has lost altogether the connection with its Higher Self and become as it were soulless, there is no convincing answer to those who are not members of the Church. We are told that soulless personalities may, indeed do, exist. Men and women who have finally and for ever lost contact with their Higher Selves. There may be associations in like plight. But assuming there are, it is absurd to revile or to oppose them. They must crumble away as soon as the Karmic forces which hold them together are exhausted. To a member of the Church such a counter-proposition is merely ludicrous, he needs no more a demonstration of the Spirit guiding the Church than he does of the existence of the sun at noonday. He *knows* it, and that is enough.

J. W. BRODIE INNES, F.T.S.

(To be continued.)

Reviews.

OUTLINES OF A CATECHISM OF SELF-KNOWLEDGE.

A clue to the Higher Thinking, consisting of Questions and Answers about matters which are of the highest importance to everyone and which may be made clear to everyone, provided that he have a desire for true knowledge. Derived from the only authentic sources and composed with the help of a Brahmin. Done into German by "SATYA KAMA NARA" (Seeker of Wisdom).

Such is the announcement on the title-page of a little pamphlet, which, notwithstanding this somewhat pretentious declaration, makes a fair attempt to reduce to simplicity the great problems of self-knowledge, self-consciousness, divine will, unity, and other philosophical conceptions. Beneath almost every answer is an explanatory note of an argumentative nature; whether this is intended for the teacher of the Catechism, or for the pupil after he has learned the simple answer by heart, we are not told; but it rather tends to destroy the simplicity of the plan as first projected, if not to darken the knowledge it is intended to elucidate. Here is a specimen:

Q. What am I?

A. I am I.

It would be difficult to find a more appropriate answer to this question, for I am not "my body", nor my "understanding", nor "my spirit". All these are things which belong to me, but are not "myself". In order to know what man is in his real being, one must first learn to know this real being in itself.

Q. What is this "I"?

A. A power for which I can find no intellectual conception, for it is far beyond the possibility of human thought.

One feels that one is, and one therefore needs no further proof. I am, not because I think, but I can think, because I am. The consciousness of one's own existence is independent of, and exalted above the functions of thought. It is a power which is in ourselves, and we ourselves are in this power, hence we know that we are.

Q. What is the name of this power?

A. Self-consciousness.

It is then explained that by Self-consciousness is intended that which is ordinarily understood by this word, and so on after every definition, which seems rather to prove that deep metaphysical subjects do not lend themselves to the categorical question-and-answer form. Neither can they be reduced, to our thinking, to the level of the lowest intelligence, but the intelligence must be raised until it is able to cope directly with such problems as those of Life and Being. For many years advanced educators of the young have struggled to get rid of such aids to learning as *Mangnall's Questions*, *Child's Guide to Knowledge*, and *Brewer's Catechism of Science*, but *errorem expellas furca, tamen usque recurret*, the tendency of the human mind is to run into Catechisms. Undoubtedly such writings have a use, but their usefulness is rather for those who make than for those who read them.

But let us follow the writer a little further.

Q. What is the seat of the divine Consciousness in man?

A. The will of Unity within him.

If the whole body of man were the seat of self-consciousness, his body would also be self-conscious in its various parts. If it had its seat in all parts of the mind, the whole mind would be self-conscious and capable of cognising all ideas and remembrances at one and the same time. We know, however, by experience that this is not the case under our present conditions, but as the light of the sun illuminates only one portion after another of the earth's surface during its revolution, so can we only awaken in the mind by means of the light from within some one idea or recollection at a time, and in like manner we govern our bodies. We know that this power is a "Will", because it depends upon our volition, whether we admit this or that activity to function in the body or the mind.

The use of the German word "Geist" throughout this passage rather complicates the meaning, we have therefore translated it by *mind* instead of *spirit*, as it seems intended to represent the intellectual faculties.

The threefold nature of the will is next propounded, under the heads of Will, Volition, and Action; in Self-consciousness consists the freedom of the will, for it is then no longer the slave of irresponsible passions, self-consciousness being the manifestation of Unity in the Whole. By Unity the writer seems to mean the same as the "One Life" in the *Secret Doctrine*, for he defines "God" as the "Unity of the Whole, and therefore All in All", adding that it is only when the divine will is manifested through divine wisdom in man, that God can be known in man, and man can know himself. The crown of all wisdom is love, and this can only be attained by loving God in all things and all men.

All who can read German will do well to peruse this little book, in which they may find some light thrown on the difficult subjects treated of; but we can hardly say, as is claimed by the writer in the preface, that the explanations are always either "Short" or "Simple". We are, however, willing to admit that, as he suggests, the fault may be in ourselves and not in his explanations.

CÆSAR'S COLUMN.*

THE author of *Atlantis*, *Ragnarok* and *The Great Cryptogram*, appears in a new light in *Cæsar's Column*. He makes his *début* as a novelist, and discloses it in the castle-in-the-clouds sort of love story that gives the orthodox flavouring to the novel, and in the brusqueness and unnaturalness of many of the incidents and situations. But he essays a fierce and stormy theme that might well rip to shreds the sails of the ordinary pleasure boat novel. It is no less than a description of the events that will transpire in 1988, if the present "civilization" continues, and is a complete antithesis to Bellamy's *Looking Backward*. Like all who essay a prophecy of the state of affairs in the future and the "march of science", Mr. Donnelly brings no fresh factor into the field, and apparently has not the ghost of an idea that any discovery will occur of a nature to overturn and revolutionize the whole thought and action of humanity. We have simply a description of the evolution of the present scientific, sceptical, selfish, irreverent and calculating age, with its accompanying increase in the wealth and luxury of the rich, and the poverty and misery of the poor. Money is the king and god. The plutocracy are the tyrants of the world, and bribery is their chief minister; everything is under their heel, until at last the pent-up hate of the starving and down-trodden multitudes bursts forth in every country of the world, and the wild beast once let loose, total destruction follows. The *canaille* first of all sweep the rich off the face of the earth, and then turn on their own leaders and finally on themselves, so that chaos and black night alone are left to watch the mouldering corpse of "modern civilization".

It is a horrible tale that is told: not told very artistically nor very realistically, but horrible enough as it is. The merit of the book however, is not so much in the tale, which is thrilling enough for those who have never thought of the hell that the fiendish passions of the human animal can only too easily create if once let loose, as in putting before the public in an easily understood form the present disturbing elements in society and pointing out the putrid sores that cover the body of our civilization and which are only hidden by the gaudy garments of an illusive progress.

In his preface the author says, and says well:—

"I seek to preach into the ears of the able and rich and powerful the great truth that neglect of the sufferings of their fellows, indifference to the great bond of brotherhood which lies at the back of Christianity, and blind, brutal, and degrading worship of mere wealth, must—given time and pressure enough—eventuate in the overthrow of society and the destruction of civilization. . . . The world, to day, clamours for deeds, not creeds; for bread, not dogma; for charity, not ceremony; for love, not intellect."

One of the best chapters in the book is a description of a working men's meeting with the speeches delivered. There the whole matter is put in a nutshell and the causes which will lead to the inevitable collapse of society as at present constituted are shown simmering away in a chaldron of despair and hate.

We are glad to welcome Mr. Donnelly among the prophets of woe, for there is grave need of such warning notes, and the present trumpet blast may do something to wake the thoughtless middle classes from their respectable sleep, and the selfish plutocracy from their luxuriant slumbers.

* By Ignatius Donnelly. F. J. Schulte & Co., Chicago, 1891.

Theosophical Activities.

INDIAN SECTION.

The Tinnevely T.S. report that they are willing to undertake the translation into English of any Tamil works the General Secretary may think fit to name.

The Berhampore T.S. are engaged upon the translation of short philosophical pieces from the Shastras.

The Ambasanudram T.S. report that Messrs. Neelakantamier and Balakrishnier are compiling a list of Tamil works on Yoga and Mantras. Mr. Madanasami Row is engaged upon the transcription of the *Dhanurvidya* and *Gamana Galika Shashtra*. The Secretary, Mr. R. Subbiah, also reports that "libraries are said to exist in many villages, and Mr. Parthasarathy Naidoo has been requested to find out, in conjunction with Messrs. Samoo Iyer and Subba Iyer, of Kallidaikurichi, what rare manuscripts could be had for copying purposes from any of the above libraries".

We sincerely hope that such good promises will be carried out and such excellent resolutions put into practice. If all our Eastern Branches would get their learned members to translate, and then discuss the translation in the Branch, and after revision send it on to Headquarters, the Indian Section would speedily prove itself one of the most valuable factors in our great Theosophical movement, and would attract the attention and co-operation of the best of the Western Orientalists. What with the "H. P. B. Memorial Fund" and the Western "Oriental Department", there is a wider field of activity than ever opening up in this direction.

The supplement of the *Theosophist* contains five pages of messages from the Branches of the Indian Sections or resolutions on the Departure of H. P. B.

CEYLON SECTION.

During this month, two new Buddhist schools were opened, one at Wekada near Panadura, and the other at Ambalangoda further south on the sea coast. Both these schools were opened under the happiest auspices, and the functions were attended by a contingent of workers from the Colombo Headquarters. The "Blavatsky School" for girls at Willawatta, a thriving village on the seaside close to Colombo, has been noted by Government for a Grant-in-aid.

Before this is in our readers' hands, we hope that Mrs. Higgins, of Boston, U.S.A., will have started for Ceylon, to take the Principalship of the Sangamitta Girls' School.

Mrs. Higgins, who was unanimously elected as Principal of the Sangamitta Girls' School, has been placed in a somewhat invidious position in America by the notices speaking of Miss Pickett as Principal. The following letter written to her by Col. Olcott explains the matter:—

"I have received your letter enquiring about the Ceylon appointment, and see that Mr. de Abrew failed to define accurately my instructions. The facts are very simple. For years past, as you know, we have been trying to find a lady of the right sort for the W. E. Society of Ceylon, and I have always been looking out for one while on my travels. I found such a one in Miss Pickett at Melbourne, and her mother consenting freely, brought her to Colombo and installed her as

Lady Principal *en attendant* your arrival—about which I had no knowledge whatever until my return from Australia to Colombo. I at once arranged matters thus:—*You* were to be *General Directress* of the work of the W. E. Society, superintending all their schools, and advising them about all their work. You would also be the special Principal of one of the High Schools—Colombo and Kandy—and Miss Pickett of the other. You being the elder would naturally be her superior officer.

"The above arrangement stands unaltered, and the money for your passage will be sent for you as soon as it can be raised. . . . So give yourself no uneasiness, dear Madam, about your appointment."

EUROPEAN SECTION.

ENGLAND.

The President-Founder on his return from his visit to the schools of hypnotism at the Salpêtrière and Nancy, spent a week at Headquarters and then left to pay a short visit to Sweden to form the acquaintance of our energetic brethren of the Scandinavian Peninsular, previous to his departure on September 16th, for New York, San Francisco and Yokohama.

During the past month the General Secretary's office has been exceedingly busy in answering enquirers and issuing diplomas. Though no fresh charters have been issued, there are quite a number of centres with sufficient members to send in a request to become chartered branches.

A startling impulse has been given to the Theosophical movement by the way in which the press has taken up Annie Besant's statement that she was in direct communication with the Masters. The *Daily Chronicle* has devoted several columns daily to the discussion that has arisen, and the European Headquarters have been flooded with enquiries. The point of Annie Besant's statement was that she had received letters from the same person in the same writing as those received by H. P. Blavatsky, and that as she had received these letters since H.P.B.'s departure it was clear that the latter had not committed the forgeries charged against her.

The anniversary of the opening of the Women's Club at Bow, founded by the T.S., was celebrated by a tea and entertainment given to the members by a few Theosophists. The girls enjoyed themselves immensely.

The Countess Wachtmeister has given another proof of her unflagging energy by inaugurating a public reading-room for Theosophical literature. The premises are the old British Section rooms at Duke Street, which are still unoccupied. The idea is to make this the headquarters of the T.P.S. Lending Library, and to throw it open for the use of the public at a small charge. It is intended to open the Library on October 1st., and we hope to be able to give fuller details in our next issue. We are also informed that a new Branch of the T.S. is being formed, and that it will hold its meetings at the same address.

DONATIONS TO THE GENERAL FUND OF THE EUROPEAN
SECTION.

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| | £ | s. | d. | | | £ | s. | d. |
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| Bureau, Mme. Gozé (frs. 30) | | | | | | | <u>£8 7 0</u> | |
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IRELAND.

Dublin Lodge. At a special meeting the Balance Sheet for 1890, and the prospective balance sheet for 1891, were submitted, and various business items were discussed. At the regular Lodge meeting that followed, "Root Ideas of Theosophy" were discussed.

BELGIUM.

Montigny-le-Tilleul has forwarded five applications for membership to European Headquarters and forms a new Theosophical centre in Belgium, which is under the guidance of our respected brother Mons. M. A. Oppermann.

FRANCE.

Arrangements are being pushed forward for the formation of a centre for active work in Paris. It is to be independent of all Branch organization, and will consist of a library, reading-room, and secretary's office, where all information can be obtained. Our French review, *Le Lotus Bleu*, is to be enlarged, and various pamphlets and leaflets are to be widely circulated. The centre is to be in the charge of our old contributor, Mons. E. Coulomb (Amaravella).

AMERICAN SECTION.

The General Secretary of the Section, our friend and colleague, William Q. Judge, left New York on September 8th, to pay his long promised visit to the Branches of the Pacific Coast, and also presumably to preside over the *Ad Interim* Convention of the Pacific Coast Branches which is to be held this month. The Branches of the Coast are so far removed from the American Headquarters, that it has been found necessary, in addition to the General Convention which has previously met at Chicago or Boston to hold a Convention in California as well: and the present Congress will be the second of these Conventions. We look forward with pleasant anticipation to the results of our tireless brother's tour, and congratulate the members of the Far West on their chance of making the personal acquaintance of their General Secretary and Vice-President.



Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for August is prefaced by an account of the President-Founder's doings in Australia under the title, "Our Australian Legacy: a Lesson". We have already reported the main incidents of this eventful tour in the "Activities" of the last two or three months. G. R. S. Mead contributes a study from the *Secret Doctrine*, entitled "The Planetary Chain", in which among other interesting things he introduces a new goddess called "Sucona", or can it only be a printer's error for Latona? The paper of K. Narayanswamy Iyer in the July *Theosophist*, "When is Retrogression of Man Possible?" has provoked two criticisms. Both critics, however, seem to us to have treated the writer of the paper

somewhat harshly. N. D. K. refers very pertinently to H. P. B.'s famous article of the "Transmigration of the Life Atoms" in Vol. IV. of the *Theosophist*, and contributes some very sensible remarks, with a knowledge of which, however, we had already credited the writer of the original paper, and attributed his obscurity merely to the fact of his treading on very esoteric ground, rather than to an ignorance of elementary theosophic knowledge. R. Nilakuntha Sastri is the second critic, but lays himself open to as much objection as the writer he criticises by such statements as "Gandharvas have a closer connection with female rather than male bodies, because females are better singers than males". This is *ad litteram* with a ven-

geance. The "heavenly choristers" have their correspondences on earth, it is true, the Manushya class included, but the vocalization of females or males in the ordinary sense has little to do with them. The preparers of the heavenly "Soma - juice" for the gods, the imbibers of melody, who drink of the Goddess of Speech (*Vāch*), as the *Vishnu Purāna* tells us, have little to do with the comparative merits of male or female singing. Still the *astral bodies* of men may have something to do with *astral devas*, especially in the case of adepts, who, as the Rosicrucian philosophers inform us, "marry" the Sylphs and the Undines in order to give them "immortal souls". What the "philosopher" does with knowledge, the "soulless man" may have to do in another fashion by necessity. "Transmission of Will Power", by J. E. B., is a somewhat extraordinary account of a series of experiments in mesmerism whereby mental suggestions without the slightest vestige of communication by any other means were immediately acted upon by a sensitive. We recommend the paper to the careful consideration of the Faculty of La Salpêtrière. The next article is interesting to astrologers and will afford them ample details for comparing the Western and Eastern systems: it is called "Nadi Granthas", and is from the pen of Y. S. R. Next comes "A Short Synopsis of Yoga", by P. N. It is curious how the generality of writers on Yoga seem to bid a long farewell to common sense. We recommend P. N. to contemplate on his definition of *Brahmacharya*, and see whether he is capable of raising a blush in self-excuse. The formation of "the Buddha Gaya Mahabodhi Society" for restoring Buddha-Gaya to the Buddhists gives S. E. Gopalacharlu the opportunity of writing on "Vandalism on Buddhist Shrines". This is followed by twelve pages of translation by the industrious members of the Kumbakonam T.S. The Upanishads selected are the "Mandala Brahmana Upanishad of the Sukla-Yajur-Veda" and the "Dhyana-Bindu Upanishad of the Sama-Veda". We wonder whether our Hindu brethren have ever heard of a certain person, yclept Bowdler, and would commend that excellent person's method for adoption on occasion. We hope, however, when the series is completed to see them all printed in one book with a digest and commentary. In closing our summary of the August *Theosophist* we cannot refrain from congratulating our Hindu brothers at Headquarters on the creditable way they have produced the magazine in the absence of the General Secretary.

THE PATH for August opens with a most excellent article by Jasper Niemand. It is headed with words of comfort from a source that the real workers of the T. S. have learned to love and reverence. The heading runs:—

"Ingratitude is not one of our faults. We always help those who help us. Tact, discretion and zeal are more than ever needed. The humblest worker is seen and helped. . ."

Coming as this message does after the departure of H. P. B., this public testimony (private testimony indeed has not been wanting) to the care that is taken of our work will come as a cheering ray of assurance to the Theosophists. In his article, Jasper Niemand, in calling on all to work, points to "a Theosophical education" as the crying need of the times. All members of the Society who wish to help on the work should educate themselves, so that they may be ready to explain clearly to the overworked business man and others the fundamental ideas of Theosophy, especially "in their bearings upon daily life and its inexplicable, haunting sadness and misery". Above all we require "*to live what we know*". "It is better to know a little very thoroughly, and promptly say that we know no more (which always placates an enquirer and inspires confidence in our sincerity), than to seek to impress others with the wide range of our thought." W. Q. J. follows with an article on the same lines with the heading "Are we Deserted?" It is a well argued paper to the effect that if the Masters aided in the evolution of the T.S., as H. P. B. has always claimed, then, being such as they are, it would be absurd to suppose that that help has ceased merely because H. P. B.'s physical body is no more. J. H. Connelly concludes his interesting story, entitled "Calling Araminta Back", and manages to weave into it some useful remarks on spiritualistic phenomena, and once more sounds that note of warning which it is the duty of every Theosophist to keep ever vibrating. This is followed by a very instructive paper by the Rev. W. E. Copeland, F.T.S., in which he draws a "Historical Parallel" between the state of the early Christian communities after the death of the founder of that religion and the present state of the T.S., after the death of the greatest of our public founders and teachers, and submits that for the 16 years of the T.S. we have more to show than the Christians for their first sixteen years. The following paper by our friend and colleague J. D. Buck, is a tribute to the spirit of loyalty that animates the London Headquarters' Staff. "Tea Table Talk" is given up for this month to the

"League of Theosophical Workers" and presents us with four and a half pages of a description of good and honest slum work. It is brimful of suggestions and will give many valuable hints to our European League. William Brehon concludes the number with a short article on "Methods of Theosophical Work". The friends of the "Pillakutuka girl" are aghast at our wistful "did she *really*". We withdraw all suggestions that the brilliancy of the gem owes anything to the cutter.

THE BUDDHIST has not much of interest in the last numbers that we have received. Its columns are mostly taken up with hand to mouth matter connected with the movement in Ceylon and its struggle with the Padres. Professor Monier Williams is quoted in support of the contention that the term "priests" as applied to the Sangha or Order of Bikshus is misleading and incorrect. The incumbent of the Boden Chair in his latest work writes: "True Buddhism has no ecclesiastical hierarchy, no clergy, no priestly ordination; no divine revelation, no ceremonial rites, no worship in the proper (priestly) sense of these terms. Each man was a priest to himself in so far as he depended on himself for eternal Sanctification." But why "was" and not "is" a priest to himself, for evidently Buddhism is not dead but very much alive just now? Buddhists should, however, remember that in proportion as the West becomes acquainted with all that is best in the system of their great teacher, so will their falling off in the practice of these precepts meet with disapproval and condemnation. The Christian who believes literally in the *Old Testament* and follows the commands of the Lord God which incite him to aggressive intolerance, is more consistent in his "piety" than those who prefer a selfish lethargy to carrying out the commands of their Tathāgata.

THE THEOSOPHICAL FORUM, No. 26, devotes a long answer from the pen of its editor to the question:—"In the attempt by beginners to practise meditation, shall we throw our thoughts out to the Supreme Good, or shall we try to realize the God in ourselves?" After a patronising pat on the head to those who are child-like enough to follow the teachings of all the great initiates of all time on this point, *viz.*, that knowledge of the *Self* within is the only path of right contemplation, the editor proceeds to invent a new method all to himself in the following words: "But he would be a very complacent person who expected

to find within his own being the finest and highest of all possible human merits. Unless endowed with unsurpassed conceit, he would not look within to ascertain the utmost reach of man's intellect or knowledge, or sentiments, or power, or endurance. Still less would he do so for the farthest range of moral purpose or spiritual intuition. How much less for a survey of the Infinite, the Almighty! Certainly the germ of a god-like nature is within him, but it is not in germs that we study a complete evolution; we turn to the perfected whole. If we wish to in any way realise the sublimity of Divinity, our first impulse is naturally to an outlook on the limitless without, not to an inlook on the limited within."

We have seldom seen so many fallacies huddled together. Leaving aside the question that the answer is diametrically opposed to the teachings of H.P.B. and of her Teachers, we should like to know how we have any cognition at all of the objective universe except by our own inner nature. The objective universe is *matter*, and matter of the lowest degree; it is the seventh and lowest plane of the manifested universe. Man, on the contrary, and by man we do not mean his lower personality only, but the full seven-principled man, is the cognizer and knower of not only the objective seventh plane of the universe, but also of the six subjective planes. True knowledge, therefore, is knowledge of this cogniser or knower, of the Higher Ego first, and finally of the Atmā, the SELF. The "without" is limited by five-sense perception, the "within" alone is limitless. If the content of five-sense consciousness is Divinity, then the protests of Theosophy against Materialism and Agnosticism are impertinent. We hope no readers of the *Forum* will, therefore, adopt this new recipe for "right contemplation". We have thus one more proof of the famous Horatian adage *Quando que bonus dormitat Homerus*, for the rest of the answers are excellent.

THE VAHAN for this month seems to be suffering from an indigestion of "copy", and can only succeed in answering three questions in six pages. We should recommend the *Vahan* in future to shorten the answers and increase the number of questions. A variety entertainment is the most popular in these *fin de siècle* days.

THE PRASNOTTARA, Nos. 5, 6 and 7, which we have only just received, continues the attempt of solving some very abstruse and occult problems. The object in view appears to be principally to find out what the *Shastras* say on the various

subjects propounded. This at any rate is useful, though not very convincing to the Western reader. The problems set forward for solution are such as: the length of the Devachanic period, what determines sex in rebirth, elementals, caste system, fasting on full and new moon days and on the eleventh day, the metamorphoses of men into animals and stones, asceticism, omens, &c. Many of the answers are beside the mark, but here and there we find a hint that is a volume of explanation in itself. There is a charming childlike simplicity about some of the replies that is quite refreshing to a mind tired and worn-out with the *delirium tremens* of "mechanical manipulation" and commercial ideals. Still we must remember that the *Shastras* are, like all other scriptures, poison or nectar, according as they are taken literally or wisely interpreted. *Inter alia* it may be remarked that although the *Shastras* may say so, Rishis do not "curse" either gods or men, and that 60,000 years of Devachan is a little too tedious. The *Manasaputra* are said to have been "cursed" to be reborn, hut, as H.P.B. says, this was no curse at all, but rather a fulfilling of Karmic law. And again a very good rule is to remember that in numbers, cyphers are generally "blinds" in esotericism.

THEOSOPHICAL SIFTINGS, Vol. iv., No. 10, contains the public speeches delivered at the Portman Rooms, in connection with the recent Convention. The speakers were Colonel H. S. Olcott, A. P. Sinnett, Herbert Burrows, Bertram Keightley, William Q. Judge, and Annie Besant. The subjects dealt with are a general view of the Theosophical movement; the connection of modern Theosophy and ancient Initiation; the relation of Theosophy to Science; Karma; Reincarnation; and a concluding speech. The price is 6d., and it will be a very useful pamphlet to place in the hands of enquirers.

ESTUDIOS TEOSOFICOS improves with each number, and we heartily congratulate the editor and contributors on their choice of subjects for translation and original articles. This Theosophical review appears fortnightly and is doing excellent work. Our literary members

in Spain are evidently exceedingly well read in our literature and are using great tact in their propaganda.

BRANCH WORK: Paper No. 20 of the American Section is entitled "Krishna the Christ", and is as full of quotations as a sermon. Paper No. 7 of the Indian Section is a reprint of a paper read before the London Lodge T.S. by M. M. C., with the title, "On the Higher Aspect of the Theosophic Studies". It is a good paper, but hardly calls for reprinting in our present day of theosophical study, when there is so much good original matter procurable.

A SHORT THEOSOPHICAL GLOSSARY has been compiled by Annie Besant and Herbert Burrows, to meet a want long felt by beginners, who find difficulty with our Theosophical nomenclature. The two-page introduction is an attempt to give a short digest of Theosophical conceptions, and the twelve-paged little pamphlet can be procured for the modest sum of 1d.

H.P.B.: IN MEMORY OF HELENA PETROVNA BLAVATSKY. The memorial articles in the June, July and August numbers of LUCIFER have been collected into a large pamphlet of some hundred pages, and can be procured from the Theosophical Publishing Society, at a cost of 1s.

H. P. BLAVATSKY is the title of a 24 page pamphlet in Spanish by our colleague "Nemo". It contains an account of the life and work of H.P.B., and contrasts her pure teachings on Occultism with the neo-magism, &c., that obtains in France, and exposes the tactics of the leaders of that movement. The pamphlet is designed for the purpose of protecting Spain from all such cabals and mystification, and pointing out the enormous difference between "Occultism" and the "Occult Arts".

Annie Besant's article on "Theosophy and the Law of Population" has been printed in pamphlet form, and has already obtained a large circulation. The price is 1d.

EDITORIAL NOTICE.

We have much pleasure in announcing that with the October number a series of papers on the "Secret Doctrine", will be commenced by our well known contributor MR. CHAS. JOHNSTON.

We wish to draw the special attention of all members and friends of the Theosophical Society to the publication of the memorial articles from the June, July and August issues of this magazine as a pamphlet, with portrait of H.P.B. This testimony to the worth of H.P.B. should find its place in the library of every Theosophist.

LUCIFER.

VOL. IX. LONDON, OCTOBER 15TH, 1891. No. 50.

The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Theosophy and Christianity.

DURING the last month all the press of England seems to have turned itself into a missionary of Theosophy; in London the *Daily Chronicle*—the paper that among the great London dailies is the one most devoted to matters that interest the workers—opened its columns day after day from August 31st until October 1st—to a free discussion on Theosophical questions; the other London papers followed suit at a respectful distance, and the whole provincial press, from the great provincial journals to the smallest country rag, joined in the hurly-burly, until there can scarcely be a man or woman in the country, who takes the smallest interest in public affairs, but must have heard at least that Theosophy exists. Many that sat in darkness have seen the shining of a great light, and from among the curious, excited, jeering, shouting thousands have come out an earnest, joyous few, who amid this deafening hubbub have caught the thrilling whisper which is Sound and Soundlessness in one. To many a far-off hamlet and to many a home whither no Theosophical teaching could penetrate, the loud-mouthed Press has gone, and words either of attack or of defence have struck the note which needs but to be sounded to make response in those that are ready. So are being gathered in those who will carry the work of the Society far on into the Twentieth Century; those whose Karma has brought them to the point at which open the inner senses, which see the Light that to fleshly eyes is Darkness, which hear the Sound that to fleshly ears is Silence.

In the controversy that has raged so wildly a question has arisen

that demands calm consideration and careful answer: "What aspect does Theosophy bear to Christianity?" It is a question that each will inevitably answer in his own way, according to his mental position, his prejudices, and his knowledge. The answer given in the ensuing pages is in no sense official; as editor of LUCIFER, I am morally responsible for unsigned articles as well as for my own, but the Theosophical Society is in no sense responsible either for LUCIFER or its editor. LUCIFER and its editor exist to serve the Theosophical Society, as the body in which the Theosophical Idea is incarnated at the present time, but they must take the sole responsibility of the views they present to the world.

Now the Theosophical Society has no creed. It is not Christian nor Buddhist; it is not Theistic nor Atheistic; it is not Materialist nor Spiritualist. It embraces men of all creeds and of none. Does anyone recognise the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry nor bid him stand aside.

But THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact, and therefore Theosophists are needed to give stability to the Theosophical Society.

Now by Theosophy I mean the "Wisdom Religion", or the "Secret Doctrine", and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognise fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also, it is open to every student only to accept as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as "Theosophy", in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches", none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine", or Theosophy; she always encouraged independent thought and criticism,

and never resented difference of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine is" so-and-so.

Now she laid down certain distinct propositions as "fundamental", and anything that clashes with these is not Theosophy.

1. An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought. It is the One Reality, appearing under the two aspects of Spirit and Matter in the manifested Universe.

2. The eternity of the Universe *in toto*, universes manifesting and disappearing in accordance with the law of periodicity.

3. The identity of the Human Spirit with the Universal Spirit, and the obligatory pilgrimage of the former round the cycle of Incarnation, passing through all elemental forms and acquiring individuality. The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (See *Secret Doctrine*, vol. i., pp. 14, 15, 17.)

I might select many other points authoritatively laid down as part of the Wisdom Religion, but these will suffice for the special purpose I have in hand, namely to define the position of Theosophy towards Christianity.

The next matter to decide is the meaning of the word "Christianity". If by Christianity nothing more is meant than the teachings of JESUS on brotherhood, forgiveness of injuries, non-retaliation, poverty, self-sacrifice, purity of thought, equal stringency in sexual morality for man and woman—then indeed Theosophy finds nothing to quarrel with in Christianity. But it points out that this lofty and pure morality is not distinctively Christian, but is the morality constantly reproclaimed by all Initiates who come forward as Teachers at any period of the world's history. It is not the appanage of one religion, it is the glory and the foundation of all. Said the BUDDHA: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me". "Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule." Or LAO-TSZE: "The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet with faith also. Virtue is faithful. Recompense injury with kindness." Or MANU: "By forgiveness of injuries the learned are purified". What is there in any Scripture nobler than

this declaration of KWHAN-YIN: "Never will I seek, nor receive, private individual salvation—never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout the world". Or, to quote the BUDDHA once again: "Crush out your pride. Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thy enemies." Surely with all these, and myriads more, testimonies before it, Theosophy, the root of all that is true in exoteric religions, may well endeavour to vindicate the essential unity of religions in these matters of deep morality, and Theosophists may well echo the complaint of their great Leader, gently reproaching a Christian Society for limiting " ' the Mysteries of the Divine Truth ' to one single and the youngest of all religions, and Avatars to but one man". In very truth part of the mission of Theosophy in Western Europe seems to be to vindicate the teachings of JESUS against the Church that bears his name. As our Teacher wrote, in 1890:

" ' He that is without sin among you, let him cast the first stone ' —at the guilty. These words appear to have been said in vain, as even Christian law sneers at their practical application. ' Heathen ' Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: ' And Jesus said unto her, Neither do I condemn thee; go and sin no more ' ; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and ' wretched atheists '. Yet this is the key to the seeming ' contradictions ' in our teachings: we accept and try to follow almost every injunction of CHRIST—whether the latter be historical or ideal—while feeling the greatest contempt and irritation against that which is now called Christianity, but is simply unadulterated Pharisaism."

Hitherto religions have excommunicated and ostracised each other: Theosophy comes forth as a peacemaker, saying, "Sirs, ye are brethren; why do ye wrong to each other?" All great temples have one and the same foundation, but this unity of moral teaching is overlaid by the differing and often repulsive superstructure of ceremony and creed.

Again if "Christianity" be the esoteric meaning of the allegorical teachings of JESUS, who spake not to the multitude save in parables, Theosophy has no quarrel with it. But alack! Christians are the first to denounce the translation of his exoteric sayings into esoteric

truths. The "Father in Heaven" is a well-known esoteric phrase for the HIGHER SELF, but the exoteric Christian insists on turning it into a personal Deity. "Pray to thy Father in Heaven", in the Initiate's mouth is a direction to meditate on and aspire to the HIGHER SELF. "The Son of God" is a title assumed by all Initiates, implying the assimilation of the EGO and the HIGHER SELF, as does the sentence, "I and my Father are one". "I am the Way" again is a common phrase, the GURU being saluted by the Chela with the words, "Thou art the Path"; or again, the disciple is told: "Thou canst not travel on the Path before thou hast become that Path itself". CHRIST is the title given to all triumphant Initiates who have passed the symbolical crucifixion and have become the anointed Masters of all nature. The "kingdom of heaven" is the peaceful spiritual realm wherein dwell all who have reached the Inner Brotherhood, and it is "taken by violence", through the struggles and trials of chelaship, by those who succeed in passing through the final tests, and so in manifesting the HIGHER EGO, the CHRIST within them.

Only a very small, indeed a numerically insignificant body of Christians, would for one moment allow the correctness of this Theosophical reading of their familiar phrases; "the Church—the deadliest enemy of the ethics of Christ"—as H.P.B. called it in these pages last year, would incontinently denounce all such rendering and declare it anathema.

Now it is against Christianity as historically taught by the Christian churches that H.P.B. always set her face, and there are certain doctrines enunciated in the official documents of the churches which are in flat contradiction with the fundamental teachings of the Wisdom Religion. These may be held by members of the Theosophical Society, but they cannot be held by the Theosophist.

Let me take as an illustration the allied doctrines of vicarious atonement and salvation by faith. Ecclesiastical Christianity teaches that men's sins may be gotten rid of, and the penalties due to them remitted, by repentance and faith, the sinner being pardoned for the sake of JESUS, who has borne the punishment due to the guilt of men, and receiving the gifts of the Spirit for his sake. This doctrine is still held by the immense majority of Christian people, and is incorporated in the formularies of all the historical Churches, though repudiated by the Broad Church School. But it is in direct and flagrant contradiction with "the pivotal doctrine of the Esoteric philosophy", which admits no privileges or gifts for man "save those won by his own Ego through personal effort and merit". According to one theory, the saint is made by the grace of God; according to the

other, he is slowly built up by his own efforts through many incarnations.

Now this divergence of moral teaching is of the most immense importance to the progress of the race. The strenuous and long-continued efforts necessary for the solid building up of a noble character will not be undertaken and persisted in if men are taught to look without themselves instead of within themselves for the necessary strength.

The "forgiveness of sins" is part of the creed of all the churches, but Theosophy proclaims Karma, the inviolable Law, the perfect Justice, by which every evil deed, as well as good, works out its inevitable result. Too stern a law to suit the silken-clad nerveless ethics of the Nineteenth Century; too rigid and too impartial an order to suit those whose ideas of their Deity make him resemble themselves, easily accessible to judicious flattery and to be won by gifts of abject repentance and of fulsome praise. Theosophy is of vigour somewhat too virile for the languid platitudinarians of our time.

The doctrines of everlasting rewards and punishments—"heaven" and "hell"—are totally incompatible with Theosophy, which teaches that man returns to earth-life again and again, until he has exhausted all life's lessons and has evolved to human perfection, or has dropped out of the progressing race for this Manvantara. The periods between these recurrent incarnations are spent in rest—as night follows day and is spent in physical rest—brightened by dreams, *i.e.*, by the action of consciousness in a subjective state. This "Devachan", subjective and transient, is the only Theosophical analogy of heaven, and from it the Self comes back to the school of earth. "Hell" is an allegorical word expressive of suffering on earth, the sorrow which "dogs the heels of sin".

The Pauline teaching of the subjection of women is, again, in antithesis to the complete equality of the sexes, as taught by Theosophy. The human Self is sexless, and incarnates successively in male and female bodies during the long cycle of incarnation, gathering human experience in both alike. In one life a man, in another a woman, once more a man, and so on, life after life. Only thus can the Human Being be built up, the full stature of Humanity evolved.

Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of well-nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them.

The Eighth Wonder.

BY AN "UNPOPULAR PHILOSOPHER".

(Written in 1889.)

JUST back from under the far-reaching shadow of the eighth wonder of the World—the gigantic iron carot that goes by the name of the Eiffel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York statue of Liberty, that-would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies—in the shape of tourists from the four points of the world—which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an "unpopular philosopher" to exclaim, "*Vanitas vanitatum ; omnia vanitas*". Shall modern civilization still lift its nose and sneer at its ancient and elder sister ?

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island statue of Liberty.

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For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur to-morrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. *A terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them own, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who

can tell? "*Non Deus prævidet tantum sed et divini ingenii viri*" saith sly Cicero in his *De Divinatione*, treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—"Hast thou not poured (modern) wisdom out as milk and curdled it like cheese", enough to show us what it is?

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Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts. The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it "unparalleled". The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only "to the gods of the Stock-Exchange, the Destroyers of mutual capital".

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippus of Thessalonica address the words spoken to the divine Greek artist: "O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!"

"No doubt but we are (not) the people, and Wisdom was (not) born with us", nor shall it die with us, let us add.

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Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the "unpopular philosopher" would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVth B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of

Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archæological calculations, *i.e.*, they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and Founder of Masonry, Enoch, when "God took him", must fill the heart of every Masonic believer in Genesis with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in "godly Enoch, the first born of Cain-Seth-Jared", Khanoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

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But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the "Father of History" examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents* spent only in radishes, onions and garlic for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *Quien sabe?* The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess his dislike to speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many "*solar* myths" and—blush for our ignorance.

* * *

But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef d'œuvre* of the disciple of Lysippus, who passed twelve years in making it, was *partially* destroyed by an earthquake 224 B.C. It remained for about 894

* £444,000 in English money.

years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its Porcelain Tower of Nankin,* now, as says a writer, only “found piece-meal in walls of peasants’ huts”. Yet it is rumoured in some old chronicles that the poor Colossus was sold to a Jew.

* * *

Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick infoglio in the Slavonian language called, “The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791”. In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A.D. 683, on page 706, the following:—

“The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.† Their leader Maguvius, strong and terrible, returneth to Rhodos the island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-and-one-hundred feet (*stopa*)‡ Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew*. Sad was the end of that world wonder.”

And elsewhere the chronographer adds that the Jew’s name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 900 camels with them. The value of the brass material reached £36,000 English money in the Eastern markets. *Sic transit gloria mundi*.

* * *

Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or shall we say a

* Gutzlaff, *Hist. China*, Vol. 1, p. 372.

† The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

‡ Some classics give it only 105 feet or 70 cubits.

prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this “best of the worlds possible”—in Dr. Pangloss’ estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless heap, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

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Se non e vero é ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones “by the Grace of God” and are “God’s anointed”—he will be meekly told that as “the Lord giveth, so the Lord taketh” and that he is “no respecter of persons”. Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the “Lord”, by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shadai, the omnipotent, the mighty Jehovah-Izabaoth, the god whom they, or their fathers—which is all one to him “to whom a thousand years are as one day”—have unlawfully carried off from his “Holy of Holies” and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his “chosen people”. Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H. P. B.



Heat, Sound and Consciousness

OR

THE WILL OF FIRE.

BEFORE entering on the subject of this article, I wish to explain the object which I have in view in treating physical appearances in the way I have done in "Exoteric Sound" (LUCIFER, Jan. 15th), and in the way I propose to do now.

Science has sought to eliminate the human element as much as possible from scientific considerations, in order to find a purely mechanical basis devoid of any admixture of human feeling, on which to reconstruct the fabric of the Universe. Its splendid achievements in the present century have fostered this hope. But when we leave the practical and enter on the domain of theory, when in fact we endeavour to find causes for the effects which have been so cleverly classified by the methods at present in use, the results are bewildering in the extreme. Theosophy, on the other hand, says that we ought to retrace the path which has been leading us from the centre to the periphery of natural life, and seek in the inner nature of man himself for an explanation of those causes whose physical effects the intellect of the age has learnt so well how to manipulate, and it is in the endeavour to carry out this idea that these articles have been written. The method followed is to bring the knowledge acquired by modern scientific investigation to the bar of human consciousness, and by the infusion of human feeling into the mechanical structures of Nature, to endeavour to connect them with the invisible causes which have given them their birth. The word consciousness used here by me applies to that mental power of perception which lies at the back of the senses. Metaphysically it is the abstract result of the Will to Be. Physically it is abstract Feeling. I have used the words material plane and physical plane as denoting the same plane of existence, namely, that of our visible world, and psychic plane to denote that of the mental world.

The Sensation of Heat.

As a sensation, heat is a feeling only, and is therefore a perception of the human consciousness. For this reason there must be an intimate connection between the two, necessitating the presence of the one when the other is active. But the phenomena of heat are the same both for Man and Nature, and therefore we may infer that in both cases it manifests the presence of a Conscious Power. Modern Science helps us to prove this inference in a very satisfactory manner, for we are told that no effort

of mental consciousness takes place without the evolution of a corresponding amount of heat in the brain, so that the necessary interdependence of heat and consciousness in Man is undoubted.

In Nature Science tells us that no change takes place except in obedience to laws, and that no law is active without the evolution of an equivalent amount of heat. Now a law is imperative and its formulation in matter is at once the necessity for change and the guiding power of its direction. So that the heat which represents, according to Boule's law, the work done in matter, is really representative of the conception on the material plane of the formula of the law. Surely there is no difference between the cause of heat in the matter of the brain when a thought is conceived, and that which we find in Nature when a law becomes objective. Both must be due to the activity of consciousness, and heat must be its physical counterpart.

Heat and Will.

We know that when heat is felt, consciousness is roused to action. Now, this activity is evidently psychic, because it represents that conscious effort to perceive, which ends in physical feeling, so that (working on the psychic plane to produce the *sensation* of heat) it must be the counterpart of the material energy working on the plane of matter to produce heat. To make the position of the two opposite forces clearer, let us trace the successive steps by which we become aware of heat. Let a hot wave of the transmitting medium touch us. It rouses our consciousness, which turns upon itself and thus doubles back on to the wave as a sensation of heat (compare the afferent and efferent nerves). There can be no doubt that this is the progress of the sequence of cause and effect. The wave represents the cause; its effect is a psychic activity which brings consciousness from a latent to a positive condition; making it the author of that *perception* which we call heat. Heat, therefore, is as I have already said, the physical counterpart of consciousness, and it is also the object of the efferent perception, just as on the psychic plane consciousness is the object of the afferent impulse roused in it by the so-called wave of heat. This wave is made in the transmitting medium by the vibration of a generating cause, as for instance, the activity of the particles in a glowing piece of coal with the corresponding agitation which they produce in the surrounding air. The vibration in the coal generates its own temperature; in other words, work has been developed on the material plane by the macrocosmic consciousness; now this change of temperature we can only perceive in the direct ratio of its power to rouse our own perception of it; and it is in answer to this that human consciousness generates that feeling in the body which we call the sensation of heat. In fact, I conclude that our perception is the measure of the interaction of the consciousness of the World on that of Man. With some alterations to suit the changed relations between cause and effect, this reasoning applies equally to the production of animal

heat in a physical body, but I will not complicate unnecessarily the general simplicity of this theory by enlarging upon it.

Now that I have explained the progress by which heat becomes a *known* reality in the objective world, let me call particular attention to a most interesting point, namely, that heat, as the objective counterpart of an impulse which has its use in latent perceptive power and its completion in positive perception, therefore becomes the replica of an activity which can only be characterised as having its whole energy consumed in a perception of itself. This, as has been shown by various philosophers, is the distinctive feature of the Will to Be of inorganic matter, and the Will to Live of organisms. I take it for granted that what I mean will be understood when I say that the Will of Schopenhauer (with obvious restrictions, as it applies only to the psychic and not to the Spiritual Will), or the *Swāra* or great Breath of Esotericists (the Current of the Life Wave), is represented in a physical form by the energy of heat, an assertion based on our finding that heat is the action of consciousness reflecting upon itself. It may seem odd to talk of a mental reflection as if it were a physical one. But have we not seen that the mind rouses the physical sensation of heat, and that this has the effect of a natural force, the replica of its supernatural activity on the psychic plane. As a copy its cause of existence should be a reflection, just as this is the nature of its psychic motion. And because as heat it is in the objective realm of natural law, this reflection becomes a physical one. It is the same with heat generated in organic or inorganic bodies, which is in every way a physical force reflected from motion on the psychic plane. The great difference between this view of the nature of heat and that generally accepted is this. I take heat to be nothing in itself apart from the amount of consciousness roused either in Man or Nature, while I believe that it is generally regarded as having its own separate existence, and as being hot in itself quite apart from Perceptive Action. We have now arrived at two definite conclusions with reference to heat and its real significance in the natural phenomena of the world. (1) Heat is never present except as the exponent of conscious activity. (2) We recognise it to be the manifestation of that physical energy which is the cause of life and change. In this sense it is the Current of the Life Wave, the Will to Be. Having thus generalised the meaning of heat, we must study its inner nature and endeavour to answer the several questions which await solution, in order that we may have an all-round grasp of our subject. But before proceeding with this investigation, I will notice generally some of the questions to which heat, viewed along the line of thought I have pursued, is, I believe, the key.

Heat the Producer of Planets.

We know that the world was at one time incandescent, and that the matrix of the solid earth was but a glowing centre of Heat in Space. This Heat is the reflection of conscious activity, and the work done, which has

evolved it, is the objective projection of consciousness upon itself. In other words, a simple Self Perception has burnt itself into Space, that homogeneous something out of which the Universe is made. This simple appearance of the heat of an awakening consciousness is paralleled in our own experience by the evolution of heat in the brain under the action of conscious activity; and the reality of this resemblance becomes more apparent when we are told that every atom of what science calls planetary stuff is raging according to the impulse of imperative law, and that therefore the work done in producing this fiery centre is due, as in cerebral heat, to psychic causes. In fact I do not see how it is possible to avoid giving a conscious initiative to law which, because of its imperative character, is subjective to its materialisation.

If laws govern the production of planets, this burning spot in Space which afterwards becomes our solid world, must be the result of activity in a Perceptive Medium, which would bear the same relation to earth matter which consciousness does to the brain.

The law of co-relation of forces requires that the units which measure the sum total of heat evolved in this first effort at planetary production should be all collected in one whole, and the relation of each to their sum total must be a psychic conception or law, whose formula represents a conscious unity. This synthesis is measured in Space by the full quantity of heat evolved, and on the psychic plane by an Idea, or unit of Conscious Power, whose unfolding we watch to this day in the progress of natural evolution. By what has been said of the relation of heat to Will, the *activity* of this Idea is a definite force of Will, and the objective work it does is visible in the heat produced on the plane. But Will is an Energy whose unique direction is always towards self-perception, so that its reflection on the material plane is that of work directed into its own centre. But this is the distinctive characteristic of the effect of gravity, which is therefore common to every atom composing our globe, because it is the result of the impress of the nature of Will (an impulse to self-recognition) in all its agglomeration of partial activities. And the rotary motion round a centre which animates heavenly bodies is the mechanical expression of the main impulse of the Will animating the synthetic Idea enfolding those minor impulses whose action is represented by gravity.

This, then, is a rough sketch of the causes and effect which produce the *laya* centre of our world.

The next act in the drama of evolution is evidently Materialisation which, because the first Act is the working of Self on itself, is based on the opposition of forces. This, I venture to think, is the true characteristic of the molecule, and I shall give more precise details of it further on. At present let us confine ourselves to this acknowledged fact: that out of nebulous formlessness the solid earth gradually emerges. The solidification, etc., is simply the form of the work done by the Will whose energy of

action is shown by the heat of the *laya* centre. The minor impulses which make up the main impulses of the Will gradually die out in Realisation, and the full consciousness of the action or its Form takes the place of its activity or heat. Allegorically, we may say that a continuous life current flows round the world like a ceaseless tide, its impulses constantly returning on themselves, like the forward rush and back wash of the waves of the sea, leaving behind them formal counterparts of their psychic meaning. The heat at present in the earth (Solar heat is of course discounted) represents the residue of the activity of the main impulse; the formation and forms of the earth give us the amount of heat which has died into Realisation as objective ideas, while that heat which is radiated represents the ratio of each minor impulse to the major impulse, and is the activity of the co-relating Law, or the animator of the psychic counterpart of material Forms in the invisible world. So that we may say that primarily the loss of heat in the world is due to its re-absorption in the form of its work, and that therefore the cooling of the earth is proportional to the amount of work accomplished by the Will towards its solidification.

Every form represents a given amount of the initial activity of the Will which we have seen reflecting as heat in the matrix of the world, and for this reason everything material may be destroyed by heat, this destruction implying that a reconversion into that quantity of the world's will equal to the objective measure of the activity of consciousness which produced it. Things burnt re-enter the fluid current of the Will which animates the world, and that they re-appear in another shape, is due to fresh realisation amongst the minor impulses.

Let us take another point in the earth's career as a cooling planet, namely, the appearance of organic life upon its surface. Can we find a reason for this appearance in questioning heat? In the first stages of the world, when as a fiery globe it whirled across the firmament, its native heat must have been superior to that received from the Sun. In the course of ages a time must have come when the effect of solar heat began to overpower the earth's natural warmth. That is to say, the reflection of earthly consciousness began to feel the animating influence of the Solar Consciousness, and the Will of the latter to act on the Will of the former. Now this is the essence of reproduction as we see it exemplified in vegetable and animal life, and we may assume that at this stage organic life was born on to the earth. I will put this into the form of a general definition: Organic life is the result of the main impulse of the Solar Will acting on that of the Earth's Will. The result of this psycho-material action is the vitalisation of the Monad.

This Monad cycling onward, eventually calls our attention to two facts. First the evolution of cold-blooded animals, then that of hot-blooded ones. Does our knowledge of heat explain why this should be? I think it does, as follows. We find underlying the progress of animal development,

a continuous growth in the nervous system. Now the nerves, I take to be the channels of communication between the consciousness of the Monad and that of the Sun and Earth. Along these lines run the perceptions roused by the solar and worldly Wills, and they resemble therefore the lines of least resistance, to the Monadic Will, spoken of by C. C. M., in his article on the "Idea of Rebirth" (LUCIFER, February 15th). Monadic evolution is typified in the progress of animal development; and the successive additions to the nervous system, which make the real character of advancement in the scale of animal life, are successive paths beaten out by the Monadic Will under the constant incitement of the other two inferior Wills, an incitement which is not confined to the material plane, but takes place also on the psychic plane. Now it is evident that the greater the facilities for the interaction of the Wills, the more heat will be generated in the body as the result of the activity of the Monad's Consciousness. This agrees with known facts, namely, that with a rudimentary ganglionic system, we have a want of life and heat in the enveloping matter or body. While the higher we go in the complexity of nerve development, the greater the heat produced in the body and the more intense the animal life.

I have now said enough to indicate the vast field for research which opens out to us in this study of Heat as Will Power, and I must now return to the subject matter of our inquiry. By comparing Heat with Sound, I hope to give to the former a more distinct character and to prove one or two interesting things.

THOS. WILLIAMS, F.T.S.

(To be continued.)



It is stated in an American paper that Joe Jefferson, the actor, has made an interesting find on the summer place which he has purchased near that of ex-President Cleveland at Buzzard's Bay, Massachusetts. In laying out the grounds the workmen dug up the skeleton of a man that filled them with astonishment from its great size. A workman lay down by it, however, and it was estimated that it must have belonged to a man at least six feet six inches in height.

A most peculiar thing was brought to light, however, when the skull was taken to Mr. Jefferson and by him examined. It was like ordinary skulls, only larger, except that it had, as far as could be seen, no place where the eyes had been. There was one hole in the centre of the forehead that might have once served for one eye. This led Mr. Jefferson to believe that he had, perhaps, discovered the skeleton of a Cyclops.

Theosophy and Occultism.

THEOSOPHY, in its ideal sense of Divine Wisdom, is identical with real Occultism as distinguished from the Occult Arts. But in treating of Theosophy as contrasted with Occultism, in the ordinary meaning given them by students of Theosophy, a more limited signification must be assigned to the term. H.P.B. in her famous article on "Practical Occultism" (LUCIFER, May, 1888) gives the following definition of a Theosophist :—

"Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sakes, not for the benefit they may confer—is a Theosophist."

That is to say any man, whether a member of the T.S. or not, who endeavours to be moral, just and unselfish, and who at the same time exercises his reason in matters of belief, may be said to be deserving of the name of Theosophist. He may even be the follower of some exoteric creed or the disciple of some particular school of thought, but if he is large-minded and large-hearted enough not to let his sectarian views warp his love for humanity, he is deserving of the title of Theosophist.

But this does not in any way constitute him an Occultist; for the Occultist is one who learns how to consciously distinguish good from evil. He is not a man of theory but one of practice. He does not act on intuition and blind faith alone; he must be something more than merely *good*; he must be *wise*. The contents of his consciousness are something more than his five-sense perceptions *plus* the deductions he draws from them by his reason, and such vague ideas and intuitions as he may possess. Nevertheless no man can be a real Occultist without first being a Theosophist, and this is why morals are so strongly insisted upon in all systems of religion. To be wise, a man must first be good and compassionate to all. The wicked can gain some *knowledge*, it is true; but they can never have *wisdom*.

It is this Wisdom that lies at the root of all evolution and is the reason of what is called "creation", and the ultimate goal of perfected manhood. In all the world-scriptures it is the same. The Schools of the *Gnôsis* or Wisdom in the early centuries of our era taught that "the Emanation (or Evolution) of the Universe was the Knowledge thereof". *Genesis* also commences with the words "In Wisdom the Elohim (or Great Creative Powers) fashioned the substance of the Heavens and the Earth"—such at any rate is the interpretation of the learned Rabbis who wrote the Targum of

Jerusalem, and surely they knew more of their own religion than the orthodox who prefer the mistranslation, "In the beginning"! So again the first chapter of the Johannine gospel opens with the words "In the beginning was the Word". But the word translated "beginning" is a technical term of the Gnostic philosophers (to whose school, as the best biblical scholars are agreed, the Gospel according to John must be assigned), and the meaning of it is Wisdom. And again in the *Rig Veda* (X. 129) we read: "Desire first arose in It which was the primal germ of mind; (and which) sages, searching with their *intellect*, have discovered *in their heart* to be the bond which connects entity with non-entity". Here "Desire" is Wisdom, "that all embracing desire for universal good, (Divine) love for all that lives and feels, needs help and kindness, the feeling of infinite tender compassion and mercy", which is the supreme reason of "creation", as H.P.B. so well explains in her yet unpublished *Theosophical Glossary*.

I have been led away into this digression in order to show how the ideas of compassion and wisdom are identical, and how real wisdom and knowledge of the great *why* of the universe can never be attained by the selfish or unjust man.

Now the Occultist is one who treads this path of unselfishness, justice, and true knowledge. A man cannot be really just if he is ignorant. What may appear just for a limited number is often unjust when the welfare of a larger community has to be considered, and what appears just for that community may be unjust to the other communities which together with it form a nation. And so also, apparent justice to a nation may be injustice to humanity: and apparent justice to humanity, injustice to the Universe. And thus we can easily see that the supposed "cruelty" of nature is only a delusive appearance created by the ignorance of minds than can only view an infinitesimal fraction of the whole problem. There is no "cruelty" in nature. Nature works for the good of *all* creatures, of *all* that lives; aye even of the rocks, for their life too is seen by the Eye of Wisdom.

Now the Occultist, seeing that the Spirit and Body of all men are one with the Spirit and Matter of the Universe, desires to make his Mind also at one with the Great Mind or World-Soul, for he knows that it is mind, and mind alone, which really separates him from the rest. Proposing this goal to himself, a radical change comes over him. With the blessing "Peace to all beings" ever in his mind, he silently expands his spiritual nature until it overflows the confines of the love of the individual, family, race or even of humanity, until that within him which had been one of the constituent drops, expands into the Ocean of Compassion and Wisdom that embraces all nature. How then is it possible for any but the very, very few to tread the path of Occultism? Husbands and wives, parents, fathers and mothers, patriots, humanitarians of different kinds, all think their love of the best and noblest, and look upon such divine compassion for all beings as cold

and unsympathetic. How is it possible for men and women who think they find in their loves an expression of their highest instincts, to regard these merely as subtle spells that dwarf their power of growth? And yet a dwarfing of spiritual growth it is; and none under such a spell can be Occultists. Now with men, as above said, the great principle of separation is the *Mind*. The mind keeps even the greatest lovers and firmest friends separate. The mind of man dictates the form and fashion of his faith or convictions. But no one who allows his mind to be warped by an exoteric creed or philosophy can be an Occultist. The Occultist to be just to all beliefs must be free from all. Tuning his own mind to the harmony of the Great Mind of the Universe he perceives the hidden secrets of nature, so that those things that are speculations for ordinary mankind become facts of consciousness and realities for him, and so also for all those who have trodden the same path of a liberated and perfected humanity. How can such an one then subscribe to this or that faith, or allow his mind to be crystallised into this or that mould of man-created thought. He who cramps his mind within the limits of any dogma, is to the Occultist as unwise as the Chinese woman who takes pleasure in deforming her feet and squeezing them into slippers of half the natural size, or the European woman who ruins her own health and that of her offspring by deforming her body with tight-lacing.

It will thus be seen that if we regard the Theosophical Society as a training school for teaching the *A B C* of Occultism, the attempt of the earnest student to practically carry out the First and Second Objects of the Society and to live a Theosophic life will constitute a preliminary training which will fit him to approach with profit first of all the theoretical and then the practical study of the Third Object.

Under the First Object of establishing the nucleus of a universal brotherhood would fall the development of that love and compassion that can embrace all men without distinction of race, sex, class, creed or caste. Under the Second would come the process of freeing the mind from prejudice and preconception in matters of religion, philosophy and science. And both of these would be preparatory to the proper study of the Third Object, which deals with the undiscovered laws of nature and the psychic powers latent in man.

The latter study may be conveniently classified under two heads, (*a*) Theoretical and (*b*) Practical Occultism. But before any attempt is made to deal with these two aspects of Occultism, I must insist upon a great distinction being made between real spiritual Occultism and Occult Arts or Magic.

Under the heading of Magic and the Occult Arts fall such arts and sciences as hypnotism, mesmerism, ceremonial magic, astrology, physical alchemy, the use of spells and enchantments, necromancy, chartomancy, cheiromancy, geomancy, and a thousand and one other mantic arts, physical

and astral clairvoyance and clairauidience, psychometry and an almost endless list which any well-read person in the subject can fill up at his own pleasure. A man need not be moral to practise any of these things. Any psychic—that is, one who has an organism sensitive in any degree to the influences of the next plane of matter to our own—can blossom into a creditable psychometer, chartomantist, cheiromantist or any other mantist, or into an astrologer or astral seer. And even if a person is by no means psychic he may become a very powerful hypnotist or mesmerist, or even a great physical alchemist or ceremonial magician and enchanter, if he is taught the right methods or discovers them for himself. And here I am at present at no pains to convince sceptics of the truth of those arts, but write for those only who know that they exist and are true arts. But what is to be noted is that the greatest villains on earth, provided they are psychic and in possession of the secret, can practise such things with success. It is because of this that all such arts have been guarded with the greatest secrecy in the past ; and are to a very great extent still kept very secret. But some of the Occult Arts are beginning to be known, especially hypnotism and mesmerism, and it is an imperative necessity to point to the dangers that menace society by placing the knowledge of such things in the hands of the unscrupulous and immoral.

Let any man of a serious and compassionate nature study the science of hypnotism and see the awful force of suggestion on a hypnotised subject, and then say whether such a power of not only moral life and death but even of physical life and death should be placed in the hands of any man, or what is worse, reserved to the medical faculty merely as such ? This faculty that denies *in toto* the Occult Arts and is beginning to amuse itself with experiments in the most dangerous of all known sciences, tell us either that a suggestion can be removed as easily as suggested, or that the moral sense of the subject will enable him to resist a suggestion to commit a crime even in the hypnotised state. But this is not true ; for a suggestion is a mental seed planted deep in the unresisting soil of the psychic nature of the lower mind of man, which will blossom forth into act as soon as the right train of circumstances or suitable surroundings present themselves. The public do not yet know the awful scourge to society that an unscrupulous man of strong hypnotic will can be ; the respectable and sceptical public do not know the ease with which their young daughters, who are the most sensitive of all to hypnotic influences and suggestion, can be led willing victims to their ruin by unscrupulous knaves ; they do not know how comparatively easy it is to make them sign their wills in favour of a hypnotic adventurer, or tell a chance acquaintance where they keep the key of their strong-box. And yet hypnotism is not the most potent of the Occult Arts by many a degree. There are powers that can be used to sway nations as well as individuals, and all within the reach of a moral leper with strong enough will, all attainable by the human animal who is indeed a million times more

powerful for evil than the most savage of the animal or reptile kingdoms proper.

But none such are Occultists ; they may be magicians and practisers of the Occult Arts, but none are fit to untie the shoe-latchet of the true Occultist, whose heart throbs in response to the pulsation of the Ocean of Compassion and whose mind vibrates in unison with the great harmony of the Intelligent Universe.

How many are those who think they are students of Occultism simply because they can cast a horoscope and see a picture in the Astral Light, or psychometrise the contents of a letter, or hold their breath a little longer than other people, or even investigate "spooks" at first hand ! And yet they are not within a thousand leagues of the portals of the very infant school of Occultism where the "children" learn the letters of the elements and spell out the *mantras* of the universe. But few will "become as little children", few care to enter the school in the lowest class of the "innocents".

The normal product of nineteenth century conceit and selfishness considers himself fit for the highest form of the school, if not indeed to be its instructor, and so if he believes in Occult Science at all he wants to read all the books of the Science and enter on practical experiment before he has even learnt the letters or the theory.

To return then to the theoretical side of real Occultism. This is to be learnt either from an Occultist or discovered from books. Happy are those who find a teacher, for teachers are few, and though they may be willing to teach can seldom find pupils ready or willing to submit to the discipline necessary before even theoretical knowledge can be imparted to them. Much, on the other hand, can be learnt from books ; but the study is one of enormous difficulty and of no avail unless the spiritual intuition of the student is developed by the purification of desire and the habit of mental concentration. But even the theoretical side of Occultism is for only the few. It is only for those who have no divided interests ; it is not for the doubters, not for the lazy, not for the fearful or vacillating. Once the desire for Spiritual Knowledge and the possibility of realising it presents itself to the mind, there is no further impetus wanted. The mind henceforth becomes "one-pointed" and moves steadily onward, attracting to itself by natural selection all the preliminary knowledge necessary. The man has become self-conscious ; is awake and intelligent and regards his fellows as persons still in a dream or under the hypnotic influence of the senses. But even he can do nothing practical with safety until he finds a teacher : but find him he will when he is ready.

What the practical part of Occultism is H. P. B. has nowhere distinctly stated in her public works. If she had it would no longer have been "occult", but we do know that the real spiritual secrets are of such a nature as to be incommunicable in words. In the article on "Practical Occultism" to which I have already referred, H. P. B. does not say what

Practical Occultism is; but only gives "an approximate idea of the conditions under which alone", even when a teacher has been found, "the study of Divine Wisdom can be pursued with safety". For this purpose she selects 12 precepts from a treatise of 73 on practical instruction, of which the chief points are as follows:—

The place chosen for instruction must be entirely free from malignant influences of every kind, physical, mental and moral—a somewhat difficult, if not almost unattainable, place to find in any large city.

Before the student is given any practical instruction "face to face" he must acquire preliminary instruction in a group of fellow-students, and no further instruction will be given unless the candidate has thoroughly purified his mind, and is "at peace with all, *especially with his other selves*", that is to say with his fellow-students. Such students must be united "as the fingers on one hand", and if the rejoicing or sorrow of one finds no echo in the hearts of the others, then the proper conditions are absent, for the disciples are like the strings of a lute, which differ in texture and tension, but which must be tuned into proper accord before the hand of the Master can evoke from them the nature harmonies, which enshrine the words of Wisdom.

Moreover, all the vain things of the world have to be utterly renounced; and how much that the world thinks great and noble and its highest seems a vain and empty delusion to the calm and spiritualised mind of one who has set his feet in the path of true Occultism!

Then again—and this is perhaps one of the most difficult things for a Western to understand—though the heart of the neophyte must "throb in response to all that lives and breathes", yet must he isolate himself physically from all contact with others. His bedding, drinking-cup and bowl must be touched by none but himself. This explains the reason of the isolation practised by the Brahmins, their refusal to touch another's hand, their throwing away of a glass out of which a non-Brahmin has drunk. It also explains the begging bowl of the Buddhist Bikshu, and the words of Jesus, "Who touched me, for I perceive that virtue has gone out of me?"

"His mind also must remain blind to all but the universal truths in nature"; and lastly, he must touch no animal food, no wine, spirits, or narcotics, and above all must be absolutely chaste, both physically and mentally.

Such, then, being the conditions, it is high time for members of the T.S. not to mention Occultism in the same breath with the Occult Arts, and when they hear of people who can cast a horoscope, or even evoke an elemental, they should refrain from instantly dubbing them Occultists, for the said amateurs of magic may be people who could not get through an examination in ordinary respectability, much less pass with honours the searching tests of the occult moral laws.

Those who understand the theosophical distinction between the Personality and Individuality—between the impermanent and semi-animal com-

pound that makes up the average man, and the undying spiritual man within that personality—which, in the vast majority of cases, is disregarded and refused recognition—will easily see the difference between true Occultism and the Occult Arts. Occultism pertains to the higher triad in man, to the divine Individuality that persists through the whole cycle of rebirths, whereas the Occult Arts are attainments of the Personality, of the lower psyche or soul, which has well been called “the earthly, sensual and devilish”. Mind I do not say that because a man studies the Occult Arts that he is, therefore, “earthly, sensual and devilish”, but I do assert that a thoroughly depraved and abandoned person can make just as much advance in the *lower* aspects of these arts as the honest and unselfish student. But all of these arts are simply the lower reflections of the One True Occult Art that pertains to the Higher Triad in man; once the “Eye of Shiva”, the organ of spiritual vision, uncloses, then all these arts are useless. There is a Spiritual Sense, which is One, and which can be called spiritual clairvoyance, spiritual clairaudience, or by any others of the occult faculties or arts with the prefix of “spiritual”, and yet it is *one*. So that the Occultist may, as far as a technical knowledge of the Occult Arts goes, be as one “having nothing, but yet possessing all things”.

To conclude then, Occultism is not Theosophy in the ordinary sense of the word, much less is it the Occult Arts, for an earnest Theosophist is far nearer the path of Occultism than the dabbler in “*les sciences maudites*”. There is another thing also that the obtrusive spirit of the age, which would thrust its grimy and offensive person into every sanctuary, would do well to remember. Occult Wisdom is no harlot that loves to display her charms to the first comer; she is, on the contrary, a chaste virgin, and he who would win her must do so by unselfish love and compassion, and not with the heat of passion. Let us bear in mind the inscription at Sais in ancient Egypt, which told the worshippers at the shrine of Isis: “I am all that hath been, and is, and shall be; and my veil no mortal hath hitherto raised”.

And why has no “mortal” raised the veil of spiritual nature? Simply because he must become “immortal” and conquer death before he can rend the Veil of the Temple of Nature in twain. In other words he must live in the consciousness of his immortal Self and be at one with it, even as “Jesus” was at one with his “Father”, and the “Heart” of Buddha was at one with Bodhi, the Ocean of Spiritual Love.

But though we cannot all be Buddhas and Christs in one birth—for the sacred books tell us that from the time that the heart begins to long for spiritual freedom, seven births at least must be lived through before the goal is reached—still we can all prepare for the journey. We can make our garments white; that is to say we can make pure our garments of mind and desire, of sense and flesh, so that in another birth we may have a fit tabernacle for the indwelling Spirit of Love, our Higher Self, to manifest itself to the world.

G. R. S. MEAD, F.T.S.

My Unremembered Self.

THE EXPERIENCE OF AN ASTRAL TRAMP.

THE incidents upon which my story turns happened in the summer of 1886. I was then living in the northern suburb of one of our large manufacturing towns. For some years' past my leisure time had been entirely occupied with research in almost every phase of Western occultism; in short, I had little taste for anything but the mystical. I haunted the second-hand bookshops during the day in search of curious literature, and when successful in finding some old worm-eaten tome, more fusty than a charnel house, my homeward footsteps after the day's work were swift and airy as those of Mercury when acting as special messenger to the gods in convention assembled!

Needless to say I burned the candle pretty evenly at both ends, frequently retiring to bed in the morning twilight with my mind full of thoughts and my brain still at high pressure on the track of some clue to the problem in hand. Under the abstracting influence of this fascinating study I rapidly developed a phase of absence of mind which ran very close at times to hallucination of an interesting character. On one occasion, the servant being absent from the house, I had been asked to go into one of the cellars and draw some ale from a barrel for the use of a brother whom Paul might, in a lenient mood, have counted among the "men of years" to whom strong drink was allowed. I took a key from a basket, and proceeded with jug and candle in hand to the cellar. Placing the candle on the barrel so that it gave me the light I needed, I drew a generous jugful and returned to the room where supper was already in process, placed the jug upon the table, and put the key into the basket upon the sideboard. I took my place at the table in the midst of a profound silence, and following the eyes of all those present I saw to my amazement the key-basket in the middle of the table quietly discharging from its meshes what was undeniably "table-beer"! Amid much laughter from my friends, excited no doubt by my own evident astonishment, I arose in confusion of mind to prove that a trick had been somehow played upon me, but on looking at the sideboard I found only a dry jug with a key in it! To this day I do not understand how it was that I saw the jug filling under my very eyes, nor why it did not change into a key-basket sooner than it did. Someone has suggested that it was a case of temporary hallucination, and that I covered the basket with the "thought-form" of the jug which I had in my mind.

On another occasion I was undressing for bed, and when half way through the process conceived the idea that I was getting up, and unconsciously commenced dressing, only correcting my impressions of time when I emerged from my room upon the darkness of the house. I then discovered that I been deluded even as to the nature of the light in my room, which, although gaslight, I had been quite willing to regard as daylight when the idea of dressing came to me.

These incidents, which were by no means the only ones of the kind that occurred to me at the time of my narrative, will serve to show that my researches in occultism (?) were in active process, but not as yet completed! In fact, the more interesting my studies became to me, the more interesting, as a subject of serious study, did I become to those around me! But let me introduce you to my "den". There it is! A bedroom and study in one you see; the curtain and screen in the centre forming the necessary division which, in a normal case, might have also served to divide the day and the night, the hours of labour from those of rest—but to me it was a mere arbitrary distinction, a line that might easily be overstepped, and often was. In the further half of the room you will see, by drawing aside the screen, my library on the right hand side, and my writing-table on the left; there in the corner is a celestial globe, a planisphere, and other paraphernalia of astral research; by the table is my lamp-stove, at which I make my tea or coffee when the nights are cold, or when I find I want a harmless stimulant. That's all, I think. *Those* things? Well, yes, I didn't intend you to see those, but under the circumstances there's no harm in telling you that they are the identical things which gave me the opportunity of telling the facts which follow.

It was on the night of Wednesday, the 4th of August, 1886, that I sat alone in my room thinking of a hint I had received upon a problem then in my mind night and day, and wondering why I could not get a clue which would enable me to complete what would be *proof* of conclusions already arrived at by intuition. I was convinced that S— knew all about it, and could have told me; indeed, might have done so, but that my too evident eagerness defeated its own end. I was thinking thus when my younger brother entered the room and said—"Are you disengaged now? I came a few minutes ago and saw you talking to some one, and so I waited till he had gone. Can you tell me what this means?"—handing me a book and marking a passage. I answered him somewhat briefly, and saying that I was busy, wished him good-night, and so he left the room. "Talking to someone," I repeated; what could he mean? No one had been in my room during the evening to my knowledge! I thought for some time, and then let the matter drop. After all it was comforting to know that I was not the only dreamer in the house, and that if hallucinations were bad things, certainly delusions were not much better! I leaned back in my chair and resumed my thinking, until at last I became feverish and restless.

"Thinking, thinking, all day and all night ; of what use is it ? I have thought in every direction and can find no clue ; it is of no use ; and yet what is there of any use in a matter like this except thought ?" Thus I ran on in my hopeless discontent, and my eyes rested for a moment upon a crystal ball which stood upon a tripod at the back of my table. Something in its form or brightness, or perhaps the happy conjunction of both in perfection, caught my eye, so that I remained watching it with critical appreciation for some moments. A sudden thrill of joyful hope ran through my heart as the thought flashed upon me—"Try the crystal !" I had not used my crystal for some time past, and the idea coming at the extremity of my efforts seemed to open out another and possibly a successful line of investigation. Eagerly I reached down a planetary ephemeris and noted the course of the moon. It was in the 9th House of my nativity, conjoined to the planet Mars and in evil aspect to Saturn and Venus, which were also conjoined. "Bad—very bad", I thought, "and it does not look much like success ; but as the moon is increasing in light, and in the House of visions and in an aerial sign, perhaps out of this collision of contrary forces I may get the lightning flash of truth ; who knows ? At all events I'll try." And so thinking I laid down my book, and setting aside my papers I took up the crystal, dusted it, and set it upon the stand.

The night had advanced, and all in the house had retired to rest. I lit my stove and made some tea, which I drank without milk or sugar, my mind all the while running on the subject of my research. I sat for some time thinking of my forthcoming experiment, and then rose to make the necessary arrangements. I brought out from its corner a stand some three feet high, to which I fixed a circular top, on the black enamelled surface of which were inscribed in gold letters certain names and symbols supposed to be efficacious in the use of the crystal, according to Trithemius and others. On the table thus prepared I set the crystal with its stand, a candle upon either side of it to equalize the light, and then, everything being ready, I noted the time—it was just past midnight—and turned out the gas. It was a curious thought that then occurred to me. There was I, in the latter half of this enlightened century, close upon the very heart of the most prosaic centre of mechanical industry in the world, calmly turning out the gas and practically groping in the superstition of the dark ages in search of truth ! One thing at all events was satisfactory ; I had never persuaded anyone to follow me, and if I went astray and got lost the fault would be my own, and I was willing to take the consequences.

Seated before the crystal, I continued gazing at it for some minutes. Then it became clouded by a white mist, which slowly disappeared, revealing what appeared to be a clear but starless sky, from which flashed forth now and then small lights like meteors or falling stars. A cool wind was playing over my face and neck and seemed to stir my hair. Suddenly a peculiar sickly sensation came over me ; my brain grew hot and throbbed

rapidly beneath my temples; a cold shiver ran down my spine; my heart jumped, faltered, and stopped; my sight failed, and nothing but silence and darkness seemed to be, and I was somehow absorbed in them.

Agnes seemed to roll by while I, an atom, wedged in between those impenetrable walls, motionless and senseless, waited for something to happen—my anguish of mind was indescribable!

At last thought came to my rescue. Was I dead or alive? I did not know. Where was I? I could not tell. Where did I come from? Stars, meteors, cool breeze, dark sky, white clouds, crystal ball—ah! Nothing more? Crystal ball! Remember that! Crystal ball, crystal ball! I clung to that idea as a child will cling to its mother in the darkness; I followed it as a bloodhound will follow the trail; it was as if my very being lay in that single thought! What was that?! Something was giving way in the darkness! there was a rushing like a terrible cyclone through a mountain forest, and then a mighty crash as if the universe had fallen in upon itself! Then silence; followed by the sighing of a warm and gentle wind which fanned my cheeks and eyelids. I heard myself moan—a long, low, weary moan, as if a winter wind were belated and lost in a wilderness. Then a pale light seemed to penetrate the darkness, and far, very far away, I could see what appeared like the breaking of the daylight, a few silvery streaks which widened, united and grew till the light became all but brilliant, and in the midst of that broad belt of light I saw the figure of a man apparently in the act of devotion. Then a power seemed to catch me up and carry me, with indescribable swiftness, towards that figure in the light. As I came nearer I saw and felt that the figure was like myself, *was* myself! and a cry of exultation escaped my lips.

A few minutes sufficed to assure me that I was in my room and seated before the crystal as if no change had ever taken place. The candles, from which I took my first measure of time, clearly showed that I had not been long unconscious; my watch showed seven minutes past midnight. I remembered that I had commenced my sitting at midnight and knew that I had spent at least five minutes in gazing at the crystal. Could it be possible that I had passed through an eternity of mental torture in so brief a time? It was so at all events, if the record of two burning candles and that of an honest chronometer could be accepted as evidence! Shaking off the chilly sensation that supervened, I was in the act of rising from my chair when the thought came upon me that my experiment had failed! I had not discovered the clue of which I was in search; indeed, I had temporarily forgotten it, and had moreover suffered unexpected and all but unbearable experiences in the attempt to find it. I resumed my seat with a sense of disappointment and shame, and for a time sat thinking. The more I thought the more my courage returned, and my determination to go forward with the quest grew stronger. Should I try the crystal again, and perhaps suffer further agonies; or should I tax my thought and cling to the idea in my

mind until it yielded to my importunity, and revealed what I was in search of? I was deliberating on this point when the door of my room quietly opened wide. I waited, but as no one entered I rose, went to the screen, and drew it aside. All was still, so still that I could hear the chirping of the crickets in the kitchen below stairs on the other side of the house. There was no wind stirring, but what else could open the door thus, even if imperfectly latched? I took a candle and went out into the passage. Everything was quiet, the doors leading from the passage to the bedrooms were all shut. I returned softly, closed the door, and sat the candle on the table, before which I sat down. The events of the night filled my mind, and beneath them lay the thought of a secret as yet unearthed. My brain was abnormally active, and the effort to isolate myself for a fresh spell of thought upon the subject nearest my heart, was again and again obstructed by the sense of a dread darkness and silence which seemed to hang around me like the memory of a nightmare. The walls of my room seemed to press heavily upon me; my breathing grew difficult. I felt that I needed fresh air and space in which to breathe and think and move. I looked at my watch, it was after one o'clock; I decided to go out and walk off the impressions which seemed to gather round me. With this purpose in mind I lapsed into a dreamy half-conscious state and may have remained so for some minutes before recalling my intention, when I immediately rose, and going quietly from the room, descended to the hall, where in the darkness I felt for my hat; then having drawn the bolt and chain of the front door, I passed out, closing the door behind me.

The night was cool and moist and very still, while the far off stars blinked tearfully behind a veil of mist. I walked rapidly. Passing the old church, and the wood, and the open fields, I made my way by a sharp descent to where the river bends to the service of an old mill, and turned at last along a lane to the left which crossed the river by means of a foot-bridge. There I stopped and leaned against a tree whose branches overhung the water. It was a moonless night, and only a faint starlight diffused itself upon the obscure scenery around me. How cool and refreshing it was to stand there after my rapid walk and listen to the sipping of the water at my feet! That river and I seemed to be the only living creatures in the world; and I was the less happy of the two, because the more uncertain and the more lonely. The river knew its course and followed it, whether amid the secluded woods or in the open fields, by quiet farms or through busy towns; by day as by night it flowed without ceasing; and from the hillside where it had its birth, to the place where it joined the commonwealth of waters on their journey to the sea, as brook and stream and river, it stretched its full length along; and it was one, uninterruptedly one, and could be traced from its beginning to its end, and understood. But I? I shivered; perhaps at the thought of my own inscrutability—or perhaps I had cooled too rapidly. I turned to continue my walk, and

raising my eyes, saw close before me the figure of a youth. Somehow I was not surprised; I did not start, nor did I wonder even for a moment how or why he was there; but it was evident to me that he wished to speak. I regarded him attentively. He was of my own height, rather tall, and slenderly built. The obscure light made his features somewhat undecernible, though what could be seen of them was attractive rather than otherwise; and his eyes, wherein the uncertain light seemed to find a focus, were bright and penetrating. "What do you want?" I asked: merely for the sake of opening a conversation which, from our respective positions, appeared inevitable.

"Nothing", he replied, "I have found you".

"Found me?" I questioned. "Why did you seek for me?"

"You called me," was the brief but amazing reply.

"Who are you then?" I asked.

"I am yourself, your unremembered self. I was in sleep when you called me, but I heard you, and have come a long way, a very long way to find you; and now I have found you I am happy, inexpressibly happy, and I will never leave you; oh let me stay with you for ever!" He said this rapidly and leaned forward so that our faces almost touched, and the fire of his eyes seemed to burn into my own. What had I heard? Was I dreaming? I stood for a moment almost stunned, gazing into those eyes whose light seemed to penetrate me through and through. Then the place seemed to whirl round me; I felt myself lifted from my feet and thrown to the ground.

When I regained consciousness, I was lying upon the floor of my room. My body, overspread by a clammy perspiration, was cold and stiff, but with an effort I partially raised myself and looked around me to ascertain my position. I was lying with my head towards the door. The cold twilight was creeping in through the Venetian blind; the candles on the table were still burning, and, as I could see at once, had not been burning long; the chair in which I had sat—it seemed only a moment since—was overturned; the door was shut. I felt dazed and giddy, but with an effort I got up, stumbled to the window and hastily drew up the blind. The hazy morning light filled the room. I looked at my watch and found that it was nearly three o'clock. What had I been doing, and what brought me on the floor, were questions that I asked myself as I picked up the chair and flung myself into it.

Then the memory of all that I had passed through came back to me, one fact after another beating in upon my brain in swift succession; the awful silence and the darkness, and all that agony of mind, followed by the crashing thunder of some mighty devastation; the far-off dawn and the strange aerial flight towards the spectre of myself; the fever of thought and feeling that succeeded; all the details of my passage from the house, and the swift walk through the night air to the lane by the river; the rest

beneath the willow, the reverie, and then, the mysterious youth ! All passed through my mind with that distinctness which marks the most wakeful impressions and with that consciousness which distinguishes between such impressions and our most vivid dreams. And again those bright eyes seemed to look into mine through the misty light. Involuntarily I leaned forward and blew out the candles. " Yourself, your unremembered self "— I seemed to hear it all again—" and I will never leave you ! " A strange weird feeling overcame me ; I glanced nervously around. And yet, shall I be understood if I say, I was deliriously happy !

It was quite evident to me that I should have to endure till the morning had advanced some hours, for no one would be astir till then, and I longed to see some human being, something which could move and think and feel as I ; an animal, *anything* that would give me a sense of the world in which I was. But most of all I longed for the broad daylight, and the touch of some hand that was familiar to me ; and as I looked out of the window, watching the growing of the day, I planned some excuse for going early to my mother's room. At last the morning came. I heard the servant descend the stairs, and then began to prepare for my morning ablutions. When I was dressed again I went out, and was about to enter my mother's room, when I heard the servant in the act of opening the front door. An idea occurred to me. I went quickly downstairs and watched her release the chain and draw the bolt. She looked at me curiously as I passed out into the garden-plot before the house ; my appearance at that hour was an occurrence without precedent in her experience. When I had stood a minute watching the birds flying about in the soft sunshine, I returned to the house and took the opportunity, while passing through the hall, to note that my hat was in its usual place upon the rail. Just then the servant came to sweep the hall-floor, and I noticed that there were no dirty foot-prints upon it ; yet this was not curious perhaps, for certainly if I had unconsciously taken the trouble to bolt and chain the door upon my return, I should at least have wiped my feet, if only as a matter of habit. The further I pursued my enquiries, however, the more certain was I that I had not left the house that night. And yet my walk to the river was no dream ; every detail was fresh in my memory, and the daylight only made them more certainly real to my consciousness. Nevertheless it was of all experiences the most mysterious I had ever passed through. I was hopelessly perplexed as to the true nature of the occurrence, and it seemed as if one mystery was only replaced by another. I went to my room and occupied myself till breakfast time in making a memorandum of the events of the night, and when I at length joined the family at the breakfast-table no one remarked anything unusual, nor could they know how dream-like they all appeared to me and yet how glad I was to be thus dreaming. I was glad to find they were ignorant of anything that had happened, and determined to keep the matter secret. I went to my business as usual, but during the

day I felt ill, and called upon the doctor, who told me I was suffering from a nervous affection of a peculiar nature, and prescribed entire rest and change of air.

On reaching home I went to my room. The associations which were called to my mind by everything around me were uncanny, and I felt that I could not get any rest there till I had regained health and strength in some degree; so I arranged to sleep in a room on the other side of the house. While preparations were in process for giving me some refreshment, I sat upon the edge of the bed. The declining sun threw its golden light upon the wall before me, and as I sat watching it I remarked that it gave to the simple design of the wall paper a peculiar beauty. I had remained thus for a few moments I suppose, when all at once I felt a strange tingling sensation in the top of my head. It increased and burned intensely. I put up my hand to still the pain. Then, suddenly, it was as if my head had been split open and hot sand poured into it which ran through my whole body and out at my feet. I fell from the bed upon my knees and cried like a child. For two days I suffered from violent hysteria and then hyperæsthesia developed. This affected my sight in a peculiar manner. Everything I looked at was present to my sight in all its detail with microscopic clearness, and the effect upon my system was extremely irritating. But the most extraordinary effect was that during the night-time, when the room was dark, I could see everything clearly as if each object stood in a light of its own which blended with that of things adjacent, so that the room appeared to be filled with a soft bluish phosphorescence. I remained in this state for about a fortnight and then rapidly recovered.

When I look back at that period of my life, it seems at once the most horrible and the most happy; horrible, because of the insecurity which seemed to beset my sense of individual existence, for somehow I seemed to have suffered a division of myself into three separate beings, between which my consciousness wavered; and happy, for as I then felt, and afterwards knew most certainly, I had discovered the secret which I was in search of; "myself, my *unremembered* self"! But to-day I am wiser because of that experience, and I have found that happiness does not lie in the memory of the past, but in the life which now is, with all its golden possibilities, in our very hands.

SEPHARIAL.



Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

By DR. N. I. PIROGOFF.*

(Continued from the August Number.)

VIII.

ON THE INDUCTIVE AND DEDUCTIVE METHODS.

(Continued.)

February 29th and March 1st, 1880.

IT is indeed difficult for the scientific empiricist who has adopted the inductive method of investigation, to avoid the illusion which represents to him as impossible the existence of a conscious, intelligent life outside of organism and without the sense-stimulating organs. Nevertheless, this illusion is founded on a view and judgment of the individual phenomena of life, which, however it may seem apparently indisputable and attractive, is still only superficial and one-sided.

The PRINCIPLE which lives in us, that which senses and realizes the sensations, cannot be itself the organ, that is to say an object; nor can it be, by its very nature, the subject, or a being apart from the organ (not in a grossly material sense, of course); and, as a matter of fact, it cannot have any of the properties that are subject to our perceptions such as belong to organized beings. Closely linked with the organic elements, without which its sensuous manifestations would be impossible for us, with the destruction of that link it ceases to be the object, or rather an object for our sensuous investigation. But who can represent to himself the possibility of sensation, that of clearly comprehending and realizing that which he senses (hence thinks of and reasons about) without being at the same time conscious of himself, being, so to speak, his own subject? By breaking or discontinuing the connexion of this subjective, sensing, self-conscious principle with the organic elements, we only destroy its objectively individual manifestation, hence that of life also, but not the life-principle. As to the question to what degree it can preserve its individuality, in other words its individual (personal) image after the destruction of the binding organic union, this is quite another thing, and in its very nature no less profound a problem; I may treat of it from my own standpoint elsewhere.

A theory in apparent contradiction with the idea that sensation and cerebration must be always conscious, has settled itself of late in modern

* Translated from the Russian by H.P.B.

science. It is true, that judging from many facts it becomes difficult to deny in certain cases unconscious feelings and cerebrations. It is not always easy to seize the substantial difference between these forms of sensation and cerebration and those we call conscious. Here are facts. It is probable that the organism of the fœtus senses unconsciously: most of the reflex actions are based on unconscious sensation conveyed to the motor-nerves. The interior organs no doubt, transfer from themselves various kinds of sensations; but these are unconscious and are generally manifested only by reflex actions. The impressions communicated to us by the senses, by sight especially, from the outside world, produce in us correct representations of objects only, as it were with the help of unconscious cerebration, acquired by experience. Many movements of the body, also, are accomplished unconsciously. But in all these phenomena, classed under one name of unconscious sensation and cerebration, we must understand, firstly, only our organic receptivity, or the faculty of the tissues being stimulated—a faculty which would, perhaps, be better described as sensibility, without which the tissue could not be excited by stimulus, nor transfer it to the centres for the stimulation of the reflex. Secondly, a whole series of organic sensations (starting from the interior organs), though presented to our consciousness less clearly and definitely than external impressions conveyed to it by our senses, acts still on consciousness indirectly, by exciting at one time fancy, at another desires, stimulating our passions and other reminders of themselves: therefore such sensation cannot be called altogether unconscious. Thirdly, and finally, there are many fully conscious perceptions, which are so evanescent as to disappear almost instantaneously from the circle of our conscious activity and are not retained by memory.* Sometimes, as during those moments when our attention is engrossed and centred on some one subject, such sensations

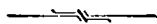
* This scientific statement will never be accepted by an Eastern Occultist, for he would say that nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Shandhi* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the receivers and conveyers of all the pictures and impressions of the past, not their retainers. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*: but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*: it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.—[TRANSL.]

are not remarked at all, or reach our consciousness only by glimpses; as for instance sundry physical wants during hard mental work.

With regard to unconscious cerebration, in the absence of which we could not explain many of the functions of our senses, *e.g.*, the calculation of distances by the eye, the correct appreciation of objects seen from all sides, perspective, etc., even here it is only apparent; for this seeming unconsciousness is, in many cases, only the result of habit and experience. That which in the early days of our life we have learned to recognise owing to conscious, gradual and practical experience, having become familiar to us in after life, may often seem to be taken in by our senses unconsciously, and we make use of the fruits of that acquired knowledge without thinking that the latter is due only to long practice. It is but natural that a mental appreciation of things which has become for us a matter of everyday habit, should cease in time to be regarded as a mental appreciation at all, but appear on the contrary something quite evident, not necessitating the slightest exercise of thought. To know that two and two make four is not generally regarded by us as necessitating an expenditure of cerebration; it appears to us as evident as a chair or a table before our eyes, the correct appreciation of which objects has demanded of us at one time of our life as much mental study as that $2 + 2 = 4$. Moreover, we have to remember that even fully conscious thoughts and perceptions remain such occasionally for a very short period; the glimpses of thought that pass through our consciousness are, at times, so rapid that they can be compared to flashes of lightning without any exaggeration. Nevertheless, notwithstanding their evanescent nature, many among these, unnoticed as they were, remain in our memory, inciting us to actions; in such cases, those thoughts themselves that have served them as motives may appear to us unconscious. It also happens that our attention, being all absorbed in some occupation, does not take note at all of either actions performed or the thoughts that guide the latter, though neither of them are unconscious. In order to solve conclusively the question of the consciousness or the unconsciousness of our perceptions, thoughts and opinions, it is necessary that we should first learn to transform our subjective *I* into the object of a constant and incessant observation of that *subject*, by itself.

But such an intense and one-sided activity of our attention to the conscious and the unconscious in us, is evidently abnormal, so that even the results of such observation can hardly be regarded as trustworthy or fit for control. It is stated that Johann Müller became almost insane during such a self-watching. He had determined to note the precise moment, in himself, of the transformation of the waking into the sleeping state; in other words, he had undertaken to catch himself in the passage from consciousness to unconsciousness. But we cannot step out from the magic circle, however great our efforts and desire to determine with better exactitude our subjective individual meaning. In its general

features it is identical in all humankind, and has, moreover, many a feature in common with the subjectivism of other animals. But the resemblance is manifested objectively only in three ways: through the voice (sound), speech (articulated words), and motion—direct and reflected. All our experiments and observations of the phenomena of the subjective individual being of men and animals have no other criterion. But if all these, the important knowledge acquired through them, notwithstanding, are untrustworthy, doubtful, two-faced and contradictory, how much more so the sciences which may have been acquired by purely subjective observations !



FROGS AND CHINAMEN.

OPEN your ears, ye kind, praiseworthy Societies for the protection of animal life and welfare ; you shall not be put to the blush by the "heathen Chinese". And you, ye reckless and improvident gardeners and nurserymen, by remaining blind to the yeoman services rendered you by the insectivorous toads and frogs, and allowing your sons and heirs to institute periodically crusades against these interesting batrachians, you show yourselves far below your Brethren, the Celestials, on both the intellectual and moral planes—not to mention the art of scientific gardening. In China where the usefulness of frogs in the fields and in gardens, both floral and vegetable, is a thing recognised ages ago, these interesting amphibians are under the protection of law. To remind the population of this fact, governmental orders are occasionally issued and distributed, in which the destruction of frogs is threatened with heavy penalty. Finding in the *Garden Messenger* one of such *Ukases*, we reproduce it. The prose poetry of the redaction of this official document—fathered upon Ning-Po, Governor of some unpronounceable province, is very remarkable. In this again we are compelled to award the palm of superiority to the Chinese, over the English legal documents. Not for one moment would we think of comparing the dry, commaless, and incomprehensible legal twaddle of the British or any other European lawyer to the mellifluous and fatherly exhortation of the philobatrachian Ning-Po. Here it is :—

"Our fields and gardens are inhabited by frogs. Though but diminutive creatures, they are, nevertheless, not unlike human beings in their external form, and even in their moral nature. Thus, they preserve during the course of their life, a strong attachment to the land of their birth, while during the weariness of the dark nights, they gratify your hearing with their melodious vocalizations. Moreover, they preserve your future crops, by devouring grasshoppers, and are, thereby, entitled to your gratitude. Wherefore, then, should you emerge on dark nights from your abodes with lanterns and murderous weapons, in order to catch these useful and innocent beings? Most undeniably, when boiled with rice and spices, they offer a delicate dish. But why flay them previously alive? This is cruel and sinful. Henceforth this custom is forbidden by the law, and it becomes illegal from this date, to either sell or buy frogs, under the threat of severe penalty."

How beneficent it might be for the animal kind, were the Western vivisectioners, the children of our heartless modern civilization, to be sent from time to time to the Chinese province under the sway of the benevolent and poetic Governor Ning-Po ! Should not Europe and America—England especially—extend their protecting hand to annex this Eden of the frogs ; to make it triply Edenic through the additional blessing of Christian civilization, with its—vivisection, lynching, rum, and fraternal feeling for "inferior" races?

Consciousness.

MOST Theosophists have attained to the conception of nature as a great unit consciousness, the world-soul, *Māhat* or *Brahmā*. Since there is no existence but itself, and since therefore nothing could be put into it from outside, whatever elements emerge from it in the course of evolution must have lain in it from the first, potentially, as undeveloped seeds. Before the cycle opens they exist as the Unmanifested Logos, the prefiguring Ideal; when it closes, the Idea has become one with its realisation. On a smaller scale the Unmanifested Logos is comparable to a man's ideal of himself, and the subsequent evolution of the world-soul we can picture as the man realising or becoming his ideal. And in the spring of every lifetime he fashions a new ideal, higher than any before, and in his old age he has moved up into the realised fulfilment. So passes the world-soul in successive dramas of the universe on to higher and higher ranges of life and consciousness, realising always its Ideals. Shall we regard this world-soul as consciousness or matter? If we say that it is consciousness, then in passing from its first unmanifested Ideal through the lower kingdoms of nature, up to the divine trans-human realisation at the close, in making this circuit it is at every point up to the last, hindered, though decreasingly, from full manifestation of itself. Thus, while in the mineral stage, it cannot manifest in vegetable life. What prevents it? We see it prevented, and the prevention we call matter. Ascending the scale, we see it decreasingly prevented from full manifestation, and the increasing manifestation from the mineral to the spiritual kingdoms we call increasing plasticity or diminished grossness of matter. Matter is the most abstract of our ideas; it is an idea which we throw out upon nature to account to ourselves for the limits which we perceive to be set to the manifestations of *Māhat*, the One Life and Consciousness and Motion which shines more or less completely through more or less completely plastic matter. Shining through mineral matter as the *forces* of science, through the infinitely more plastic matter of brain it is enabled to exhibit itself as *thought*. Matter is our preception of the Law that limits the manifestation of the world-soul to fixed grades. But viewing matter after the unthinking fashion of the materialist, we must suppose it as either conscious or not conscious. It is usual to regard it as not conscious in the lower kingdoms, but as conscious in the upper animal and human kingdoms. In this case it must at a certain point have evolved consciousness from itself; or the consciousness must have descended upon it, which latter supposition implies the denied deduction that consciousness did previously and therefore can exist apart from matter.

There remains the alternative that matter produced consciousness. Then there must have been previously a rudiment of consciousness, or seed, which is our contention; but this being denied, it follows that matter, having no rudiment or seed of consciousness, nevertheless produced it. This, besides involving the doctrine of special creation with the additional absurdity of unconscious matter instead of God as the creator, is also without meaning. It is verbiage clean of idea. For to suppose consciousness arising in matter where formerly it was not, because of, and out of the mere complexity of material structure, is evidence of as low an intellectual level as to debate how many angels can stand on the point of a pin. But without going back to origins, we must accept one of two alternatives: that matter and consciousness both exist, or that matter is an illusion. If matter is an illusion, then we have no longer need to ask concerning it whether consciousness can exist apart from it, but whether consciousness can exist apart from or above that illusion. To forestall the argument we may say that according to Theosophic Philosophy the whole end of evolution is to raise consciousness above the illusion of matter, an illusion which before the commencement of evolution the world-soul had not yet produced. Mind is that form of consciousness that deals with the illusions of matter; Spirit is that higher consciousness which is above the illusion.

Suppose a chemist is asked, What is Chlorine? Answering strictly he would say, that when he turns his attention to Chlorine there arises in him the idea yellow, the ideas represented by the term gas, the idea of a bad smell, and some other ideas, and that when all these ideas arise in his consciousness vividly, he is conscious of a collective idea. This causes him to say that Chlorine is before him. Knowledge, then, arises from the process of putting ideas together in consciousness, and the particular synthesis in the example is all that the chemist knows of Chlorine. If vivid, he says Chlorine is before him. If faint, he regards it as the memory of Chlorine. And vividity and faintness is the only difference between the admittedly subjective *memory*, and the supposedly objective *gas*. Even this distinction disappears in the real hypnotic state, for subjective and illusionary ideas have then all the vividity that they have when due to what we call an objective source. It remains therefore to enquire whether there can be among the potentialities of man a plane of consciousness upon which the term objective has no meaning.

When we speak of matter, we speak really of our ideas concerning it. Whether there be an abstract "*It*" which produces and prompts the ideas is an old problem in philosophy, but it is plain that this "*It*", if postulated, is an idea in our own consciousness. And all similar postulations of "ultimate reality" are strictly within the sphere of our ideation. We know an orange by the ideas, yellow, smell, weight, roughness. It will not do to say that an orange is abstract matter possessing those qualities, and that the qualities excite the ideas. For "abstract matter" is an idea,

equally with the qualities, the whole thing being within the sphere of our ideation. It is said that "matter-in-itself" is not knowable by us. But "matter-in-itself" is an idea we have formed, and to suppose it as existing without ourselves ideating is to suppose the grin without the cat. We can neither know, suppose nor hypothecate anything except ideas. Directly we suppose anything not idea, the thing supposed marks only the birth of a new idea.

As Theosophists we therefore hold to our philosophy, that one vast consciousness pervades everything or is everything, a consciousness of which men are the self-cognisant foci. The ascending kingdoms of nature are its ideas, evolving each upon each. It is the Oversoul of Emerson, *Jiva*, *Māhat*, the One Life stream, the stream being a stream of ideas. In man it has attained its highest idea, but through man it has an infinite further ascent before it. In the mineral kingdoms the idea is that which in our consciousness is the idea of force; in the next kingdom it is the richer idea of vegetable life; in animals it is the idea present in us as desire; in man this one consciousness moves as mind: mind in its ideal state is the Higher Ego; whilst *Buddhi* and *Ātmā* are conditions of consciousness awaiting that Ego when its ray has detached itself from *Kāma*.

The time-dishonoured hypothesis of the antagonism of consciousness and matter is outworn for us. The forces of nature, the changes in vegetable life, the complexer activities of animals, the movements of mind, are known in no other way than as changes in our consciousness, nor are they any other thing than the universal consciousness in the advancing steps of its manifestation. "I", says Krishna, "am the Ego which is seated in the heart of all beings", or, if one might reverently amplify, the ultimate ideal possibility as also the source of the individual minds of men, *Kshetrajna*. For he also says, "I am the seed of all existing things. In my body now behold the whole universe, animate and inanimate. I am Time matured." And, regarding him as the Higher Ego and Arjuna as the Lower, the latter, when in the 11th chapter he is initiated into the full knowledge and vision of the former, says, "Thou art the first of Gods, the most ancient Spirit; thou art the final supreme receptacle of this universe; thou art the knower and that which is to be known, and by thee is this universe caused to emanate".

Man therefore is so far the highest attainment of the immanent all-consciousness. He may rightly say in his deepest and clearest meditation, when he has forgotten his local environment, his limited personality, his earth-self, "Truly, as the universal consciousness of Space with all its self-produced containments, I am the universal and eternal cogniser. That which happens is change in me; I produce and I know the changes, and I am that which is changed." This "I" is the all, outside of it there is nothing, for that thing which we think of as outside is only a thought which is inside. This is the great illusion, to suppose as outside that which took rise and remains inside. To surmount it is the task of those who would know.

H. A. W. CORYN, F.T.S.

A Puranic Allegory.

ESOTERICISM IN GAJENDRA MOKSHAM.

"There is a Logos in every Mythos."

(Concluded.)

AS I have said already, the Doctrine has a systematic mode of treatment for every problem. *Gajendra Moksham* must be treated in the same manner. The laws of Evolution and Involution are herein beautifully unfolded. The Sruti says that Evolution commences from the One Nameless, and in due course the one manifests in many. To give a literal translation of the Sruti:—from *Sudha*, *Sabala* was evolved; from *Sabala*, *Avyaktam*; from *Avyaktam*, *Mahat*; from the latter *Ahankāram*; from *Ahankāram*, *Panchatanmātras*; from *Panchatanmātras*, *Panchamahābhūtas*; and from *Panchamahābhūtas*, *Sakalam Jagat* (the whole world).*

* For a partial explanation of the Sruti and what follows, we refer our Western readers to the following quotation from the *Visishtadwaita Catechism*, by our lamented brother, N. Bhashyacharya, Pandit of the Adyar Library.

"Q. *Is not Parabrahmam said to be formless and colourless (arupa)?*

"A. Yes. It is shapeless, formless and colourless, because it is omnipresent, all-pervading and infinite, but it can take upon itself, by its own will, any form or body (which is finite) 'of the colour of the sun'.

"Q. *Is such a body material?*

"A. It is not composed of ordinary matter. It is composed of SUDDASATWA, a peculiar intellectual substance.

"Q. *Of what use is such a body?*

"A. The contemplation of an Impersonal Deity being impossible, this body is taken by Iswara (the Logos or SELF) to facilitate the contemplation of Yogis.

"Q. *What is A-hit?*

"A. Achit is threefold. It is Time (*Kala*), Nature (*Mulaprakriti*) and SUDDASATWA (intellectual substance).

"Q. *What is time?*

"A. Time is said to be the cause of all changes, it is eternal, universal and unconditioned. Conditioned time (*Khandakala*) is not eternal, and is reckoned by the rotation and revolution of planets, as hours, days, yugas and kalpas.

"Q. *What is Nature?*

"A. Nature is the material basis (upādāna kāraṇa) of the universe, just as clay is the upādāna kāraṇa of a pot, and as such forms the body of the individual soul (jivātma), and of everything else in the Cosmos.

"Q. *By what names is Nature called in the Scriptures?*

"A. It is called Prakriti, Pradhāna, Mulaprakriti, AVYAKTA and Māya.

It is the centre of the three Gunas (qualities), Satwa, Rajas and Tamas; with these attributes it produces all manifestations.

"Q. *What does it first evolve?*

"A. MAHAT (intellect).

"Q. *What is evolved from Mahat?*

"A. AHANKARA (egotism) which is threefold, viz., Satvikahankara, Rajasahankara, and Tamasahankara.

"Q. *Explain the nature of Mahat and Ahankara.*

"A. I must explain by a simile. They correspond to the various conditions of matter. Just as clay dug out of the earth undergoes many changes before it is made into a pot, so matter undergoes many changes before the material universe comes into existence.

"Q. *What is produced from Satvikahankara?*

Again, by virtue of the law of Involution or *Layam*, the many will ultimately be reduced to One. To discuss this subject now is beside the purpose. I shall therefore begin with *Jiva* and apply the law of Evolution and Involution to the process by which *Jiva* has deflected from *Paramâtma*, and ultimately reunited or merged in It, as related in the Itihasa. I shall for the present say that *Jiva* started into existence from *Paramâtma*. Gajendra is here *Jiva*, and while he, in the fourth stage or principle (See Mr. T. Subba Row's able lectures on *Bhagavad Gita*, in the *Theosophist* for February and March, 1887), was contemplating on the *Suddha Atma*, *Agastya* or *Guru* approached him to guide him. The *Chitanyam* now in the *Jiva* condition, took no notice then of the precepts of the Guru, hence he was degraded into the physical plane to be born of a Gaja or a stupid elephant, or as *Jiva* in the *Ahankâra* condition. *Ahankâra* is called stupid as being characterised by *Tamo Guna*. The Precepts or *Srutis* being twisted and misinterpreted, became the *Karma* (*Makari*) of *Jiva*, with which he had to struggle in the pond. This occurs during the time of the fourth Manu, *Tâmasa* or *Ahankâra*, who is the brother of *Uttama*, or *Buddhi*, and *Ketu's* (*Manas*) ten sons. These ten are the powerful *Dasendriyas* or ten passions.

- "A. (1) The mind.
 (2) The five organs of sense.
 (3) The five organs of action.

The second class are faculties of perception corresponding respectively with the five senses.

"Q. What is produced from *Tamasahankara* ?

"A. The PANCHATANMATRAS (the five subtle elements) which may be taken as the essences containing the attributes of the five gross elements (PANCHAMAHABHUTAS). The Panchatanmatras are: sound, tangibility, visibility, taste or sipidity, odour. These produce the five elements.

"Q. What are the five elements ?

"A. (1) Ether (*âkâsa*). (2) Air (*vâyu*), (3) Light, heat or fire (*agni*).
 (4) Water (*ap*). (5) Earth (*prithivi*).

"Q. What is produced from *Rajasahankara* ?

"A. *Rajasahankara* aids both *Satvikahankara* and *Tamasahankara*—matter (*Prakriti*) and *Mahat*, by the will of *Iswara* (the *Logos*), to produce everything."

And later on it says:—

"Q. What is *SUDDASATWA* ?

"A. It is a substance not subject to the qualities of matter.

Out of this *Suddasatwa* are formed the *Vaikuntaloka* (the heaven of *Vishnu*) and the bodies of *Iswara* and *Muktas* when, of their own free will, they take bodies upon themselves. It is intellectual in its nature, but yet not being *Ego* (*Chit*) it is included in *Achit*.

"Q. What is *Chit* ?

"A. It is *Jivatma* and is not material. It is eternal, not produced by anything else, and different from *Achit* or *Iswara*. The *Jivatma* in each individual is different from that in another. It is pure, blissful (*anandamaya*), atomic (*anu*), intellectual, immutable, the centre of intellect, the ego (subject to *Karma* till it attains *Moksha*), subordinate (*sesha*) to *Parabrahmam*. Until it attains *Moksha* (final liberation, *Nirvâna*) it cannot exist without *Prakriti*. Every particle of *Prakriti* contains *Jiva* and is the *sarira* (body) of that *Jiva* which it contains. Every *Jiva* has the Supreme Spirit as *Sariri* (or centre). *Parabrahm* pervades every *Jiva* as well as every particle of matter. *Jiva* is of three classes.

"Q. Please explain the three classes of *Jiva*.

"A. They are:

(1) *Nityâs* who permanently enjoy supreme Bliss (*Nityânanda*, *Brahmânanda*) and are never subject to matter or *Karma*. They are omniscient and dwell in *Vaikuntaloka*. They are *Ananta*, *Garuda*, *Vishvakṣena*, etc.

(2) *Muktas* who have attained *Moksha* (supreme bliss) and who are thus freed from all miseries and from the bondage of matter and have become omniscient.

(3) *Baddhâs* (bound) who are subject to *Karma* and to the miseries arising from connection with matter. They are *dévas*, human beings, animals, etc."

See for a further elucidation *Secret Doctrine*, I, 522.—[Eds.]

The three sovereigns on the earth are *Viswa*, *Taijasa* and *Prājna* ; the three kings that presided over the divine Lokas or Astral planes are the three Gunas, *Satwa*, *Rajas* and *Tamas*, and *Logos* or *Prattagatma* is at their head. The scene of the event is rightly placed in a pond, which is *Samsāra** with *Makari* or Karma therein, in the vicinity of a huge mountain, *Trikuta* with its three lustrous peaks. The *Karma* in *Samsāra* is no doubt as powerful as *Makari* in the pond. The simile is certainly very apt and striking. This mountain is the second stage or principle from above in the order of Evolution, and the fourth from below in that of Involution, and it is located in the *Sutharasi* or Ocean of Nectar, meaning thereby *Paramātma*. It is called *Trikuta* on account of its three peaks, *Virāt*, *Hiranyagarbha* and *Avyakṛita*†. It is five yojanas in height and five in breadth, that is, it is composed of the five *Tatwas*. This can well be realised by a knowledge of *Panchikarana* or quintuplication‡. It is natural to expect trees, creepers, bushes and streamlets on a mountain, as our experience demands it. The mountain in its three lower aspects is known successively as *Swarga*, *Martya* and *Patāla* or *Sthula*, *Sukshma* and *Kāraṇa*||. The innumerable streamlets that run down the mountain are so many *Sabdās* (words)§ that concern the physical and the astral planes. The *Devas* or *Indriyas* have their play through and over the *Vīmanas* stationed, or hovering over, the mountain in the *Antarīksham*¶. Being hurled down from the heights of

* *Samsāra* is the cycle or wheel of re-birth or re-incarnation. *Kāma*, in all its aspects, is called *Samsāra-guru*, the teacher of *Samsāra*.—[Eds.]

† Compare the Table in Dvivedi's *Monism* or *Advaitism*, which may be condensed and explained as follows :—

| States. | Individual. | Cosmic. |
|----------|-------------|------------------------------|
| Turiyā | Brahma | Brahma |
| Sushupti | Prājna | Isvara (Logos) |
| Svapna | Taijasa | Hiranyagarbha (Mulaprakṛiti) |
| Jāgrat | Jiva | Virāt (Viswa) (Cosmos) |

The four yoga states are given in the *Voice of the Silence* as seven, and correspond to the globes of a planetary chain, states of consciousness and principles, as given in the diagram in the *Secret Doctrine*, I., 200. At the end of the 4th or 7th Path comes the "Great Choice". They correspond to the principles Atma, Buddhi, Manas and Lower Manas.—[Eds.]

‡ We again refer our readers to the *Visishtadwaita Catechism*.

"Q. What is *Vyashti Srishti* (special creation or rather evolution) ?

"A. *Vyashti Srishti* is the evolution that results from the combination in regular proportion (*PANCHIKARANA* of the five elements after they have come into existence. Without such combination no individual evolution can take place, and by this evolution, aided by Karma, are produced the various bodies in the universe. . . ."—[Eds.]

|| In general the *tri-loka* or three worlds are heaven, earth and hell, but other classifications give seven. Of these seven, the first three are destroyed at the end of a Kalpa or "Day of Brahmā", the last three at the end of a hundred "Years of Brahmā" that is, the lifetime of the Universe. "The fourth loka is equally permanent, but is uninhabitable from heat at the time the first three are burning." All these correspond to the seven principles in man and to the permanent and impermanent principles in him, the principles of the Individuality and of the Personality. When the lower three principles are burning with the passion of objective life, spiritual life is impossible for the yogi. The *Sthula*, *Sukshma* and *Kāraṇa Dehas* are respectively the gross, subtle and causal vehicles of man's consciousness.—[Eds.]

§ *SABDAS* are allegorically "Sounds" or "Words", the utterances of the Logos or Word. Metaphysically they are the seven primal differentiations of mind, and physically of matter.—[Eds.]

¶ The *Antarāksham* is exoterically the firmament between heaven and earth, and esoterically the planes of the Astral Light, the lower planes of Akāśa.—[Eds.]

purity, the Monad or Jiva, so called in the lower stages, began to roam here and there in the vicinity of this mountain, being caught up in the trammels of *Vishayas* or passions. For a very long time, Jiva lived in this mire of ignorance and stupidity. Being at last wearied of the *Vishayabhojas*, or enjoyment of the fruits of passion, and wishing to rise again to his former abode of purity, Jiva begins to perform *Satkarma* (good Karma), as the only means of deliverance. But when gone far into it, he finds it difficult to extricate himself from its clutches, as a man benighted in a thick forest loses his way, and is hopelessly lost when overclouding adds more to the darkness and strikes more bewilderment into his heart. Whenever Makari loosens its hold a little, Gajendra tries to come out of the pond, but Makari forges new fetters to bind him faster than before. *Satkarma* has a charm to the people and their interest becomes the more heightened the more enticing become the Karmic actions they perform with a hope of obtaining *Swargabhojams*. The Monad at last fully resolves to fight out the battle of life successfully, as even *Satkarma* is not sufficient to secure *Moksham* for him. "The study of several Sastras and the worship of several gods are all ineffectual without *Gnanam*. Without *Atmagnanam*, Mukti cannot be attained by any other Karmic (religious) actions, such as, performance of numerous *Acharas* (Satkarmas), giving mountains of gold in charity, performing thousands of sacrifices, bathing in all the sacred streams (all over the world) and the like" says *Garbha Gita*. Jiva consequently falls back upon *Para Brahma* or the Causeless Cause, as nothing else is real and nothing else can save him from perdition. The *Para Brahma* unmanifested cannot now be comprehended by us, as our brother Mr. T. Subba Row has said, and we ought therefore to confine ourselves to *Para Brahma*—manifested in the fourth stage, and in its downward manifestations, that is, the Cosmic and the Solar systems. Readers who have studied and who remember the four principles as sketched out so ably and clearly by Mr. T. Subba Row in his much-thought-out lectures on *Bhagavad Gita*, which I have referred to before, will find no difficulty whatever in understanding this. I purposely here abstain from giving any elaborate explanations on these principles, as they have been already fully explained consistently, and with the utmost clearness by our well-informed brother, who was an advanced Chela and who had tolerably mastered the Secret System of the Doctrine in its various aspects. These principles are also called *Vasudeva*, *Sun-Kershana Pradyumna* and *Aniruddha* (vide verses 125 to 130), *Vishnu Yamila*. In *Kapila Devahuti Samvada* in *Bhagavata* these are termed *Vasudeva Vyuha*, *Sunkershana Vyuha*, *Pradyumna Vyuha* and *Aniruddha Vyuha**. See *Brahmopanishad* for further information. I may here inci-

* By the light of the explanations already given, and remembering the key of the seven principles as expounded in our theosophical literature, the Sanskrit terms which follow can with little difficulty be sorted out to their corresponding principles. It is only necessary to recollect that the whole of the mystical literature of India has but one object, viz., the revealing to man the mystery of his own being and the nature of the psychic powers

dentally remark that these principles should be classified not as four but as five, but the fifth or the highest is not or cannot become a subject of our ordinary understanding, hence it is generally left out of this category. Mr. Subba Row has said so much clearly, but indirectly. Jiva is only a ray of the Logos or *Iswara* which is caught up by *Avidya* or *Asurinamakaprakriti*, and transferred to the three lower Lokas or manifestations of *Prakriti*. When the Jiva works again upward, it gets rid of the bonds of the lower principles, and then it merges itself in *Iswara*, though this is a clumsy way of expressing it. The *Trikuta* with its three peaks is only a symbol of the place where the three rivers *Gunga*, *Yamuna* and *Saraswati* (not those described in our school geography) fall, or the three Nadis *Ida*, *Pingala* and *Sushumna* join, and the mountain itself in its three lower aspects is known as *Virat*, *Hiranyagarbha* and *Avyakrita* as I have already said. It is a maxim with the adepts that one cannot become an adept in one age or birth, and Jiva or Gajendra had consequently to fight for a thousand or many years for Mukti. When Jiva has rightly and fully realised the true meaning of *Mahavakyams* or transcendental phrases, he is at once transformed to his original entity by *Vishnu's Chakram* or *Divya Gnanam*. The Makari is the *Mahavakyam* in its disguised form, and it casts off the garb at once, as no longer required, for the Jiva has passed beyond the three *Upadhis* or the three lower Lokas, *Bhur*, *Bhuvar* and *Swarlohas*.

Para Brahma, is, as *Sri Krishna* says in the *Bhagavad Gita*, above all things, and It has no *Sambandha* or relation whatever with any thing either manifested or unmanifested. And in this sense, it is rightly said that *Maha Vishnu* is unconscious of the hold he has on *Lakshmi*, or *Prakriti*. As *Prakriti* is, as it were, in the bosom or *Sunnidhanum* of *Para Brahma*, it is natural enough to say that *Lakshmi* went with *Maha Vishnu*, as the rays will always follow the sun. I hope my readers will not confound this with the idea of a personal God, which is simply unphilosophical and inconsistent in the opinion of the true Adwaites.

Now, *Parishchit Maharaj* is *Suddha Jiva*, who is engaged in *Adhyatma-vicharam* or *Brahma Vidya*. He hears of the *bôdha* of *Suka Maharishi* or *Vâch* and gets himself absolved from all physical bonds. *Déham* or body is composed of seven *dhâtus* (*sapta dhâtus*), such as blood, nerves, bones, etc. "*Sapta dhātu Mayam pindam*" says the *Sruti*, and *Parishchit* was cursed to die at the end of seven days bitten by a snake, which means that spiritual life will put an end to his physical existence when he investigates and understands thoroughly that these are destructible, and therefore undesirable. After the investigation of these seven, and a clear perception of the inutility of them, *Jiva* then passes beyond the three lower principles.

With these few hints which are especially meant for beginners in the

latent in him; and this will render the paper of our brother Jagannathiah of the greatest interest and importance to the patient student. The whole allegory describes the struggles of the soul in the meshes of matter and its freedom by the attainment of *Brahma Vidya* or Wisdom, the Knowledge of *Brahma*, the true SELF.—[Eds.]

study of Occult Science, those who desire more light will, I hope investigate further, and find out correspondences for the remaining symbols. "There is a Logos in every Mythos" is a saying with the Adepts, and it is pregnant with a world of meaning to a thoughtful mind.

NAMASTAI.

R. JAGANNATHIAH, F.T.S.

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A Lesson of Pain.

BUT is that justice in a Loving Law?
Are not all equal in the purer Sight
Of Those that watch us? Shall the suffering earned
By past transgression of that Law Divine
Meet with unequal mercy? Shall some claim
The "loving chastening of a Father"? Some
Lie hopeless, quivering, and yearn, unloved
Through years of misery, uncomforted,
For one kind word, one smile of sympathy
To lighten all the blackness of their lives?
Oh! my poor brothers, sisters. How can I
Arrogate to myself a special love
Or make a virtue of necessity,
With pious self-congratulation drawn
From aught that can be Separate from the Whole?
Nay let me trace the torture to its source,
Learn the hard lesson, and possess my soul
In patience. For what glory does it show
If I be buffeted for mine own fault
To take it patiently? But if withal
Thou canst not trace the fault, or cause remote
Adown the ages—bravely grasp thy pain!
And hold it close to thee with courage high,
Saying, "I have deserved, I will atone",
Nor coward shrink, nor moan! And if I take
My share with others of the Great World Pain,
Shall I not learn the secrets of all hearts?
To suffer and to bear with all who mourn,
To touch with tender hand each well-known wound,
To know how best to ease each aching limb,
And soothe the agony that dumb eyes tell?
Yea, let me suffer to the utmost pang
That I may learn to help you in your need,
That I may show you how the knife cuts clean,
How the fire burns away corruption, how
The raging fever dies away at Dawn,
And the delirious visions of sick brains
Are nought but Shadows in the clearer Light.
The nights of agony that seem so long
Are moments only in th' Eternity
Which bears us onward to the perfecting
Of that potential Life not yet Divine
But still "Becoming" as the ages roll.
What matter how we suffer so we learn?
So that we grow together heart to heart
Into that Unity of Brotherhood,
The perfect Harmony of Silent Sound
Which blends diversities in one Vast Chord.

The Disciples.—M. H. KING.

The Instability of the "Word".

IF speech is silver and silence golden, then is the accumulated experience of man, of which this proverb is the condensed expression, opposed to the glorification of the "Word".

If the Babylonian confusion of tongues put a stop to the work in the attempted execution of which it is said to have occurred—the building of a tower, or organization of an ecclesiastical and doctrinal system, by the instrumentality of which presumptuous men proposed to gain and give access to the heavenly mansions: then did the earliest experience of mankind, as transmitted by this parable, show—that dialectic change was already recognised as fatal to the construction and perpetuation of a beaten path, or authoritative teaching, by following which man was to ensure his heavenward course; that the instability of the word was, even in those early days, held to be the great doctrinal subverter.

The spoken word is as fleeting as the breath which gives it utterance.

That breath, the type and vehicle of the spirit which seeks expression through it.

To give a measure of stability and persistency to spirit, it needs materialization, incarnation or clothing in a body.

To give to its equally subtle minister, speech, similar properties, some form of embodiment is as necessary, the type in this being but the reproduction of its antitype.

By process of generation the embodiment of spirit was accomplished, and it was incarnated in the human or made flesh; and, clothed in personal form, was caused to abide upon the earth in a state of temporal stability and persistency.

By the conversion of the spoken into a written tongue, the embodiment of speech was effected, and the word incarnated or made flesh; and, clothed in ideographic, hieroglyphic, or alphabetic forms, was caused to dwell with man in a state of apparent stability and persistency.

But just as in the incarnated spirit the temporal stability was only temporary, the acquired persistency only transient; so in embodied speech the imputed stability and persistency were only apparent and not real—the stability only in semblance, the persistency but in form—the meaning ultimately passing from the framework of the one, just as the spirit passes from the body of the other, in due course; for the embodied word is as liable to the loss of its original significance as is the body to part with its spirit, on the dissolution of their temporary union.

It is a characteristic of speech that it is constantly undergoing dialectic

change. That spoken words change their meaning. That words written previously to a change in meaning are subsequently thereto read through the changed meaning. That documents of a sufficient antiquity are misread, misinterpreted and misunderstood, even by those speaking what they suppose to be the same language; while to people using the same tongue but in different grades of life, or in different parts of the same country, the same words used in the same way often convey different meanings.

Hence the written word is apt to become a misleading guide—a guide which only too frequently follows instead of leading those who think to find guidance in it; and then, through the diverse meanings accruing to it and the fluctuating ideas associated with these, it becomes the accredited promoter of varying traditions, and, through these, the accredited imparter of opposing doctrines: for there is a singular affinity between the articulate breathings embodied in the written word and the spirit incarnated in the living man—the one being as fleeting as the other, as subject to the control of the several influences brought to bear upon it.

Speech was at first reflective—the impulsive reflex expression of the impressions made by natural objects and affections on the organs of sense, and only became conventional as its scope was extended.

The written word was at first figurative—a delineated representation of ideas flowing from analogous impressions, and only became alphabetic as it was found necessary to render its defining power more precise.

The symbolic followed the reflective, the parabolic, the conventional form of speech; man seeking in each to give a fuller expression to his ideas and gain a greater facility in perpetuating them. But the germs of instability were quite as much inherent in the ideas of man as in the modes by which he has sought to express and transmit them: for there is no branch of knowledge, no received doctrine in which successive changes have not been constantly taking place, the views of one generation being gradually replaced by those of another—the figures, symbols and parables invariably ending in transmitting a teaching other than that committed to them by their devisers.

The fact is that, strive as he may, man can in no way conquer the instability of his present state and condition.

His conception of the events of his own life and of the influences which determined them, changes with advancing years.

The traditions he receives and relies on are transformed as they pass from one to another.

He builds monuments which endure for ages, like the pyramids, but fail to indicate the purpose for which they were constructed.

He designs symbolical narratives like the signs of the Zodiac, which cease to impart the knowledge committed to their keeping.

He frames systems of writing which melt one into another, until the method of the earlier disappears in that of the later, with that which it

was designed to transmit ; and which sometimes so entirely supersede each other that the language of the earlier records is read as though it had been that of the later interpreters, with a complete perversion of sense.

He devises sciences and religions which similarly pass into and succeed each other, with the transforming doctrines whose changing or developing teachings they embody and confuse—in all this seeking and thinking to secure the stability and persistency which the conditions of nature render impossible.

But in so building, designing, framing and devising, he constructs instruments through which he hopes to lead and bind the intelligence of his descendants ; and his want of success in this, for he always ends in becoming a blind leader of those he has made blind, shows that the instrument through which "God" works—Nature—is stronger than all that opposes it, and ultimately thwarts and overthrows the designs of the Opposer ; and as this instrument consistently works here by inducing want of harmony in thought, confusion of idea, and transformation of speech, the question which arises is : can the word, whether spoken or written, whether uttered or embodied—can the word, working through fleshly mediums, or itself made flesh, transmit doctrine with certainty and so be looked upon as an enduring, a trustworthy teacher ?

HENRY PRATT, M.D.



Pain can never daunt us more, once we know its meaning,
Nothing can be "cruel", but lies and wasteful spite ;
Fierce though the rays which dazzle us in gleaming,
Who would have suns dimmer, or paralyse the light ?

Suffering is growth ; without it we are stunted,
All that we need is an opened heart to know ;
Pain shall not cease and pangs shall not be blunted—
But rather turn to sunbeams, as we expand and grow.

For *we* shall be changed,—the message soundeth ever,
We shall awake—into fuller life and light ;
We shall discern at last that pain is but the lever
Lifting sufferers up to see a yet undreamt-of sight.

Sorrow wedding joy shall make the heavens quiver,
Mothering a wholeness beyond the good we know ;
We shall rejoice even where we used to shiver,
Learning that pain is not and never was our foe.

In our baby ignorance the bud of life is swelling,
When we are ready we shall live in larger truth ;
Now if we will we may feel the life-spring welling,
Now if *we will we* may feel the thrills of youth.

The Seven Principles of Man.

(Continued from p. 42)

MANAS IN ACTIVITY.

WE have already seen that the Fifth Principle is dual in its aspect during each period of earth-life, and that the lower Manas united to Kama, spoken of conveniently as Kama-Manas, functions in the brain and nervous system of man. We need to carry our investigation a little further in order to distinguish clearly between the activity of the Higher and of the Lower Manas, so that the working of the Mind in man may become less obscure to us than it is at present to many.

Now the cells of the brain and nervous system (like all other cells) are composed of minute particles of matter, called molecules (literally, little heaps). These molecules do not touch each other, but are held grouped together by the manifestation of the Eternal Life that we call attraction. Not being in contact with each other they are able to vibrate to and fro if set in motion, and, as a matter of fact, they are in a state of continual vibration. H. P. Blavatsky points out (*LUCIFER*, October, 1890, pp. 92, 93), that molecular motion is the lowest and most material form of the One Eternal Life, itself motion as the "Great Breath", and the source of all motion on every plane of the universe. In the Sanscrit, the roots of the terms for spirit, breath, being, and motion, are essentially the same, and Rama Prasad says that "all these roots have for their origin the sound produced by the breath of animals"—the sound of expiration and inspiration.

Now the Lower Mind, or Kama-Manas, acts on the molecules of the nervous cells by motion, and sets them vibrating, so starting mind-consciousness on the physical plane. Manas itself could not affect these molecules; but its Ray, the Lower Manas, having clothed itself in astral matter and united itself to the Kamic elements, is able to set the physical molecules in motion, and so give rise to "brain-consciousness", including the brain-memory and all the other functions of the human mind, as we know it in its ordinary activity. These manifestations, "like all other phenomena on the material plane . . . must be related in their final analysis to the world of vibration", says H. P. Blavatsky. But, she goes on to point out, "in their origin they belong to a different and a higher world of harmony". Their origin is in the Manasic essence, in the Ray; but on the material plane, acting on the molecules of the brain, they are translated into vibrations.

This action of the Kama-Manas is spoken of by Theosophists as *psychic*. All mental and passional activities are due to this psychic energy,

and its manifestations are necessarily conditioned by the physical apparatus through which it acts. We have already seen this broadly stated (*ante*, pp. 40, 41) and the *rationale* of the statement will now be apparent. If the molecular constitution of the brain be fine, and if the working of the specifically Kamic organs (liver, spleen, etc.) be healthy and pure—so as not to injure the molecular constitution of the nerves which put them into communication with the brain—then the psychic breath, as it sweeps through the instrument, awakens in this true Eolian harp harmonious and exquisite melodies; whereas if the molecular constitution be gross or poor, if it be disordered by the emanations of alcohol, if the blood be poisoned by gross living or sexual excesses, the strings of the Eolian harp become too loose or too tense, clogged with dirt or frayed with harsh usage, and when the psychic breath passes over them they remain dumb or give out harsh discordant notes, not because the breath is absent, but because the strings are in evil case.

It will now, I think, be clearly understood that what we call Mind, or Intellect, is, in H. P. Blavatsky's words, "a pale and too often distorted reflection" of Manas itself, or our Fifth Principle; Kama-Manas is "the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter"; it is "the Lower Self, or that which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego sum*, and thus falls into what Buddhist philosophy brands as the 'heresy of separateness'." It is the human PERSONALITY, from which proceeds "the psychic, *i.e.*, 'terrestrial wisdom' at best, as it is influenced by all the chaotic stimuli of the human or rather animal passions of the living body" (LUCIFER, October, 1890, p. 179).

A clear understanding of the fact that Kama-Manas belongs to the human Personality, that it functions in and through the physical brain, that it acts on the molecules of the brain, setting them into vibration, will very much facilitate the comprehension by the student of the doctrine of Re-incarnation. That great subject will be dealt with in another volume of this series, and I do not propose to dwell upon it here, more than to remind the student to take careful note of the fact that the Lower Manas is a Ray from the immortal Thinker, *illuminating a personality*, and that all the functions which are brought into activity in the brain-consciousness are functions correlated to the particular brain, to the particular Personality, in which they occur. The brain-molecules that are set vibrating are material organs in the man of flesh; they did not exist as brain-molecules before his conception, nor do they persist as brain-molecules after his disintegration. Their functional activity is limited by the limits of his personal life, the life of the body, the life of the transient Personality. Now the faculty we speak of as "memory" on the physical plane depends on the response of these very brain-molecules to the impulse of the Lower Manas, and there is no link between the brains of successive Personalities

except through the Higher Manas, that sends out its Ray to successively inform and enlighten them. It follows, then, inevitably, that unless the consciousness of man can rise from the physical and Kama-Manasic planes to the plane of the Higher Manas, no memory of one Personality can reach over to another. The memory of the Personality belongs to the transitory part of man's complex nature, and those only can recover the memory of their past lives who can raise their consciousness to the plane of the immortal Thinker, and can, so to speak, travel in consciousness up and down the Ray that is the bridge between the personal man that perishes and the immortal Man that endures. If while we are cased in the man of flesh, we can raise our consciousness along the Ray that connects our lower with our true Self, and so reach the Higher Manas, we find there stored in the memory of that eternal Ego the whole records of our past lives on earth, and we can bring back those records to our brain-memory by way of that same Ray, wherethrough we can climb upwards, to our "Father". But this is an achievement that belongs to a late stage of human evolution, and until this is reached the successive Personalities informed by the Manasic Rays are separated from each other, and no memory bridges over the gulf between. The fact is obvious enough to anyone who thinks the matter out, but as the difference between the Personality and the immortal Individuality is somewhat unfamiliar in the West, it may be well to remove a possible stumbling-block from the student's path.

Now the Lower Manas may do one of three things: it may rise towards its source, and by unremitting and strenuous efforts become one with its "Father in Heaven", or the Higher Manas—Manas uncontaminated with earthly elements, unsoiled and pure. Or, it may partially aspire and partially tend downwards, as indeed is mostly the case with the average man. Or, saddest fate of all, it may become so clogged with the Kamic elements as to become one with them, and be finally wrenched away from its Parent and perish.

Before considering these three fates, there are a few more words to be said touching the activity of the Lower Manas.

As the Lower Manas frees itself from Kama, it becomes the sovereign of the lower part of man, and manifests more and more of its true and essential nature. In Kama is *Desire*, moved by bodily needs, and WILL, which is a faculty of Manas, is often led captive by the turbulent physical impulses. But the Lower Manas, "whenever it disconnects itself, for the time being, from Kama, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man" (LUCIFER, October, 1890, p. 94). But the condition of this freedom is that Kama shall be subdued, shall lie prostrate beneath the feet of the conqueror: if the maiden Will is to be set free, the Manasic St. George must slay the Kamic Dragon that holds her captive, for while Kama is unconquered, Desire will be master of Will.

Again, as the Lower Manas frees itself from Kama, it becomes more and more capable of transmitting to the human personality with which it is connected, the impulses that reach it from its source. It is then, as we have seen, that Genius flashes forth, the light from the Higher Ego streaming through the Lower Manas to the brain, and manifesting itself to the world. So, also, as H. P. Blavatsky points out, such action may raise a man above the normal level of human power: "The Higher Ego", she says, "cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation; the 'Lower Self' does; and its action and behaviour depend on its free-will and choice as to whether it will gravitate more towards its parent ('the Father in Heaven') or the 'animal' which it informs, the man of flesh. The Higher Ego, as part of the Essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter Ego*—the Personal Self. Now, . . . the former is the vehicle of all knowledge of the past, the present and the future, and . . . it is from this fountain-head that its 'double' catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain-cells (unknown to Science in their functions), thus making of man a *Seer*, a soothsayer and a prophet" (LUCIFER, November, 1890, p. 171). This is the real Seership, and on it a few words must be said presently. It is, naturally, extremely rare, and precious as it is rare. A "faint and distorted reflection" of it is found in what is called *mediumship*, and of this H. P. Blavatsky says: "Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists, believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit messages from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the 'communion of spirits' as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, the percentage of astral light so preponderates as to impregnate with it his whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subject to an enormous and abnormal tension" (LUCIFER, November, 1890, p. 183). In such cases, the astral covering of the Lower Manas, to which we have already alluded, has really overpowered the Manasic Ray, and the latter, instead of shining through it, is dulled and but broken beams struggle through. These, illuminating the dim regions of astral and psychic shapes, fall now on one, now on another, lending them deceptive colour and reality, misleading alike the medium and those who look to him for guidance.

To return to the three "fates" spoken of above, any one of which may befall the Lower Manas,

It may rise towards its source and become one with the Father in Heaven. This triumph can only be gained by many successive incarnations, all consciously directed towards this end. As life succeeds life, the physical frame becomes more and more delicately attuned to vibrations responsive to the Manasic impulses, so that gradually the Manasic Ray needs less and less of the coarser astral matter as its vehicle. "It is part of the mission of the Manasic Ray to get gradually rid of the blind deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions" (LUCIFER, November, 1890, p. 182). Life after life it rids itself of this "blind deceptive element", until at last, master of Kama, and with body responsive to Mind, the Ray becomes one with its radiant source, the lower nature is wholly attuned to the higher, and the Adept stands forth complete, the "Father and the Son" having become one on all planes, as they have been always "one in heaven". For him the wheel of incarnation is over, the cycle of necessity is trodden. Henceforth, he can incarnate at will, to do any special service to mankind; or he can dwell in the planes round earth without the physical body, helping in the further evolution of the globe and of the race.

It may partially aspire and partially tend downwards. This is the normal experience of the average man. All life is a battle-field, and the battle rages in the Lower Manasic region, where Manas wrestles with Kama for empire over man. Anon aspiration conquers, the chains of sense are broken, and the Lower Manas, with the radiance of its birth-place on it, soars upward on strong wings, spurning the soil of earth. But alas! too soon the pinions tire, they flag, they flutter, they cease to beat the air; and downwards falls the royal bird whose true realm is that of the higher air, and he flutters heavily to the bog of earth once more, and Kama chains him down.

When the period of incarnation is over, and the gateway of Death closes the road of earthly life, what becomes of the Lower Manas in the case we are considering?

Soon after the death of the physical body Kama-Manas is set free, and dwells for awhile on the astral plane clothed with a body of astral matter. From this all of the Manasic Ray that is pure and unsoiled gradually disentangles itself, and returns to its source, carrying with it such of its life experiences as are of a nature fit for assimilation with the Higher Ego. Manas thus again becomes one, and it remains one during the period which intervenes between two incarnations. The Manasic Ego, united to Atma-Buddhi—the two highest principles in the human constitution, not yet considered by us—passes into the Devachanic state of consciousness, resting, as we rest in sleep, from the weariness of the life-struggle through which it has passed, wrapped in blissful dreams, coloured and peopled by the experiences of the earth-life thus closed. These are carried into the Manasic

consciousness by the Lower Ray withdrawn into its source. They make the Devachanic state a continuation of earth-life, shorn of its sorrows, a completion of the wishes and desires of earth-life, so far as those were pure and noble. The poetic phrase that "the mind creates its own heaven" is truer than many may have imagined, for everywhere man *is* what he *thinks*, and in the Devachanic state the mind is unfettered by the gross physical matter through which it works on the objective plane. The Devachanic period is the time for the assimilation of life-experiences, the regaining of equilibrium, ere a new journey is commenced. It is the night that succeeds the day of earth-life, the alternative of the objective manifestation. Periodicity is here, as everywhere else in nature, ebb and flow, throb and rest, the rhythm of the universal Life. This Devachanic state of consciousness lasts for a period of varying length, proportioned to the stage reached in evolution, the Devachan of the average man being said to extend over some fifteen hundred years.

Meanwhile, that portion of the impure garment of the Lower Manas which remains entangled with Kama gives to the Kama-Rupa (*rupa* is form or body, therefore Kama-Rupa is merely the Kama Body) a somewhat confused consciousness, a broken memory of the events of the just closed life. If the emotions and passions were strong and the Manasic element weak during the period of incarnation, the Kama-Rupa will be strongly energised, and will persist in its activity for a considerable length of time after the death of the body. It will also show a considerable amount of consciousness, as much of the Manasic Ray will have been overpowered by the vigorous Kamic elements, and will have remained entangled in them. If, on the other hand, the just closed earth-life was characterised by mentality and purity rather than by passion, the Kama-Rupa, being but poorly energised, will be a pale simulacrum of the person to whom it belonged, and will fade away, disintegrate and perish before any long period has elapsed.

The "spook" already mentioned (see LUCIFER, September, p.p. 35, 36) will now be fully understood. It may show very considerable intelligence, if the Manasic element be still largely present, and this will be the case with the Kama-Rupa of persons of strong animal nature and forcible though coarse intellect. For intelligence working in a very powerful Kamic personality will be exceedingly strong and energetic, though not subtle or delicate, and the "spook" of such a person, still further vitalised by the magnetic currents of persons yet living in the body, may shew much intellectual ability of a low type. But such a "spook" is conscienceless, devoid of good impulses, tending towards disintegration, and communications with it can work for evil only, whether we regard them as prolonging its vitality by the currents it sucks up from the bodies and Kamic elements of the living, or as exhausting the vitality of these living persons and polluting them with astral connexions of an altogether undesirable kind.

Nor should it be forgotten that, without attending séance-rooms at all, living persons may come into objectionable contact with these Kamic "spooks". As already mentioned, they are attracted to places in which the animal part of man is chiefly catered for; drinking-houses, gambling saloons, brothels, all these places are full of the vilest magnetism, are very whirl-pools of magnetic currents of the foulest type. These attract the "spooks" magnetically, and they drift to such psychic maelstroms of all that is earthly and sensual. Vivified by currents so congenial to their own, the Kama-Rupas become more active and potent, impregnated with the emanations of passions and desires they can no longer physically satisfy, their magnetic currents reinforce the similar currents in the live persons, action and reaction continually going on, and the animal natures of the living become more potent and less controlled by the will as they are played on by these forces of the Kamic world. Kama-loka (from *loka*, a place, and so the place for Kama) is a name often used to designate that plane of the astral world to which these "spooks" belong, and from this ray magnetic currents of poisonous character, as from a pest-house float out germs of disease that may take root and grow in the congenial soil of some poorly vitalised physical body.

It is very possible that many will say, on reading these statements, that Theosophy is a revival of mediæval superstitions and will lead to imaginary terrors. Theosophy explains mediæval superstitions, and shews the natural facts on which they were founded and from which they drew their vitality. If there are planes in nature other than the physical no amount of reasoning will get rid of them and belief in their existence will constantly reappear, but knowledge will give them their intelligible place in the universal order, and will prevent superstition by an accurate understanding of their nature, and of the laws under which they function. And let it be remembered that persons whose consciousness is normally on the physical plane can protect themselves from undesirable influences by keeping their minds clean and their wills strong. We protect ourselves best against disease by maintaining our bodies in vigorous health; we cannot guard ourselves against invisible germs, but we can prevent our bodies becoming suitable soil for the growth and development of the germs. Nor need we deliberately throw ourselves in the way of infection. So also as regards these malign germs from the astral plane. We can prevent the formation of Kama-Manasic soil in which they can germinate and develop, and we need not go into evil places, nor deliberately encourage receptivity and mediumistic tendencies. A strong active will and a pure heart are our best protection.

There remains the third possibility for Kama-Manas, to which we must now turn our attention, the fate spoken of earlier as "terrible in its consequences, which may befall the Kamic Principle".

It may break away from its source, made one with Kama, instead of with the

Higher Manas. This is, fortunately, a rare event, as rare at one pole of human life as the complete re-union with the Higher Manas is rare at the other. But still the possibility remains and must be stated.

The personality may be so strongly controlled by Kama that, in the struggle between the Kamic and Manasic elements the victory may remain wholly with the former. The Lower Manas may become so enslaved that its essence may become, as it were, frayed thinner and thinner by the constant rub and strain, until at last persistent yielding to the promptings of desire bears its inevitable fruit, and the slender link which unites the Higher to the Lower Manas, the "silver thread that binds it to the Master", snaps in two. Then, during earth-life, the Lower Quaternary is wrenched away from the Triad to which it was linked, and the Higher Nature is severed wholly from the lower. The human being is rent in twain, the brute has broken itself free, and it goes forth unbridled, carrying with it the reflections of that Manasic light which should have been its guide through the desert of life. A more dangerous brute it is than its fellows of the unevolved animal world, just because of these fragments in it of the higher mentality of man. Such a being, human in form but brute in nature, human in appearance but without human ruth, or love, or justice—such a one may now and then be met with in the haunts of men, putrescent while still living, a thing to shudder at with deepest, if hopeless, compassion. What is its fate after the funeral knell has tolled?

Ultimately, there is the perishing of the personality that has thus broken away from the Principles that can alone give it immortality. But a period of persistence lies before it.

The Kama-Rupa of such a one is an entity of terrible potency, and it has this unique peculiarity, that it is able to reincarnate in the world of men. It is not a mere "spook" on the way to disintegration; it has retained, entangled in its coils, too much of the Manasic element to permit of such natural dissipation in space. It is sufficiently an independent entity, lurid instead of radiant, with Manasic flame rendered foul instead of purifying, as to be able to take to itself garment of flesh once more and dwell as man with men. Such a man—if the word may be indeed applied to the mere human shell with brute interior—passes through a period of earth-life the natural foe of all who are still normal in their humanity. With no instincts save those of the animal, driven only by passion never even by emotion, with a cunning that no brute can rival, a deliberate wickedness that plans evil in fashion unknown to the mere frankly natural impulses of the animal world, the re-incarnated Kama-Rupic entity touches ideal vileness. Such soil the page of human history as the monsters of iniquity that startle us now and again into a wondering cry, "Is this a human being?" Sinking lower with each successive incarnation, the evil force gradually wears itself out, and such a personality perishes, separated from the source of life. It finally disintegrates, to be worked up into other forms of living things,

but as a separate existence it is lost. It is a bead broken off the thread of life, and the Immortal Ego that incarnated in that personality has lost the experience of that incarnation, has reaped no harvest from that life-sowing. Its Ray has brought nothing back, its life-work for that birth has been a total and complete failure, whereof nothing remains to weave into the fabric of its own eternal Self.

ANNIE BESANT, F.T.S.

(To be continued.)

LA MORALE DU BOUDDHISME*.

THIS short pamphlet of 24 pages, 8vo, contains much food for thought, and is a statement of Buddhist ethical philosophy, written by an enthusiast, who nevertheless reserves to himself an extensive right of selection and criticism.

M. de Rosny considers the interblending of philosophy with ethics in the Buddhist system as its "weak side", and further laments the existence of an esoteric teaching, or rather that Buddhism should have had recourse to "Esotérisme". In other words, if we interpret the professor aright, the existence of a scientific and philosophical basis of morals is a thing to be deplored. We have always, on the contrary, been led to believe that this was precisely the "strong side" of Buddhism, for failing this we are thrown back on the "*ipse dixit*" of the moral teacher. The philosophy of Buddhism gives the intellectual authority for its ethics, and the esoteric doctrine gives directions for the practical scientific demonstration, not only physical but also psychical, of the intellectual and ethical teachings.

On the other hand, M. de Rosny writes with great force, and tells the readers of his pamphlet much that is desirable to know concerning the precepts of the Tathāgata, and clears away many misconceptions. In Buddhism, he writes, "Science and Love are the two essential factors of the Universe", and continues:—

"Bien que l'Amour et la Science soient les deux coefficients essentiels dans le dogmatisme bouddhique, ils ne le sont à titre égal qu'à la condition de se compléter l'un l'autre, de se confondre en quelque sorte, de devenir une seule et même chose. Jusqu'à leur complète unification, l'Amour n'est qu'un véhicule à l'aide duquel l'être peut obtenir la Connaissance, mais l'Amour n'est pas la Connaissance elle-même. Si l'être ne possède pas ce véhicule, et jusqu'à ce qu'il l'ait acquis, il est condamné à suivre la chaîne des transmigrations dont il ne parvient à se délivrer qu'après avoir fait disparaître non seulement toutes les entraves résultant de sa condition corporelle, mais encore le souvenir, les réminiscences de ces entraves."

Later on the professor says quite correctly that the law of the universe is eternal progress, but that the only true progress is moral progress. This is a grand truth that Theosophists should never weary in propagating; eternal progress is the destiny of man, not eternal rest; and if further that progress must be a moral progress, then the law of spiritual manhood is eternal activity in well-doing.

Needless to say that the President of the first International Congress of Orientalists puts one more nail into the coffin of that now fast disintegrating lie that *Nirvāna* means annihilation. All Buddhist teaching shows *Nirvāna* to be something to be attained by continuous effort. Effort means activity; annihilation, inactivity; from which premisses naught but the logic of a lunatic asylum can draw the conclusion that *Nirvāna* is annihilation.

It is to be hoped that *La Morale du Bouddhisme* will be widely read in France, and by the French-reading public; cheap hand-books on Eastern religions and philosophies are what the public want, and are the most acceptable presents that the learning of our Orientalists can make to the less instructed public.

* By Léon de Rosny: Georges Carré, Editeur, 58 rue Saint-André-des-Arts, Paris, 1891: price 50 centimes.

An Outline of the "Secret Doctrine".

[In these papers an attempt will be made to give a clear account of the theory of life and development contained in Madame Blavatsky's *Secret Doctrine*, based on stanzas from the Book of Dzyan. As it is impossible within the limits to which we are restricted to bring forward all the arguments in support of these theories, and as no partial statement would be adequate, no attempt at argument will be made. Readers who may be inclined to accuse us of too dogmatic assertion of unproven facts, of "handling worlds and pebbles too freely", will kindly remember that this is simply the outline of a doctrine the proofs of which they must seek for in the doctrine itself. As these papers may subsequently be reprinted, any criticism or discussion of them will be very welcome.*]

I.

SUMMARY.

Universal Night. The absorption of the Universe into latency ; in its scientific, philosophical, and religious aspects ; the Trinity in Unity. The Absolute.

The *Secret Doctrine* begins by contemplating the Universe as withdrawn from its condition of manifestation into the latent state in which it sleeps during the recurring periods of Universal Night, when time is absorbed in eternal duration.

For us, time is registered by the motions of the sun and stars ; by the earth's rotation, marking out the day from sunrise to sunrise ; by the waxing and waning of the moon ; by the earth's yearly journey round the sun ; and by that greater year that the pole traces out among the constellations in the slow Precession of the Equinoxes.

But when, at the evening of each universal day, the earth and the moon have faded to pale shadows, and with the sun and planets, one by one have melted back into the common source from which they sprung ; when all the stars, the clocks of the universe, have become invisible, then time, as we know it, ceases, and vanishes into the bosom of eternal duration.

Even in the world of manifestation, Time has an uncertain, erratic life. In the waking world, minute drags after minute, with the stiff rigidity of dense matter ; solid forms remain unchanged, or imperceptibly unchanged, for hours or ages.

In the world of dreams—as real to itself as the world of day—minutes and hours have more fluidity ; image succeeds image, melting, coalescing, transforming, with a rapidity that would be startling in waking life, but seems quite natural in the dream-world, where an hour of day may be an age of dream.

In those clearer worlds to which spiritual vision penetrates, long vistas of being are concentrated into a moment ; past and future draw nearer each

* Criticisms may be sent under cover to the Editor, marked "Outline of the Secret Doctrine".

other, and a "thousand years are as one day". In the highest world of all, where vision becomes divine, all the lives of all beings are perpetually visible; for the transformations of time have no existence there, and the infinite past and the infinite future have become blended in the Eternal Now.

When the Universe from manifestation in objective life has sunk back gradually through all the planes of being into this highest divine world, then the time that we know is at an end, vanished and absorbed into eternal duration.

When the worlds have thus faded away in each evening of the universe, and the boundless realms of space, from the lowest material plane, through the planes of dream and vision and spiritual sight, to the threshold of the highest divine world, are left without visible inhabitant, either man, angel, or demigod; then, in the decrepitude of time, space too becomes transformed; there is no longer height, nor breadth, nor depth, for there is no longer anything to measure by these attributes; then Space is transformed into Being, independent of the dimensions of space.

Where are all the inhabitants of Space, from the lowest world to the highest, from the human and sub-human to the angel and demigod? Where are the manifold worlds in which they lived and moved and had their being?

To answer this we must ask, what are these worlds, and in what consists the life lived in them by man, and angel, and demigod.

Looked at from one point of view this life, whether of man, angel, or demigod, and these worlds in which they live, consist of an endless series of pictures and images, whether appearing outwardly through the senses, or inwardly in the mind; passing unceasingly before the Consciousness, which takes note of image after image, and picture after picture, observing all as a "disinterested spectator".

Between these two, Consciousness, the disinterested spectator, and the incessant world of sensations, of images and imaginings that pass before it, a great gulf is fixed; Consciousness remains unchanged on the one side, and the infinite picture-world unfolds itself unceasingly on the other. In this panoramic world of images, space adheres as an attribute, and time adheres as an attribute; space refers to the extent of the image, and the portion of the whole panoramic world it fills; and time refers to the durability of each image or impression, as compared with other images more fleeting or more sustained. Time and Space therefore, as being but a part of the panorama, the unceasing picture-world that passes before Consciousness the disinterested spectator, cannot logically be attributed to the Consciousness which observes them as external to, and different from itself.

This is expressed by saying that Consciousness is eternal, that is, quite independent of and outside time; and also independent of and outside the dimensions of space; or in the words of the *Upanishad*, Consciousness is the Ancient "smaller than small and greater than great".

Thus, from this point of view, we are led to divide the Universe into two entirely different though related powers, on the one side Consciousness—eternal and free from the bonds of time and space, and on the other the endless panorama of pictures, images and perceptions, appearing either outwardly through the senses, or inwardly through the mind; between these two, Consciousness, and the objects of Consciousness, a great gulf is fixed, which is bridged over by the magician Perception.

Before the disinterested spectator, Consciousness, stretches a veil or film of images and sensations more permanent and more closely adhering to Consciousness, than the vast mass of pictures and images that pass by, in the endless panorama of the worlds; through this veil or film the other images and pictures are seen, and from it they receive a more or less permanent colouring and temper. This veil that adheres to Consciousness is the personality: the bundle of feelings, thoughts and desires that make up the personal life.

And though Consciousness is a disinterested spectator, this adherent film of personality is, on the contrary, intensely interested in the panorama of pictures that pass before it, and receives from them, or attributes to them, alternate sensations of pleasure and pain, heat and cold, bitter and sweet, longing and satiety, love and hate—the “pairs of opposites” which make up the sum of the feelings and sensations that fill the life of the personality.

This condition of things, the Consciousness as disinterested spectator of the ceaseless panorama of pictures, with the personality as a veil between, is repeated on all the planes. But as life rises from the lower and more material to the higher and spiritual planes, changes appear. The veil of personality becomes gradually more luminous and lucent, till at last it stretches as a hardly visible, transparent film between consciousness and image, and—no longer subject to the “pair of opposites”, pleasure and pain, love and hate, longing and satiety, but rather receptive of the single essences of which love and hate, pleasure and pain, heat and cold, are but the positive and negative poles—the purified and cleansed personality begins to partake of spiritual and divine nature.

Along with this ennobling of the personality, a change passes over the panorama of life on the higher planes or ranges of being. What had seemed on the lowest ranges to be a mere chaotic hurtling of images, an erratic lawless passage of sensations, with no order or relation to the Consciousness to which they were presented, is seen on the higher ranges of life, to be an orderly procession, a steady progress full of disciplinary, educational value.

And on the divine plane, it becomes apparent that the power that marshals and compels these images, these elements of discipline and development, is not foreign or isolated from Consciousness, but is rather the eternal Will wedded to Consciousness, the expression of that Self of which Will and Consciousness are the eternal twin powers. These will-directed elements of discipline which on the lower planes are apparently chaotic and

at random, on the higher planes draw closer and closer to the Consciousness, and on the highest divine plane they are seen as not foreign to Consciousness, but partaking of its nature, and subject and object become united in one divinity which is neither of them, and is yet both of them.

When throughout all the worlds the "pairs of opposites", pleasure and pain, love and hate, longing and satiety, have, after the interval of ages of manifested life, become gradually drawn together, and have coalesced into those single essences of which they are but the negative and positive poles; when throughout all the worlds the images and pictures, the elements of discipline—in which the spiritual Will, the twin-brother of pure Consciousness, expresses itself—have gradually drawn closer and closer to Consciousness, the film between them growing ever purer and more pellucid; and when at last throughout all the worlds the twin-brothers Consciousness and Spiritual Will (in which all manifestation has been absorbed) become once more one, then begins that true life which is veiled under the name of Universal Night.

This re-union of the "pairs of opposites", their slow re-absorption into spiritual Will, the divine parent of all manifestation, and the re-union of Will and Consciousness, with the disappearance of all life as we know it—in reality the beginning of true life—this is the second element (or the second, metaphysical aspect) of the mystery that is called the Nights of the Universe.

There is yet a third side to this subject. Linked with Consciousness on every plane and range of being is a sense of moral life, an aspiration to, and dim perception of, higher and diviner life above, and a sense of relation with and obligation to, the cognate lives around us.

On the lower range of being these two moral perceptions are dim and clouded.

As life rises higher and higher, entering deeper and deeper into the divine power that was first only dimly felt above, side by side with this upward growth is an outward growth by which the boundaries, which had at first seemed hard and impassible, between us and the cognate souls around us, begin to soften and melt away; and at last on the great day, when we become one with the divine soul above us, we have also by the same growth become one with the cognate souls beside us; and, though still knowing our own existence in the divine, we are no longer conscious of any distance between our own souls and the souls of our fellow-men—then no longer men, but divine beings, at one with us, and at one with the divine.

This great at-one-ment, or atonement, that brings about the union of all humanities into one divine life, forms the last and highest aspect of the mystery of the consummation of life which ushers in that true being, that real life, which only human blindness calls Universal Night. This gradual growth to perfect fulfilment of our obligation and relation to the human around us, in morals, and to the divine above us, in religion, forms the

third aspect of the mystery of the ever-recurring Nights of the Universe.

In reality these three aspects, these three categories of being, or the seven aspects into which they may be divided, are not separate, isolated natures, and their gradual unfolding does not constitute three different and distinct processes; all three are but phases, aspects, or facets, of the one Being in the evolution and involution of which consists the life of the universe.

When this trinity in unity is unfolded, expressed and manifested, the universe passes to Universal Day.

When the trinity in unity coalesces, unites and is re-absorbed, universal day gives place to universal night. In this universal night, there are no separate existences, no separate lives, no separate attributes; time, space, subjectivity, objectivity are no longer; from the standpoint of our thought there is nothing, because nothing is separate from the eternal, infinite All.

But behind this Universal Being which alternately expresses itself in manifestation, and re-absorbs itself into latency, there is another deeper mystery, so profound that human reason almost refuses to grasp it at all. This is the mystery of the Absolute.

As underneath the lump of metal, that in the jeweller's hands takes many shapes, now melted to liquid, now hardened to solid, the mind conceives a certain quantity of gold, a quantity which remains unchanged, and which the mind regards abstractly as unchanging and unchangeable, even though the lump be separated into many pieces, or alloyed with other metals, or even powdered to dust and scattered on the face of the earth; so behind this evolving and involving universal life, which alternately expands and contracts in universal day and night, thought perceives the necessity of another universal being, the sum of the powers and forces of this (as the gold is the sum of the substance in the jeweller's hands) and partaking neither in the evolution or involution of this, but remaining eternally changeless, motionless, attributeless, in the everlasting mystery of absolute Being.

The Abstract Unity, which contains within itself the potency of all life, but which has no life because it is all life; which contains within itself the potency of all consciousness, but has no consciousness because it is the totality of consciousness; which contains within itself the potency of all good and beauty and truth, but which is neither good nor beautiful nor true because it is absolute goodness, beauty and truth; which contains within itself the potency of all motion, all sound or colour and sensation, but is without motion, sound, colour or sensation; which contains within itself the potency of all attributes, but is without attributes because it is the totality of all attributes; this is the Absolute: the unknown and ever unknowable God.

C. J.

(To be continued.)

The True Church of Christ, Exoteric and Esoteric.

VIII. THE SEVEN PRINCIPLES OF THE CHURCH.

(Continued.)

XVII. THE CHURCH TERMS THE SPIRIT WHICH GUIDES AND ANIMATES IT THE "SPIRIT OF CHRIST". THUS ACCORDING TO THE DOCTRINE OF THE CHURCH, THE SPIRIT OF CHRIST IS ITS HIGHER SELF OR TRIAD, THE VISIBLE CHURCH IS THE BODY OF CHRIST.

Demonstration.—That this was the primitive Church's thought of itself is clear from the words of St. Paul, who called the Church "the body of Christ", adopted as authoritative by the Church when the Canon of Scripture was settled. It has been adopted and carried on by Catholic theologians of all ages.* N.B.—The truth of the dogma depends on altogether different lines of argument, all that is covered by this demonstration is that there is an informing Spirit or Higher Self in the Church, and that the Church by its living voice calls this the Spirit of Christ.

Notes and Illustrations.

1. It would be utterly impossible here to enter on a disquisition of all the various ideas, noted and con-noted, in the word Christ, and in the ancient mystic Christos or Chrestos, whether the same or not, the various Gnostic conceptions, the possible connection near or remote with Krishna of the Hindoos. Anyone who enters on this wide field of speculation should be prepared to go right through with it, and study the etymology and history both of the name and the idea through the cosmogony and mythology of every great race which has yet lived on the earth, tracing also the inter-relations of these races, their language and philosophy. Short of this a partial knowledge must certainly land him in a fallacy.

2. Without entering on this, the following will probably not be contested. All historic religions have assumed a higher state to which individuals should aspire, and an endeavour on the part of the best of mankind to attain such state themselves and help others to attain it. This postulates (according to most systems) a spirit or a force of some kind inducing such effort. This spirit or force in some cases, and by some nations, received the name of Christos (or some equivalent), and was also termed the Path and the Purifier. Accepting this system and this nomenclature, the force which anywhere in any country induced men to strive after re-union with the Higher Self, might be called the Power of Christ (or the

* For authorities see Klée, *Histoire des Dogmes Chrétiens*, 1-76. Mohler, *Symbolik*, vol. ii., p. 7.

Christos). The source of the illumination of those prophets, seers, initiates, masters, call them what you will, who gradually revealed the mysteries of knowledge, and taught the path whereby the Monad must seek re-union, might be called the Inspiration of Christ, the re-union, or at-one-ment.

3. Such being the prior history of the working of this Spirit or Force; a group of men earnestly desiring this object (*viz.*, the finding of the Higher Self) by all mankind, and desiring to distribute world-wide the best knowledge they possessed of the path thereto, therefore *ex-hypothesi*, being moved by what has been called the Christ-Spirit, were led to the idea of forming an Association as a human vehicle for the promulgation of the knowledge they were anxious to impart, in order that, as the Spirit had been held before to speak occasionally through a prophet, or seer, or master; and as the individual Monad assumes human personality, and manifests itself thus to other men, so this Spirit actuating then, might have a constant visible human medium, whereby men might speak to men and convey the words of the Spirit.

4. Nothing as yet is postulated with regard to the historic Christ or to Jesus of Nazareth, save that the teachings promulgated by (or ascribed to) the latter, were adopted as the ethical code of instruction. All we yet reach is that the Spirit of striving after union with the Higher Self, called by a certain school of thinkers Christos, or Christ, was believed by them to urge or direct them to form a society for the propagation of teaching tending to that end, and to promise occult guidance to such society; and that they conceived the relation between the society and the guiding spirit corresponded to that between the higher and lower principles in man.

5. It is this mode of promulgation of the teaching of the path to union with the Higher Self which constitutes the essential feature of the Church of Christ. It does not deny that the Spirit may work in other ways among other peoples and races, but asserts that it does in fact work in this particular way in the Church.

IX. CONCLUSION—THE OBJECT AND MISSION OF THE CHURCH.

At the outset of this concluding paper I wish to say that in all that has preceded my object has been not to bring forward any speculations as to what the Church ought to be, but, seeing that in the beginning of the Christian era certain men formed an association which still exists, to set forth as clearly as I could, and with such selection from the authorities as space permitted, the objects they set before themselves and the thought they had of the spirit which induced them to associate, and which animated their association. Obviously this is a very different work from the beautiful and valuable papers of my friend, Mr. Maitland. He and the lamented Mrs. Kingsford, by rare intuition and psychic powers of no ordinary degree, have apprehended and revealed much of the highest spiritual import con-

cerning the mystic Christos, and the correct interpretation of many obscure glyphs and symbols. But whether or not these were in the contemplation of the primitive Church we have no clue. My work is strictly historic, theirs is spiritual, the work of the prophet in fact. Hence there should be no dispute between us, for our work is to be judged by wholly different standards. But assuming (1) that my historic facts are all accurate. (2) That the primitive Church correctly gauged the spirit which animated it. (3) That Mrs. Kingsford's intuition and psychic visions were clear and absolutely free from Maya or Astral illusion, then the result should be absolutely identical, the two lines of enquiry should converge.

In the last paper the lower quaternary of the seven principles of the Church was traced out. It would be profitless speculation to attempt to distinguish accurately and sharply the principles of the Higher Triad from one another, inasmuch as the Church has never by authoritative utterance attempted to do so. It is however clear that this Triad considered together forms the Higher Self of that entity called the Church (or to put the same thought into the language of the Church, forms the Church Triumphant, wherewith the Church Militant or visible association of human beings is seeking union) and it has been indicated by distinguished theologians, such as St. Hilary of Poitiers, Gratry, and Bishop Forbes in our time, that the metaphysical, intellectual and moral aspects of this Higher Self correspond with the three higher principles.

Briefly recapitulating the position, we see that the Church is a living composite entity, composed of living human units, as the human body is composed of living semi-independent cells. That this entity has its own organic life and has evolved its own constitution and rules of being, placing its life-principle in its continuous succession of three orders of the priesthood, and that the continuous existence of these to the present day is historically proveable. That its right to evolve such a constitution is that possessed by every association to formulate its own rules and laws, neither more nor less, and to expel all who refuse to be bound by those laws. That it has an organic voice, by means of which certain definite declarations were made, after which the voice became silent. That all such declarations must necessarily be accepted by all members of the Church, but that all other points are matters on which they may lawfully differ. That by that voice the Church has declared its theory that an animating and guiding spirit entered into its material body at the day of Pentecost, and that the union of the spirit and the body was the same as that of the higher and lower principles of man.

Having cleared the ground to this extent we may see now what, according to the theory of the Church, was the object of this incarnation, if I may use the word, and what was the nature of the spirit animating the material body. The conception of the founders of the Association may be formulated thus. It was a Spirit of God, *i.e.*, of the highest power of good of which

they could formulate any conception. It was a Spirit which from the beginning had occasionally manifested and revealed itself to man in various ways. It was a Spirit which spoke to men through the human organs of Jesus of Nazareth. All this may be gathered from St. Paul's words, adopted by the Church, "God who at sundry times, and in diverse manners spake to our fathers by the prophets hath in these last days spoken unto us by his Son". The last word indisputably referring to Jesus of Nazareth, whatever interpretation may be placed on St. Paul's use of the word "Son". The Church subsequently by its authoritative voice adopted the account of Jesus of Nazareth set forth in the four Gospels.

The teachings of Jesus therefore as given therein are, by the Church's theory, the declaration of the nature of its animating spirit. And here observe it is the teachings *as given*, not as interpreted by any individual or school, however learned. In some cases the Church has given authoritative interpretations, in most case the teachings are simply left as they stand, and in this latter case it is lawful for Churchmen to differ, but not to set up any man's interpretation as a positive rule which others must accept. The neglect of this plain precept has caused more trouble in the Church than probably any other violation of first principles.

There is, however, one point which stands out conspicuously in the teaching of Jesus, and this is the Law of Love—love for all nations and all men. Hitherto most, if not all, of the great historic religions of the world had been exclusive and national, or racial, generally also exclusive *inter se*, an inner circle of masters or initiates, and an outer crowd of more or less ignorant devotees. Such had been notoriously the case with the Jews, whose religious intolerance and exclusiveness were almost beyond parallel. Perhaps it was for this very reason that the first founders of the Christian Church were Jews; perhaps from reaction, perhaps from some instinctive striving to work off their racial Karma. At all events the original scheme was a universal brotherhood of spiritual equals, all teaching and helping one another by the power of the same Spirit. The Jewish converts, though captivated by the idea, were loth to give up their cherished exclusiveness; some of them, accordingly, strove to enforce circumcision and the law of Moses on Gentile converts, and others by ingenious manipulation of the learning of the Gnostics to affect to possess wisdom from a secret source peculiar to themselves, whose authority they were bound not to disclose, and thus they strove to destroy the newly enunciated principles of brotherhood by constituting themselves an inner circle pretending to esoteric wisdom. The Church's answer to the first of these positions may be found in St. Paul's Epistle to the Galatians, that to the second in his Epistle to the Colossians, and here be it said that this was the Gnosticism originally condemned by the Church, and the reason was its opposition to the Law of Brotherhood. Bishop Lightfoot's *Introduction*, and Bishop Moorhouse's *Dangers of the Apostolic Age*, give very ably the historical as

well as the doctrinal authorities for this position. If then the Spirit animating the Church had previously communicated with mankind through the instrumentality of Prophets, Masters, or Initiates, of various races and nations, at various times, it is not only natural, but essential, that the bulk of the teaching formulated or adopted by the Church should have been put forth before in some form or other by the manifestation of the same Spirit. It was somewhat as though a learned man, having taught isolated facts to individuals, should at length call all his scholars together and expound to the class his philosophy as a whole. The novelty of teaching, so far, is the synthesis of previous revelations and the universal brotherhood. The novelty of method, according to the theory, is that the Spirit which previously only made esoteric revelations to, or through, chosen human mediums, should henceforth express itself in an outward, perceptible, and human manner, should speak as man to man, and should suffer and work after the manner of men, in order to lead them to find, and seek re-union with, their higher selves. Hitherto the Spirit had spoken from a higher plane, urging, commanding, threatening in various ways, according to the nature of the hearers, and with this same end in view; now the spirit is to descend and animate matter in order to show how the re-union is practically to be attained, to set forth not only the end but the means. This also had been shewn before, in various precepts of the Hebrew Prophets, in the Hindoo system now known as Raja Yoga, and in the wisdom of many another land and race. Henceforth, in an easy and comprehensible form, this method was to be the rule of life of the new universal brotherhood, taught openly to all.

This Spirit then may perhaps in modern language be indicated as that which from the beginning of humanity urged men to strive to raise their consciousness out of the material, to get rid of separateness, to kill out the self; but seeing that the human Monad is cast into a material body, and may not by overt act quit it, but must use it for discipline, so as Bishop Moorhouse tersely puts it, "the will to live is to be conquered not by the will to die, but by the will to love". Such being its object, this Spirit must be always opposed to the will of the lower principles, or what is sometimes called the animal soul. Since then the Monad must have been put into its material envelope for the purpose of its own growth and progress, the object of the Spirit we speak of is to subordinate the lower to the higher nature, and its method of attaining this is by exercises on all the planes of being, by asceticism, by contemplation, by ceremonies which have distinct psychic effects in either reducing the strength or purifying the nature of the bodily wants, &c., but all with one object, to re-unite the Monad cast into matter with its Higher Self while yet imprisoned in the flesh.

There are some who say there is no such Spirit as we speak of, other than the Higher Self in each individual man—as well say there is no

magnetic current but that which is in the needle of each compass. The Higher Self of every man manifests to that man himself, and to all who can perceive in him the workings of the Higher manifested in the Lower principles, the nature of the general guiding Spirit or Over-soul of humanity, the former being a microcosmic exhibition of the latter, which again is itself a manifestation of the Cosmic Over-soul or Higher Self of the Universe. Just as the great magnetic currents sweep from the Equator to the Pole, and the tiny magnetized needle makes the direction of the current manifest at a particular place and time.

This animating Spirit then, whose purpose is re-union of humanity with its Higher Self, has characteristics or attributes on the metaphysical plane not to be directly expressed or comprehensible in words, but which, dimly perceived by or revealed to seers and initiates of old, took the form of certain glyphs or symbols, whereof each nation and race, indeed each man, saw more or less of the meaning according to their spirituality. The glyph was there, its interpretation was cosmic and its truth absolute on all planes, but the grossly materialistic man could see only a gross, perchance an anthropomorphic meaning, while the psychic dreamer, perchance in vague intuitive perceptions of the spiritual meaning, lost sight of the fact that there was a physical and material interpretation also true. Such glyphs are for instance the doctrine of the Virgin-born and all the symbolism of the Cross, and a moment's consideration shows the reason of all the varying interpretations thereof, each of which is true to the interpreter, save where he denies the truth of other interpretations.

This being the Church's theory, or doctrine, it sees nothing surprising in the recurrence of the same glyphs or symbols at various periods of the world's history. On the contrary it would naturally expect such to occur wherever the said Spirit manifested itself, and by the interpretation put thereon it judges the character of those to whom the manifestation is made. Just as the form of the shadow of a straight wand indicates the character of the ground it falls on.

According to the Church's theory, this Spirit (the time having come for it to enter into material form and speak as man to man) did so, first by (so to speak) a microcosmic method animating a human form, just as the Monad animates the ordinary man, and thus becoming in outward visible form the historic teacher known as Jesus of Nazareth. A double function was hereby fulfilled, the glyphs or symbols whereby the animating Spirit had been previously known to seers and initiates were visibly shown, and the teaching of the Law of Love, *i.e.*, the desirability of re-union with the Higher Self, the altruism and destruction of self and affirmation of brotherhood connected thereby, and the means of attainment thereof by exercise and discipline on all the planes, was taught as man to man. Yet the theory is that this human life of Jesus of Nazareth is not a story once enacted and forever done with; but a microcosmic reflection in visible

physical form of what the Spirit which animated him for the time of his mortal life has been doing from the beginning, and is still doing on the spiritual plane. Striving and suffering *perpetually* in order to bring about the union of humanity with the Higher Self of humanity.

The Church lays down no dogma as to how this is. Questions as the *manner* of the Atonement are not matters of faith as required by the Church. Gregory Nazianzen numbers speculations as to the sufferings of Christ "among those things on which it is useful to have correct ideas, but not dangerous to be mistaken". A quotation which those who affirm boldly what the Church teaches thereon, would do well to lay to heart.

The Church does affirm that in his human body Jesus of Nazareth was a man like other men, and that the Spirit which animated that body was Very God. It is of course the easiest of subterfuges to deny this by framing a definition of man which excludes such a union, or equally a definition of God. But such subterfuge is too transparent to be either honest or convincing. Yet this Christ-Spirit (as we may now call it without fear of misunderstanding) is not the final end and object of worship, those who make it so pervert the system of religion embodied in its teachings. The Father is the end (analogous in this sense to the Parabrahm—the absolute supreme). For when the union of humanity with its own Higher Self is accomplished, the Kingdom of Christ is come, and then the Spirit of Christ is to deliver up the Kingdom to the Father, and all things are to be absorbed in that Universal Father (the great in-breathing), the idea of an extra-cosmic God being quite opposed to all Church teachings. So then, having condensed, as it were, into a single vivid picture the glyphs and symbols of its perpetual metaphysical attributes, the Spirit of Christ seeking the At-one-ment of Humanity reincarnated itself in the mystical body composed of human beings, thenceforth to be known as the Church of Christ, therein to strive to teach and to suffer for humanity until their final atonement or reunion with the Higher Self is accomplished.

Only the barest, baldest (and in many respects a faulty) account of these great doctrines has been possible here. Properly it is no part of my subject, which was merely, as indicated in the first paper, to set forth what the Church is and how its authoritative teachings may be found.

That these papers will produce much effect even on the bulk of those who have had the patience to read them I do not for one moment anticipate. That the mis-statements and perversions of truth in regard to the Church, whether wilful or merely careless or ignorant, will be diminished by one single statement, I do not hope for, nor that one of the misrepresentors will become more truthful, or take the pains to investigate; for liars will lie to the end of time and partizan controversialists will adopt in speech or in writing the lies that suit their purpose, and the ignorant masses will swallow and repeat them, and so the final perfection and reunion of Humanity with the Divine will and must be retarded and the Spirit of Christ must suffer and

strive on. Yet if among my readers there be but one or two that love the Truth for its own sake, and who desire to follow the Truth wherever it may lead, no matter though their prejudices and their foregone conclusions and even their most cherished antipathies have to go by the board, genuine Theosophists in fact: to them I say, Seek out the truth concerning the Church, do not take anyone's word for it at second-hand, mine or anyone else's; the original records are available, see how the Church was founded and for what end, how it adopted the canon of Scripture we have now, and how consequently that canon now rests on the Church's authority, not on the question of who did or did not write the various books. See what the authoritative voice of the Church is and what its declarations have been, and you will then discover that there actually exists an occult society whose object is the Universal Brotherhood of Humanity, the Perfection of the Human Ego, and its reunion with its Higher Self, the killing out of all Personality, all Self, all Separateness, in fact all the Curse that rests on Humanity since the Fall of the Monad into the grossness and separateness of matter. A society moreover which has and is prepared to impart the means whereby this may be accomplished: which offers to every man born into the world the teaching to enable him to reach his own Higher Self, and therewith the far more priceless privilege of aiding in the regeneration of humanity. For this and no other and no less is the claim, the object and the mission of the Church of Christ.

Granted that from the outside it looks uninviting, that looking from without one sees Pharisaic hypocrites of vile lives pretending to be members, doctrines burlesqued or mis-stated, jealousies, intolerance and bigotry, and these things disincline you to investigate further—consider one moment, can any initiation be won without a test or a trial? If this first trial disconcerts you, you cannot get what is promised. I speak from experience, and all true Churchmen will endorse the statement, *the promise is never broken*. The door stands open though you must stoop to enter it, but what the Church really is, and the real value of its teaching and training, can only be known from inside. Even in a material Temple the rough, unsightly stones are outside, the glory of gilding and colour is within—it is folly to stand outside and say that glory does not exist. Those who are within *know* better; those who are without, if they are deterred from entering by such protestations, have not yet come up to the level of the first initiation.

It will be noted that no authorities have been cited for the position advanced in this paper, the reason being not that there are none, but their enormous number. The present paper is indeed the synthesis of what might be a number of papers expounding so far as possible the real teachings of the Church, and every one of such papers might be shewn by the most conclusive and convincing authorities to represent the Church's actual authoritative voice. My only object in this paper has been to lift

one tiny corner of the veil, in the hope that perhaps a few seekers after truth might be moved to enquire further into what is really meant and taught by the "True Church of Christ".

J. W. BRODIE INNES, F.T.S.

[THE END.]

THE EFFECTS OF INDIAN HEMP.

THE effects produced by taking Indian Hemp have been put on record by competent observers, and the *Hospital Gazette* has given some interesting extracts on this subject. The reader will see that the early experiences of the drug-eater are delightful; but persistence in the habit ruins the health, and makes the "unwary an abandoned wreck".

Mr. Bayard Taylor says that some time after taking the drug, "The sense of limitation—of the confinement of our senses within the bounds of our own flesh and blood—instantly fell away. The walls of my frame were burst outward and tumbled into ruin; and without thinking what form I wore—losing sight even of all idea of form—I felt that I existed throughout a vast extent of space. The blood, pulsed from my heart, sped through uncounted leagues before it reached my extremities; the air drawn into my lungs expanded into seas of limpid ether, and the arch of my skull was broader than the vault of heaven. Within the concave that held my brain were the fathomless deeps of blue; clouds floated there, and the winds of heaven rolled them together, and there shone the orb of the sun. It was—though I thought not of that at the time—like a revelation of the mystery of omnipresence. It is difficult to describe this sensation, or the rapidity with which it mastered me. In the state of mental exhilaration in which I was then plunged, all sensations as they rose suggested more or less coherent images. They presented themselves to me in a double form; one physical, and therefore to a certain extent, tangible; the other spiritual, and revealing itself in a succession of brilliant metaphors. The physical feeling of extended being was accompanied by the image of an exploding meteor, not subsiding into darkness, but continuing to shoot from its centre or nucleus—which corresponded to the burning spot at the pit of my stomach—incessant adumbrations of light that, at last, finally lost themselves in the infinity of space.

"My curiosity was now in a way of being satisfied; the spirit (demon, shall I not rather say?) of hasheesh had entire possession of me. I was cast upon the flood of his illusions, and drifted helplessly whithersoever they might choose to bear me. The thrills which ran through my nervous system became more rapid and fierce, accompanied with sensations that steeped my whole being in unutterable rapture. I was encompassed by a sea of light, through which played the pure harmonious colours that are born of light. While endeavouring, in broken expressions, to describe my feelings to my friends, who sat looking at me incredulously, I suddenly found myself at the foot of the great Pyramid of Cheops. The tapering courses of yellow limestone gleamed like gold in the sun, and the pile rose so high that it seemed to lean for support upon the blue arch of the sky. I wished to ascend it, and the wish alone placed me immediately upon its apex, lifted thousands of feet above the wheat fields and palm groves of Egypt. I cast my eyes downward, and to my astonishment saw that it was built, not of limestone, but of huge square plugs of cavendish tobacco! Words cannot paint the overwhelming sense of the ludicrous which I then experienced. I writhed on my chair in an agony of laughter, which was only relieved by the vision melting away like a dissolving view; till out of my confusion of indistinct images, and fragments of images, another and more wonderful vision arose. I was moving over the desert, not upon the rocking dromedary, but seated in a barque, made of mother-of-pearl and studded with jewels of surpassing lustre. The sand was of grains of gold, and my keel slid through them without jar or sound. The air was radiant with excess of light, though no sun was to be seen. I inhaled the most delicious perfumes, and harmonies such as Beethoven may have heard in dreams, but never wrote, floated around me. The atmosphere itself was light, odour, and music; and each and all sublated beyond anything the sober senses are capable of receiving. Before me, for a thousand leagues, as it seemed, stretched a vista of rainbows, whose colours gleamed with the splendour of gems—arches of living amethyst, sapphire, emerald, topaz, and ruby. By thousands, and tens of thousands, they flew past me, as my dazzling barge sped down the magnificent arcade; yet the vista still stretched as far as ever before me. I revelled in a sensuous elysium which was perfect, because no sense was left ungratified. But beyond all, my mind was filled with a boundless feeling of triumph. My journey was that of a conqueror—not of a conqueror who subdues his race either by love or by will, for I forgot that man existed—but one victorious over the grandest, as well as the subtlest, forces of nature. The spirits of light, colour, odour, sound, and motion were my slaves, and having these I was master of the universe. The fulness of my rapture expanded the sense of time; and though the whole vision was probably not more than five minutes in passing through my mind, years seemed to have elapsed while I shot under the dazzling myriads of rainbow arches."

Life and Death.

IT may perhaps seem that thought on the subject of Life is superfluous, and that it is so familiar that everyone knows all about it. But it can easily be seen that such thought as this is very shallow and turns away satisfied from a very superficial examination of that which has proved the deepest of all problems to the student of nature. When we look back at history we see that there have been pessimists in all ages who have asked of themselves and others the question whether life was worth living, and that they have found themselves forced to reply in the negative unless they had discovered for themselves some clue as to the why and wherefore of existence. One of the chief difficulties has been to know the meaning of life as it is, and to most people life as we know it appears to have no meaning at all. Life is, and *we* have to live without apparently having any choice in the matter. Then comes another question: if we have to live shall we not get the best we can out of life, and devote ourselves to the search for happiness and enjoyment? The result inevitably is that we are brought up sharp by circumstances which apparently are as equally not of our choosing as the very fact of life. Then we begin to perceive that life (and we in it) is limited and conditioned by circumstances which are a part of that life. Consequently we then have to see what these circumstances mean. To the materialist or Agnostic, who regards this particular existence as the only one, with nothing beyond it on either side, living becomes a death-struggle with the forces which counteract those functions which we call life. Thus if they devote all their energies to carrying out their "creed", self-interest logically is the main factor in life. But as a result it has been seen that the good of the individual cannot be separated from that of the nation, or race, or even family, and the interest of the individual has been merged in race-progress. Thus a species of altruism has been enforced on selfish people, although it takes its origin in self-interest, and is merely an enlargement of the individual to the race of which he forms a part. To the Theosophist who has had the advantage of learning about the law of Karma, or cause and effect as applied to the Law of Re-incarnation, the problem of life as we know it assumes a very different aspect. He learns that, logically considered, he lives because he chooses to live, and that the circumstances of his life are of his own making, and therefore of his own choosing also. Further, he learns that his thoughts and actions in what may be called the moral world are the factors which largely determine his condition in the physical. His view of life thus becomes enlarged, for he sees that he has both a past and a future as well as a present, and that from the point of view of life or existence the three are one.

From such considerations, then, it is evident that the problem of life has a new and greater interest, and it is therefore profitable to see whether there may not be some new considerations also as to the manifestation of life—the force by reason of which we exist in the physical world.

Without entering into the details of biological knowledge, there are certain very familiar phenomena of daily occurrence around us which are exhibited in natural objects. To these phenomena it has been found convenient to give the names "Life" and "Death". So accustomed are we to these phenomena, that unless attention is paid to them death is regarded

by many as the opposite of life, in the same way that black is said to be the opposite of white, night of day, positive of negative. But on considering these "pairs of opposites", as they are called, we may see at once that these phenomena resemble the phenomena exhibited by the poles of a magnet, and that they are manifestations of one force under different conditions. The magnetic force is one, but it is displayed at the two poles of the magnet by the production of very similar but still different phenomena. If the magnet be placed under a sheet of paper covered with iron filings, these filings will take up different positions and form different curves in the lines on which the force is exerted, according as they are opposite to the positive or the negative poles of the magnet. Day is succeeded in point of time by night, and night again by day, but we know that this is only due to the position of the earth relatively to the sun, and that it is the presence or absence of the light radiating from the sun which determines for us whether it is day or night. In fact, at the North pole there is "day" for six months of the year, and a similar period of time can be assigned to the "night". Negations and affirmations are opposite states of our mental phenomena about something, but it is only we ourselves who differ, and not the thing in itself. Thus, while all these "opposites" exist, there is in every case one underlying basis for them, in which they inhere, and of which they are conditions. Therefore, also, we are forced to the conclusion that the pair of opposites known to us as "life" and "death" are but the alternate phenomena in point of time of continuous existence. In other words, as opposed to existence or life, there is really no such thing as death, but only a change of conditions for manifesting life, to which state it has been found convenient to give the name of "death".

But one thing is very plain when we consider the matter: all the resources of science have not been able to tell us how or why these states change and alternate. We see the fact that they do: we know that men and women are born to life, and that deaths occur in large numbers every day. We also know of the existence of certain bodily organs of more or less delicate structure, and we know that upon their remaining in normal condition depends the condition of health or disease. In the attempt to solve the problem, science fell back on the explanation that life was due to the interaction of the cells composing the body and its organs, and rejected the older idea that there was a vital force which manifested phenomena through the body. At the same time it is very hard to say why the second explanation of interaction is better than the idea of vital force. If life be due to the interaction of the cells of the body, it is difficult to know why nature ever undergoes the change called death, for the cells and the organs are still present in the dead body, though the phenomena called life have disappeared. But probably the cause of the rejection lay in the fact that in submitting all phenomena to physical and tangible tests, science rejected the idea of a vital force which could not be so subjected, as one of the superstitions engendered by ignorance and priestcraft. But there are now many who consider that vital force manifests phenomena through physical objects while belonging itself to a different category of forces. In somewhat the same way we talk about electricity, and judge of its effects on the physical plane in cable, telephone and dynamo; but although we can measure and calculate upon certain effects under certain conditions, we do not know at all what electricity itself is. We can put its *effects* to physical tests, and to some extent the same can be done with the phenomena of life-action, but the force itself eludes our observation. That life belongs to a higher category of force than even electricity is shown by the fact that heat and electricity are phenomena of the action of life-force.

Although research into the constitution of the bodies of animal and plant has been deeply pursued, it was not until an early date in this century that microscopical research showed that these bodies were composed of

myriads of cells of certain well-defined types, but displaying many varieties. Further, it was found that these cells had in common certain features. These features were in the end found to be modifications only of one substance, which received the name of protoplasm. Also, it was found that protoplasm when alive was endowed with one property only—"irritability". Thus with the discovery and naming of protoplasm there came the conclusion of research to a large number, for they denied the existence or meaning of anything but protoplasm and its "irritability", and forgot that they could no more explain the presence or absence of irritability than they were able to explain life as a whole. They had only dug down to the cell and its special manifestation of life, but where the life came from, or how it departed, they did not know. And although chemistry has been called in and has analysed protoplasm, no one has yet succeeded in synthetically manufacturing protoplasm from so-called inorganic material; nor, simple though it may seem, has any one succeeded in again endowing a cell with irritability once that this property has departed from it. I do not here speak of the "vital functions" of growth, multiplication and nutrition.

Nevertheless, thanks to the study of the cells of the body, it has been found that under certain conditions the most active protoplasm in them undergoes certain changes of shape until it splits up into minute pieces, from each of which a fresh cell may grow. These pieces strongly resemble the germs which are to be found in the air and all round us, although this does not mean to say that they are identical. Still, thanks to the study of these germs, we are enabled to approach somewhat nearer to the narrow boundary which separates the phenomena known as life from those known as death. We are aware that from the single embryonic cell once vitalised, whether of plant or animal, under appropriate conditions, there grows the mature body, ready to manifest the phenomena of life. And we know that all the complicated organs and structures are but modifications, specialised from the homogeneous protoplasm of the embryo-cell amid its various environments under the guidance of "intelligent" life-force, to meet the circumstances under which that life-force is to be manifested. Although, at first sight, it does not seem that there is any reason why the manifestation of life-force once started in the embryonic cell should ever end, we know that the organism after a certain period, during which it attains maturity, undergoes a retrogressive change, and finally the vital phenomena are no longer manifested through it. But although as a single organism it has ceased to manifest life, its components are neither dead nor inactive. In fact, the ultimate constituent of the body—the protoplasm—is found to be more active than ever. But it has changed its method of action. Instead of being an agent of construction and formation, it is now an agent of destruction or change of form, and the energy locked up at one time in the body and its cells is transferred to the use of nature at large.

Now a very large number of those germs to which reference has been made require oxygen for their maintenance and development, and if not oxygen some form of nutriment which is necessary to their existence. When this nutriment is not supplied to them they break up the constituents of their home in chemical fashion, and having obtained all that they require let the economy of which they formed a part, or were the unwelcome guests, proceed as best it can. In the same way, physically speaking, the germs and cells of the body, when no longer supplied with nutriment, draw upon the chemical constituents of their weaker brethren in the animal economy, and thus the cells, in place of being constructors, become the destroyers and transformers of themselves, and, through themselves, of the physical organism. In fact, life-force is one and homogeneous like the original cells of the body through which it manifests, and the cells when pervaded by this force become alternately formers or transformers, according to condition.

But even now we are not much advanced. The question arises: Where is the origin of this force which we see in nature in cells and organs, alternately using these cells and organs as agents of construction and destruction on the physical plane? All things on the earth are compelled to draw the materials for their physical bodies from that of the physical earth they inhabit. Thus the earth has been compared to a great animal which stands somewhat in the relation to its inhabitants as the "host" in zoology does to the "parasites" which draw their sustenance from it. The question is only referred one step further back, and again a step when we reflect that the earth draws her forces from the sun, without which the earth could not continue to support life. Thus the sun is the source of life so far as the solar system including the earth is concerned. But again we are confronted with the question: Where does the sun get its forces from? Here again the sun is but the transmitter from the universe beyond and we are forced again to the conclusion that what we know as life is a Universal Force, which pervades and belongs to the universe as a whole and not to any one part in any especial nature. Thus as science has been driven to accept the existence of ether as the only possible means of explaining the attraction and repulsion of the celestial bodies—in fact of the phenomena of their life and existence—we may also by analogy argue that life is a force which acts as universally as this unproven ether, even if we do not conclude that the two are aspects of one and the same thing—Universal Force. Just as the ether is said to penetrate every physical atom so does life-force penetrate. Really, whether it be ether or "life", everything is bathed in an ocean of life just as a sponge floating in the sea is penetrated through and through with water. It is the Ocean of the One Life—the universal Jiva as it is called in the Orient, though it is by some called Prana when, like the water within the sponge, it is specially modified when manifesting in the body of animal or plant.

Again, when we consider the constitution of bodies we wonder what it is which holds them together. The force of cohesion, as it is called, is the workman in this case, but the very assertion of such a force unites with our knowledge of facts and equally implies the force of disruption. Now we know that bodies when similarly electrified are driven apart, and in exactly this way we can consider that bodies or cells when, by floating in the ocean of life, they have absorbed too much life, are driven apart—they have in short become too highly charged with life and a process of adjustment has to take place or they will be driven apart and the death of the organism will ensue. Thus the universal Jiva is everywhere, but without union with matter it cannot manifest. If united with the matter of the body we then know it as "life". The cells of the body becoming too highly charged are driven asunder, and life losing hold of the organism as a whole still inheres in its ultimate constituents which now live for themselves and become destroyers of the order that was. Every day of our life we have to undergo the process of adjustment in sleep, otherwise, as in the case of insanity from insomnia, a very speedy close is brought to our physical life. And in the process sleep is truly shown to be the twin-brother of death.

There is also another consideration on life which may be urged. We know that worlds are held together by the force of cohesion, by what is called the interaction of "matter" which is ponderable and "matter" which is imponderable. This "imponderable matter" it is which proceeds from the sun and orders the planets in their courses. If then it produces life in animal and plant and orders the worlds, it produces its various phenomena by reason of its amount relative to the "ponderable". In short, again, life is universal and exists as such in rock and stone, as a force, as it does in animal and plant.

Thus, in view of the consideration that life is universal we may add another point, and that is that life and consciousness are co-extensive. As

we know life, or as we in our ordinary state define life and consciousness, they may, perhaps, not seem to be so. We have what is called our personal consciousness in which the physical body is especially prominent, but to assert that consciousness is solely confined to the physical body would be to deny facts which are obvious to nearly all. If we consider matters in the light thrown on them by Theosophy we may see them more clearly. First of all there is what we may call the life and consciousness of the terrestrial body, producing what has been called direct consciousness, a faculty which man shares with the animal kingdom in general. Then we find them manifesting through what St. Paul calls the celestial body, producing the faculty of self-consciousness, or the quality which enables man to study himself in relation to the source of life and consciousness. Finally we have the spiritual soul or spirit, which is the consciousness and perception of life and consciousness as they really are, as universal forces and powers apart from any vehicle of manifestation. Thus, though in essence both life and consciousness are universal and imperishable, it would not be right to say that their manifestation as personal consciousness is continuous. We know that physical matter undergoes change and that what we are accustomed to call the personality of man is thus destroyed. But it does not by any means follow that nothing remains. Indeed on the analogy of the Law of the Conservation of Energy this would not take place. But the energy becomes correlated and transformed, and though personal consciousness and life may come to an end the *effects survive*. The various states of consciousness would seem to be marked off by the more or less material basis in which life manifests and the removal of the limitations means the entrance on the various states of consciousness. Thus the so-called *post-mortem* states, such as Devachan or Kama Loca, which have been discussed in theosophical literature, are only supersensuous conditions, which may be and are more or less realized by man focalizing and centering his consciousness away from normal material conditions in that in which he lives and moves and has his being.

Thus from the point of view of the conservation and correlation of energy it would follow that "where the treasure is there the heart is also". In other words, so long as life is devoted to obtaining physical conditions, so long will it inhere in those conditions. Incarnation will necessitate re-incarnation until the effects of the desire for life on the physical plane are worked out or until the evolutionary progress which can be made there is accomplished. Incarnation follows incarnation as soon as the correlations of the life-force on the various planes have been effected. Thus it is necessary, if we are to know the meaning of life, to distinguish between life manifesting as life and life manifesting as death. Life being a universal force, and universal in its action, has a meaning above our personal life and what we may do with it for ourselves. It is a universal property of which we have made ourselves the trustees by virtue of the very fact that we live. The nearer we get to our own origin the better we can understand life, and most certainly to the individual soul which is consciously allied to the universal spirit and to life, there is no such condition as "death".

ARCHIBALD KEIGHTLEY, M.B., F.T.S.



Gems from the Apanishads.

OM! Having settled down in a pure place let him, being pure himself, and firm in goodness, study the truth, speak the truth, think the truth, and offer sacrifice to the truth. Henceforth he has become another; by obtaining the reward of Brahman his fetters are cut asunder, he knows no hope, no fear from others as little as from himself, he knows no desires; and having attained imperishable, infinite happiness, he stands blessed in the true Brahman, who longs for a true man. Freedom from desires is, as it were, the highest prize to be taken from the best treasure (Brahman). For a man full of all desires, being possessed of will, imagination, and belief, is a slave, but he who is the opposite is free.

* * * *

When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is the highest point.

* * * *

That happiness which belongs to a mind which by deep meditation has been washed clean from all impurity and has entered within the Self, cannot be described here by words; it can be felt by the inward power only.

* * * *

Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty.

* * * *

He who is the person in the sun, I am he.

* * * *

"O Saint, this body is without intelligence, like a cart. To what supernatural being belongs this great power by which such a body has been made intelligent? Or who is the driver? What thou knowest, O Saint, tell us that."

Prajapati answered and said:—

"He who in the Sruti is called 'standing above', like passionless ascetics amidst the objects of the world, he, indeed, the pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn, independent one, stands in his own greatness, and by him has this body been made intelligent, and he is also the driver of it. . . .

"That Self which is very small, invisible, incomprehensible, called Purusha, dwells of his own will here in part; just as a man who is fast asleep awakes of his own will. And this part (of the Self) which is entirely intelligent, reflected in man (as the Sun in different vessels of water),

knowing the body (Kshetrajña), attested by his conceiving, willing, and believing, is Prajâpati (lord of creatures), called Visva. By him, the intelligent, is this body made intelligent, and he is the driver thereof."

* * * *

In the beginning Prajâpati (the lord of creatures) stood alone. He had no happiness, when alone. Meditating on himself, he created many creatures. He looked on them and saw they were, like a stone, without understanding, and standing like a lifeless post. He had no happiness. He thought, I shall enter within, that they may awake. Making himself like air (vâyu), he entered within. Being one, he could not do it. Then dividing himself five-fold, he is called Prâna, Apâna, Samâna, Udâna, Vyâna.

* * * *

There is indeed that other different one, called the elemental Self (Bhûtâtâmâ), who, overcome by dark and bright fruit of action, enters on a good or bad birth : downward or upward is his course, and overcome by the pairs he roams about. And this is his explanation : The five Tanmâtras (sound, touch, form, taste, smell) are called Bhûta ; also the five Mahâbhûtas (gross elements) are called Bhûta. Then the aggregate of all these is called Sarira, body. And lastly he of whom it was said that he dwelt in the body, he is called Bhûtâtâmâ, the elemental Self. Thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then, because he is thus overcome, he becomes bewildered, and because he is bewildered, he saw not the creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing "I am he," "this is mine"; he binds his Self by his Self, as a bird with a net, and overcome afterwards by the fruits of what he has done, he enters on a good and bad birth ; downward or upward is his course, and overcome by the pairs he roams about.

* * * *

. . . . Because time is imperceptible by sense, therefore this, (the progress of the sun, &c.) is its evidence, and by it alone is time proved to exist.

Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.

* * * *

He who has his senses hidden as in sleep, and who, while in the cavern of his senses (his body) but no longer ruled by them, sees, as in a dream, with the purest intellect, Him who is called Pranava (Om), the leader, the bright, the sleepless, free from old age, from death, and sorrow, he is himself also called Pranava, and becomes a leader, bright, sleepless, free from old age, from death, and sorrow.

MAITRÂYANA-UPANISHAD.

(From Max Müller's Translation.)

Theosophical Activities.

INDIAN SECTION.

The Indian Section is busily arranging for Annie Besant's prospective lecturing tour. It has sent out a notice to all members signed by the following well-known names:—

| | |
|-----------------------|------------------------------|
| R. Ragunath Rao. | Bhalchandra Krishna. |
| P. Shrinivasa Rao. | Norendronath Sen. |
| Udharam Mulchund. | Pandit Gopinath. |
| Tookaram Tatya. | Dinanath Ganguli. |
| N. D. Khandalavala. | C. L. Peacocke, Lieut., R.A. |
| Harisingji Rupsingji. | Dorabji Dossabhoy. |
| Pherozechaw R. Mehta. | J. S. Gadgil. |
| A. D. Ezekiel. | Jehangir K. Daji. |
| K. M. Shroff. | |

A new Branch has been formed at Ludhiana, Punjab, under the auspices of our brother Rai B. K. Laheri, who was lately in England, and is well-known to the members at Headquarters there. Our energetic and enthusiastic brother is having the *Key* translated into Hindi and Urdú.

The *Ranchi Branch* sends in a good report, and so also does the *Poona Branch*. We heartily congratulate the latter on the acquisition of their old president, our respected brother Khan Bahadur N. D. Khandalavala, who has been absent from Poona some five years.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge held its annual meeting on Saturday, October 3rd, in the Lecture Hall at Headquarters. The officers elected for the forthcoming year were as follows:—*President*, Annie Besant; *Vice-President*, Herbert Burrows; *Secretary*, Claude F. Wright; *Assistant Secretaries*, Thomas Green and J. C. Scoble; *Treasurer*, E. T. Sturdy. Additional members for Council:—the Countess Wachtmeister, Mrs. Cooper-Oakley, W. R. Old (*Assist. Sec. Europ. S.*), Major Hand. Delegates to serve at the Annual Convention of the European Section:—Herbert Burrows, T. Green, J. C. Scoble, Mrs. Cooper-Oakley, Major Hand, R. A. Machell, O. Hintze, P.W. Bullock, Jas. M. Pryse. Owing to the overcrowded Thursday meetings, it was proposed and carried that two meetings a week should be held, on Thursdays for associates and visitors, and on a night to be decided by the Council a Lodge meeting for members only. Voluntary subscriptions are to be still in force, although the financial condition of the Lodge was reported as the reverse of encouraging. The expenses of the Lodge are very heavy, but it was thought best to still trust to the generosity of members.

The new syllabus is as follows:—

Oct. 1.—“Reincarnation.” Annie Besant. Oct. 8.—“As ye Sow, so shall ye Reap.” Herbert Burrows. Oct. 15.—“Theosophy and Woman.”

Miss Müller, B.A. Oct. 22.—“Religions and Religion.” G. R. S. Mead. Oct. 29.—“Priesthoods; True and False.” Annie Besant. Nov. 5.—“Theosophical Conceptions of Compassion and Affection.” Mrs. Marshall. Nov. 12.—“Some Misconceptions about Theosophy.” Herbert Burrows. Nov. 19.—“Free-Masonry.” Dr. Wynn Westcott. Nov. 26.—“Civilisation; True and False.” Isabel Cooper Oakley. Dec. 3.—“Heaven and Hell.” Mrs. A. L. Cleather. Dec. 10.—“The *Bhagavad Gītā*.” E. T. Sturdy. Dec. 17.—“Theosophy and Art.” R. A. Machell. Dec. 24.—“The Law of Cycles.” W. R. Old. Dec. 31.—“The Christ Myth.” G. R. S. Mead.

At one Thursday meeting, although admission to the Lodge can only be had by ticket, as many as a hundred people had to be turned away, much to the regret of the Staff. But necessity is necessity, and “no more standing room” is the limit of the Lecture Hall. An overflow meeting was arranged in the Library.

Chiswick Lodge.—Mrs. Besant lectured at the Vestry Hall, Turnham Green, under the auspices of this Lodge, on Friday evening, the 2nd inst., the title of the lecture being “Theosophy and the Problems of Life”. The hall will seat between four and five hundred, but long before the time seven hundred had managed to gain admission, the arrangements for reserving seats having completely broken down owing to the crush and the fact that ticket holders had to be admitted by the same doors as those who were paying for admission; the platform was invaded, and even the window ledges outside the hall were taken possession of. The chair was taken at 8.30 by Bro. Kingsland, who in his opening remarks asked the audience to disabuse their minds of anything they might have read in the *Daily Chronicle*, or have heard of elsewhere on the subject of Theosophy, and confine their attention to the particular aspect which Mrs. Besant would present that evening. Mrs. Besant, who spoke for more than an hour with great energy, and who was frequently applauded and carried her audience with her on almost every point, dealt with the subject of Theosophy in its relation to social conditions and individual progress, and pointed out specifically the applications of the doctrines of Reincarnation and Karma. The questions at the close of the lecture were very numerous, and the answers were well received. The *Daily Chronicle* gave a good report of the meeting next day.

The Croydon Lodge is the direct outcome of a lecture delivered by Mrs. Besant to the “Croydon Socratic Society” in January last. A nucleus was formed in the first place by a kind donation of books from the Countess Wachtmeister. The library acted as a connecting link between those interested in the subject, and in May last the first meeting was held to hear Mr. Johnson, of Brixton, expound Theosophy, the interest then shown in the subject resulting in the formation of a lodge. During its three months’ existence good progress has been made, and attendance at the meetings has doubled. A good syllabus of lectures has been provided for three months. Mrs. Besant’s second lecture in Croydon in the large Public Hall was crowded beyond standing room, and has done much to stimulate public interest. The report of the lecture in the *Observer* has been printed as a leaflet for distribution. We had also a full Lodge when the General Secretary lectured on the “Theosophical Movement”.

The Lodge has adopted the system of holding private meetings for study, and the interchange of ideas amongst members. They will be held at fortnightly intervals, alternately with the open nights, and the *Key to Theosophy* will be first taken up. The general tone of the branch is healthy, its members showing an increasing interest, and a marked tendency to discourage phenomena-seeking. The Lodge has to acknowledge its great indebtedness to the Brixton Lodge for its help and sympathy.

The Bournemouth Centre is reading the *Key to Theosophy* and discussing it chapter by chapter.

The Frome Centre meets for discussion every Sunday morning, and addresses are delivered on Theosophical subjects. Literature and pamphlets are distributed and lent, and letters written to the local papers.

The Folkestone Centre has been very busy since Annie Besant's lecture in the Town Hall, and arranged a meeting in the Masonic Hall, where G. R. S. Mead lectured on Reincarnation to an appreciative audience.

A Public Reading Room was opened on October 1st at 7, Duke Street, Adelphi, W.C., by the Countess Wachtmeister. It will be open to the public daily from 11 a.m. to 6 p.m., Sundays excepted. Admission is 2d.; and the subscription is 10s. for 12 months, 6s. for 6 months, 3s. 6d. for 3 months, and 1s. 6d. for 1 month.

The new reading room will pave the way to much activity; nearly every evening already is filled up with prospective meetings and classes. A new Lodge is to be formed, to be called the "Adelphi Lodge", which will hold its meetings in the Reading Room on Monday evenings.

The League of Theosophical Workers has already five Branches, and has had to print a leaflet of its own to report its activities. A debating class and elementary classes are being formed. A working man's club and a "Crèche" for children are in embryo. A sewing class, mothers' meetings, correspondence and reading circles are also in course of formation. A labour bureau and servants' registry free of fees have been started at the East End Club. Quantities of food and clothing have been sent to Workington in Cumberland, where 5,000 men are out of employment owing to a failure of the iron works. 200 girls were taken for a trip to the country from the Bow Club, and though rain fell steadily the girls thoroughly enjoyed themselves. The trip cost £18 2s. 6d., and the expenses were met by subscriptions from friends and a very small payment from each of the girls.

An East End member is informed by an inmate of one of the largest London Workhouses that he read one of our leaflets to some of his fellow inmates and that it excited the greatest interest and enquiry. In consequence of this a member of the Headquarters Staff has visited the Workhouse, has been warmly welcomed, and is arranging for a weekly visit.

THE PRESS.—Press cuttings pour steadily into the General Secretary's office at the rate of about a thousand a month, and bear testimony to the enormous interest and curiosity of the public. Every degree of opinion is expressed from appreciative leaders to virulent and abusive letters, which are mostly anonymous. On the whole, the attention of the public is thoroughly aroused, and enquiries keep pouring in. The correspondence in the *Daily Chronicle* ran from August 30th to October 1st.

Annie Besant has had monster audiences at all of her lectures, the halls being packed beyond standing room. Since September 15th she has lectured at Croydon, Brixton, Milton Hall (twice), Folkestone, South Shields (three times), Athenæum Hall (Tottenham Court Road), Chiswick, St. James's Hall, and Glasgow (three times).

SCOTLAND.

Glasgow.—A Theosophical Book Exchange is being started in order to stimulate and facilitate the circulation of Theosophical literature, and provide all Theosophical students, but especially fellows of the Theosophical Society, with facilities for obtaining and disposing of books, etc., by exchange or sale and purchase.

Any person wishing to buy, sell, or exchange Theosophical literature is invited to send particulars to Mr. F. W. D'Evelyn (25, Holyrood Quadrant),

who will endeavour to provide a buyer, or exchanger, or a seller of the books wanted, as the case may be.

In sending lists of books for disposal, the author's name, title, publisher, date, published price, *condition and price (or exchange) wanted* should be stated. In the case of lists of books wanted, the title and author's name will suffice, unless any particular edition is required. In the case of exchanges, if individual books are to be exchanged for certain other individual books only, particulars should be clearly stated, and correspondents are requested to price their books so as to include postage. Exchanges or sales will be effected directly between correspondents, or through Mr. D'Evelyn, as may be most convenient.

SWEDEN.

Previous to his leaving the European Headquarters on his journey home *via* the United States and Japan, the President-Founder paid a short visit to Sweden. He went by Hull and Göteborg to Stockholm, and returned *via* Copenhagen, Hamburg, Bremen, and Flushing. The Colonel reports that he found the Swedish Branch even more commendable than he had supposed, full of zeal, good feeling and earnestness. The three days of his visit were naturally very busy: on September 8th he attended a meeting of the Branch, and on the 9th lectured in the Hall of the Academy of Sciences. H.M. the King, who is probably the most cultured of European monarchs, and who presided over the last Congress of Orientalists, through the intervention of the American ambassador, granted Colonel Olcott a special private audience and conversed with him for about an hour on Theosophical and cognate subjects. Our Swedish members gave the President a most hospitable welcome and we hear of suppers, conversaciones and farewell dinners.

HOLLAND AND BELGIUM.

The Dutch-Belgian Branch reports that it has its hands full of work, and has had to modify its Rules to meet the increased strain. The officers for the ensuing year are: President, Mme. H. Neufville; Vice-President, Mme. Meuleman; Secretary and Treasurer, Mr. Fricke. Fortnightly meetings are held for members only, and on the alternate weeks there are meetings for visitors. One of the members, who wishes to remain unknown, has provided a sum to start a small Theosophical monthly in Dutch, chiefly for publishing the translation of *The Key*. League work is also being actively taken up by the Lodge.

FRANCE.

Le Siège Français has got a capital *local* at Paris, consisting of a Secretary's office, a reading-room, and a bed-room for the accommodation of Theosophists passing through Paris. *Le Lotus Bleu*, as we have elsewhere remarked, is immensely improved. A library is established, and the books of the T.P.S. are on sale. *Tirages à part* are being struck off, and everything is going forward most busily. All we want now is the ungrudging co-operation of our French members, who will find the Secretary, Mons. E. Coulomb, our old friend and fellow-worker, worthy of their confidence and approbation. The address is 14, rue Chaptal.

SPAIN.

The Barcelona Group, we are glad to learn, are manifesting oratorical faculties. The following lectures have been given: "The Constitution of Man", by Bro. Roviralta; "Reincarnation", by Bro. Prats; "Elementaries", by Bro. Cembrano; "Theosophy and Socialism", by Bro. Ferrer.

The Madrid Group have completed the translations of *Mr. Isaacs*, by Marion Crawford, *The Bhagavad Gītā* (American Edition), and "Letters that have helped me", from the *Path*. The translation of the *Secret Doctrine* has been commenced, and the group is beginning a course of study in the *Key*. Bro. Florencio Pol has published and distributed in Galicia an admirable leaflet entitled *Luz* (Light).

JOSÉ XIFRÉ.

AMERICAN SECTION.

Our friend and colleague, W. Q. Judge, is working hard on the Pacific Coast, and the Pacific Coast Committee send us the following:—

Thursday and Friday, September 24th and 25th, Mr. Judge will spend in San Francisco; Saturday, 26th, he will visit Oakland; Sunday, 27th, he will lecture in Oakland at Fraternity Hall, Washington Street, near 13th, 3 p.m., and in San Francisco at Odd Fellows' Hall, cor. 7th and Market Streets, 7.30 p.m., subject of the lecture for each place being: "Theosophy—What it is and What it is Not". Monday, 28th, he will lecture in San Francisco, at Irving Hall, 7.30 p.m. Subject: "Reincarnation". Tuesday, 29th, he will visit and lecture in Alameda; Wednesday, 30th, he will reach Santa Cruz, remaining there until Friday, Oct. 2nd, and giving one or more public lectures. Friday, 2nd, he will arrive in Gilroy, remaining until Saturday afternoon, lecturing one or more times in the interim, and then leaving for San José. Saturday afternoon and Sunday forenoon, 3rd and 4th, he will spend in San José, lecturing Sunday forenoon in that city. He will then leave the same afternoon for San Francisco, arriving in time to lecture at Odd Fellows' Hall, 7.30 p.m. Subject: "Karma and Ethics". Monday, 5th, he will lecture before the Progressive Thinkers' Association, at Berkeley. He will leave San Francisco Tuesday, Oct. 6th, at 8 a.m., arriving in Sacramento same day, remaining until Thursday and giving one or more lectures. Thursday, 8 a.m., he will leave Sacramento for Stockton, remaining there until Saturday, 10th, lecturing, etc. Saturday, 10th, he leaves for Los Angeles direct, arriving in that city Sunday, 11th, in time to lecture in the evening. From Sunday, Oct. 11th, to Saturday, Oct. 17th, he will remain in Los Angeles, lecturing there, and in Ventura, Pasadena, Anaheim and Villa Park, etc., as the local Committees may arrange. Saturday, 17th, he leaves Los Angeles for San Diego, and remains in the latter city until the 23rd, visiting San Bernardino in the interim. Sunday, Oct. 24th, he will be *en route* for San Francisco, and by stopping over one train will have an opportunity to lecture in Fresno, if desired. Sunday, Oct. 25th, he will give his last lecture on the Coast, in San Francisco, at Odd Fellows' Hall, the subject being: "The Inner Constitution of Man".

The Blavatsky T.S. have established a permanent Headquarters on the lines of the Headquarters at London and Dublin. Several members have banded together to take a house; and accommodation is to be provided for visiting members and speakers.

The Path reports two losses to the Society through death. Mrs. Alice M. Wyman, Secretary of the *Brahmana T.S.*, of Milwaukee, and Dr. John S. F. Gray, President of the *Point Loma Lodge, T.S.*, San Diego, Calif., have left us. The body of Mrs. Wyman was cremated. Both members were held in the highest esteem by their respective Lodges, an esteem that was won by their nobility of character and compassionate natures.

We regret to see that *The Path* copies an absurd statement from the Ceylon local press. Bertram Keightley is reported to have taken *pansil* and become a convert to the exoteric religion of Buddhism. This is entirely untrue; as Bertram Keightley himself informed us, he took pains to avoid

the ceremony when the late Miss Pickett received *pansil*, as he suspected that the press would seize the slightest opportunity to report him a Buddhist.

Immediately on the arrival of Colonel Olcott at New York he was interviewed by the representatives of the press at Astor House. The results of these interviews appear in the columns of the principal newspapers of the city, with the usual eccentric and hysterical headlines that the American press loves so well.

The League of Theosophical Workers has an ample list of activity to report, and the newspapers have given very favourable notices of its good deeds. Some of the items are as follows :—a picnic into the country for forty boys; six working girls sent to the country for two weeks; League restaurant; a singing class, and two domestic libraries. In addition there are other acts of kindness that cannot be placed under distinct headings. There are now seven Leagues.

THE ORIENTAL DEPARTMENT.

The Path writes as follows about this important department :

" This Department of our work was set on foot in the U.S. with the object of bringing about a closer union between the East and the West, by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

" In order to make the work more uniform, the European Convention directed its Secretary to endeavour to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereotypes so that the two issues may correspond.

" As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental Work, and it is purposed to utilise it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there, so that it might be made the central office for this branch of the Society's activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

" Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before everything will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the General Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be Orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible.

" W. Q. J."

Prof. Manilal N. Dvivedi, with whose name our readers are so familiar, has been engaged as the Pundit of the Department. The European Section has united with the American Section in this desire to introduce the thought of the East into the West, and arrangements are now completed for reproducing Prof. Dvivedi's articles by means of stereotypes.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for September starts with a digest of the report of the last Convention of the European Section. Rama Prasad continues his papers on "Astrology" by contributing a very curious theory which will scare our philologists. He contends "that every word has its origin in the sun, and that the connection of a word with its sense is a solar act". The idea is naturally startling to the West; but students of Eastern science who know of the *sphota* and *sabda* doctrines will understand the contention of our learned brother. E. T. Sturdy follows with a carefully thought-out paper entitled "Three Aspects of the Theosophical Movement"; he deals with it in India, Europe and America, and takes a glance also at Australasia. C. R. Shrinivasayangar shows in "What are we here for?" that if we want to escape the necessity of passing through every experience at first hand, we should extend the area of our experience by cultivating sympathy for others. The "Tejo-Bindu Upanishad of the Krishna-Yajur Veda" is one of the most magnificent that has yet been translated. Its key-note is the one-ness of all things, and the refrain of the grand spiritual pæan is "I am Brahm". Dr. Carter Blake defends the methods of the pioneers of Anthropology against the present school, and shows how the teachings of the *Secret Doctrine* must eventually revolutionise this science. The next paper, "Relationship between Australians and Indians in Religion and Race" by Dr. A. Carroll, A.M., the energetic General Secretary of our new Australasian Section, is one of solid value, written by an authority. It shows the knowledge of a wealth of facts and evidence of much study and research. Among much of interest we select the following:—Metempsychosis is believed in by the Australians as by those in Asia. The ancient songs now sung by Australian tribes over 1,500 miles of country are not changed by all the varying dialects over these distances, so that one verse causes the elders to take it up and continue it in exactly the proper words, although they have lost their meaning and cannot translate them."

Can no one make a collection of these poetical relics of the Lemuro-Atlanteans? The paper by A. Nilakanta Sastri on "The Signs of the Zodiac" is one of the most suggestive studies of esoteric correspondences we have seen for a long time. The relations of the twelve to the seven and the secret of Subba Row's quadruple division are clearly shown. The symbolism of "Om" is treated of, and the whole paper is one of the greatest possible interest for students of esotericism. The number is completed by the conclusion of the article of Nakur Chandra Bisvas on "Tulsi Das".

THE PATH for September first introduces us to a paper on "The Allegory of the Cup" by Katharine Hillard, in which Rabelais' Shrine of the Divine Bottle, and the Eucharist and Graal legends are laid under contribution. The next paper, "One of Many", is a humorous sketch, giving a concrete example of the ignorance that aspires to "adeptship" before it has learnt the rudiments of decency. It is by our esteemed colleague A. Fullerton, and will serve as a useful object lesson. W. Q. J. continues his instructive "Hidden Hints" in the *Secret Doctrine*, and E. T. S. writes thoughtfully on "Love". Harij contributes his concluding paper on the "Loss of the Soul", thus completing an interesting series of articles on an obscure but very important subject. Sree Kali Prasanna Mukopadhyana contributes some facts as to conscious existence after death and before birth, gleaned from the lips of children. "Tea Table Talk" is very interesting, and deals with the strange fact that the T.S. is stronger by the departure of "H.P.B." instead of weaker. It has taught all the lesson of self-reliance. Speaking of receiving communication from the Masters, X. says, "When a plant is mildewed, devoured, broken, growing awry, the head-gardener or some one of his authorised assistants comes to its aid, or some few especial plants, doing especial service in the garden, may receive especial stimulus, such as would injure others. But when a plant is following all the actual

laws of growth, it requires no readjustment, it does not hear from the gardener, who knows it is doing well. In the East the Guru or Teacher is called Re-adjuster. And He may communicate with some sub-centre already established, which sub-centre is to give out the help thus extended to those working in the same line."

THE BUDDHIST prints an interesting communication from a "Seshwara Sankhya" (a follower of the Sankhya philosophy from the deistic point of view) with comments thereon by the editor. The point at issue is as to the real meaning of certain terms used in Sankhya philosophy and also in Buddhism. The Buddhist editor contends "the terms and phrases he (Gautama) borrowed from Brahmanism were applied by him in different senses from those in which they had been originally used, in order to adapt them to and harmonize them with the system of moral philosophy which he brought out by the unaided force of his intellect". The keenest criticism that Buddhism has had to face is that of the Hindu Pandits, but we hope that if controversy again arises it will be something more than a war of words. *The Buddhist* reprints Mr. Stead's part of the "Character Sketch" on H.P.B. from the *Review of Reviews*, and H.P.B.'s article on "Civilization, the Death of Art and Beauty" from LUCIFER.

LE LOTUS BLEU for September appears in an entirely new shape and cover. Under the management of our old friend and colleague, E. Coulomb (Amaravella), the magazine has suddenly doubled its importance and worth. "La Théosophie; ce qu'elle est et ce qu'elle n'est pas" is an article of solid worth, and written with all the fire and elegance of Amaravella. We hope that it will be reproduced in pamphlet form and widely distributed. "Le Mouvement théosophique" is also an article of worth and will give the readers of *Le Lotus Bleu* a capital idea of the present position and scope of the movement. Dr. Hartmann has an interesting article on "Cremation", which was delivered in the form of a lecture before the Vienna Scientific Club. A capital digest entitled "Introduction à l'étude de la Doctrine Secrète", by "Un Disciple", completes the best number of *Le Lotus Bleu* that has yet appeared. The new cover is not an entirely happy choice, but exteriors after all are not essentials.

THE FORUM, No. 27, is departing from its calm judicious spirit, and we regret

to see its pages monopolized for the airing of private fads. The views of all Theosophists should have a fair chance in its pages.

THE VAHAN, though covering familiar ground, is interesting. Some people may think that the questions occasionally deal with subjects of insufficient sublimity; but that is just the province of the *Vahan*. People want to hear more of Theosophy in everyday life, and are often supremely indifferent to the abstruse and recondite enquiries that our metaphysicians delight in.

THE PRASNOTTARA, No. 8, is a weak number, the majority of the answers being below the average. The tendency to use the *Shāstras* literally is to be most sternly deprecated.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 11, presents its readers with some more information about "Keely's Discoveries". Mrs. Bloomfield Moore is the compiler and devotes most of the space at her disposal to a panegyric on her conception of "God". This is to be regretted, for the public desire to hear about "Keely's Discoveries", and as the editor of the *T.P.S.* remarks, "Keely is certainly dealing with a subtle force, but neither he nor humanity are any nearer to the solution of the problem of deity *simply* on that account". It is a relief to turn to what Keely says himself, but still we must confess our inability so far to sufficiently understand him in his interesting themes. Among other things Mr. Keely tells us what electricity is, but the nomenclature baffles us. Here is the secret:—"Electricity is the result of three differentiated sympathetic flows, combining the celestial and terrestrial flows by an order of assimilation negatively attractive in its character. It is one of Nature's efforts to restore attractive differentiation."

ESTUDIOS TEOSOFICOS translates the "Dialogue on the Constitution of the Inner Man", by H.P.B., from the early numbers of LUCIFER.

PAUSES, Vol. I, No. 1, presents us with yet another theosophical magazine. It is the child of our industrious and energetic brethren of Bombay and especially of the indefatigable activity of our colleague, C. L. Peacocke. The cover is light blue with a large seal of the T.S. in dark blue and the word "Pauses" running diagonally across the centre in ornamental letters composed of serpents. It states its object as follows, *viz.*, "to supply men and women with material for

thought, and to guide into a fitting channel those vague aspirations to know the why and wherefore of the great problems of life and nature, which assail during the PAUSES that occur after a surfeit of work or amusement". The contributions are partly original and partly reprints, the press work is decidedly above the average for India, and on the whole we may congratulate ourselves on a most useful and sensible addition to our magazine list.

BRANCH WORK, INDIAN SECTION: Paper 8, is a careful summary by "C. L. P." on "The Septenary Constitution of Man".

THE NEW CALIFORNIAN still keeps up a distinctly theosophic character and is almost entirely filled with contributions by members of the T.S. In particular we notice two capital articles on "Theosophy and Spiritualism" by Allen Griffiths, and on "Reincarnation" by Dr. Jerome A. Anderson.

THE ROSE GARDEN, under the auspices of Mrs. Ida Arnold Budd, continues its pleasant task of instructing children in the *a b c* of Theosophy, by reprinting H.P.B.'s translation of Tolstoi's charming story of Martuin Avdyéitch, entitled "Where Love is, there God is also", and other simple tales and poetical extracts. The address of the Editor is removed from El Paso, Texas, to Apartado Postal 71, San Luis Potosi, Mexico.

THEOSOPHY AND ITS EVIDENCES, price 3d., by Annie Besant, has reached its eighth thousand, and is proving its utility by its rapid sale.

THE MAHABHARATA is being translated into English by Pratapa Chandra Ray, C.I.E. We have received a copy of Part LXVII. and await the rest of the series for review. Meanwhile we beg to

inform our readers that copies are to be obtained from the Manager of the Dātavya Bhārata Kāryālaya, 1, Rājā Gooroo Dass' Street, Calcutta, but are unable to inform them of the price.

INEXISTENCIA DE LA MATERIA : "The non-existence of matter, and essence and vital processes of Absolute Being", is a 24 page pamphlet, 8vo, in Spanish, by our Brother D. Florencio Pol. It is not technically Theosophical, but leads up to our position from a Christian and scientific point of view. Senor Pol believes that all space is force, and looks upon deity as a universally diffused cosmic force. "The Absolute Substance is intelligent and spiritual; and while it manifests its infiniteness by the absolute infinity of the exactly spiritual modes, we are not able, without abandoning the idea of its absolute infinity, to substract from this law phenomenal matter." The writer is exceeding courteous to everybody, though not very accurate in his metaphysics.

1875 to 1891 (A Fragment of Autobiography), by Annie Besant. This is the title of the lecture delivered at the Hall of Science, and which was the immediate cause of the present excited controversy in the public press. The publishers are the Theosophical Publishing Society; it is printed on the "H.P.B. Press", and the price is 2d.

The *Agnostic Annual* reaches us so late that we can only notice the fact that the articles from Prof. Huxley and Dr. Momerie should suffice to give it a wide circulation. Prof. Huxley's article will give a rude shock to the cruder type of unbelievers who, out of the fulness of their ignorance, deny the possibility of events which are unusual; Prof. Huxley contents himself with demanding evidence for the happening of an event, and with declining to believe until he obtains it.



Our Budget.

DONATIONS TO THE GENERAL FUND OF THE EUROPEAN SECTION

| | £ | s. | d. | | £ | s. | d. |
|----------------------------|---|----|----|--------------------------|-----|----|----|
| Wastall, A. - - - - | 0 | 10 | 0 | Kilburn, Mrs. - - - - | 0 | 5 | 0 |
| Neufville, Mme. de - - - - | 1 | 3 | 0 | Oppermann, M. A. - - - - | 10 | 0 | 0 |
| S. G. P. C. - - - - | 0 | 2 | 0 | Bright, Miss E. - - - - | 1 | 0 | 0 |
| Bruce, Mrs. L. - - - - | 1 | 1 | 0 | Green, H. S. - - - - | 0 | 10 | 0 |
| Bowring, Miss - - - - | 0 | 15 | 0 | Hawkins, Mrs. - - - - | 1 | 0 | 0 |
| Bradford Lodge - - - - | 1 | 0 | 0 | Harding, Miss - - - - | 1 | 0 | 0 |
| Sturdy, E. T. - - - - | 0 | 10 | 0 | | | | |
| Mead, G.R.S. - - - - | 0 | 10 | 0 | | | | |
| Scott, Mrs. - - - - | 0 | 15 | 0 | | | | |
| | | | | | £20 | 1 | 0 |

E. T. STURDY,
Treasurer.

SANGAMITTA GIRLS' SCHOOL FUND.

| | £ | s. | d. | | £ | s. | d. |
|-------------------------------|----|----|----|-------------------------|-----|----|----|
| Amount already acknowledged - | 31 | 1 | 0 | S. E. G. (Fal.) - - - - | 0 | 2 | 6 |
| W. G. W. - - - - | 5 | 0 | 0 | | | | |
| Finch, G. R. - - - - | 10 | 0 | 0 | | £46 | 3 | 6 |

E. KISLINGBURY,
Treasurer.

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| | £ | s. | d. | | £ | s. | d. |
|-------------------------------------------------------------|-----|----|----|--------------------------|------|----|----|
| Amounts already subscribed or promised (frs. 59) - - - - | 126 | 16 | 6 | Kilburn, Mrs. - - - - | 0 | 5 | 0 |
| Norderling, Mme. - - - - | 0 | 10 | 0 | S. E. G. (Fal.) - - - - | 0 | 3 | 6 |
| "M." - - - - | 2 | 0 | 0 | Musgrave, G. - - - - | 0 | 2 | 6 |
| Putz, Mrs. - - - - | 0 | 10 | 0 | Thomas, E. M. - - - - | 0 | 2 | 6 |
| Birger, A. - - - - | 0 | 5 | 0 | Gordon, Mrs. - - - - | 1 | 0 | 0 |
| X. - - - - | 0 | 3 | 0 | K. S. - - - - | 5 | 0 | 0 |
| Montigny-le-Tilleul Group - - - - | 0 | 8 | 0 | Van Notten, Mme. - - - - | 0 | 4 | 6 |
| Williams, Mrs. - - - - | 2 | 10 | 0 | | | | |
| Crossley, Mrs. - - - - | 5 | 0 | 0 | | £145 | 0 | 6 |

G. R. S. MEAD,
Secretary.

HEADQUARTERS' BUILDING FUND.

| | £ | s. | d. | | £ | s. | d. |
|---------------------------------------------------------------------------|----|----|----|------------|------|----|----|
| Deficiency from last account - - - - | | | | | 167 | 3 | 6 |
| Surplus from Lecture at St. George's Hall - | 16 | 11 | 4 | | | | |
| Part surplus of Croydon lectures, sent by Croydon Lodge - - - - | 3 | 3 | 0 | | | | |
| Half surplus of Brixton lectures, sent by Brixton Liberal Club - - - - | 2 | 7 | 0 | | | | |
| Surplus from Folkestone lecture - - - - | 4 | 7 | 6 | | | | |
| Half surplus of Chiswick lectures, sent by Chiswick Lodge - - - - | 9 | 0 | 0 | | | | |
| D. A. Courmes - - - - | 1 | 0 | 0 | | | | |
| | | | | | 36 | 8 | 10 |
| | | | | Deficiency | £130 | 14 | 8 |

ANNIE BESANT,
Treasurer.

N.B.—In all cases in which "part" or "half" surplus is given, the remainder has been retained by the Lodge or Club for its local fund.

LUCIFER.

VOL. IX. LONDON, NOVEMBER 15TH, 1891. No. 51.

The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Mysticism, True and False.

MYSTICISM! It is a word that includes within its sweep the noblest aspirations and the wildest dreamings of mankind—the yearnings of man after Ideal Perfection, the wallowings of man in the foulest mire of psychic imaginings. Than the true Mystic there is no loftier type; than the false Mystic there is no baser possibility. The height or the depth of human nature lies in the one word.

For the Mystic belongs not to the physical plane: for good or for evil he has quitted the safe and homely haunts of human life. He has stepped aside from the common roads of men, and has passed into a strange and unknown country. Out of the Hall of Ignorance into which he was born, the ignorance in which his race still dwells unknowing, he has crossed into the perilous Hall of Learning, where indeed are to be gathered many “blossoms of Life, but under every flower a serpent coiled”. Will he pass through it to the “Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of Truth shines with unfading glory”? Or will he linger in the Hall of Learning? The warning sounds out clearly:

“This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy soul should linger and be caught in its deceptive light.

“This light shines from the jewel of the Great Ensnarer. The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.”

One condition is imperative for all who would enter the Hall of Wisdom, who would learn the lessons of the Higher Life.

"That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one."

False Mysticism remains in the Hall of Learning, entangled in the coils of the serpent of evil, dazzled by the false delusive glow of the Lower Astral Light. True Mysticism dwells in the Hall of Wisdom, in the pure and serene radiance of the light of truth, borne up to heights of knowledge by the soaring pinions of the Dragon of Wisdom, and leaving far below all image of the senses, all echoes of the voice of flesh.

Now there is one clear distinction between true and false Mysticism, and it lies in the idea above suggested. True Mysticism is pure, calm, untouched by earthly desire; false Mysticism is hot, passionate, sensuous, filled with various delights. White as the snow-capped mountains is the one; gorgeous as tropical valley is the other, filled with vivid-hued flowers and strong, rich fragrances that make men swoon.

In all times and in all places false Mysticism has been the parent of eroticism, and many are the sects of Christians who have lost their way in this luxuriant jungle of the senses, and have been drugged to sleep by the poison-dropping branches of this ancient Upas-tree. How many have sung the Song of Solomon, translating its sensuous images into so-called spiritual, but really psychic delights, and reveling in the passionate language, suited indeed for the marriage-song of an Eastern monarch, but wholly inappropriate to express the longings of the intellect for union with the spirit, of MANAS with ATMA-BUDDHI.

There is a certain danger at the present time that Theosophy, on the mystical side of its philosophy, may be assailed in ignorance by the uninstructed, or in malice by the evilly-disposed, as though it had aught in common with this false Mysticism, which deifies sex, glorifies sexual emotions, and transferring them to the psychic plane renders them tenfold more alluring and a hundredfold more dangerous than they are on the physical plane to which they properly belong. In ignorance or in malice, Theosophy may be confounded with the school based on the teaching of Mr. Thomas Lake Harris, the school of which the late Laurence Oliphant was one of the most brilliant adherents. Those who have read "Scientific Religion" and "Sym-pneumata" will have felt how subtly sensuous are the ideas that

pervade both ; and those who know anything of the practical side of Laurence Oliphant's teachings will need no words of mine to make them realise the deadly nature of the food offered to—heaven save the mark!—the human spirit. Those who let themselves be led by such a guide would surely reach the most Kamic divisions of the psychic plane, peopled by the foulest images that the human mind could conceive.

But it is best to judge the school by the writings of its founder, and T. L. Harris has placed within the hands of the public quite sufficient of his teachings to enable us to judge of their drift. In a book “Privately Printed”, and audaciously entitled “The Wisdom of the Adepts—Esoteric Science in Human History”, we may read Mr. Harris' views of higher states of being than our own, and from such reading we rise with an overpowering sense of nausea, almost inclined to take a dose of Zola in order that a frank animality, which is by comparison clean, may wash away the far worse filth of a hideous psychism. The keynote is the “Divine-Human Twain-One”, *alias* male-female, and in harmony with this we are introduced to a “celestial man of the earth's first Golden Age”, or a Deva. This Deva is a compound of a man and a woman, and he remarks :

“Behold one for an illustration ; a man, yet a woman, a woman but a man. Now when you describe man according to his constitution, the woman of me laughs and is pleased ; and she delights that a man should be delineated, seeing that he is made in the likeness of the Lord God. Now when a man is pleased, he takes delight from the form and style of his wife : he explores her beauties and is enraptured, because he observes in her constitution the likeness of the Lady of God. This is well.”

This is exceedingly ill, and I do not propose to quote Mr. Thomas Lake Harris' words at any length ; it will be enough to convey the sense, more or less. After this exordium a “Deva-ess” evolves from the Deva, both being undraped, and the Deva explains that God dwells in him in the form of manhood to his wife, and dwells in her in the form of womanhood to him, and so on. Devachan is “a state of involved delights”, and the whole description is full of diseased sensuality ; man is made man in the “structure of the spiritual personality and of its spiritual soul”, and woman woman, so that Devachan becomes a highly coloured paradise of the Moslem type, “hymeneal festivals”, “exquisite embraces”, well deserving the stern comment passed on the description by a Master, “unclean and false utterly”.

We are then given an account of the “educative processes of the Illuminate, the Secret Fraternity”, and find them to be of the sort that might be surmised from the preceding pages. The hierophant is a “man-woman”, and there are the Divine Man and the Divine Woman, the Husband Truth and the Wife Truth ; then the neophyte is ecstasised and enjoys “hitherto unfelt delights”, “blissful peace”

"Womanhood of God", and what not. And so on, up to Nirvana (!) there is the male-female, till we seem to be in the midst of a sensual orgy, and are sickened and disgusted with the degradation of noble thoughts and the besmearing of lofty ideals.

The training of the priests is as loathsome as the rest of it, with the houses of God with their "Bowers of Love-the-Lord" for bridal pairs, and ceremonies that might more fitly find description in a French novel on *demi-monde* life than in a book that pretends to deal with spiritual things. Naturally indeed does T. L. Harris attack the "cold" Adepts of India, for those lofty and serene spiritual Intelligences have nought in common with his ecstasies of psychic lust; "the source of the origination of the psychic germ is the nuptial chamber of the Bridal Word. We are formed to live in God, as lover-loveress, husband-wife: in this one-twainness we are made the ever-living bridal temples of the Infinite. We are in-nuptialised into God; we are thence out-nuptialised into humanity." Always this mania for dwelling on the sex-idea; no thought that does not centre in sex, revolve round sex.

Other works of Mr. Harris are full of the same poison. His descriptions of life in other spheres are mere descriptions of sexual pleasures. We read of a "Sister-Spirit" who is, of course, entrancingly lovely on physical lines, who offers to lead a brother

"Where Beauty sits in groves of asphodel,
And weaves for hearts of love Joy's hyacinthine spell".

The light is of course "roseate"; for we learn from Ouida that ladies of this type always affect rose-coloured curtains. The planet Mars is "an Eden of conjugal affection", and we are introduced to a "blessed pair", a "fair-haired girl" and her bridegroom "splendour-eyed". Mr. Harris would make a fortune as a writer of novels for nursemaids: a splendour-eyed young man would indeed fulfil the dreams of the female breast. The further descriptions of Mars would be somewhat too highly coloured, I fear, even for the novel. The planet Jupiter is no more respectable; Mercury is given over to a school of Love, and if Mr. Harris be a true seer, any unlucky creature who is conscious of being something more than an embodied sensual appetite will find no place in the universe where he can rest. Everywhere he will have dinned into his ears warblings and sighings, till he will long for annihilation as the only escape from lust that is naked and not ashamed.

I have been driven into this investigation of Mr. Thomas Lake Harris' theories by an attack made upon them by Dr. Stanton Coit, who, by some carelessness of phrase led some of his congregation to imagine that Theosophy and Mr. Harris had something in common.

I wrote to Dr. Stanton Coit a note of enquiry, asking if he had so misrepresented Theosophy as to connect it with eroticism in any way: before receiving my note he had—hearing the complaint made to me—sent me the following:

DEAR MRS. BESANT,—I have been reported to you, so a friend informs me, as having said in a recent lecture that “the Theosophists taught and practised indecency”. I never said any such thing, even of Laurence Oliphant (on whom I was lecturing). I said I believed that he and Mrs. Oliphant were perfectly pure, and that their doctrine would probably never lead to any outward immorality; but I maintained that it was wrong to interpret the deity and the spiritual emotions in terms of sex.

Please feel at liberty to use this letter to refute the false report, if there is any tendency for it to spread.

With the sincerest esteem,

Yours truly, STANTON COIT.

It is obvious to anyone who knows anything of Madame Blavatsky's writings and of Theosophical teachings, that their whole tendency is towards the destruction of the sex-instinct instead of towards its deification. All Eastern training in Occultism has asceticism for its keynote (the dangers of the psychic plane being so well known), and this fact has been levelled against it as a reproach. Those who knew H. P. Blavatsky while she was with us, know how ruthlessly she trampled on the slightest indication of transferring sex to the astral plane, while she would have gazed in speechless contempt at anyone who would have ventured to bring the idea into the realms of “spirit”. Her distaste for “psychism” was largely based on the fact that emotion enters into it, and the Kamic element is strong, so opening the way to the befouling of the mind with sense-impressions. Cold, calm, severe, is the Mysticism of the East, for it seeks the Higher Ego and the Spirit, which are sexless, and it regards sex as a mere temporary expression on the physical plane of the “pairs of opposites”, an expression that will disappear when the present physical phase is over and done with. The true Mystic is a *human* being, apart from sex, having risen above sex to the planes where sex is not.

False Mysticism dwells on the psychic planes only, revelling in the impure sensual images that there abound, drugged and poisoned by the emanations of passion and of sexual desires—far more mischievous than mere physical acts and frankly animal instincts. True Mysticism dwells on the mental and spiritual planes alone, leaving far below the impulses that belong to the bodily and Kamic natures of man. One dwells in the red light of Kama, the other in the pure white light of spirit: and whenever the student, in his searching after truth, comes across thoughts and images that bring sex into Mysticism, there let him feel sure that he is on the wrong road, that he is following a Will-o'-the-Wisp that will lead him into morass and death, instead of the star that shines overhead, his guide to the one true Life.

Chinese Spirits.

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Des Mousseaux and the Marquis De Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired “semblances”. This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis : manes, caro, spiritus, umbra ;
 Quatuor ista loca bis duo suscipiunt.
 Terra tegit carnem, tumulum circumvolat umbra,
 Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the *LING* and the *HOUEU*. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an “upper” *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two “substances”, which correspond, as is evident, to our Buddhi, the divine “upper” *ling*; to Manas, the lower *ling*, whose twin, the *houen*, stands for Kama-rupa—the body of passion, desire and evil; and then we have in the “mixed being” the outcome or progeny of both *ling* and *houen*—the “Mayavi”, the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is

of course Prâna, the life-principle or vital form. Now, when man dies, the following takes place:—the “upper” *ling* ascends heavenward—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the “mixed being”. If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. “The *koueïs*, being naturally wicked”, says the *Memoire*, “do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation” (read, being baptised), “. . . and of forcing them to become damned as they themselves are” (p. 222, *Memoires concernant l’histoire, les sciences, les arts, les mœurs, etc., des Chinois, par les Missionnaires de Pekin*, 1791). †

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a Nirvanee when joined entirely with the “Dragon of Wisdom”).

† According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. “Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (see Porphyry, *Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. “Patet quod animæ illæ quæ, post mortem, adhuc, relicta corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens”, etc. See Cornelius Agrippa *De Occulta Philosophia*, pp. 354-5; *Le Fantôme Humain* by Des Mousseaux. Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tātrikas*. Thus modern

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. "What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between a spirit, a *genii*, and vitality" (see Huc's *Voyage à la Chine*, Vol. II., p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus re-formed on the day of resurrection. This answers well enough the Christian idea of one body and merely one personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a simultaneous and distinct feeling of two contraries—bliss and torture. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the false personality".*

There is but one real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.†

sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrée, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.

* See Lucretius *De Nat. Rerum* I., 1, who calls it a *simulacrum*.

† Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Vir.* I., 8, 30) gives the common belief that the animal soul, *phren*—φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* θυμός. Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον and the irrational ἄλογον. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

The *houen*, to return to it, is said to be the terror of men ; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as "spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulæ used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Mediateurs de la Magie*, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will re-open at the approach of his murderer" says a jurisprudential work (Binsfeld, *De Conf. Malef.*, p. 136).

"The *houen* can neither be buried underground nor drowned ; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China * tells of the "heathen Chinees" most extraordinary stories with regard to this subject. "Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself ; the other remains in, and with, the family, and becomes the *lar* ; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes* ; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him ; in which case the two *houens* will keep quiet"—if they are those of adults, *nota bene*.

* *Annales de la propagation de la foi*, No. 143 ; July, 1852.

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one. “I call the soul's *idol* that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY” (*Magie Dévoilée*, Dupotet, p. 250).

“Triplex unicuique homini dæmon, bonus est proprius custos”, said Cornelius Agrippa, from whom Dupotet had the idea about the “soul's *idol*”. For Cornelius says: “Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; idolum autem animæ est supra naturam quæ corporis et animæ quodam modo *nodus est*. Dico autem animæ idolum, *potentiam* illam *vivicativam et reatricem corporis* sensuum originem, per quam . . . alit in corpore corpus” (*De Occulta Philos.*, pp. 357, 358).

This is the *houn* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of “A Fallen Idol” (*Theosophist*, Sept., 1886, p. 793)—whether meant seriously or otherwise by the writer—that “if the rules [or mathematical proportions and measurements] are not accurately followed in every detail, an *idol* is liable to be taken possession of by some powerful evil spirit”—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god”, that had appeared that was not a *ferouer*, an *impostor*, a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A *god* who eats and drinks and receives sacrifice and honour can be but an evil spirit” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” [ether?], teaches Des Mousseaux (*Le Monde magique*, p. 287). “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if “good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, uncon-

sciously, lays, for himself and his religion, a trap. "See", he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch" (*Gen.* xviii., 2, *et seq.*). Abraham dressed a whole "calf tender and good" and "they did eat" (v. 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more *divine* than that of a "John King" drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. "These [the Biblical] are real, genuine spirits"! Angels, beyond any doubt (*certes*), argues Des Mousseaux. "Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight" (p. 388).

So can a "John King" we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P. B.



ARITHMETICAL PROPHECY.—Figures are said to be incontestable; and, perhaps, that is one of the reasons why prophecy flies so much to arithmetic. Some of these calculations are well-known; and here is the latest of the kind. What is wanted is to determine the date when the Imperial rule shall end in France. Let us go back, then, to the reign of Louis Philippe for facts which may help us in the calculation. Louis Philippe ascended the throne in 1830. If we take that as a fixed point, we shall find that by adding to it certain numbers, the result will give the year 1848, when the reign of the Orleans family came to an end. Thus, Louis Philippe was born in 1773. The ciphers of this date added together make 18; and, if you add 18 to 1830, it brings us precisely to 1848. Again, his Queen was born in 1782. The ciphers of the date added together make 18; and 18 added to 1830 make 1848. Or, once again, the King and Queen were married in 1809. The ciphers of this year also make 18; and, if we treat this amount as before, it will yield the same result. Now let us proceed in the same fashion to deal with the Empire. It was proclaimed in 1852. The Emperor was born in 1808. If we add the ciphers of the latter date together, and add the result to the date of 1852, we obtain the figures 1869. Again, the Empress was born in 1826. Proceed as before, and the result is 1869. The Emperor and the Empress were married in 1853. Still repeat the calculation, and the result is 1869. Last of all, take the date of the Revolution—1848. Manipulate its figures in the same fashion as the others—the sum total is 21; and this added to 1848 makes 1869. Is it not perfectly clear, therefore, that the Empire will come to an end in 1869?—*Once a Week*. [Well, the prophet was not much out, as the Empire came to an end in 1870!]


The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

(5) *His Immaculate Mother and place in the Trinity.*

(Continued.)

F this withdrawal of Christ from his true place in the Trinity of the Manifest, and his identification with the corresponding "Person," Adonai, in the Trinity of the Unmanifest, the consequences to religion and humanity have been disastrous in the extreme. For by presenting the incarnation as occurring through abnormal devolution from above and without, instead of by normal evolution from below and within—thereby making Christ a being extraneous to man, and of a nature other than man's, instead of the perfected self-hood of man—orthodoxy has inverted the true conception and import at once of creation and redemption, with the result of placing an impassable barrier between man and God, and defrauding man of the divine potentialities which are his inalienable birthright.

This is not to say that the creed itself is in error. As the creed of a Church of the manifest, the creed is a creed of the manifest. Hence it deals only with the kingdom within man, and recites the principles, processes and states in the spiritual history of man become by regeneration Son of God, or Christ. But this kingdom and this Christ orthodoxy has ignored, and has referred the symbol defining them to the Unmanifest, therein suppressing the real subject of the creed, the esoteric Christ and his kingdom within. By their adoption of, and persistence in this course, the representatives of orthodoxy give proof positive that in respect of their comprehension of the one essential doctrine of salvation, that of Regeneration, they have not advanced a step beyond him whose confession of ignorance of this very doctrine elicited from the typical man regenerate himself the exclamation, "Art thou a Master of Israel and knowest not these things!"

The same confusion of planes which has led to the identification of the Christ in the trinity in man, with the Adonai in the trinity of the Godhead, has led to the identification of the Virgin Mary in man with the corresponding element in original being, the *Sophia* or divine Wisdom, this being the name of the feminine element, substance, in the Godhead. For it is not only "in Wisdom", but of Wisdom, that "all things are made". The effect of this mistake has been to conceal from man the knowledge of his divine potentialities in respect of the soul as well as of the

spirit, whereas it is his own soul who alone is "mother of God" in him. Since that which the divine substance, or *Sophia*, in original unindividuate Being is to the divine Spirit or energy of that Being, the soul, or Virgin Maria, in derived individuate being, is to the divine Spirit or Energy of that being, at once "Mother, Spouse and Daughter of God".

The new statement is very explicit in all that relates to the derivation and nature of the soul considered as substance, directly affirming her—under her classic name, *Psyche*—to be "in and before the ether" or astral fluid, and therefore of uncreated substance. It is true that Paul employs the same term to denote the animal soul, *anima bruta*, as distinguished from the *anima divina*, and has thus given rise to some confusion. And it is true also that some of the Greeks used it indifferently to denote either or both of these. But they never restricted it, as does Paul, to the lower principle, and for the most part, especially when personified as *Psyche*, they used it to denote the higher. But even when using *Psyche* for the *anima bruta*, Paul never meant to imply that this was the Soul who, whether as Eve or as Mary, is Man's original "Mother" and true soul. To conceive of the soul as consisting originally of the astral, would be to exclude the idea and even the possibility of the soul's fall from the celestial to the material, seeing that the astral itself, in being created and not original substance, represents a "fall", and is really but a sort of tenuous matter, admixture with which is every whit as defiling to the soul as matter in its denser modes. The doctrines of the "Immaculate Conception" and of the "Assumption of the Blessed Virgin", imply and involve the divinity of the Soul's substance; and it is only by her regaining her proper divine condition, though the elimination of every particle of the impurity acquired by her descent into materiality, that she becomes entitled to the epithet "Virgin", and fitted for her final assumption into "the heavenly chamber wherein the king of kings sits on his starry throne"; an event which is fitly celebrated by the Church at the season when the constellation *Virgo*, ascending to the zenith, is lost to view in the sun's rays. For, being of celestial nature, the grave—that is the physical and astral consciousness—cannot retain her; and it is because the consciousness of the saint is gathered up into her, his soul, and she into his spirit her spouse, that death has no terrors for him. The body is to him but a phenomenal capsule, the loss of which is like the shedding of a garment worn out and become superfluous. It has become an encumbrance of which he is well rid, and he knows it to be so.

Concerning the identity of the substance at once of God and the soul, the recovered Gnosis thus expresses itself, and in such way as to account for the genesis of Genesis.

"In the beginning, the potentialities of all things were in Elohim.

"And Elohim was twain, the Spirit and the Water—that is, the heavenly Deep.

" Now the spirit of Elohim is original life, and the heavenly Waters are space and dimension.

" He is the line and She is the circle.

" And without them is void and darkness.

" Now the Divine twain were from the beginning contained in the bosom of the One who was before the beginning.

" Even God the nameless, invisible, unfathomable, unspeakable, motionless.

" From whom proceeded the heavens—that is, the duality, spirit and deep; and the earth—that is, spiritually, the beyond.

" Now the beyond was without form and void, and darkness covered the face of it.

" But the heavenly waters were covered by the Spirit of God. . . .

" Now the divine Substance is the great deep: that is, the first protoplasma.

" She encircles and embraces all things, and of Her are dimension and form and appearance.

" Her veil is the astral fluid; She is the Soul of individuals, and the receptacle of the Divine nucleus.

" Now the Divine Substance is not matter; but She is matter in its potential essence.

" She is the manifestation of personality, enclosing the Divine nucleus.

" Spirit alone is diffuse, and the naked flame is liable to fuse with other flames.

" But the flame which is enclosed in substance has become an indiffusible personality."*†

(6) *His Secret and Method.*

The term "Christ" is of manifold significance, implying alike a principle, a process, a state, an office and a person; under which last aspect it is also manifold, being exoteric and esoteric, or historical and mystical; and microcosmic and macrocosmic, or individual and universal.

As principle, Christ denotes that property or quality in virtue of which the substance of existence tends, under individuation, to revert to its original pure condition, by relinquishing its artificial or "created" state as matter, for its normal and divine state as spirit. As this tendency finds its expression and satisfaction in and through evolution, a definition of it, to be sufficient, must recognize these three things:—1. The divinity of inherency. 2. Evolution as the process of the manifestation of such inherency. 3.

* *Clothed with the Sun*, Part II.

† A portion, that is, of the universal consciousness, or personality, segregated from the parent mass, and individuated as a distinct person. The word "person" has a twofold significance. For while, in its radical or etymological sense it denotes the exterior form, in its esoteric sense it denotes essential consciousness. It is in the latter sense only that it is applicable to Original Being. Only in the sense not involving limitation can Deity be rightly termed "personal". For "God has no limitations".

The personal Christ as the crown of evolution ; and this alike in his four aspects, the exoteric and the esoteric, the microcosmic and macrocosmic.

As process "Christ" denotes that which, in the language of the Higher—or esoteric—Alchemy, is called "The Great Work, the Redemption of Spirit from Matter". The subject of this process is the Will. Its method—the "Secret and Method of Christ"—consists in inward purification. And that from which such purification is requisite is the condition implied by the theological expression "original sin". The first step to its comprehension, therefore, is the understanding of this expression.

According to the received definition, "Original sin is the fault and corruption of the nature of every man that naturally is engendered of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world, it deserveth God's wrath and " indignation.

All that this definition needs to enable it to be recognized as representing an indefeasible truth, is the right understanding of the term "Adam". Following the esoteric method, and for persons reading principles, we at once recognize as intended by "Adam" that part of man's nature which, being the first to be elaborated, constitutes the first stage in his evolution as man, and being his outer and superficial part, constitutes the external self-hood only. It is not the body; the mystical scriptures deal not with things physical, and the body, for them, is in no sense the man, but only the material vehicle and phenomenal capsule of the man. "Adam" is the bodily, or sense, nature; and the limitations which constitute original sin are those which arise from his derivation through and constitution of the lower modes of consciousness into which substance has been projected in order to serve as the raw material of creation. As an assemblage of consciousnesses gathered from every plane of existence into which Original Being has differentiated of Itself, man comprises consciousnesses mechanical, chemical, electrical, and so forth, and elements ethereal, gaseous, elemental, mineral, vegetable, and animal, each of which possesses a nature and will of its own; and only by his reconciliation of their conflicting wills, their combination into a unity, polarisation to a superior plane, and the identification of their wills with a central will, is it that he becomes an orderly kosmos and indissoluble personality. Meanwhile, and prior to this consummation, his state is one of bondage, anarchy, conflict and rebellion; of bondage to the impulses he is unable to control; of anarchy through the diversity of his various wills; of conflict between and with his own lower elements, and of rebellion against the supreme will. So that the poles of the cells of his system incline in divers directions, and the binding power which is its life is liable to be dissolved and destroyed. Such is the condition which, theologically, is said to "deserve God's wrath and indignation", meaning that it contains in itself the elements of its own destruction.

Were this description of him an exhaustive one, not merely would he be deserving of such a doom, he would fail to have any being at all as an individual entity. For there has yet to be taken into account that principle of his nature in virtue of which he has any such being. This is the "Eve" in him, his soul who, as a portion of the divine substance segregated and individuated indeed, but uncreate, retains her original nature and is competent for his redemption, which she accomplishes by means of his re-creation or regeneration. But not all at once or in the immediate present. For not only is the process itself a prolonged one, but she herself has much to do, to suffer and to become, before she is fitted even to commence it. True, she ensures meanwhile his continuance as an individual, and this irrespectively of his physical life. But, necessary as is this office, it does not exhaust her function in respect of him, but is subordinate and preparatory only to this. Her function in regard to him, on the spiritual as on the social plane, may be expressed in the injunction, "Woman, redeem your animal"! Wherefore she perpetuates him in order to build him up from man physical only and perishable, into man spiritual and eternal. And for this she must, like him, undergo trials and experiences and be "made perfect through suffering". And alike by the man and his soul must the "garden" be forfeited for the "holy city" to be attained; the "desert" traversed for the promised land to be reached. This is to say, the state of innocence that comes of ignorance must be exchanged for that of the virtue that comes of knowledge, which, itself, must be the product of experience. Only by sharing her Adam's limitations can she become to him the efficient helpmate she is destined to be. All that happens to them is educational.

Not that she knows this, or even her own true nature, at the outset. For by the fact of her descent into material generation she has drunk of the "waters of Lethe", and lost the intuition of her nature and source. Not by virtue of what she *knows*, but by virtue of what she *is* and *does*, must she, the soul, prove her divinity. Hence it comes that she no sooner finds herself allied to the sense-nature than—oblivious of her own—she succumbs to its seductions, mistakes the apparent for the real, and renouncing the divine will of her proper spouse, the Spirit, for that of her external self-hood, the "Man" or Adam—incurs his liability to extinction, together with his need of redemption by the identical process of purification and at-onement.

Her endeavours to save him are the means of her own salvation. The prompting influences are of two kinds. Her own "divine discontent" with the condition of mere materiality in which she finds herself—a condition foreign to her nature—this, supposing her to have retained, in whatever measure, the consciousness thereof. And the movings of the divine life which is properly hers, the life, or pure spirit that is, who is the "Father" of the Christ within, she herself being his "Mother". When once this

divine generation has been effected within the man, the accomplishment of his regeneration becomes a question only of time. For owing to the strength of the older and lower will, the process is for a long time fitful and intermittent, and the infant Christ, or innocence within him, is in perpetual danger of massacre at the hands of the Herod within him. But when once the saving germ has taken firm root and the process is securely established, it never lets him go, but insists on attaining its full fruition. In token whereof it is said by the Exoteric Christ, speaking for the Esoteric Christ, "Of those whom Thou gavest me, I have lost none". And whereas the saving impulse has its origination from within, and is due to the working of the same principle, it is further said of the Esoteric Christ, "We love him because he first loved us". But though a principle, this Christ is none the less a person. For he is of celestial nature, and "in the celestial all things are persons", because God, in and of whom they consist, is in the real, as distinguished from the radical sense of the term—that in which it denotes essential consciousness—a person.

As "the child is the 'father' of the man", so is the man partially regenerate the "father" of the man wholly regenerate. Hence the Christ is the "son" of David, the type of the former; but by spiritual, not physical, descent. For besides his bodily ancestry man has the ancestry of his past spiritual selves and states. The former appertains to the apparent, the latter to the real self. The former gives him his features and characteristics, which are accidental and of the outer, and the latter gives him his expression and character, which are essential and of the inner. While only partially regenerate the man is said to be "under grace". He cannot "sin mortally", cannot, that is, fall away wholly; for be his shortcomings what they may, his heart is right with God. Hence he is said to be a man after God's own heart, and does not cease to be so because sometimes worsted in the fight with his animal will, which proves too strong for the will of the spirit in him. The soul, strong beyond the ordinary, as the soul must be that is destined in some future life to become the mother of the manifested Christ, must be educated by experiences of adequate severity, and for that purpose be associated, perhaps many times, with a body possessed of a will corresponding in strength and of a perverse nature, in order to provide the discipline and ordeals requisite to fit her for her lofty destiny. They who, dwelling exclusively in the outer, recognise appearances only, judge outward judgment and accordingly make the lapses of a soul thus conditioned the subject of scoffing, seeing nothing of the severity of the ordeal or the heroism exhibited in the conflict. But to be able to understand phenomena, as they alone can be understood, by getting behind phenomena, and judging from the standpoint of the spirit, is to know that such falls are but the prelude and means to a rise which will take the subject thereof to a level transcending any yet attained by him: and that, as the tree in the forest, the deeper he has struck his roots into earth, the higher he will rise towards heaven,

Therefore it is that the soul must be not only Eve but Magdalen before she can be Virgin Mary; and her son be not only Adam but David before he can be Christ Jesus.

While the secret and method of Christ consist in inward purification, such purification is, itself, but a means to the supreme end. This end is represented by the term *polarisation*, which in this relation means the readjustment of all the particles of consciousness in the system in such wise as to allow of a continuous current and perfect circulation of its very finest essences, their convergence into a focus and fusion into a unity in the innermost and radiant point, where—kindling into flame—they become united with the divine fire itself, making the man “one with God”. This is the state called by mystics “the one life”.

The condition essential to such realisation, or “vision” of Divinity, is represented as a threefold cord, of which the strands are purity of life, purity of heart and purity of doctrine. These are called the “three degrees of the heavens” within man. The various steps of the process are described as the twelve gates of the holy city, or regeneration, through which a man must enter to be entitled to the tree of life. The process is wholly centripetal, representing the return of the perceptive point of the consciousness, which *is* the man, from the outer to the inner, by following the intuition. But in order to be trustworthy the intuition must be allied to and exercised in a pure spirit, one which recognises no end but the highest. Hence in the blessing pronounced on Judah, the “tribe” that produces the Christ, the significance of the expression “binding his foal unto the vine, and his ass’s colt unto the choice vine”. The intuition is symbolised by the ass—that in man which, as with Balaam, sees the angel and receives, as a rule, the ass’s portion—and the choice vine to which it must be firmly tethered denotes a spirit perfectly pure, or it will be landed in superstition as surely as the intellect divorced from the intuition is landed in materialism. Riding on an “ass” thus bound, the “king” makes triumphant entry into the holy city of his regenerate selfhood.

Similarly with the “twelve apostles”, who symbolise the degrees of his regeneration. The members these are of the spiritual microcosm; and

“All are bidden to the banquet of the marriage of the Son of God.

“But if there chance to be even one among them which has not on a wedding garment,

“Such a one is a traitor, and the microcosm is found divided against itself.

“And that it may be wholly regenerate, it is necessary that Judas be cast out.”

This accomplished, then again there are twelve, and the Christ, perfected, ascends to his kingdom. For then he no longer has need to say, “Not my will but Thine”; for he has no will of his own, but “the Son is as the Father”.

To express our conclusion in terms of the Higher Alchemy already named:

"The Will of God is the alchemic crucible, and the dross which is cast therein is matter.

"And the dross shall become pure gold, seven times refined; even perfect spirit.

"It shall leave nothing behind it; but shall be transformed into the Divine image.

"For it is not a new substance: but its alchemic polarity is changed, and it is converted.

"But except it were gold in its true nature, it could not be resumed into the aspect of gold.

"And except matter were spirit, it could not revert to spirit.

"To make gold the alchemist must have gold.

"But he knows that to be gold which others take to be dross.

"Cast thyself into the Will of God, and thou shalt become as God.

"For thou art God, if thy will be the Divine Will.

"This is the great secret: it is the mystery of redemption."*

And being this, it is the secret and method of Christ.

EDWARD MAITLAND.

THE FATALITY OF NUMBERS.—The number 14 has often been observed as having singularly influenced the life of Henry IV. and other French princes. Let us take the history of Henry. On the 14th May, 1029, the first king of France named Henry was consecrated, and on the 14th May, 1610, the last Henry was assassinated. Fourteen letters enter into the composition of the name of Henri de Bourbon, who was the 14th king bearing the titles of France and Navarre. The 14th of December, 1553, that is 14 centuries, 14 decades, and 14 years after the birth of Christ, Henry IV. was born; the ciphers of the date 1553, when added together, giving the number 14. The 14th May, 1554, Henry II. ordered the enlargement of the Rue de Ferronnerie. The circumstance of this order not having been carried out, occasioned the murder of Henry IV. in that street four times 14 years after. The 14th of May, 1552, was the date of the birth of Marguerite de Valois, first wife of Henry IV. On the 14th of May, 1588, the Parisians revolted against Henry III., at the instigation of the Duke of Guise. On the 14th of March, 1590, Henry IV. gained the battle of Ivry. On the 14th of May, 1590, Henry was repulsed from the Faubourgs of Paris. On the 14th of November, 1590, the Sixteen took oath to die rather than serve Henry. On the 14th of November, 1592, the Parliament registered the Papal Bull giving power to the Legate to nominate a king to the exclusion of Henry. On the 14th of December, 1599, the Duke of Savoy was reconciled to Henry IV. On the 14th of September, 1606, the Dauphin, afterwards Louis XIII., was baptized. On the 14th of May, 1610, the king was stopped in the Rue de Ferronnerie, by his carriage becoming locked with a cart, on account of the narrowness of the street. Ravaillac took advantage of the occasion for stabbing him. Henry IV. lived four times 14 years, 14 weeks, and four times 14 days: that is to say, 56 years and 5 months. On the 14th of May, 1643, died Louis XIII., son of Henry IV.; not only on the same day of the same month as his father, but the date, 1643, when its ciphers are added together, gives the number 14, just as the ciphers of the date of the birth of his father gave 14. Louis XIV. mounted the throne in 1643: 1, 6, 4, 3 = 14. He died in the year 1715: 1, 7, 1, 5 = 14. He lived 77 years, and 7 and 7 = 14. Louis XV. mounted the throne in the same year: he died in 1774, which also bears the stamp of 14, the extremes being 14, and the sum of the means 7 and 7 making 14. Louis XVI. had reigned 14 years when he convoked the States General, which was to bring about the Revolution. The number of years between the assassination of Henry IV. and the dethronement of Louis XVI. is divisible by 14. Louis XVII. died in 1794; the extreme digits of the dates are 14, and the first two give his number. The restoration of the Bourbons took place in 1814, also marked by the extremes being 14; also by the sum of the ciphers making 14.—*Curious Myths of the Middle Ages.*

* *Clothed with the Sun*, II., ix.

The True Brotherhood of Man.

A REPLY TO THE "TRUE CHURCH OF CHRIST: EXOTERIC AND ESOTERIC".

"To form the nucleus of a Universal Brotherhood without distinction of Creed."

I AM not a Christian in the sense in which that name is generally understood, but I believe most firmly in the Universal Principle of Compassion, call it Christ or by what name you will; and I as firmly believe in a Brotherhood of perfected men of all times, races and faiths, who have become at one with that great Principle of Compassion which was and is and will be. But I do not believe that any known association of men can claim with any show of reason to be imbued with that spirit of Love, for such an association would have to be composed of Adepts, and must prove by its acts the claim it makes. An association that makes such a claim and which has notoriously throughout its history given the lie direct to the spirit of Tolerance, Justice and Compassion, which characterises the Christ-man at all times, is naught but an impudent blasphemer against the divine Principle of Love, which is the only Saviour of Humanity.

"The True Church of Christ" is without distinction of race, creed, sex, time or place. No other is a True Church; and this Church is at present esoteric and will not be exoteric until the whole of mankind is perfected.

I write what I shall have to write with deep regret. I do not wish to offend anyone, least of all my friend, J. W. Brodie Innes, but I am profoundly convinced that it is the duty of every student of Theosophy to raise his voice in protest when there is danger of our ideals being lowered and attempts made to confine us once more within the narrow limits of a man-imposed orthodoxy.

For eight months the pages of LUCIFER have contained a series of papers entitled, "The True Church of Christ, Exoteric and Esoteric", a series of special pleadings in defence of a Church which, on the writer's own showing, has been dumb and paralyzed for thirteen centuries; a body divided and sub-divided into an infinite number of parts, but which miraculously and as no other known body can do, is expected by the faithful to recover and reunite, and regain its "voice". But if the body is disintegrating, surely the Christ is not in such a mass of corruption!

It is quite possible for other Churchmen to put forward some other theory of the Church, for there are other than High Churchmen in that body, and then my criticisms would not be entirely applicable.

A man cannot well fence with himself; he may, if it please him, fence with his own shadow in the glass, but to play at plaintiff and defendant all alone, and set up men of straw for the pleasure of knocking them over, is not to meet real steel and the earnest protests of those who refuse absolutely to have, either by analogy or otherwise, a paralyzed and disintegrating body foisted upon them as the representative of the "True Church of Christ", even with the qualification of "exoteric".

To take one example out of many of such arguments in the papers referred to:—

"If there is no higher principle there is nothing to reform, it would be as wise to try and reason with a congenital idiot. The only logical course would be to leave it, with as much kindness as may be, to decompose when its Karma is worn out. Opposition to or criticism of the Church implies therefore (albeit often unconsciously to the critics) the recognition of a guiding spirit!"

A guiding elemental spirit perchance, but surely not the Spirit of Christ! The spirit of intolerance, bigotry, hatred and persecution, yes: the Spirit of Christ, no, emphatically no! And as to the rest, why the analogy of an idiot? Surely an idiot is not divided into so many pieces! But even so let us take the idiot; should we allow an idiot to run wild, especially when subject to sudden relapses into mania? Neither would you, I take it, allow a decomposing body to remain in the house nor expose it in the streets!

These and similar difficulties are due, I believe, simply to the fact that the analogy used in the papers under review is erroneous, and if not entirely false is vastly insufficient. I argue as follows:—The next natural unit or monad to the Individual Man is Individual Humanity, Humanity as a unit. That is to say, just as molecules make up the body of a Man, so do Men make up the body of Humanity. But the divine Individuality or Ego of Humanity is not yet incarnated in this body, for we are only in the fourth Round, and the body of Spiritual Humanity is therefore passing through its period of *kâmic* development, and may be compared to the bodies of the early races before the incarnation of the self-conscious Egos. The Body of Humanity is mindless. And this is proved by facts, for are not all associations of men, as associations, in the *kâmic* stage? Take the case of a nation. Are not its national instincts all animal, if not worse? A nation will rob and starve its own children; it will fight with them; sometimes it will destroy them, and sometimes be destroyed by them. So with all organizations they are in the *kâmic* stage. Witness the savage wars engaged in by the Church; the maniacal rage of an entity that can lacerate its own body, cut off its own limbs, even disembowel itself in its rage; an elemental rather than an animal instinct. In all such cases we have proofs of the elemental building up of gross organisms: but they are all part and parcel of that lower evolution which "unaided fails". These are the elemental efforts of nature to construct a fit body for Humanity, and not until the molecules of that body are united by a common bond that all will recognize, will it be in any sense other than a failure, as a vehicle for the manifestation of the Higher Self of Humanity.

More than this, for me this ideal body of Humanity is still in the womb, and its organisms, those organizations that men are so wonderfully proud of, are the undeveloped cells of an embryonic body. There is of course in this a permanent life-centre, but the *Manas* or mind thereof is far, far from manifestation.

It is plainly evident, therefore, that as compared with the thought of the Christ (mark, I do not say *a* Christ), the "thought of the Church" * or the thought of the nation, is a mere automatic action or animal instinct common to all ganglionic centres of a similar nature. But to take one part of the body of Humanity and institute a comparison between it and a man, is as absurd as taking, say, the liver out of an embryo and endeavouring to find out the correspondences between it and the perfect body of a septenary man. The liver, I am afraid, would have too many principles *latent* to bear the comparison, although perhaps the latency would allow wider scope for the play of the imagination.

In what I have written I claim that I have at least not degraded the Christ ideal. It may be too lofty a conception for general comprehension,

* ἐκκλησιαστικὸν φρόνημα; I should prefer to say the thought of *a* church, the thought of *a* nation.

it is true, but so I leave it to show further that the exoteric "Church of Christ" insisted on in the last eight numbers of LUCIFER is not the "True Church" of "The Christ".

At the outset I ask, is it the act of a friend to direct you into the meanderings of a labyrinth of which the walls hide the light of heaven and finally bring you out only where you entered, even when you have the thread of Ariadne and succeed in slaying the Minotaur? The Councils of the Church are such a maze, the Minotaur is orthodoxy, and the thread of Ariadne is common sense.* No doubt the Minotaur is not so dreadful as it is made out to be, but still it is sufficiently uninviting to any who have seen even the shadows of the inhabitants of the light.

To leave a simile that will appeal only to the students of the various world-religions who are at the same time students of esotericism, let us take the pith of the "orthodox" position, that is to say, orthodox according to the writer of the papers, for others who claim equal orthodoxy may take exception to such a position. Here it is:—

"The organic means of communicating the thought, teaching or decision of the whole Church is by decree of an Œcumenical Council, *i.e.*, a general Council lawful, approved and received by the whole Church".

The six Councils, as to which "there is no doubt", are Nicæa A.D. 325, Constantinople (First) A.D. 381, Ephesus A.D. 431, Chalcedon A.D. 451, Constantinople (Second) A.D. 553, and Constantinople (Third) A.D. 680. These are the ultimate tribunals of orthodoxy, these are the holy assemblies which could not err, "Sancto Spiritu suggerente".†

First I shall show that no Council but that of Nicæa can in any sense be said to be truly "œcumenical", even with the wide margin of latitude given with such open-handed generosity on every point by the writer of the papers I am criticising, and then I shall say something about that famous political cabal. To do so I shall have to quote mostly from renowned divines, not from the writings of enemies of the Church, mark well, and especially from Dean Stanley in his lectures on *The History of the Eastern Church*. I could also give an infinity of quotations from the *Acta* of the four Councils of which we have minutes, and from the canons of the first two Councils of which we have no such records, but I do not deem it necessary. Nor is it difficult to give a learned flavouring to one's statements by such quotations, for a standard theological dictionary will give a list of authorities, and these authorities will give other lists, so that with the help of a good library quotations may be multiplied *ad infinitum*. But I hope that no student of Theosophy will ever be overawed with such a mayavic glamour of authority, for then indeed the Scribes and Pharisees will have been rebuked in vain.

And now to establish my first point and reduce our six Councils to one:—

"We cannot say that the importance of all the early Councils is fully recognised. Their official decrees have never gained a place and are never even mentioned in our formularies. The fifth, sixth and seventh‡ are rarely named by Protestant theologians. The fourth (that of Chalcedon) is, as we have seen, rejected by a large part of the East. The third (of Ephesus) is repudiated by the Chaldæan Christians; and its distinguishing formula, 'the Mother of God', has never been frankly accepted by Protestant Churches. The Council of Constantinople was avowedly only an Eastern

* "Common sense after all is the supreme arbiter and corrective of Œcumenical Councils" (Stanley, *Eastern Church*).

† "Enlightened by God and the Grace of the Holy Spirit", Soc. i. 9. "Divine Oracles", St. Cyril, *De Trin.* I. "Inspired of God", *Ibid.* *Pelus.* iv. 99. "Irretractabilis consensus", Leo the Great. "Hereditary seals which no rashness may break", St. Ambrose, *De Fide*, III., 15, etc., etc.

‡ Stanley takes seven.

assembly. Not a single Western bishop was present; and its œcumenical character, after having been entirely passed over by the Council of Ephesus, was only tardily acknowledged by the Council of Chalcedon.

"But with the Nicene assembly it is otherwise. Alone of all the Councils, it still retains a hold on the mass of Christendom. Its creed, as we just now saw, is the only creed accepted throughout the universal Church. The Apostles' Creed and the Athanasian Creed have never been incorporated into the ritual of the Greek Church. But the Nicene Creed, Greek and Eastern though it be, has a place in the liturgies and confessions of all Western Churches, at least down to the end of the sixteenth century.* It was regarded at the time and long afterwards, even by Councils which chafed under the acknowledgment, as a final settlement of the fundamental doctrines of Christianity; and so in a certain sense it has been regarded by many theologians of later times."†

I think that this is sufficiently conclusive and conducts us straight to the root of orthodoxy, but if any further evidence is wanted of the fact that the decrees of these Councils are not universally accepted, it will be sufficient to refer to the twenty-first "Article of Religion" of the Established Church of England.

"And when they (General Councils) be gathered together . . . they may err and sometimes have erred, even of things pertaining unto God."

And yet we are told in LUCIFER, Vol. VIII., p. 213:—

"The nature of the Councils being thus established, the strongest proof of their authority is their universal acceptance by the whole Church as the unmistakable voice and paramount authority of the Church. Ancient and modern authorities are absolutely at one upon this, the divergences of opinion being with regard to the authority of certain Councils whose claim to represent the *whole* Church is historically doubtful."

But in their very nature even the six, as to which "there is no doubt", can in nowise be said to be universal in the real meaning of the term, for:—

"There were never, indeed, any Councils held, which could strictly and properly be called *universal*; those, however, whose decrees and enactments were received and approved by the whole Church, or *by the greatest part of it*‡, are commonly called *œcumenical*."¶

"The whole force and learning of early Christianity was in the East. A General Council in the West would have been almost an absurdity. . . . The controversies on which the Councils turned all moved in the sphere of Grecian and Oriental metaphysics. They were such as no Western mind could have originated."||

Nor are Councils again assemblies that inspire us with confidence in their decrees, or impress us with an idea of that judicial calm which we expect in decisions of so grave and momentous a nature.

"A General Council is not the cause but the consequence of religious dissension. It is unnecessary, and could hardly be convoked but on extraordinary occasions to settle some questions which have already violently disorganised the peace of Christendom. It is a field of battle in which a long train of animosities and hostilities is to come to an issue. Men, therefore, meet with all the excitement, the estrangement, the jealousy, the antipathy, engendered by a fierce and obstinate controversy. They meet to triumph over their adversaries, rather than dispassionately to investigate truth. Each is committed to his opinions, each exasperated by opposition, each supported by a host of intractable followers, each probably with exaggerated notions of the importance of the question, and that importance seems to increase, since it has demanded the decision of a general assembly of Christendom."§

* If no longer, what becomes of the "universality" claimed?

† Stanley, *Eastern Church*, p. 58.

‡ The italics here are mine.

¶ Mosheim, *Institutions of Ecclesiastical History*, Bk. II., Pt. ii., Ch. 2.

|| Stanley, *loc. cit.*, p. 55.

§ Milman, *Latin Christianity*, I., 156.

"The meeting of a General Council is . . . in ecclesiastical history, what a pitched battle is like in military history, and similar questions naturally arise in speaking of each."^o

"I never yet saw a council of bishops come to a good end."

"I salute them afar off, since I know how troublesome they are."

"I never more will sit in those assemblies of cranes and geese."[†]

Then as to brawling, uproar and acts of violence, the Nicene was bad enough, where among other things Nicholas, Bishop of Myra, enforced an argument against Arius by dealing him a blow on the jaw with all his force, not to speak of the rest, which were worse; for as Stanley says, "it would be easy to multiply instances of the crimes and follies which disfigured the Christian assemblies of later times". For example, at the second Council of Ephesus the Bishop of Constantinople was trampled down and stamped to death by the Bishop of Alexandria. At Chalcedon there was such a riot that the Imperial Commissioners had to put a forcible stop to the tumult. Who will dare to say that this was "Sancto Spiritu suggerente"?

Another point to be remembered is that such assemblies were convoked, ruled over and "moderated" by the secular power; they were above all things political. "General Councils may not be gathered together without the commandment and will of Princes" (Art. xxi). The very name "Œcumenical" reveals the fact.

"An 'Œcumenical Synod', that is, an 'Imperial Gathering', from the whole *οἰκουμένη*, or Empire (for this was the technical meaning of the word, even in the Greek[‡] of the New Testament), could be convened only by the Emperor."[¶]

Hear the fulsome adulation and fawning flattery of the "holy Fathers" of Chalcedon in their address to Marcian and Pulcheria:—

"Long years to our sovereign lord David. . . . You are the peace of the world. . . . Thou knowest Christ. He will defend thee. Thou hast established orthodoxy. . . . To the august Empress, many years. You are the light of orthodoxy. . . . Orthodox from her birth, God will defend her. Defender of the faith, may God defend her. Pious, orthodox enemy of heretics, God will defend her. Thou hast persecuted all the heretics. May the evil eye be averted from your empire. Worthy of the faith, worthy of Christ. . . . By thee the world is at peace; by thee the orthodox faith established; by thee the heresy ceases to be; long life to the Emperor and Empress."^{||}

The orthodox party were no doubt exceedingly pleased with their victory, and grateful to the Emperor for casting his influence on their side; but this destruction of heretics can hardly be said to be "Sancto Spiritu suggerente".

That the secular power was the ultimate appeal is evidenced by the sovereigns invariably threatening this appeal against the Pope. Moreover, as there is no longer an Emperor it naturally follows that no more Councils can be called.

The Councils were the spiritual ruin of Christendom, and the entrance of the clerics into the field of politics tolled the death-knell of the priesthood as the followers of the lowly teacher of Nazareth.

"The bishops . . . whose wealth and influence were not a little augmented from the time of Constantine, gradually subverted and changed the ancient principles of Church government. For they first excluded the people altogether from a voice in ecclesiastical affairs, and next gradually deprived even the presbyters of their former authority, in order that they might do everything at their own discretion, and especially either draw the ecclesiastical property to themselves or distribute it as they pleased."

* Stanley, *loc. cit.*, p. 78.

† Gregory Nazianzen. *Ep.* 124; *Carm.* xvii. 91.

‡ See Luke ii. 1.

¶ Stanley, *loc. cit.*, p. 66.

|| Mansi, vii. 170.

"The vices of the clergy, especially of those who officiated in large and opulent cities, were augmented in proportion to the increase of their wealth, honours and advantages, derived from the emperors and from numberless other sources; and that this increase was very great, after the times of Constantine, is acknowledged by all. The bishops had shameful quarrels among themselves, respecting the extent of their jurisdiction and boundaries; and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of provinces in luxury, arrogance and voluptuousness."^o

And now to the famous Council of Nicæa, "the Great and Holy Synod" that has decided the orthodoxy of Christendom as the "irretractabilis consensus" of an infallible and God-appointed assembly. Several questions at once present themselves:—(a) Was the Council at Nicæa a representative assembly? (b) With what motives did the bishops assemble? (c) Were they such men as to be competent to decide the spiritual belief of future generations? (d) Why was the assembly held? (e) Were Eusebius who drew up the "Symbol", and Constantine who decided the whole affair, men of such character as to command our respect and constrain us to accept them as guardians of our conscience and intelligence? (f) Finally, what is the Creed of Christendom as passed at Nicæa? These and many other questions at once suggest themselves and require an answer. Long persistent and systematic attempts have been made to whitewash the assembly, but with all the good will in the world the task has been found to be impossible even for the most enthusiastic apologists.

(a) The Council of Nicæa was in no sense a representative one. The records are exceedingly imperfect, and the number of bishops assembled is given variously as 218, 250, 270, or 300, 320, 318.

"All but a very few of the three hundred and twenty bishops, who formed the Council, were from Asiatic and Egyptian sees."†

"Of the three hundred and eighteen bishops whose superscriptions were affixed to its decrees, only eight at most came from the West. The language of the Creed is not only not in Latin, but almost untranslatable into Latin. Grecized forms have been adopted for some of its more subtle expressions."‡

(b) The dominant motive was selfish interest.

"We are expressly told, both by Eusebius and Sozomen¶, that one motive which had drawn many to the Council was the hope of settling their own private concerns and promoting their own private interests."||

As soon as the Emperor set foot in Nicæa he was overwhelmed by petitions of every description, importunate demands and "begging letters" were showered upon him. To his credit he read none of them, but had them brought forth and solemnly burned before the assembly of the holy Fathers, a preparatory lesson in manners at any rate.

(c) The Fathers were mostly ignorant men of little repute.

"A large number, perhaps the majority, consisted of rough, simple, almost illiterate men."§

"The Fathers of Nice were simple and ignorant men."**

"As many of the Bishops were little skilled in human learning, and entirely unacquainted with the rules of controversy, some learned men, as well Priests as Laics, were present to render their assistance."††

In fact the prime defender of orthodoxy was Athanasius, a youth of twenty-five and a deacon, who was set forward invariably as champion.

* Mosheim *loc. cit.*, § 8. See also Sulpitius Severus, *Historia Sacra*, i. 23; ii. 32, 51; *Dialog.*, i. 21. Dav. Clarkson, *Discourse on Liturgies*, p. 150.

† Milman, *History of Latin Christianity*, Book I., Chap. ii.

‡ Stanley, *loc. cit.*, p. 56.

¶ Eus., *V.C.*, iii. 6; Soz. i. 17.

|| Stanley, *loc. cit.*, p. 113.

§ *Ibid.*, p. 106.

** Sabinus, a Macedonian bishop, *apud* Soc. i. 8 p. 21.

†† Neale, *History of the Eastern Church*, Book I., Sect. xvi.

Some divines, however, are less temperate in their estimate. For instance, Peter Martyr, the first Regius Professor of Divinity at Oxford, describes the Nicene Fathers as a "set of demoniacs, driven by evil furies and malignant passions".*

The undignified haste of the bishops, their frantic rush to Nicæa, with all the concomitants of an excited crowd on a public holiday, is well summed up by Eusebius in the sentence, "Like racers starting from the scratch they rushed along in wild excitement".†

After all was over, Constantine invited them to a banquet, and so impressed the poor materialistic Fathers with the magnificence of the palace that they thought it a foretaste of the Kingdom of Heaven. As Fleury says:—

"Ils croyoient voir une image du règne de Jésus Christ, et plutôt un songe qu'une vérité".‡

(d) The reasons for Constantine's summoning the Council were purely political. If he could get the Christians on his side it would be an enormous gain to him, and would aid in his schemes. In fact, when the Fathers became fractious, he calmly told them that if they did not sign the decrees and behave themselves, he would throw them over and favour the Pagans. The great doctrinal points at issue are known as the Arian controversy.

"It was distinguished from all modern controversies on like subjects by the extremely abstract region within which it was confined. The difficulties which gave rise to the heresy of Arius had but a slight resemblance to those which have given birth to the opinions which have borne his name in modern times. He was led to adopt his peculiar dogma from a fancied necessity, arising out of the terms 'Father' and 'Son'—'begotten' and 'unbegotten'. The controversy turned on the relation of the Divine Persons in the Trinity, not only before the Incarnation, before Creation, before Time, but before the first beginning of Time. 'There was'—the Arian doctrine did not venture to say 'a time'—but 'there was when He was not'. It was the excess of dogmatism founded upon the most abstract region of human Thought."¶

In fact, it was the last protest of philosophy against materialism in spiritual things, and Dean Stanley, in spite of his great learning, falls into the vulgar error of orthodoxy in speaking of the Divine Persons in the Trinity. As the Rev. Alfred Williams Momerie, M.A., D.Sc., LL.D., sometime Fellow of St. John's, Cambridge, Professor of Logic and Metaphysics at King's College, London, and Morning Preacher at the Foundling, "an expert in orthodoxy", says:—

"The orthodox faith, when it is not immoral, is very frequently absurd. Look, for example, at another of its shibboleths—the doctrine of 'three persons in one God'. This is a blundering mis-translation of the original version of the Athanasian Creed. The Latin word *persona* meant, primarily, a mask. It is derived, as you see, from *per*, through, and *sonare*, to sound. In ancient times the actors wore masks; and these masks were called *personæ*, because the words sounded or were uttered through them. Then secondarily the word *persona* came to mean, by a natural transition of ideas, the character which anyone assumed, the part which he played either on or off the stage. The *personæ* of an actor are the characters in his *répertoire*. The *personæ* of Mr. Irving, e.g., are Charles I., Louis XI., Shylock, the Vicar of Wakefield, etc. And just as the same actor assumes many characters upon the scenic stage, so we all have to play many parts in real life. Every person in existence has more than one *persona*. You, for instance, are a member of a family; that is one *persona*, it is one part which you play, one character in which you appear. You are a member of a profession; that is another *persona*: you are a member of a club, of a political party, of a railway company; these are other *personæ*. Cicero somewhere says, '*ego sustineo tres personas*'. I am sustaining three characters, I appear before you in a threefold attitude. Here was a case—a very intelligible case—of 'trinity in unity'. Similarly, the original

* *Comm. on Kings*, xii.

† Euseb., *V.C.*, iii., 6.

‡ Fleury, *L. XI.*, cp. xxv. See also Eus. *V.C.*, 15; Theod. I., c. i.

¶ Stanley, *loc. cit.*, p. 78.

|| The Greek is *hypostasis*.—(G.R.S.M.)

meaning of the Athanasian Creed was, that God had revealed Himself to us in a three-fold way, *viz.*, in stature, in human nature, especially in Christ, and in our own individual hearts. 'The Father is God, the Son is God, and the Holy Ghost is God; and yet are they not three Gods but one God.' In other words, it is the same kind and holy Being who appeals to us in the physical beauty of Nature, in the moral beauty of Christ, and in those yearnings after a perfect character which come to every one of us.

"But when the Latin word *persona* is changed into the English word person, the creed becomes a contradiction in terms. One person cannot be made up of several persons. It is the nature of a person not to include persons but to exclude them. A person *as such* is distinct and separate from all other persons. To talk therefore of three persons in one God, who is himself supposed to be personal—*i.e.*, of three persons in one person—is like talking of a square circle or a circular square. It is jargon, nonsense. Yet this absurdity—the result of a gross classical blunder of which a schoolboy would be ashamed—has been stereotyped by the clergy into a dogma."

"And the Council of King's College, of which the Bishop of London is Chairman, will expel any Professor who publicly denies it."*

And the Latin *persona* is the mistranslation of the Greek highly metaphysical term *hypostasis*. What a materialization of divine things!

(c) And now a word on Eusebius and Constantine, whom generations of divines, hard as they have tried, can never succeed in whitewashing. The views I shall give are very, very moderate, for the characters of the pair are in reality hopelessly beyond redemption.

Eusebius was an Arian by conviction, who sold his conscience and principles to gain the imperial favour.

"He composed a creed which he endeavoured to pass off as the true sentiments of his party; and which he affirms to have been received with applause by the Council, and merely rejected because it did not employ the word consubstantial. But this falsehood is worthy of its author. For the fact is, that it was rejected with disgust, as an attempt to condemn the grosser expressions, while it maintained the doctrine of Arius."†

We have, moreover, proof of his remonstrating with Alexander, Bishop of Alexandria, a prominent figure at the Council, for deposing Arius and misrepresenting him at the Council.‡ And Arius himself claims Eusebius as one of his partisans.¶ "His alliance with the Arian party is indisputable", says Lightfoot. Moreover Eusebius had great difficulty in excusing himself to his constituents, though this was an ordeal well worth going through in order to become "clerk of the imperial closet; interpreter, chaplain and confessor [!] of the Emperor".

"He seems to have had the faults and virtues of the mere man of letters; strongly excited neither to good nor evil [?], and careless at once of the cause of truth and the prizes of secular greatness [?], in comparison of the comforts and decencies of literary ease."‡

Eusebius Pamphyli of Cæsaræa stands accused on unimpeachable evidence of wholesale forgery and falsification of history and chronology.

"Eusebius is the originator of that systematic system of synchronisms which has so often subsequently mutilated history on its procrustean bed."§

"Among those who have been the most guilty of this offence, the name of Eusebius, the Bishop of Cæsaræa . . . should be designated."¶

"The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other."††

* Momerie, *The Corruption of the Church*, pp. 18, 19, and note.

† Neale, *loc. cit.* See also John le Clerc, *Epistolæ Ecclesiast.*, annexed to his *Ars Critica*, ep. ii., p. 30, etc. Also Notalis Alexander, *Hist. Eccl. Nov. Test.*, sæc. iv., diss. xvii. Euseb. Nicom. in Theodt. *H.E.* i. 5.

‡ Labbe, *Conc.* viii. 1148, ed. Colet.

¶ Theodt. *H.E.*, i. 3.

§ Dr. Newman, *Arians*, p. 262, 4to ed.

§ Bunsen, *Egypt*, I., 200.

** Draper, *Intellectual Development of Europe*, 147. †† Gibbon, *Decline and Fall*, c. xiv.

And yet for the Council of Nicæa Eusebius "is a primary source of information of the highest value" (Lightfoot)! So much for this holy Father; as for Constantine he has fewer defenders. But he might have been left in peace as a creditable enough emperor in his way, in spite of the murders of his wife and son, had not Eusebius officiously lied about him so outrageously, and insisted on him as an example of Christian virtue, whereas in fact he was baptized only on his death-bed.

"It is one of the most tragical facts of all history, that Constantine, rather than Marcus Aurelius, was the first Christian Emperor. It is a bitter thought how different the Christianity of the world might have been, had it been adopted as the religion of the empire under the auspices of Marcus Aurelius, instead of those of Constantine."^o

"The whole history of the fourth century should be read in the light of this sad reflection, because it serves both to hold up to us the ideal of what the Christian Church and Christian theology might have been, and to remind us of what under existing conditions it must have been and was."[†]

How true is this and how it is to be regretted that the last protest of Greek philosophy had none but an intriguing Eusebius and a barbaric Constantine to give ear to it. But as Niebuhr says:—

"Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light."[‡]

Flavius Valerius Aurelius Constantinus Magnus Victor was great in his way in physical affairs, but "rude in intellect" . . . "he understood most indistinctly the points under debate" (Wordsworth). He was insatiable of flattery and the obliging bishops addressed him as "*Your Eternity*, and the word sacred was applied to his surroundings". Above all things he was exceedingly superstitious. After his delirium of cruelty, which led to the murder of his wife and son, had passed, tormented by remorse he sought purification in every quarter, but in vain; the heathen priests refused to purify him, and so he had recourse to the bishops.[¶]

As to the merits of the dispute between the Bishops he knew nothing. After the Council,

"Constantine not only received the decrees of the bishops as a divine inspiration, but issued a decree of banishment against all who refused to subscribe to the creed, denounced Arius and his disciples as impious, and ordered that he and his books should follow the fate of the pagan Porphyry; that he and his school should be called Porphyrians and his books burned, under penalty of death to anyone who perused them."^{||}

But this did not put an end to the matter, for religious dissension after this "irretractabilis consensus" raged fiercer than ever. Constantine, like a weathercock, veered completely round, recalled Arius, and exiled the orthodox Alexander from his see of Alexandria, received Eusebius of Nicomedia, one of the dissentients from the Nicene decrees, and the namesake of the more notorious Eusebius, into his family, and it was by the former's hand that he was finally baptised a few days before he went to investigate the merits of the case at first hand.

(f) Let us now see what was the famous creed of Nicæa. Here is a clumsy translation, clumsy because of the insufficiency of English to translate the Greek, but still orthodox in its clumsiness.

"We believe in one God, the Father Almighty, Maker of all things both visible and invisible: and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth—who for us

^o Mill, *Essay on Liberty*, p. 58.

[†] Stanley, *loc. cit.*, 176.

[‡] *Ecc. Hist. of John of Ephesus*, iii., 29.

[¶] Sos., ii., 29.

^{||} Stanley, *loc. cit.*, 134; cf. Soc., i., 9, 31, 32.

men and for our salvation came down and was made flesh, and was made man, suffered and rose again on the third day ; went up into the heavens, and is to come again to judge the quick and dead.

"And in the Holy Ghost.

"But those who say, 'there was when He was not', and 'before He was begotten He was not', and that 'He came into existence from what was not', or who profess that the Son of God is of a different 'person', or 'substance' (*ἕτερος ὑποστάσεως ἢ οὐσίας*), or that he is created, or changeable, or variable, are anathematized by the Catholic Church."

Such is the creed of Christendom, proposed in draft by a Eusebius, debated upon by the turbulent and ignorant clerics at Nicæa, and decided by a Constantine. Let us strike out the damnation clauses, without which, however, no orthodox Council has come to a decision, and admit that the barbaric common sense of Constantine was superior to the turbulent fanaticism of the rest of the Council. Let those who may, believe that such an assembly was "Sancto Spiritu suggerente"; the Nicene symbol at any rate is a saner orthodoxy than any later one, for the historical side is not imposed on the faithful. Hell is absent and much else that is objectionable, but that there is any warrant in the Nicene Council for the lofty claims of the Church set forth by the writer of the papers in *LUCIFER*, is unproved to my mind.

I had intended to take a number of points in detail from the papers before me, but this is unnecessary, for whether the conclusions drawn from the premisses be logical or illogical matters little, if the premisses themselves are not well-founded. There is, however, one point to which I should like to refer. It is that the writer is exceedingly intolerant of those who use the terms "Ecclesiasticism", "Churchianity" and "Sacerdotalism" in their ordinarily accepted sense. He contends that if he can prove that there is a true Church or Ecclesia and a true Priesthood, then all the sting is taken out of them, and adds :

"At the very outset I wish to clear the way by some definite understanding regarding words, 'the counters of a fool, a wise man's money'."

Professor Momerie on the contrary says :—

"You must not allow yourselves to be misled by the glib tongues of ecclesiastics. Words, says Hobbes, are only the counters of wise men, but they are the money of fools. Fools are taken in by sound ; and this is one reason why the priests have had such an easy time of it."^{*}

The thought of the day refuses to use the terms "Churchianity", "Ecclesiasticism" and "Sacerdotalism" in a good sense, and nothing will ever induce it to do so ; it prefers the invention of new terms. As well might our brother endeavour to rehabilitate such terms as "imp",[†] "dunce",[‡] "tyranny", "Christian" and "Pagan"[¶] in their original connotations.

Let us avoid misleading others in our use of terms and follow the example of J. S. Mill, who says :—

"I take my stand upon the acknowledged principle of logic and morality, that when we mean different things we have no right to call them by the same name. Language has no meaning for a word save that in which we predicate it of our fellow-creatures ; and unless that is what we intend to express by it, we have no business to employ it."

^{*} *Loc. cit.*, p. 13.

[†] "Let us pray for . . . the king's most excellent majesty, and for his beloved son Edward, our prince, that most angelic imp." (*Pathway of Prayer*.)

[‡] "A word introduced by the Thomists or disciples of Thomas Aquinas, in ridicule of the Scotists, or the disciples of John Duns Scotus, the schoolman who died A.D. 1308.

[¶] A "tyrant" was originally a title of the highest respect. The term "Christian" was first used in contempt, and the early Christians were once called "Pagani".

We can only speak of ecclesiasticism as known to the world, we have no right to give this name to an ideal concept.

Speaking again of the awful abuses that have blackened Church history, the writer of the papers in LUCIFER says:—

“These abuses are *in* the Church, but not *of* the Church”.

Whereas Professor Momerie writes:—

“As I have explained in my ‘Church and Creed’ and elsewhere, the Christianity of Christendom is *fundamentally* opposed to the Christianity of Christ. In attacking ecclesiasticism, therefore, I am really defending the Prophet of Nazareth. And I suppose I need hardly say I am perfectly aware that some of the best men in the world have been by profession ‘priests’ *in* the Church, but not *of* it.”^{*}

Moreover, this capable minister has pledged himself to free Christianity from the bonds of ecclesiasticism, if possible, and I for one wish him good speed in his quest.

“The doctrine of Christ has been cast into the shade by theologians. Ecclesiasticism has been substituted for Christianity.”

“The last two thousand years of ecclesiastical nightmare must be as though they had never been. The Church must be born again.”

“This lecture is only the first of a series on the mischievous effects of ecclesiasticism, which I hope to deliver and re-deliver both in England and America for some years to come.”[†]

Yet one more quotation before I leave the subject:—

“The so-called Christian Church has spent the best of its energy in discussing subjects which are almost unintelligible and altogether unpractical. . . .

“It was literally rent asunder by what is called the *filioque* clause in the Nicene Creed, *i.e.*, by the question whether the Holy Ghost proceeds—whatever that may mean—from the Father and the Son, or from the Father alone. Christ cared for none of these metaphysical logomachies. He had something else to think of, something better to do. In the last address which He delivered to His disciples, He three times summed up the whole of his teaching in the words of the golden rule. ‘A new commandment I give unto you, that ye love one another.’ ‘This is My commandment that ye love one another.’ ‘These things I command you, that ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another.’”[‡]

This is for me the Christianity of the Christ: these the words of a Master of Wisdom, this the only creed of Theosophists the world over; “See that ye love one another”.

“I am the Way”, says every Master to his disciples: but no Master has said the “Church is the Way”. Most seriously and earnestly I appeal to my fellow-students in the Society and out of it, not to impose a Church and a Priesthood upon any man short of the one Brotherhood of Humanity and the protection of the “Guardian Wall” of the Elder Brothers of the Race.

Let us bid a long farewell to all such dogmatic statements as:—

“I speak from experience, and all true Churchmen will endorse the statement, the *promise is never broken*”. And “those who are within *know* better; those who are without, if they are deterred from entering by such protestations,[¶] have not yet come up to the level of the first initiation”.

It is far from my intention to deny that individuals within any religious organisation can attain to lofty heights of knowledge, but it is not because of the organisation, but because of themselves. It is true, I believe, that the promise of a Master is never broken, but it must be from the Master's own lips and not put into them by others. And those within the “True Church of the Christ” are Masters, and none less can say ‘*I know*’.

G. R. S. MEAD, F.T.S.

* *Agnostic Annual* (1892) p. 26. The italics in both the latter quotations are *not* mine.

† *The Corruption of the Church*, pp. 47, 58. and x.

‡ *Loc. cit.* pp. 44-45.

¶ *Viz.*, that true knowledge is not in the keeping of any church.

Mediumism in Daily Life.

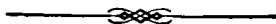
I CALL "Mediumism" that sensitivity to external impulses which is reflected by the individual in action or habit, whether physical, psychic or mental, as apart from the present consciousness of personal responsibility. Mediumism is largely connected with the sympathetic instincts of the social nature of man, if indeed it be not their direct product. Wherever we turn in daily life, we see men and women swayed by external impulses and acting from an inertia quite dissociated from individual motive. And this mediumism is not confined to the social customs of any people; it is to be noticed as much in the world of thought as in that of action: nor does it arise entirely from the prejudice which we often connote with environment and heredity, since it would seem to have no special foundation in prepossession or partiality. Mediumism is sympathy in its irrational aspect, being purely of an instinctual and imitative nature. By reason of its very qualities it is commonest where the paths of life are most even and the intellect at the average level. Go into your streets where the crowd is thickest, or seat yourself at a window which overlooks the city life. Mark the people as they pass one by one. You know something of physiognomy, phrenology, pathognomy, you have a few of the keys to character-reading? So much the better. It will be more interesting. You will judge how these passing units will face the problems of life, what share they are likely to contribute to the good or evil in the world, and what function they will represent in the Constitution to which they belong. But you may never know how unconscious they all are of the great importance of those problems of life which they are helping to work out, of the influence they may exert for good or evil, and of the part they are playing in the long drama of life! Of these things you may be as unconscious as they are themselves. The more you think of this, the more you will be assured that, apart from the mere effort to secure to themselves the means of existence and with it what they can of renown, the aimlessness of men's lives is a fact as universal as it is deplorable. Look at them as they pass by! Do you see that pallid careworn face, with hard-set mouth and hungry looking eyes; do you mark the intensity of unrest in his anxious glance, the nervous motion of the fretful brow? Well, but except for this, he is much as those that go before him and follow after. His well appointed dress, cut in the latest fashion, shows points of contact with the crowd in which he moves. Do you think that beneath that incompatible exterior of dress and feature there is a soul at rest; one that has grasped the purpose of life, and knows the why and whither of its daily walk? Let us not flatter ourselves that this may be! We have seen enough, let the crowd pass on; and come away!

There are reasons which we must seek in the solitude and stillness of the heart. That man, in the broad slow-running stream of life, somehow seemed to struggle while others seemed to drift, and drifted too with ease. And why was this? It was because the mind of that man was beginning to awake, and shake itself free from mediumism—it was beginning to know itself, its powers, and the possibility of escape from its ceaseless, aimless drifting. But with every struggle his limbs were caught in the mass of tangled weeds which grew in the mire of those sluggish waters; and those other bodies that had drifted with him, pressed him round so closely that his efforts disturbed them, and they said: "Why don't you lie still and drift as we do, life is too short for all that fret and worry", and they thought themselves wise as they lay back at ease and slipped away with the muddy stream. That was the struggle seen by you in those fevered eyes, that was the purpose of the hard-set mouth, the trouble of the pain-drawn brow. Thus it appears by what a subtle persuasion of the mind the world exerts a tyranny over itself, and none know how difficult it is to emerge from mediumism into conscious responsibility save those who have effected the transition. The man who would convert the involuntary functions of life into the purposive action of an intelligent factor, must needs forego much that at present makes life easy and smooth. The influence of conventionality and custom in everyday life, and of orthodoxy in matters of religious ethics, are compulsions which affect the average mind to a degree which, if regarded in its full extension, render man little more than a instrument for registering the pulsations of a body in which he has no conscious individual power of direction, and upon which he is capable of exerting only a slight reflex impulse. If we were to enquire as to the origin of those tides of thought and feeling which at certain intervals have moved whole nations into a spontaneous and collective realization of a common evil or danger, we should eventually trace it to the efflux of a single mind, whose attitude towards the world at large was one of active intelligent responsibility and whose influence upon the great mass around was as that of "a little yeast which leaveneth the whole lump". The subjection of the mind to collective impulse is one of the most striking examples of mediumism in daily life. A thousand persons will rush to their death like a flock of sheep, merely because self-restraint and self-reliance have not been previously educated in their minds, and instinctual sympathy is allowed to usurp the place of rational action. And this fact is one which enters very frequently into the first pages of the history of immorality in almost all its phases. Whether children, if not taught entirely to act by imitation, would naturally grow up into that frame of mind which renders them susceptible to such impulses as soon as they go out into the world, I cannot say (and none can until the experiment is fairly made); but I feel

in sympathy with Thackeray when he says:—"If parents would not insist upon directing their thoughts, and dominating their feelings, those thoughts and feelings which are a mystery to all (for how much do you or I know of each other, of our children, of our fathers, or our neighbours, and how far more beautiful and sacred are the thoughts of the pure lad or girl likely to be than those of the dull and world-corrupted person who rules them); if, I say, parents and masters would leave their children alone a little more—small harm would accrue, although a less quantity of *as in præsenti* might be acquired".

It is without doubt a fact that parents are too prone to educate their children to *look* well, and to pass for clever lads and lasses under a concrete of dry facts and apish tricks, an education which they have every inducement to preserve once they step out into the world with the empty ambition of "making a name" for themselves. What the modern world needs is more individuality born of freedom and self-reliance, more definition of purpose, more simplicity of life, to replace the time-serving egotism of ignorance and the self-seeking of world-worship by smooth and easy ways. Whoever would effect this reform in his own life, has need to be convinced of the rectitude of his opinions as well as the purity of his purpose, and with the courage of his convictions he must have the patience to endure. The sentiment of devotion to an ideal has need of the pure light of a dispassionate mind to direct its energy into methods more immediately serviceable to the attainment of that ideal; and this leads to a statement of that which is of present possibility as the first step towards the realization of an object which is of such a nature as makes it both sure and worthy of possession, not alone to the individual, but, by means of individuals, to all. This ideal, which Theosophy has ever upheld before the world, is a Universal Brotherhood, based upon a full conviction of man's spiritual origin, a knowledge of his present needs and the nature of the means which make for progress, and a firm belief in man's final destiny to conscious spiritual perfection; a conception which is primarily inclusive of self-emancipation, and ultimately fulfilled in universal love. And by its light the erstwhile inefficacy of much goodwill shall find direction swift and sure as the shafts of Perseus in the dawn!

WALTER R. OLD, F.T.S.



Fragments from an Indian Note Book.

ON THE INDRIYAS.

THE primary cosmic forces or *Saktis* are three, viz.:—*Ichhâ Sakti* (coloured indigo), *Kriyâ Sakti* (coloured blood-red), and *Jnâna Sakti* (coloured yellow). The *Indriyas* are the manifestations, on the physical plane, of the *Saktis*. The *Manas* represents *Ichhâ Sakti*, and presides over two sets of five *Saktis*—*Kriyâ* and *Jnânam*—called the *Karma-Indriyas* and the *Jnâna-Indriyas*. The *Indriyas* are the medium between the *Jnâta* or the knower and the *Jnaya* or that which is to be known. It is for this reason that *Manas* is sometimes called the sixth, sometimes the eleventh, of the *Indriyas*. The *Jnâna-Indriyas* are five; they are the five powers—*Saktis*—of seeing, hearing, smelling, tasting and feeling. The principal organs of these powers are the eyes, the ears, &c., called *Golokas*. The *Karma-Indriyas* are also five; they are the five powers of moving external objects, moving one's own body, assimilating and consuming external things internally; expelling internal things, and generating life. They are represented by the hands, the feet, &c. *Manas* being the king of these *Indriyas* directs and controls them. *Manas* has four divisions, viz.: *Manas* proper, *Chittam*, *Buddhi*, and *Ahamkâram*. Thus the *Indriyas* are fourteen in all.

Each of these *Indriyas* has a certain presiding Deva; which means that they are each of them correlated to certain occult forces in nature; they are all named in our *Shâstras*, but to name them would be useless here.

Manas is called in our *Shâstras*—*Chit-Jada-Granthi*, the knot of spirit and matter, for it is through *Manas* that the *Purusha* is bound to *Prakriti*; and the way to liberation lies through purifying our *Manas* and then bringing it under our control. Here the first mistake, the first difficulty, is identifying ourselves with this *Manas*, which is but an *Indriya* after all.

The ten *Indriyas* can, and often do, act without the assistance or instrumentality of the *Golokas* and the organs, and our *Shâstras* say that a developed power even to generate life can do so by mere touch.

The ten *Indriyas* have *Sukshma* or subtle counterparts which act on that *Sukshma* plane; they are termed *Divyâ* to distinguish them from the *Parthiva* or gross *Indriyas*; the former are naturally developed in some, while in others this can only be done by training. Their forced development, without bettering our nature, is often followed by misfortune, insanity and death. Such cases are common in India.

Another mistake often made is to try to control the *Manas* while the lower *Indriyas* are powerful and the *Manas* still unpurified. A better and

far easier process would be to begin with the lower *Indriyas* and purify the *Manas* before what is called concentration or *Dhyāna*. "Self-purification", says the Master, "is not the work of a moment, or a number of years, but a series of lives."

THE GODDESS KALI.

Much misconception prevails among not only the Europeans and Americans, but among many educated Indians as well, about the origin of the Goddess Kali. The "Orientalists"—at least some of them—do not think the goddess of Hindu origin, while students of Occultism have always thought fit to associate her name with the Black Art. Now Kali, like every other occult force in nature, can be directed for selfish and unworthy ends, but that is no reason why her name should be associated with Black Magic. Black Magic does not consist in the worship of any particular deity but in the motive of such worship, and, in a minor degree, in the difference in the modes of such worship. Then again in many cases the Image or Idol only serves as a medium for attracting and concentrating some malefic force in nature, connected with the life current of the *Upāsaka*, for the time being, by an occult process called *Bhuta Shuddhi*. Of course for the purposes of Black Magic the Image is often that of Kali, but other images may be found, such as that of a black or ash-coloured Bala Gopāla, of a Hanumāna (the monkey god) or of a serpent.

Kali is the first of the ten rays of Durga (the Path of Woe), the three-eyed *yellow-coloured* goddess called also *Haimavatī* (the Golden), the consort of Shiva. Kali issued forth from the forehead (the exoteric locality of the sixth *Chakram*) of Shiva, *coloured indigo* on account of having had to pass through Garala, the Eternal Poison, situated within the thorax (? the space inside the neck) of her Lord. Once on a time, says a *Purāna*, the Devas being hard pressed by the Asuras, who could only be killed by a woman, went to Shiva for relief; then Durga, who was sitting with her Lord, on his left thigh, took compassion on them and immediately duplicated herself in the manner described. Now I hope Western students of Occultism will understand what the allegory means; for I cannot be plainer.

In Man, Kali is the symbol of the first Initiation when the now highly active Soul *sees* herself naked, her Lord lying prostrate before her, apparently passive, motionless. Her enemies strong, dreadful and innumerable, are all slain, but she still holds the weapons of offence and defence in two of her hands, while the other two (she has four hands) are directed to *protect* and *help* her votaries—those still struggling on.

As a *Sakta* I shall always pray to our benign Mother Kali, as I most sincerely and devoutly do now, to protect, assist and guide us, but I hope my kind readers will not suspect me of being a Black Magician.

"Within the occult circle all men are (to be considered as) the best of Brahmins", says a *Tantra*, "but not outside it".

KALYANESWARI.

(*The famous shrine near Barakar.*)

Barakar is a small station, the terminus of the Barakar Branch of the East Indian Railway. It abounds in coal fields and mines, almost all of which are owned and managed by "Bengali Babus", so worthless in the eyes of their English rulers. About four miles from Barakar, in an uninhabited part, is the famous shrine of Kalyaneswari. It is built of stone and is situated on a rock by the side of a small rivulet that murmurs past in its stony bed.

About a week ago I paid a visit to the shrine. I found there a venerable looking *Brahmachari* who is, as he told me, 145 years old. He has seen the great-grandfather of the present Maharaja of Jeypur. His hair is snowy white, but he is still strong, has not lost a single tooth, and can read without spectacles. His eyes are sunken and small but very piercing; they seem to read your soul when he looks at you. He was very kind to me, very glad to see me, and began to talk like an old acquaintance. He has got all the *slokas* of the *Gîtâ* with the *Bhâshya* of Sri Sankarâchârya by heart. He is a great *Sakta* and does not take fish, eggs or meat, or anything that intoxicates. I heard from him the following story during his short stay at the shrine, for he went away soon after my going there, though not without obliging me to partake of his hospitality, his frugal fare.

The legend of Kalyaneswari:—Raja Bullal Sen, the powerful Vaidya King of Bengal, once paid a visit to Kâmarupa and worshipped the Devi Kâmakhya. The Devi was pleased with his devotion, and became visible to him in her own *Dîvyâ râpa* (heavenly body). The Devi asked the King what he wanted, and he replied that he wished for nothing but some token of her grace, her own image. Then from the heart of Kâmakhya Devi was produced a bright image enclosed in a golden *Kouta* (a covered cup). The Devi told the Raja never to allow the precious thing to pass from him and never to show the image to anybody else, as it would cause instant death to others presuming to see it. The Raja returned to his own kingdom, placed the *Kouta* in the inner apartment of his palace and there worshipped it daily. Gradually the secret of the image became known to the members of his family.

The Raja had a daughter born of his *Krishna Paksha* wife (a wife not married according to the prescribed religious ceremonies; such queens were frequently of low caste, sometimes of different religion). This daughter was very beautiful and young; the fame of her beauty spread far and wide, and came to the notice of the Prince of Panchkote, who came to Bullal and sued for the hand of the princess. The king was very glad to find such a good husband for his *Krishna Paksha* (literally—black-phase) daughter, and the marriage was celebrated with great pomp. The Raja was so pleased with his new son-in-law that he offered him two lacs of rupees as dowry.

The prince consulted with his bride and demanded something that could not be found in the two kingdoms. The Raja wanted to know what it was, and was told that it was no less than the *Kouta* with the image. The next day the princess returned to her father saying that her husband had driven her from his residence. At dead of night the princess took the *Kouta* from the place where it was kept, hid it in her bosom and came out of the palace. The guards knew her and allowed her to go out. She joined her husband, who was waiting for her, and the two mounted a powerful horse which the prince had brought with him, and abandoning everything else fled. On the third day the prince arrived at the confines of his own kingdom, which was then at Beerbhoun. He had a governor there with whose assistance he put to flight the body of cavalry sent to capture him. Bullal then collected a large army and marched to Beerbhoun. The prince also had his army brought from Panchkote. At a place still called Sen Pahari (the hill of the Sen) a battle was fought between Bullal Sen and his son-in-law, in which the latter was victorious. After the event the prince endeavoured to carry the *Kouta* towards Panchkote. The Devi, however, refused to enter the fort, and fixed her abode at Sobhampur, having a certain pious Brahmin of the place as her priest. The family of the priest became thenceforward known as Devgharia (having a god at hand); shortly after the goddess became disgusted with Sobhampur on account of the incessant noise of the husking machine, and was removed to the lonely place she is now in. The *Kouta* however is no longer to be seen, and the Devi has turned her back towards the temple door, on account, it is said, of the drunkenness of the descendants of her priest.

KALI PRASANNA MUKHERJI, F.T.S.



FOLK LORE IN MEDICINE.—At once from different parts of the country the *Lancet* recommends the collection of the medical folk-lore of particular districts, before it is lost by the advance of general enlightenment. Many of the charms seem to rely on the vicarious suffering of some animal or the transference of the disease to some other person. Thus, in the case of warts, in one part of England the charm consists in impaling a slug or snail on a thorn and leaving it to decay, when the warts are supposed to disappear. Another practice was to anoint the warts with grease, then rub it off with paper, fold this up and throw it into the public road, and whoever picked it up would relieve the sufferer of his warts! This idea possibly to a dim and uninstructed mind might appear rational: but wearing a hare's foot round the neck to prevent colic has no obvious explanation, and yet the custom is still prevalent in many parts of England. A few days ago we heard of a charm for the cure of jaundice, which was new to us and is perhaps worth recording. A poor woman in a parish of South Essex was attacked with jaundice, and, on hearing the nature of her complaint, she at once buried a new-laid egg in an ant-heap, for when the egg was destroyed she hoped the jaundice would disappear. Alas, this was not the case. The patient, however, did not lose faith in the charm, but blamed the medical attendant for not having told her the nature of her illness earlier: the illness must be as recent as the egg was new for the charm to be efficacious. The practice of wrapping patients in the reeking skins of freshly slaughtered animals was more obviously medical than due to any superstitious belief in its efficacy; but the reason why the Highland seer wrapped himself in a raw bull's hide before he experienced his "second sight" is incomprehensible.—*St. James' Gazette*.

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S.,
revised and enlarged for the Press.)

(Continued.)

IN the meanwhile we must make ourselves master of what happens when a child is conceived, for it has been said that the child inherits everything from the parents. With conception begins the life of a child. Conception results when the germ and sperm cells—the *sukra* and *rajas* of the Hindus—come together. These cells have a certain form, and although it is impossible to *see* in them the future fully developed human being, it might very well be said that they bear the stamp of the forms of the father and the mother, and that it is these parental impressions which give birth to the form, &c., of the future child. This is the theory of heredity. This theory holds that the whole life of a child—form, tendencies, characteristics, &c.—come to him or her from the parents, by way of impressions upon the germ and sperm cells. Now there is no doubt that the germ and sperm cells in the mother's womb have in them all the impressions which are to develop into the future child; for there can be nothing in the consequent which is not present in the antecedent. The same thing is always present in the antecedent as in the consequent; in the latter, however, it is *in esse*, while in the former *in posse*. But the question is, Whence do these impressions come? The theory of heredity says from *the parents*. Let us examine this assertion—with reference to that factor of these impressions which causes length of life.

The child when born has a certain amount of the life-energy, which carries it through a long or short term of life as the case may be. Life is indestructible, and the impulse of solar life, when energizing the gross matter of earth, is coexistent with the sun. When, therefore, it is individualized in a gross organism, it is never deprived of its power of throwing out impulses of energization, because individual life is as it were a continuation of solar life. But if this energization be taken to be the source of length of life, as on the principle of heredity it must be, then it must be granted that the impulse of energization, which one organism imparts to another, can only be proportionate to its own strength. Can it indeed be possible for any living organism to impart to its child a longer term of life than is its own portion? While the parents may die a decade after the birth of their child, the child may live on to seventy. Is it not anomalous that the same life-force which could, or could not, keep the parents alive for ten years, should impart to another portion of matter a life of seventy years or only of a single hour! But that objection, it might be said, applies to the sun as well. Why does not the sun always keep alive a gross body? Why does a gross body die, when the sun is yet living? Now there is no doubt that gross bodies would die when the sun dies. Why does not, therefore, a child die with the death of the parents? Because, it might be said, the life of a child-organism depends after birth upon its living according to the laws of life and health, and not upon

the impulse imparted by the parent organisms. This presupposes two things: first, that the child who lives longer than its parents must have the tendency to live according to the laws of health to a stronger degree than the parents. Is this tendency inherited, or what? If inherited, the same question repeats itself in another form. If not, we must give up the theory of heredity as insufficient to account for the tendency to live according to the laws of life. The second question that arises in this connection is, Why does a child sometimes die immediately after birth? It has not certainly lived against the laws of life. Will it be said that it was but an imperfect attempt of nature? If so, we must throw the theory of heredity to the winds; for whence in that case the imperfection? Such an assertion would again beg the question. The riddle of human life will never be solved with any amount of satisfaction, unless and until we admit the existence of the individual types of child and parent, independently of each other, the one being drawn to the other by some affinity and depending on it only for birth.

Now, however, to answer the question, Why does the gross body die when the sun is yet alive? In the first place, this question seems to suggest that the life of the parent-organism is co-eternal with the sun, for otherwise there would be no use in comparing the two. This in fact is the case, and it is this fact which among other things demolishes the theory of heredity most completely. When every parent-organism is co-eternal with the sun, every individual life-body must have existed before the actual life of any gross organism.

But the question might be taken as an objection to the theory of the co-eternity of human life with the sun. But, someone may say, had individual life been co-eternal with the sun, the gross body would never have died. The answer to this question is that the life of the sun enters gross matter only little by little, and is rising into perfection by grades. The conditions of earth life as dependent upon the sun are such that sometimes the negative forces prevail upon the positive, and at others the positive upon the negative. There must therefore be a recurring of the positive and negative states of sun-matter, as living in and upon earth. Death is the negative state, and life the positive state of solar matter. The senses work and rest; the organs of action work and rest; the lungs alternately work and rest; the stomach works and rests; in fact every power of the human constitution that can be made the subject of observation is seen to exist alternately in an essential and potential state, the one succeeding the other. None of these powers can live for ever in the potential or essential state; each must succeed the other in regular order. Hence the conclusion is inevitable that the power of *Vyāna* which gives form to gross matter and keeps up the anatomical structures, must also live alternately in the two states—potential and essential, rest and work, negative and positive. The potential state of the manifestation of *Vyāna* is death, and its essential state, life. There must therefore be recurring births and deaths of human life-types, until the soul progresses far enough to pass out of the dominion of the sun. This, however, by the way. The laws which govern the passing of human life out of one of these states into the other, are a little complicated; they cannot be completely discussed in this paper. What is necessary, however, will appear in the context. The negative force of the parent-organism being destined to overpower the positive force in a certain fixed period, the same law cannot be asserted with regard to an individual organism. Besides the child organism is not seen to depend upon the parent-organism, as the earth upon the sun. The child is not seen to be in the positive or negative state when the parent is in either state. Hence we may conclude that the parent organism has at least nothing to do with the length or shortness of life in the child. The energy which causes this has not come from the parents; and it is obviously not

dependent always upon living according to the laws of life. Whence then ? according to the theory of Karma and Reincarnation, from the lengthening or shortening of the lines of our life-motion, which is caused by our own actions in a former birth. Without this theory it is impossible to explain all the facts of human life, and there is no phenomenon of life which does not receive the most intelligible explanation from this theory. The theory of heredity falls to the ground by the very patent fact that children are never absolutely like their parents, and sometimes very remarkably different from them—in colour, features, virtue, vice, knowledge, &c. But the theory of Karma is fully equal to the explanation of all these phenomena, and many more, which the theory of heredity will never even dream of explaining. The subject might be enlarged upon, but the limits of my paper will not allow it. Suffice it to say that if you study the subject a little deeply, you will find the theory of heredity to be very inadequate. Hence it must be rejected in favour of the theory of Karma and Reincarnation.

We have now arrived at the following important conclusions :—

1. That human life—and in fact all life—is material.
2. That the ethereal solar matter is the source of life.
3. That the individualized human life is the source of the form, appearance, colour, height, breadth, and all the various and varying actions of human life.
4. That the bodies of life—the *prāṇamāyakośhas*—are just as good bodies in every way as the bodies of gross matter.
5. That the solar matter of which our life-bodies are made, being indestructible, the types of all the genera, species and individuals of our planet are eternal. They exist as such before the birth and after the death of the gross organisms in which they manifest themselves periodically.

We have thus come to know certain very important facts about what our physiological life is. We must now go a little higher before we can fully understand what human life is as a whole. I have already hinted at the existence in the universe of a form of matter, higher in energy than solar matter. This matter I have named thought-matter, or *Manas* as it is called in Sanskrit. The centres of this thought-matter are called *Manus*. A *Manu* is in fact that bundle of ideas for the Universe, which in man is called the mind—Sanskrit *Manas*. It is these ideas which are the immediate cause of the substance and form and powers of *prāṇa*. And it is these ideas which have caused the existence of life-bodies in the ocean of *prāṇa*. You know very well that the human mind has a very great power upon the human life-body, and I may tell you here in brief that the object of *Yoga* is to give it the fullest power over *every* manifestation of human life, to render even the involuntary manifestations voluntary.

While speaking of cosmic evolution it becomes necessary for us to posit the existence in the universe of this ocean of thought-matter, and of various *mental bodies* in this ocean. We have seen that life-bodies must exist in the ocean of *prāṇa*, for otherwise the existence of planetary gross organic forms would be unintelligible. We find also existing in the universe innumerable suns which, as we have seen, are centres of *prāṇa* ; or as we might say the common reservoirs of the life-types of the planets. The suns differ from each other in the greater or less presence of the tatwic forces of *prāṇa*, and thus in size, in colour, in being single, double, triple, or multiple, and thus in those characteristics of planetary life which emanate from them. The nature of this difference is the same as that which obtains among individuals of a species. Here then is a clear difference of form among the suns themselves. The solar prototypes of planetary life must then have their own prototypes, for otherwise their existence would be impossible.

These prototypes of solar material forms must have the following characteristics :—

(1) They must be made of matter in such a form as would give birth to *prāna*. Arguing on the analogy of gross matter and *prāna*, we might say that (2) this next higher matter must be in *substance* the same as *prāna*, but that its constituent energy must be higher than that of *prāna*; so that the higher energy might impart to *prāna* such motions as would be adequate to give birth to the solar prototypes of planetary forms.

We have seen that *prāna* has five general modes of motion—the *tatwas*; and that the action of these *tatwas* explains all the phenomena of life with which our earth is familiar. Hence, in fact, the higher matter must be capable of giving birth to these *tatwas* of *prāna*. And in order that these *tatwas* might appear as *forms* of *prāna*, that higher matter must have the capability of bringing them together and separating them from each other.

These truths are expressed in the Sāṅkhya philosophy by saying that *Manas*, as well as all the lower and higher modifications, are the outcome of *prakṛiti* (noumenon-matter), that is, their substance is the same; that it is the immediate source of the five *tanmātras*, which are nothing more than the five *tatwas* of *prāna*; and that the function of *Manas* is *sankalpa* and *vikalpa*, i.e., synthesizing and analyzing. On the subject of *sankalpa* and *vikalpa*, I shall make some remarks further on. Here I have only to impress upon your mind that the existence of a Universal Mind or Thought-Matter-Centre is necessary for explaining the existence of *prāna* and the solar prototypes of planetary life.

Every individual life-body must then have an individual mind. This individual mental monad would, from the very nature of its constitution, perform the function of creating out of *prāna* an individual life-type. The individual creation goes on in reality as an aspect of cosmic creation. The life-types created out of the cosmic *tanmātras* must have all the powers which the *tatwas* are capable of exercising on gross matter. Hence the life-types which, as we have seen, must pre-exist before the creation of planetary forms begins, must have all the powers of life to the *highest possible extent*—which is the solar state itself.

The senses are but the modifications of the *tanmātras*. They come into existence by the individual *tanmātras* concentrating themselves by-and-by into the gross body. The greater the concentration, the greater the power of the senses. In ages yet to come our senses are bound to develop to a very high stage of perfection. This, however, is by the way here. What I have to tell you now is that our sensations being impressions of form, from external nature, are bound together in the upward evolution in the common reservoir of the *tanmātras*, the mind. *Manas*, or mind, then is the common sense of the human constitution. Sensations, and all the consequent habits of the brain, known as inference, verbal authority, emotions, wills and desires, gather into the one common reservoir of the mind. On this head I might have to say something more further on. Here I have only to say that a fully developed mind with a fully developed life-type must exist before the creation of terrestrial forms begins on earth. Every individual human being has thus a pre-existing life-type and mental type.

If I were to trace these types to their primal source in *parabrahma*, I would be making this paper too long and unnecessarily abstruse. I would therefore tell you that there is a higher state of existence also, both in man and the universe. This is called self-consciousness, ego, or soul. This self-consciousness is the immediate source of *Manas*, or mental bodies. Its name is *Vijñāna*, and the macrocosmic appearance of this *Vijñāna* is called *Iśvara*.

It is very difficult to do justice to all these conceptions in the short space here allotted to me; but I may tell you one thing more, which you will come fully to understand, when you devote a greater amount of time and attention than I can expect from you at present. It is this: the

egoism also of the self-consciousness is a superposed element, and the highest state of human life is pure unalloyed consciousness. This in the individual is called *purusha* or spirit.

We see then that before the fabrication of forms began on our planet, a four-fold being existed.

1. Absolute consciousness.
2. Self-consciousness.
3. A mind or thought-centre.
4. A physiological life-type, *prāna*, and
5. There also existed the gross matter of the earth, which was capable of receiving the impressions of the four forces enumerated above.

I might tell you here, that the higher of these forces manifests only through the immediately lower, and not all at once. Thus the mind can only manifest itself through *prāna*, the ego through the mind, and the highest spirit through the ego. Thus when the fabrication of gross organic forms began, at first the physiological life alone could manifest itself in the gross organism and in none of the higher ones. As long as this was the case, the life-monad remained in the vegetable kingdom. When, however, the *prāna* had concentrated sufficiently, the mind began to show itself *in the gross organism*, and then the life-monad passed into the animal kingdom. The soul begins to manifest itself in the gross organism when the mind acquires a certain degree of strength, and then the monad enters the human kingdom. In man *prāna* and mind have developed to a certain extent, and are bound to develop yet more. But this subject I must now leave for the present. I have to tell you how the solar type first incarnates in the gross matter of our planet. Before, however, I can expect you to understand this subject fully, I must tell you something of cosmology, for as I have already told you, the individual life-body is but an aspect of cosmic *prāna*.

The Sanskrit philosopher holds that gross matter has come out of *prāna*. Now if you turn to modern science, she will tell you that there is only a difference of temperature between solar and planetary matter, and that solar matter cooled down becomes planetary matter. She posits the primal existence of a substance called fire-mist, and believes it to be the source of planets by the process of cooling down. The first state of planetary matter she holds was gaseous, the next igneous, the third aqueous, and the fourth solid.

Sanskrit philosophy posits the primal existence of a substance which it calls *prāna*. This *prāna* is not exactly fire-mist, for fire, that is light, is but one mode of its motion, while we find in the gross material product of this substance five distinct modes of motion. As I have already told you, Sanskrit philosophy recognizes the existence of five ethers instead of the one ether known to modern science.

Moreover, instead of four it believes in the existence of five states of planetary matter while modern science only recognizes three. I hope, however, to show you that planetary matter exists in subtle states, and that modern science indirectly recognizes the two remaining states.

Let us apply to planetary evolution the celebrated dictum of Sanskrit philosophy, that the *prithivī* comes out of *āpas*, the *āpas* out of *tējas*, the *tējas* out of *vāyu*, and the *vāyu* out of *ākāśa*. It would mean that the first state of a planet was *akāśic*, the next gaseous (*vāyava*), the third igneous (*taijasa*), the fourth fluid (*āpava*), and the fifth solid (*parthiva*.)

In order to illustrate, and thus to better explain this doctrine, let us take the following phenomenon. Take a piece of ice, and try to turn it into liquid by the application of heat, you will find that 78° of heat are consumed before solidity changes into liquidity. As soon, however, as the change has taken place, the thermometer has ceased to indicate the 78° of heat. It falls down again to zero. Modern science explains this by saying that so much heat has become latent. Sanskrit philosophy would explain

it by saying that aqueous *prāna* has come out of *ākāśa*, while the *prāna* of ice has passed into the *ākāśic* state. Turn again the liquid into the gaseous state; the same phenomenon happens. A certain amount of heat, in the terminology of modern science, passes into latency; while in the terminology of Sanskrit philosophy the aqueous *prāna* passes into the *ākāśic* state.

Now reverse the process. As the gaseous state disappears, the thermometer indicates a certain amount of heat. Where is the gaseous state now? It evidently exists no longer as such, for while the true state of *aqua* existed, the thermometer indicated no heat. Sanskrit philosophy tells us that the gaseous state has passed into *ākāśa*, while the igneous state (*agni*) has made its appearance. Now, then, if the process is continued, the thermometer no longer indicates the heat, and the fluid state of water makes its appearance. Sanskrit philosophy explains it by saying that the igneous state has gone into the *ākāśa*, and the aqueous state (*āpas*) has made its appearance. Similarly it says that the aqueous state passing into the *ākāśic* state the solid state appears. It will, however, be seen that while the *ākāśa* only makes its appearance when the *vāyu* passes into *agni*, both *vāyu*, in the shape of mobility, and *ākāśa* in the shape of latency make their appearance; and while the liquid is changing into solid, the *ākāśa*, the *vāyu*, and the *agni*, all three make their appearance. Thus, says the Sanskrit philosopher, the qualities of all the higher *tatvas* make their appearance in the lower ones. It is in this way then that planetary matter comes out of solar *prāna*. A certain degree of the higher energy of solar *prāna* passes into the *ākāśic* state, and thence emerges planetary *vāyu*. By-and-bye the igneous, the aqueous, and the solid states make their appearance. Not that the whole of *vāyu* is transferred into *agni*, before the latter begins to change into *āpas*, for in the present state of our planet all the four states exist in combination.

I have now told you that planetary matter, as a whole, independent of internal states, exists on the substratum of a certain degree of the motion of *prāna* having passed into the *ākāśic* state. In involution all the four states, and the earth as a whole, passes back into the *ākāśic* state, and what is known in modern times as the flying away of atoms on account of the passing out of heat, is in reality the *gradual* passing of these atoms back into the *ākāśic* state, and no lawless flight into unknown space. This is a very important fact in nature, and is of the utmost importance in explaining the process of the incarnation, death and reincarnation of the human Monad. To this I shall recur in the proper place. Here I have to tell you that as terrestrial gross matter has come out of and exists in solar *prāna*, so also does *prāna* exist in subjective thought (*manasātmā*), and *manas* in egoism, and egoism in absolute consciousness. Thus out of consciousness has come the macrocosm; and it exists therein, passing periodically into the *laya* state, and coming out of it again.

Now what are known to us as human spirits are but the aspects of this All, its *formless forms*. Subjectively there is no difference among souls. All souls are in nature the same; all are free, omniscient, omnipresent, and absolute. They are, as I have already told you, but the aspects of the one *Sat*, *Chit* and *Ānanda*. As every point of light in the solar system is a picture of the sun, so every Monad of consciousness is but an aspect of *parabrahma*. In short, what we call man, or rather the spirit of man, is subjectively identical with *parabrahma*. As long as the human soul remains in pure subjectivity, there is for it no bond of Karma. It is the state of what the Indian philosopher calls *jnāna*, divine wisdom—*theosophia*; and, as he tells us, by the fire of *jnāna* all Karmas are destroyed. With the evolution of the Universe from absolute consciousness to egoism, thought, *prāna* and gross matter have also evolved the individual aspects of the All. These individual aspects are called *pratyagātma*. These, as I

have told you, exist before the beginning of organic formation on a planet.

I shall now trace the formation of organic life, and take for my illustration a moonless planet, because a moonless planet is the primary state of planetary life.

The existence of a new planet begins with its solar life-type passing into the âkâsic state, and thence coming out in the state of terrestrial gas. In this state it represents all the aspects of consciousness. The germs of all the types of the future genera, species, and individuals, are there present in the gaseous state. Such was the case with our moon, at the time of the first inception of her life. These types of gross matter were then in the most elementary germinal state, a state out of which were to evolve all the higher forms of life—mineral, vegetable, animal and human. While the process of solidification was going on in the moon, the sun and the other higher macrocosmic Powers began naturally to exercise their influence from without as well as from within. The fact is that all the Powers of the universe work harmoniously from within as well as from without; and while the Monads of consciousness—the *purushas*—from their internal power tend to rise through gross matter back again to consciousness, the macrocosmic powers perform the function of raising around the soul a world of *Mâyâ*, and through *Mâyâ* bring it again to its state of pristine purity.

Thus the seed already exists, living by its internal life. The sun, however, enters the seed from without also, and makes it to appear in the form of a new organism, say a tree. The mode of the entrance of a solar organic type into a planetary seed is of very great importance. *It follows anew the same line of manifestation which the planet has already followed.* A certain degree of the solar energy of the type passes into the âkâsic state, and emerges thence into the gaseous state (*vâyava*). As this emergence takes place, the planetary *vāyu*, *which is already present there*, in the objective germinal states, by affinity gathers round this manifesting type. Thus you see that the germinal planetary vesture in the gaseous state of which we are now talking is quite distinct from the gaseous state into which the solar organic type has now passed, although both of them are co-existent in one organism. Without the entrance of the solar type into the seed, there would have been no expansion, no organic life, no tree. When the type passes out again, the gross carbonic vesture collapses, and death ensues. The passing out of the type follows the reverse process exactly. From the gaseous it passes back into the âkâsic state, to come out again after some time.

This happens when a planet is yet in the gaseous state. When it passes into the igneous state, the external appearance of the germs of course changes. Gas and heat both become necessary constituents. Similarly with the change of the igneous to the liquid, and the liquid to the solid state. When all the four states come to exist simultaneously upon any planet, its life is similar to earth life under its present conditions. The gross seeds exist, with the three preceding states in latency. When the type enters these gross seeds, what happens? Out of the âkâsic state it emerges into the gaseous state. It finds a portion of its seed on earth in a gaseous state, brought about by the action of water and heat. These two being in the same state then adhere to each other. The type that is to say enters the seed. Thence, a portion of it remaining in the gaseous state, the rest passes into the igneous, and thence into the liquid and the solid states. It becomes in the end a perfect picture of terrestrial life, all the four states of matter being present. The gross vesture, too, remains in the same fourfold state. Thus we see that the astral type of a gross organism lives in it in a state of life in which all the four tatwic states exist simultaneously. In fact it is a perfect picture of the gross organism, and is *quite distinct from it*. The regular change of the *tatwas* with the fifth *âkāsa* intervening between all of them, which is noticed in the "Science of Breath", is

due to this fourfold existence of the life-type, with the *ākāsa* of course intervening as the substratum of all the different and changing states. As we have seen above in the illustration of water, *ākāsa* intervenes between all these states.

When death comes, the solid (*parthiva*) state of the solar type becomes latent first, and with it the solid portions of the body become lifeless. Then the liquid state passes into latency, and with it liquids of the gross body die. Then the *tāijas* (igneous) state becomes latent, and with it the gross organism cools down. The gaseous state then passes into latency, and with it ceases the breath, which after birth is the chief manifestation of the gaseous state.

The solar type has now passed into the *ākāsic* state, to emerge thence at the appointed time again, as we shall see further on. This is the course of life followed by a solar life-type on a moonless planet. During death it remains in the terrestrial *ākāśā*, on account of the planetary affinities constructed during life. It cannot pass back again into the solar state. In the case of those planets, however, which have a moon attached to them, the life-type passes from *ākāsa* into the lunar state.

I shall have something to say presently about the further transformation of the life-type. In the meanwhile I shall try to examine what this lunar state of life is at present, and what connection it must have with earth-life.

At one time the moon was in the condition in which our earth now is. All the four states of matter were present there. It could not have been otherwise. Any contrary supposition would clash with the Law of Uniformity. At that time the course of life run by the life-type on the moon was what I have described it to be for a moonless planet. Gradually the conditions of life changed on the moon as they were bound to change. As I have shown, the first stage of planetary life is gaseous, and then by-and-bye the igneous, the aqueous, and the solid states appear, until the four states are simultaneously present together. But the same change still goes on. The gases which have not yet changed will proceed to do so, until in time all of them have passed into the next state. The gaseous state is then nowhere. Next the igneous state passes into the liquid, and finally the whole of the liquid into the solid state. The moon is at present in this state of existence. The whole of it is entirely solid; the gaseous, the igneous, and the liquid states are all latent. The solar types that lived and died on the moon when she was alive, can live there now in a state of latent lunar life alone. This latent lunar life is pregnant with all gaseous, igneous, liquid and solid tendencies and affinities. There is no destruction possible of the mighty kingdom of *mâyāvic* life developed by the sun on the moon. It lives, though in a state of latency. When the time comes for this lunar life to re-manifest itself, where can it do so? It would be natural to expect that it would be drawn to wherever adequate conditions exist. From our moon this reviving life travels to this earth of ours. Thus while on the moon, life was purely solar, on the earth it is luni-solar. And so the *Rik* says that the sun and moon are our joint parents.

These are inevitable conclusions. It would be absurd to suppose that the moon was born simply to give light to man. It would be absurd to suppose that the moon has always been in her present dead state; and finally it would not do to hold that lunar *mâyāvic* life is destroyed with the death of the moon. As we have seen, life and its types are indestructible. Evolution had so far proceeded on the moon as to give birth to the human life-body. The human life-body came to earth so far fully developed. Its first terrestrial vesture was as usual gaseous, and it went on solidifying and becoming more beautiful as time proceeded. We thus in time arrive at the present state of the development of our body. We have now, therefore, twofold tendencies of action, for the moon has not yet entirely passed

out of being, and like a veritable mother exercises a vast influence over our lives.

Such has been the genesis of human life-bodies. They cannot pass out of the dominion of the sun and moon, as long as solar life is not perfected in manifestation. When that is effected the solar life-wave will have passed out of gross matter altogether, with perfect manufactured images of solar life. This will be the final escape from terrestrial *Mâyâ*.

Thus then you see that the life-body, which is at present human, has passed through all the states of mineral, vegetable, and animal life. This indeed is the theory of evolution, which now in some form or other is adhered to by the entire thinking portion of humanity.

If you compare the physical life of the mineral, vegetable, animal and human kingdoms, you will find there is no radical difference in the processes of life which obtain among them. There is only a difference of degree. As you rise higher and higher in the scale of life, the organism becomes more and more perfect, complex and refined. As Emerson says:—"Trees are but imperfect men".

(To be continued.)

Guesses at Truth.

ATOMS.

MADAME BLAVATSKY tells us, "the Atom belongs wholly to the domain of metaphysics. It is an entified abstraction and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance." (*S. D. I.*, 513.)

But intangible as Atoms are, they are all-important to Theosophists, for "It is on the doctrine of the illusive nature of Matter and the infinite divisibility of the Atom that the whole science of Occultism is built. It opens limitless horizons to Substance, informed by the Divine Breath of its Soul in every State of tenuity." (*S. D. I.*, 520.)

Here Matter, instead of being regarded as eternal, is put aside as too evanescent for consideration, and Substance, "Its Conscious Cause" (*S. D. I.*, 517) alone is regarded. From the soul of this "Conscious Cause" comes the Divine Breath which informs it, and that "Breath" seems to be a synonym of the vibration which constitutes an Atom and which is recognised by modern Science as omnipresent.

The modes of this vibration are infinite and distinct. They exist alike in the most rarefied and the most condensed substances. Thus we read:—"Atoms are called Vibrations in Occultism; also Sound, collectively." The waves and undulations of Science are all produced by Atoms, propelling their Molecules from within. "Atoms fill the immensity of Space, and by their continuous vibrations are that Motion which keeps the wheels of life perpetually going. It is that inner work which produces the natural phenomena called the correlation of Forces. Only at the origin of every such Force there stands the *conscious* guiding Noumenon thereof." (*S. D. I.*, 633.)

Here, again, the "Old Wisdom" offers a friendly hint to "Modern Science". The recognition of "Conscious, guiding Noumena", omnipresent and acting in unison, would save much valuable time and spare many a grievous disappointment. Nor do the objections to this theory seem to be of a very serious character. Whether we take the Mineral, Vegetable or Animal Kingdom, is there not always an initial "That" which defines its species, which intelligently discriminates, and

which unerringly selects such elements as are most suited to evolve the predetermined form? Does not this "That" synthesize the entire group of beings and impress its image upon every individual of that group, as surely as the image of a King is stamped upon every coin that issues from his royal Mint? Do we not instinctively recognise this image, regard the Aryan, the Semitic, the Mongolian, or Negroid Races as essentially One, and classify them all as Man? Is, then, this dominant "Unity" to be regarded as a blind Force that, quite accidentally, infallibly reproduces distinctive characteristics in millions of instances; or is it a generic Intelligence that ensouls the collective personality of the human Species and thereby distinguishes that species from all other groups of Beings?

Theosophists hold that there is a Special Intelligence which controls the evolution of each Kingdom, Species, Race and Family. That this Intelligence is, essentially and eternally, what the individuals of its group are relatively and temporarily. They teach too that, by the evolution of itself, through the evolution of its group, this Intelligence attains to a higher and holier Being in which its constituents equitably participate. Surely there is nothing irreverent or unreasonable in this!

As regards Atoms we are further told: "No Atom is ever created, for all Atoms are eternal, within the bosom of the One Atom—the Atom of Atoms—viewed, during Manvantara, as the material causative womb of the World." Unmodified Matter, the first form of Prakriti (visible and invisible Nature) and Purusha (the divine Self, *S. D. II.*, 574) are eternally One and are without adventitious attributes only during Pralaya (dissolution, *S. D. I.*, 368) and when beyond any of the planes of conscious existence. "The Atom, as known to modern Science, is inseparable from Purusha, which is Spirit, but is now called Energy." (*S. D. I.*, 582.)

In another place we are told "Atoms are born at every new Manvantara". (*S. D. I.*, 545.)

Now unless we are to understand "born" as "reborn" or "become active" this seems a contradiction of the previous statement. But like the Romanists' "Infallibility" *without certainty*, the Theosophist "Eternity" is only an euphuism; it does not mean "endless duration". It is really a synonym of Manvantara, or "Day of Brahmā", and consequently Eternity is limited, by Esotericists, to four thousand three hundred and twenty millions of solar years. (*S. D. I.*, 655.) However, by taking Eternity in this sense, the statements agree.

The conception of the whole Cosmos as one Atom gives us a grand idea of the "Infinite" in which, alone, we can so regard it. To think of Spirit as the positive and Matter as the negative pole of the One Substance (*K. to T.*, 168) brings many seeming discords into unison, and that both should be without "adventitious attributes" during the period of divine rest is perfectly consistent with reason, for an ultimate mode of Matter, apart from the Force which causes it to *be*, is simply unthinkable.

"The Atom may be described as a compact or crystallized point of divine energy and Ideation." (*LUCIFER*, Vol. viii., p. 116.) This conveys the idea of a focus of Force becoming manifest through its intensity—a vortex of which the effect is cognisable, though the dimensions of the effector cannot be defined. As described by those who can see the motion of the shoals of interstellar Atoms and follow them in their evolutions clairvoyantly, they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any physical eye could follow, and the motion is circular. At times their motion produces flashes like those of the Northern lights. (*S. D. I.*, 634.)

To those who believe in clairvoyance this is very interesting; but the facts depend so entirely on the word of the "Sensitive" that those who have not had a personal experience can only accept the statements

provisionally. It would be unwise therefore to build any argument upon them.

Further we are told every Atom is both life-giving and death-giving. It builds, by aggregation, Universes and the ephemeral vehicles ready to receive the transmigratory Soul, and as constantly changes and destroys those forms and expels the Souls from their temporary abodes. It is self-generating and self-destroying. It is that mysterious Life, represented by countless myriads of lives, that follows, in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed on the aura of the generators of every future human Being. (*S. D. I.*, 261.)

Hitherto Atoms have been treated as manifestations of that Being in whose being all Beings exist. In the above they are shown as completing their portraiture by evolving creative and destructive powers on the physical plane. The divine Idea has been clothed in divine thought and that Thought has given birth to a new Idea—the “Sociality of Atoms”. Now, the simple, by combining, produce complex forms. But each Atom still retains its various grades of affinity and while a representative combination is evolved by a dominant Idea, the Form so produced is always liable to be dissolved by the greater affinity of its Atoms to some other formative Force, which comes within the sphere of their susceptibility: therefore Atoms are properly called both life-giving and death-giving.

From the moment of the first differentiation, Atoms and Monads, associated or dissociated, simple or complex, are but the principles, corporeal, psychic, and spiritual, of the gods—the gods being the radiations of primordial Nature. Consequently to the eye of the seer, the higher planetary Powers appear under two aspects—the Subjective as Influences and the Objective as mystic Forms, which under Karmic law, become a presence; Spirit and Matter being one. (*S. D. I.* 633).

Principles are septenary differentiations into which all Beings are divided by Occultists. All beings, too, are said to manifest on seven different planes, consequently, as each Principle is also sevenfold and has its counterpart on every plane we have forty-nine aspects of the Seven Divine Principles to deal with. Gods are Manvantaric intelligent Forces. (*S. D. I.* 548.) They also are sevenfold. Their synthesis “God” is a Number endowed with motion; it is felt but not demonstrated. (*S. D. I.* 396.) It is number ten, Male-Female, the Creator of physical Humanity. (*S. D. I.* 347.) Nothing. (*S. D. I.* 252.) A circle of which the centre is everywhere, the circumference nowhere. (*S. D. II.* 545.) The great Law. (*S. D. I.* 147.)

We have, therefore, to regard Atoms as an essential Unity, and yet as being constituents of the Cosmic Forces, which are personified as Dhyan Chohans, etc. To increase the complication each personification has to be thought of as a sevenfold duality; male-female, positive-negative, good-evil, etc., being their common attributes. We may be pardoned, therefore, if we find Occult teaching a little perplexing.

Possibly the solution may be this:—

Atom is Divine Idea embodied in Divine Thought. Divine Thought differentiates the Septenate of Divine Idea. This Idea is still absolute Unity but with seven Aspects or manifested inherent Principles.

Each of these aspects is embodied in Primordial Thought, which differentiates the Septenate of every Aspect which ensouls it.

This process is constantly repeated; “Idea”, on each lower plane, becomes more definite and Thought more dense, till at last both are materialized and physical senses are evolved to recognize them. The dual and septenary conditions are maintained throughout, and by them the essential Unity, in the Divine Idea, is ever unbroken. That which *is* reflects that which *was* and that which *will be*, each having its own potency

in the potentiality of all. Thus the Absolute is every possibility ; the Finite those possibilities which have been manifested as divine Ideas or Atoms.

The collective aggregation of the Atoms, of the lower principles, forms the 'World-Soul' of our Solar System. Each of these Atoms is, of course, a Soul, a Monad, a little Universe endowed with consciousness and therefore with memory. (S. D., II. 672, note.) This appears to mean (a) That each Atomic differentiation is the vehicle of a Divine Spark or Soul and has a consciousness according to its capacity. (b) That the totality of Atomic consciousness is synthesized as the World-Soul and through that Synthesis each Atom acquires a sympathetic consciousness of the intelligence of all other Atoms so that under special conditions an incarnated Monad can acquire and express the collective knowledge of all Atoms.

As regards our "Hereafter" Occultism teaches, (a) That the life Atoms of our Prāna (Life Principle) are never entirely lost when a man dies. That the Atoms best impregnated with the Life Principle are partially transmitted from Father to Son by heredity, and are partly drawn once more together and become the animating principle of the new body in every new incarnation of the Monad. Because (b) as the individual Soul is ever the same, so are the Atoms of the Lower Principles, drawn as they are by Karmic Law always to the same Individuality in a series of various bodies. (S. D. II., 672.)

That the Life Atoms most identified with an Individuality should remain as its vehicle after death, seems likely enough, and that they should also transmit its personal characteristics could be believed even by a Materialist. It must however be remembered that these are "Prāna Atoms" not "Physical Atoms", for with the latter such a cyclic unity could not be universal.

ROBERT B. HOLT, F.T.S.



THE *Pall Mall Gazette*, quoting the *Times of India*, says that at a recent meeting of the Asiatic Society of Bengal Babu Saratchandra Das exhibited some very curious Tibetan relics, amongst them being carved ornaments of soap-stone, giving the Tibetan signs of the zodiac and a description of the origin of the world. Translating this, the exhibitor found that, in the beginning, what existed from eternity, in nothingness, was called the tortoise. The Buddhas of the past, present and future sprang out of him. The three worlds, and all the animal beings also, originated from the eternal tortoise. Time, without the distinction of past, present, and future, was in him, and the whole universe rested between his head and tail. From the vapour of his mouth rose the seven atmospheric strata which encompass the earth, and gradually the sphere of azure space, and thereafter "Swastika", the emblem of the divine cross, was formed. From the saliva of this primeval tortoise sprang forth the oceans ; and from his flesh were formed the lofty mountains, the islands, and the great continents, having trees for their hair. His head pointed to the south, his tail to the north, and his four limbs stretched towards the four corners of the world. His white back shaped the old father heaven, called "Khen", wherein rested the celestial regions with the mansions of the gods, Mahadeva, Brahma, and angels of pure habits, who possessed the fourfold organs of sense. The celestial regions were formed above, and "Rirab", the sublime mountain, stood below, holding the mansions of the thirty-three "Devas" and of the gods of the "Paranirmanarataya" on its top. On the flanks of "Rirab" resided the four guardian spirit-kings of the world, together with the sun and moon, the planets and stars. The sun and moon sprang from the eyes of the great tortoise. From the sound of his throat issued the dragon's peal of thunder, and from his outstretched tongue flashed forth lightning which produced thunderbolts and hailstorms. From his breath originated the wind, the five internal essences, and the five physical elements ; and when he shook his body there was earthquake.

Adyar.

IT would perhaps, be impossible, to find anywhere a greater contrast than that presented by our European and Indian Headquarters. The former—situated as it is in the midst of the largest and most densely populated city of the West—is surrounded on all sides by the tumultuous whirl of life of the great metropolis. The flow of the mighty tide of human existence reaches to the very doors, and the life within our European Headquarters beats in response to the larger life without.

Here in India all is different. Our surroundings breathe an air of absolute quiet and tranquillity. We are on every side environed by nature and by all the physical surroundings that tend to promote peace and quiet of mind. Yet there is here a like centre of activity; quieter, it is true, by reason of surroundings, but showing an equal earnestness and determination in the cause of Theosophy and on behalf of India's spiritual welfare.

Adyar is situated about six miles from Madras, *i.e.*, from the principal part of the town, Madras itself possessing about fourteen miles of sea front. The Headquarters' buildings stand back from the road, and are approached by a carriage-drive through a grove of casuarina trees planted some years ago by the President-Founder. The drive leads up to the entrance, and here we get our first sight of the Society's Hall. Imagine a large pillared hall like the *atrium* of the Romans of old, and some idea will be gathered of our principal building. To step from the blazing heat of the drive into the coolness of this pillared retreat is delightful. The whole of the front and one end of the hall open on the garden, the other end leads into the library. All round the hall are placed japanned shields bearing the names of the various Lodges of the Society and the dates of their formation. The President's dais is in the front at the principal entrance. The hall, roughly speaking, takes the shape of a cross with one of the arms missing. The back of the hall leads into a small reception room, or drawing-room, the sides of which are hung with photographs of past conventions, addresses to the founders of the Society, &c. At the sides of the back part of the hall and the reception room are the ground floor bedrooms. Leading out of the reception room is the general office, where the Secretary and his staff work. The office has a balcony looking on to the river.

Now let us take a look upstairs. Over the hall itself there are no rooms, and we thus have a magnificent flat roof, which is a charming place for sitting together in the evenings. It is here that the celebrated "Chats on the Piaz" published in *The Theosophist* took place. Opening on to the balcony are the President's rooms, the upstairs library (Western section) and Bertram Keightley's room. The library forms the left wing of the main building, and, as I said before, leads out of the hall. Over the entrance of the doorway is a fine carving of Saraswati, which has been presented to the library. The library itself is a large, lofty and beautifully cool room, with shelves all round containing the many valuable manuscripts that our Oriental library possesses. This is the Eastern section, the Western, as I have before stated, being upstairs. A magnificent chandelier, which I believe came from Japan, hangs from the ceiling. The library is perhaps the handsomest room at Headquarters. Adjoining the library, and separated from it by the beautiful carved screen of which the readers of LUCIFER may have seen photographs, is a smaller room. Here, behind curtains, are hung the portraits of two of our Masters. In another part of the room hangs a small picture of Philippos Theophrastus, usually

known as Paracelsus, remarkable—in my eyes at all events—for the absolutely startling likeness it bears to the never-to-be-forgotten features of our beloved H.P.B.—the same expression and the same eyes.

Some fifteen yards from the main building, and on the left side of the drive, are the *Theosophist* and the President's offices. A little further on the right hand are the dining-room and some other buildings used as store-rooms, &c. About twenty yards from the main building on the other side are two detached bungalows, one of which I myself inhabit. These look on to the river. In another part of the grounds are some small houses where members of the staff reside. The extent of our domain here is about thirty-five or forty acres. The buildings are of terra-cotta colour, very pleasing to the eye, and have recently been improved by the addition of ornamental tile work.

In the grounds are a large selection of trees and shrubs of various descriptions, including three or four fine specimens of the mystic *Neem-tree*. This tree is much esteemed in the East on account of its medicinal and magnetic properties. One very fine tree in an angle at the back of the library hangs over on to the roof and forms a pleasant shade from the moonbeams at night.

And now I think I have given enough detail with regard to the buildings. Accounts of this nature, if prolonged, are apt to be wearisome.

It would be hard, I imagine, to find anywhere more beautiful sunsets than those we watch here every evening. Standing on the verandah of my bungalow, I can look up the river and watch the sun slowly setting behind the foreground of the bridge. The colours are exquisite, and it would need a far abler pen than mine to describe the beauty of the scene. Then follows the lovely moonlight night, which those who have lived in India know so well. One may stand on the roof and look down on to the garden with its beautiful contrasts of light and shade, watching the trees mysteriously waving in the night breeze, or walk by the river side watching the moonbeams play on the water. The latter is perhaps more beautiful and tranquillizing. The shaded parts of the water are illuminated by the phosphorescent flashes of the numerous fish that dart hither and thither. A deep silence reigns, broken only by the occasional chirp of a cricket or the drowsy note of a half-awakened bird, while the booming of the surf on the beach half a mile away sounds faintly in the ear.

The heat of the Indian day is amply compensated for by the beauty of the night and the early morning. The former has an especial and mysterious charm, an indescribable something which lifts one for the time being away from the cares and troubles of material existence.

And what is the wish that arises in one's heart in thinking of these beautiful surroundings? The desire to make our Headquarters the centre of a still greater power for good in India, the focus from which shall radiate far and wide the teachings and lessons of Theosophy.

Theosophical work in India seems now to be at the verge of a new cycle of activity. Our brothers here are looking forward with keen anticipation to Annie Besant's visit, and there is every promise of a successful tour. The Bombay branch shows great activity. Bro. Peacocke's work in this direction is admirable. Already in the dim horizon begin to appear hopes of a Headquarters at Bombay, a thing which is much needed in that promising centre.

Bertram Keightley has left here for a tour in the Punjab and N.W.P. His tour has been long promised, and should prove of very great service.

I hope, if time allows, to send each month to LUCIFER some account of our doings and activities here, but the fear of trespassing too much on its valuable space compels me to bring the present to a close.

SYDNEY V. EDGE.

The Seven Principles of Man.

(Continued from p. 145)

ASTRAL FORMS OF THE FOURTH AND FIFTH PRINCIPLES.

THE student will already have fully realised that "an astral body" is a term that may cover a variety of different forms. It may be well at this stage to sum up the astral types that belong to the Fourth and Fifth Principles.

During life an astral body may be projected—formed, as its name implies, of astral matter—but, unlike the Linga Sarira, dowered with intelligence, and able to travel to a considerable distance from the physical body to which it belongs. Unfortunately, no distinctive name has as yet been given to this entity; it is often spoken of as "the astral", to the sad confusion of the student, who confounds it very naturally with the Linga Sarira. This form, which I label the Kama-Manasic Rupa, for lack of a better name, is projected by mediums and sensitives unconsciously, during sleep or trance. It can travel with the speed of thought to a distant place, can there gather impressions from surrounding objects, can bring back those impressions to the physical body, and, by means of the physical body still entranced, can convey them to others; but, as a rule, when the sensitive comes out of trance, the brain does not retain the impressions thus made upon it, and no trace is left "in the memory" of the experiences thus acquired. Sometimes, but this is rare, the Kama-Manasic Rupa is able to sufficiently affect the brain by the vibrations it sets up, to leave a lasting impression thereon, and then the sensitive is able to recall the knowledge acquired during trance.

This Kama-Manasic Rupa is the agent unconsciously used by clairvoyants when their vision is not merely the seeing in the astral light. This astral form does then really travel to distant places, and may appear there to persons who are sensitive or who chance for the time to be in an abnormal nervous condition. Sometimes it appears to them—when very faintly informed by consciousness—as a vaguely outlined form, not noticing its surroundings. Such a Rupa has appeared near the time of death at places distant from the dying person, to those who were closely united to the dying by ties of blood, of affection, or of hatred. More highly energised, it will shew intelligence and emotion, as in some cases on record, in which dying mothers have visited their children residing at a distance, and have spoken in their last moments of what they had seen and done. This Kama-Manasic Rupa is set free in many cases of disease—as is the Linga

Sarira—as well as in sleep and in trance. Inactivity of the physical body is a condition of such astral voyagings.

The Kama-Manasic Rupa seems also to occasionally appear in séance-rooms, giving rise to some of the more intellectual phenomena that take place. It must not be confounded with the Kama Rupa, or “spook”, already sufficiently familiar to the reader, the latter being always the Kamic or Kama-Manasic remains of a dead person, whereas the body we are now dealing with is the projection of an astral double from a living person.

A higher form of astral body, belonging to the Higher Manas, is that known as the Mayavi Rupa, or “body of illusion”. The Mayavi Rupa is an astral body formed by the consciously directed will of the Adept; it may, or may not, resemble His physical body, He giving to it whatever form may suit the purpose for which He projects it. He transfers to this Mayavi Rupa His full consciousness, His higher Principles; lives in it, in fact, for the time, as though it were His physical body, leaving the latter entranced, its functions suspended at the lowest ebb of vitality. The Adept can thus travel wherever He will, without the burden of His physical body, in the full exercise of every faculty, in perfect self-consciousness. He makes the Mayavi Rupa visible or invisible at will—on the physical plane—and the phrase often used by Chelas and others as to seeing an Adept “in His astral”, means that He has visited them in His Mayavi Rupa. If He so choose, He can make it indistinguishable from a physical body, warm and firm to the touch as well as visible, able to carry on a conversation, at all points like a physical human being. But the power to thus form the true Mayavi Rupa is confined to the Adepts and advanced Chelas; it cannot be done by the untrained student, however psychic he may naturally be, for it is a Manasic not a psychic creation, and it is only under the instruction of his Guru that the Chela learns to form and use the “body of illusion”.

THE HIGHER MANAS.

The Immortal Thinker itself, as will by this time have become clear to the reader, can manifest itself but little on the physical plane at the present stage of human evolution. Yet we are able to catch some glimpses of the powers resident in it, the more as in the Lower Manas we find those powers “cribbed, cabined and confined” indeed, but yet existing. Thus we have seen (p. 37) that the Lower Manas “is the organ of the freewill in physical man”. Freewill resides in Manas itself, in Manas the offspring of MAHAT, the Universal Mind. From Manas comes the feeling of liberty, the knowledge that we can rule ourselves—really the knowledge that the higher nature in us can rule the lower, let that lower nature rebel and struggle as it may. Once let our consciousness identify itself with Manas instead of with Kama, and the lower nature becomes the animal we bestride,

it is no longer the "I". All its plungings, its struggles, its fights for mastery, are then outside us, not within us, and we rein it in and hold it as we rein in a plunging steed and subdue it to our will.

On this question of freewill I venture to quote from an article of my own that appeared in the *Path*:

"Unconditioned will alone can be absolutely free: the unconditioned and the absolute are one: all that is conditioned must, by virtue of that conditioning, be relative and therefore partially bound. As that Will evolves the Universe, it becomes conditioned by the laws of its own manifestation. The Manasic entities are differentiations of that Will, each conditioned by the nature of its manifesting potency, but, while conditioned without, it is free within its own sphere of activity, so being the image in its own world of the Universal Will in the Universe. Now as this Will, acting on each successive plane, crystallizes itself more and more densely as matter, the manifestation is conditioned by the material in which it works, while, relatively to the material, it is itself free. So, at each stage, the inner freedom appears in consciousness, while yet investigation shows that that freedom works within the limits of the plane of manifestation on which it is acting, free to work upon the lower, yet hindered as to manifestation by the responsiveness of the lower to its impulse. Thus the Higher Manas, in whom resides Freewill, so far as the Lower Quaternary is concerned—being the offspring of Mahat, the third Logos, the Word, *i.e.*, the Will in manifestation—is limited in its manifestation in our lower nature by the sluggishness of the response of the personality to its impulses; in the Lower Manas itself—as immersed in that personality—resides the will with which we are familiar, swayed by passions, by appetites, by desires, by impressions coming from without, yet able to assert itself among them all, by virtue of its essential nature, one with that Higher Ego of which it is the Ray. It is free, as regards all below it, able to act on Kama and on the physical body, however much its full expression may be thwarted and hindered by the crudeness of the material in which it is working. Were the will the mere outcome of the physical body, of the desires and passions, whence could arise the sense of the 'I' that can judge, can decide, can overcome? It acts from a higher plane, is royal as touching the lower whenever it claims the royalty of birthright, and the very struggle of its self-assertion is the best testimony to the fact that in its nature it is free. And so, passing to lower planes, we find in each grade this freedom of the higher as ruling the lower, yet, on the plane of the lower, hindered in manifestation. Reversing the process and starting from the lower, the same truth becomes manifest. Let a man's limbs be loaded with fetters, and crude material iron will prevent the manifestation of the muscular and nervous force with which they are instinct: none the less is that force present, though hindered for the moment in its activity. Its strength may be shown in its very

efforts to break the chains that bind it: there is no power in the iron to prevent the free giving out of the muscular energy, though the phenomena of motion may be hindered. But while this energy cannot be ruled by the physical nature below it, its expenditure is determined by the Kamic principle; passions and desires can set it going, can direct and control it. The muscular and nervous energy cannot rule the passions and desires, they are free as regards it, it is determined by their interposition. Yet again Kama may be ruled, controlled, determined, by the will; as touching the Manasic principle it is bound, not free, and hence the sense of freedom in choosing which desire shall be gratified, which act performed. As the Lower Manas rules Kama, the Lower Quaternary takes its rightful position of subserviency to the Higher Triad, and is determined by a will it recognizes as above itself, and, as regards itself, a will that is free. Here in many a mind will spring the question, 'And what of the will of the Higher Manas; is that in turn determined by what is above it, while it is free to all below?' But we have reached a point where the intellect fails us, and where language may not easily utter that which the spirit senses in those higher realms. Dimly only can we feel that there, as everywhere else, the truest freedom must be in harmony with law, and that voluntary acceptance of the function of acting as channel of the Universal Will must unite into one perfect liberty and perfect obedience."

This is truly an obscure and difficult problem, but the student will find much light fall on it by following the lines of thought thus traced.

Another power resident in the Higher Manas and manifested on the lower planes by those in whom the Higher Manas is consciously Master, is that of creation of forms by the will. The *Secret Doctrine* says: "KRIYA-SAKTI. The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it*. Similarly an *intense volition will be followed by the desired results*" (Vol. I., p. 293). Here is the secret of all true "Magic", and as the subject is an important one, and as Western Science is beginning to touch its fringe, a separate section is devoted to its consideration further on, in order not to break the connected outline here given of the Principles.

Again, we have learned from H. P. Blavatsky that Manas, or the Higher Ego, as "part of the Essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane", and "is the vehicle of all knowledge of the past and present, and the future". When this immortal entity is able through its Ray, the Lower Manas, to impress the brain of a man that man is one who manifests abnormal qualities, is a genius or a seer. The conditions of seership are thus laid down:

"The former [the visions of the true seer] can be obtained by one of two means: (a) on the condition of paralysing at will the *memory* and

the instinctual independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a Yogi-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the Higher Manas; but it is only occasional, and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boehme of our second category." (LUCIFER, November, 1890, p. 183).

The reader will now be in a position to grasp the difference between the workings of the Higher Ego and of its Ray. Genius, which *sees* instead of arguing, is of the Higher Ego; true Intuition is one of its faculties. Reason, the weighing and balancing quality which arranges the facts gathered by observation, balances them one against the other, argues from them, draws conclusions from them—this is the exercise of the Lower Manas through the brain-apparatus; its instrument is ratiocination; by induction it ascends from the known to the unknown, building up a hypothesis; by deduction it descends again to the known, verifying its hypothesis by fresh experiment.

Intuition, as we see by its derivation, is simply insight—a process as direct and swift as bodily vision. It is the exercise of the eyes of the intelligence, the unerring recognition of a truth presented on the mental plane. It sees with certainty, its vision is unclouded, its report unfaltering. No proof can add to the certitude of its recognition, it is beyond and above the reason. Often our instincts, blinded and confused by passions and desires, are miscalled intuitions, and a mere Kamic impulse is accepted as the sublime voice of the Higher Manas. Careful and prolonged self-training is necessary ere that voice can be recognised with certainty, but of one thing we may feel very sure: so long as we are in the vortex of the Personality, so long as the storms of desires and appetites howl around us, so long as the waves of emotion toss us to and fro, so long the voice of the Higher Manas cannot reach our ears. Not in the fire or the whirlwind, not in the thunderclap or the storm, comes the mandate of the Higher Ego: only when there has fallen the stillness of a silence that can be felt, only when the very air is motionless and the calm is profound, only when the man wraps his face in a mantle which closes his ears even to the silence that is of earth, then only sounds the voice that is stiller than the silence, the voice of his true Self.

On this H. P. Blavatsky has written in *Isis Unveiled*: "Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses.

Allied to his spiritual part is his conscience, which will serve as his unerring guide through the besetment of the senses ; for conscience is that instantaneous perception between right and wrong which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature. Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premisses, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows*—hence all reasoning, which implies discussion and argument, would be useless. So an entity which, if it must be considered as a direct emanation from the eternal Spirit of Wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore it is with a certain degree of logic that the ancient Theurgists maintained that the rational part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the irrational or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively ; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration, are simply the effects of this illumination from above by our own immortal spirit." (Vol. I., pp. 305, 306).

This Augoeides, according to the belief of the Neo-Platonists, as according to the Theosophical teachings, "sheds more or less its radiance on the inner man, the astral soul" (*Ibid.* p. 315), *i.e.*, in the now accepted terminology, on the Kama-Manasic personality, or Lower Ego. (In reading *Isis Unveiled*, the student has to bear in mind the fact that when the book was written, the terminology was by no means even as fixed as it is now ; in *Isis Unveiled* is the first modern attempt to translate into Western language the complicated Eastern ideas, and further experience has shown that many of the terms used to cover two or three conceptions may with advantage be restricted to one and thus rendered precise. Thus the "astral soul" must be understood in the sense given above.) Only as this Lower Ego becomes pure from all breath of passion, as the Lower Manas frees itself from Kama, can the "Shining One" impress it ; H. P. Blavatsky tells us how Initiates meet this Higher Ego face to face. Having spoken of the trinity in man, ATMA-BUDDHI-MANAS, she goes on : "It is when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death, became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desatir* of the 'Resplendent One' ; in the Greek

philosopher-initiates of the Augoeides—the self-shining ‘blessed vision resident in the pure light’; in Porphyry, that Plotinus was united to his ‘god’ six times during his life-time, and so on.” (*Isis Unveiled*, Vol. II., pp. 114, 115).

This trinity made into unity, again, is the “Christ” of all mystics. When, in the final initiation, the candidate has been outstretched on the floor or altar-stone and has thus typified the crucifixion of the flesh, or lower nature, and when from this “death” he has “risen again” as the triumphant conqueror over sin and death, he then, in the supreme moment, sees before him the glorious Presence and becomes “one with Christ”, is himself the Christ. Thenceforth he may live in the body, but it has become his obedient instrument; he is united with his true Self, the Higher Ego made one with Atma-Buddhi, and through the personality he inhabits he wields his full powers as an immortal spiritual intelligence. While he was still struggling in the toils of the lower nature, Christ, the Spiritual Ego, was daily crucified in him; but in the full Adept Christ has arisen triumphant, lord of himself and of nature. The long pilgrimage of the Higher Manas is over, the cycle of necessity is trodden, the wheel of rebirth ceases to turn, the Son of Man has been made perfect by suffering.

So long as this point has not been reached, “the Christ” is the object of aspiration. The Ray is ever struggling to return to its source, the Lower Manas ever aspiring to rebecome one with the Higher. While this duality persists the continual yearning towards reunion felt by the noblest and purest natures is one of the most salient facts of the inner life and it is this which clothes itself as prayer, as aspiration, as “seeking after God”, as the longing for union with the divine. “My soul is athirst for God, for the living God”, cries the eager Christian, and to tell him that this intense longing is a fancy and is futile is to make him turn aside from you as one who cannot understand, but whose insensibility does not alter the fact. The Occultist recognises in this cry the inextinguishable impulse upwards of the Lower Self to the Higher from which it is separated, but the attraction of which it vividly feels. Whether the person pray to Buddha, to Vishnu, to Christ, to the Virgin, to the Father, it matters not at all; these are questions of mere dialect, not of essential fact. In all, the Manas united to Atma-Buddhi is the real object, veiled under what name the changing time or race may give; at once the Ideal Humanity and the “personal God”, the “God-Man” found in all religions, “God incarnate”, the “Word made flesh”, the Christ who must “be born in” each, with whom the believer must be made one.

And this leads us on to the last planes of all, the planes of Spirit, using that much abused word merely as the opposite pole to matter; here only very general ideas can be grasped by us, but it is necessary none the less to try and grasp these ideas if we are to complete, however poorly, our conception of man.

PRINCIPLES VI AND VII, ATMA-BUDDHI, THE "SPIRIT".

As the completion of the thought of the last section, we will look at ATMA-BUDDHI first in its connexion with MANAS, and will then proceed to a somewhat more general view of it as "the Monad". The clearest and best description of the human trinity, Atma-Buddhi-Manas, will be found in the *Key to Theosophy*, in which H. P. Blavatsky gives the following definitions :—

| | |
|------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The HIGHER SELF is | { Atma, the inseparable Ray of the Universal and ONE SELF. It is the God <i>above</i> , more than within us. Happy the man who succeeds in saturating his <i>inner Ego</i> with it. |
| The SPIRITUAL <i>divine</i> EGO is | { the spiritual soul, or <i>Buddhi</i> , in close union with <i>Manas</i> , the Mind-Principle, without which it is no EGO at all, but only the Atmic vehicle. |
| The INNER or HIGHER EGO is | { <i>Manas</i> , the fifth Principle, so-called, independently of <i>Buddhi</i> . The Mind-Principle is only the Spiritual Ego when merged into one with <i>Buddhi</i> It is the permanent Individuality or the Reincarnating Ego." (pp. 175, 176). |

Atma must then be regarded as the most abstract part of man's nature, the "Breath" which needs a body for its manifestation. It is the one Reality, that which manifests on all planes, the Essence of which all our "Principles" are but aspects. The one Eternal Existence, wherefrom are all things, which embodies one of its aspects in the universe, that which we speak of as the ONE LIFE—this Eternal Existence rays forth as Atma, the very Self alike of the universe and of man; their innermost core, their very heart, that in which all things inhere. In itself incapable of direct manifestation on lower planes, yet That without which no lower planes could come into existence, it clothes itself in *Buddhi*, as its vehicle, or medium of further manifestation. "Buddhi is the faculty of cognizing the channel through which divine knowledge reaches the Ego, the discernment of good and evil, divine conscience also, and spiritual soul, which is the vehicle of Atma" (*Secret Doctrine*, Vol. I., p. 19.). It is often spoken of as the principle of spiritual discernment. But Atma-Buddhi, a universal principle, needs individualising ere experience can be gathered and self-consciousness attained. So the Mind-Principle is united to Atma-Buddhi, and the human trinity is complete. *Manas* becomes the *spiritual Ego* only when merged in *Buddhi*; *Buddhi* becomes the spiritual *Ego* only when united to *Manas*; in the union of the two lies the evolution of the spirit, self-conscious on all planes. Hence *Manas* strives upward to Atma-Buddhi, as the Lower *Manas* strives upward to the Higher, and hence, in relation to the Higher *Manas*, Atma-Buddhi, or Atma, is often spoken of as "the Father in Heaven", as the Higher *Manas* is itself thus described in relation to the Lower (see *ante*, p. 40). The Lower *Manas* gathers experience to carry it back to its source; the Higher *Manas* accumulates the store throughout the cycle of reincarnation; *Buddhi* becomes assimilated with the Higher *Manas*; and these, permeated with the Atmic light, one with that

True Self, the trinity becomes a unity, the spirit is self-conscious on all planes, and the object of the manifested universe is attained.

It will be gathered from this and from the preceding section that the Augoeides, the Christ, is the highest "form" of which Theosophy tells us. We here reach the limit of form, and as a form the Augoeides is of the Fifth Plane. Beyond this, all form is apparently impossible, since form implies separation, and Atma-Buddhi is one and indivisible, a universal principle in all, not an individual possession of any.

But no words of mine can avail to explain or to describe that which is beyond explanation and beyond description. Words can but blunder along on such a theme, dwarfing and distorting it. Only by long and patient meditation can the student hope to vaguely sense something greater than himself, yet something which stirs at the innermost core of his being. As to the steady gaze directed at the pale evening sky there appears after awhile, faintly and far away, the soft glimmer of a star, so to the patient gaze of the inner vision there may come the tender beam of the spiritual star, if but as a mere suggestion of a far-off world. Only to a patient and persevering purity will that light arise, and blessed beyond all earthly blessedness is he who sees but the palest shimmer of that transcendent Radiance.

With such ideas as to "Spirit", the horror with which Theosophists shrink from ascribing the trivial phenomena of the séance-room to "spirits" will be readily understood. Playing on musical-boxes, talking through trumpets, tapping people on the head, carrying accordions round the room—these things may be all very well for astrals, spooks, and elementals, but who can assign them to "spirits", who has any conception of spirit worthy of the name? Such vulgarisation and degradation of the most sublime conceptions as yet evolved by man are surely subjects for the keenest regret, and it may well be hoped that ere long these phenomena will be put in their true place, as evidence that the materialistic views of the universe are inadequate, instead of being exalted to a place they cannot fill as proofs of spirit. No physical, no intellectual phenomena are proofs of the existence of spirit. Only to the spirit can spirit be demonstrated. You cannot prove a proposition in Euclid to a dog; you cannot prove Atma-Buddhi to Kama and the Lower Manas. As we climb, our view will widen, and when we stand on the summit of the Holy Mount the planes of Spirit shall lie before our opened vision.

THE MONAD IN EVOLUTION.

Perhaps a slightly more definite conception of Atma-Buddhi may be obtained by the student, if he considers its work in Evolution as the MONAD. Now Atma-Buddhi is identical with the Universal Over-soul, "itself an aspect of the Unknown Root", the One Existence. When manifestation begins the Monad is "thrown downwards into matter", to

propel towards and force evolution (see *Secret Doctrine*, Vol. II., p. 109); it is the mainspring, so to speak, of all evolution, the impelling force at the root of all things. All the principles we have been studying are mere "variously differentiated aspects" of Atma, the One Reality manifesting in our universe; it is in every atom, "the root of every atom individually and of every form collectively", and all the principles are fundamentally Atma on different planes. The stages of its evolution are very clearly laid down in *The Five Years of Theosophy*, pp. 273 *et seq.* There we are shown how it passes through the stages termed elemental, "nascent centres of forces", and reaches the mineral stage; from this it passes up through vegetable, animal, to man, vivifying every atom, the atom being as it were its body of manifestation, its outer shell, densified for work on the lower planes. As we are taught in the *Secret Doctrine*: "The well-known Kabbalistic aphorism runs: 'A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god'. The 'spark' animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. . . . The Monad . . . is, first of all, shot down by the law of evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round) it creeps out of it, say, as a lichen. Passing thence through all the forms of vegetable matter into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man." (Vol. I., pp. 246, 247).

It is the Monad, Atma-Buddhi, that thus vivifies every part and kingdom of Nature, making all instinct with life and consciousness, one throbbing whole. "Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, 'inorganic substance' means simply that the latent life slumbering in the molecules of so-called 'inert matter', is incognisable. All is Life and every atom of even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism." (*Secret Doctrine*, Vol. I., p. 248). And again: "Everything in the universe, throughout all its kingdoms, is conscious, *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either 'dead' or 'blind' matter, as there is no 'blind' or 'unconscious' law." (p. 274).

How many of the great poets, with the sublime intuition of genius, have sensed this great truth! To them all Nature pulses with life; they see life and love everywhere, in suns and planets as in the grains of dust, in rustling leaves and opening blossoms, in dancing gnats and

gliding snakes. Each form manifests as much of the One Life as it is capable of expressing, and what is man that he should despise the more limited manifestations when he compares himself as Life-expression, not with the forms below him, but with the possibilities of expression that soar above him in infinite heights of being, that he can estimate still less than the stone can estimate him.

The student will readily see that we must regard this Force at the centre of Evolution as essentially *one*. There is but one Atma-Buddhi in the universe, the universal Soul, everywhere present, immanent in all, the One Supreme Energy whereof all varying energies or forces are only differing forms. As the sunbeam is light or heat or electricity according to its conditioning environment, so is Atma all-energy, differentiating on different planes. "As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the one unknowable Causality, and ends as Omnipresent Mind and Life in every atom of matter." (*Secret Doctrine*, Vol. I., p. 139).

Its evolutionary course is very plainly outlined in the *Secret Doctrine*, and as students are very often puzzled over this unity of the Monad, I subjoin the statement. The subject is difficult, but it could not, I think, be more clearly put than it is in these sentences:

"Now the Monadic or Cosmic Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a 'Mineral Monad', the more correct phraseology in physical science, which differentiates every atom, would of course have been to call it 'the Monad manifesting in that form of Prakriti called the Mineral Kingdom'. The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualised; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by

terms of which the 'mineral, vegetable, animal, etc., Monad' are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The 'Monadical Essence' begins to imperfectly differentiate towards individual consciousness in the vegetable kingdom. As the Monads are un compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence." (Vol. I., pp. 178, 179).

The student who reads and weighs this passage will, at the cost of a little present trouble, save himself from much confusion in days to come. Let him first realise clearly that the Monad—"the spiritual essence" to which alone in strict accuracy the term Monad should be applied—is *one* all the universe over, that Atma-Buddhi is not his, nor mine, nor the property of anybody in particular, but the spiritual essence energising in all. So is electricity *one* all the world over; though it may be active in his machine or in mine, neither he nor I can call it distinctively our electricity. But—and here arises the confusion—when Atma-Buddhi energises in man, in whom Manas is active as an individualising force, it is often spoken of as though the "atomic aggregation" were a separate Monad, and then we have "Monads", as in the above passage. This loose way of using the word will not lead to error if the student will remember that the individualising process is *not on the spiritual plane*, but that Atma-Buddhi *as seen through Manas* seems to share in the individuality of the latter. So if you hold pieces of variously coloured glass in your hand you may see through them a red sun, a blue sun, a yellow sun, and so on. None the less is there only the one sun shining down upon you, altered by the media through which you look at it. So we often meet the phrase "human Monads"; it should be "the Monad manifesting in the human kingdom"; but this somewhat pedantic accuracy would be likely only to puzzle a large number of people, and the looser popular phrase will not mislead when the principle of the unity on the spiritual plane is grasped, any more than we mislead by speaking of the rising of the sun. "The Spiritual Monad is One, Universal, Boundless, and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the 'Individual Monads' of men." (*Secret Doctrine*, Vol. I., p. 177).

Very beautifully and poetically is this unity in diversity put in one of the Occult Catechisms in which the Guru questions the Chela :

"Lift thy head, O Lanoo; dost thou see one or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva; I see countless undetached sparks burning in it."

"Thou sayest well. And now look around and into thyself. That

light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy brother-men ? ”

“ It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘ thy soul ’ and ‘ my soul ’ . ”

There ought not to be any serious difficulty now in grasping the stages of human evolution ; the Monad, which has been working its way as we have seen, reaches the point at which the human form can be built up on earth ; an astral body and its physical counterpart are then developed, Prana specialised from the great ocean of Life, and Kama evolved, all these principles, the Lower Quaternary, being brooded over by the Monad, energised by it, impelled by it, forced onward by it towards continually increasing perfection of form and capacity for manifesting the higher energies in Nature. This was animal, or physical man, evolved through two-and-a-half Races. Then, at the middle point just reached, in the middle, that is, of the Third Race, the Manasa-putra stepped in (see *ante*, p. 38), the Immortal Thinkers, to inhabit the dwellings thus prepared for them, and to form the bridge between animal-man and the spirit, between the evolved Quaternary and the brooding Atma-Buddhi, to begin the long cycle of re-incarnation which is to issue in the Perfect Man.

The “ Monadic inflow ” or the evolution of the Monad from the animal into the human kingdom, continued through the Third Race on to the middle of the Fourth, the human population thus continually receiving fresh recruits, into each of which entered one of the Manasa-putra, this primary incarnation thus continuing through the second half of the Third Race and the first half of the Fourth. After this, the “ central turning point ” of this cycle of evolution, “ no more Monads can enter the human kingdom. The door is closed for this cycle. ” (*Secret Doctrine*, Vol I., p. 182). Since then re-incarnation has been the method of evolution, this individual re-incarnation of the Immortal Thinker in conjunction with Atma-Buddhi replacing the collective indwelling of Atma-Buddhi in lower forms of matter.

According to Theosophical teachings, Humanity has now reached the Fifth Race, and we are in the fifth sub-race thereof, mankind on this globe in the present stage having before it the completion of the Fifth Race, and the rise, maturity and decay of the Sixth and Seventh Races. But during all the ages necessary for this evolution there is no increase in the total number of re-incarnating Egos ; only a small proportion of these are re-incarnated at any special time on our globe, so that the population may ebb and flow within very wide limits, and it will have been noticed that there is a rush of births after a local depopulation has been caused by exceptional mortality. There is room and to spare for all such fluctuations, having in view the difference between the total number of re-incarnating Egos and the number actually incarnated at a given period.

ANNIE BESANT, F.T.S.

(To be continued.)

An Outline of the "Secret Doctrine".

II.

SUMMARY.

The Days and Nights of the Universe. Universal Night. Before the Dawn.

We have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture, or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitionally grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular, then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe has reached the condition of latency at the end of each Universal Day, it is certain that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why the "Secret Doctrine", and the stanzas on which it is based, have defined Universal Night by a series of negative statements ("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as

limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely

apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if—remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness—we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy of an animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

C. J.

Heat, Sound and Consciousness.

PART II.

BEFORE entering on the comparison of Heat with Sound, let us define the material action by which the sensation of both is produced in us.

Sound is the result of vibration set up in the surrounding medium by a material body. Heat is the result of motion in the particles of a body. So that there is a fundamental difference of origin between the vibration we perceive as sound and that we perceive as heat; one being due to the agitation of bodies, the other to movements amongst the particles composing a body. Now what we want to know is why the vibration of a body is heard in musical notes and the vibration of its atoms is felt as heat, when in both cases it is only a vibration or quantity of energy which we hear and feel. In both sensations, that which hears and feels is Consciousness; so that to solve the problem we must find the relation which exists between it and a vibration set up by a body and by an atom. We have seen that Consciousness aroused becomes the Will to Be, and Will is in its objective form heat or energy at work, the equivalent, on the physical plane, of an effort of Will to manifest itself. Let us consider the earth as it gradually emerges into space out of its state of fiery nebulosity. We have first of all a centre of Consciousness which becomes active as the Will to Be. This, in its objective form, is Heat, or energy at work, the equivalent on the physical plane of an effort of Will to manifest itself. The process of formation is the self-conversion of Energy into Form with a corresponding disappearance of heat; in other words, the earth cools and consolidates. Energy, as formulated matter, takes up a new relation to its subjective Self or Consciousness; for it possesses a capacity to vibrate as unit systems of forces where each represents a particle of matter or a material body. Thus a vibration, which at first could only represent the activity of formless Consciousness, may now represent also the activity of concrete forms of Consciousness, and what we have to do is to see how this dual relation in a vibration becomes objective to Consciousness and what is their effect on it. The method by which this is found is to observe the effect they produce on the Consciousness of man. The vibration of bodies produces Sound, that of atoms vibrating in the same medium develops Heat. Now, let us examine into the meaning of the audibility of vibration.

Science finds that the pitch of a musical note depends solely on the number of vibrations concerned in its production (Tyndall) and that the number of these must be at least sixteen per second if the note is to become audible

(Helmholtz). Therefore before our Consciousness can judge of the quality of sounds, before in fact the sense of hearing is awakened so that it may apprehend the clang-tint of a note, the tympanum of the ear must be struck by about sixteen periodic vibrations which, mechanically speaking, means that that particular vibration must acquire a certain *volume* before its quality can be sensed. Volume therefore is the natural relation which the energy of Sound bears to Consciousness. We may assume that if our Consciousness reproduces exactly the perceived object, a quantity of psychic activity has been aroused equal to that of the excitor. But because it has no material volume we must assume that the periodic beats which awaken sufficient perception to enable us to perceive audibly are actively employed in converting the volume of the form of the emitter or its materiality, into an immaterial equivalent. Figuratively speaking, the idea of limitations is being conveyed from the body in vibration to the psychic plane. Now, as the evolution of the material world is also the evolution of Consciousness, it follows that the pitch of audibility which we find indicated in the sixteen periodic vibrations represents the ratio of the evolution of matter or its pitch of condensation to that of Consciousness (macrocosmic or microcosmic). From this and other considerations it may be inferred that this pitch of audibility is inversely proportionate to the square root of the pitch of condensation reached at any period of time by the earth in its progress from an original state of pure energy to its present conditions of consolidation, so that the power to hear will gradually change with the evolution of matter. From what has been said I define Hearing as Consciousness whose activity takes the form of an effort to translate materialised energy back into its immaterial essence. Thus far we have got at the first step in fathoming the relation of a vibration of Sound to its subjective self or Consciousness. Now we must follow on and find the meaning of the Consciousness of quality which the vibration rouses as soon as it is heard. The quality of a note is due to the composition of the material emitting it, and is therefore the manifestation of that which lies within the limits of its material form, so that hearing is the entrance of the human Consciousness into the inner being of matter, that which in fact is the concrete form of the macrocosmic Consciousness; in a word, we are sensible of the formative power sustaining the manifestation of matter as a visible thing.

Now let us turn to the heat vibration, and by comparing it to the audible vibration find whence it arises that it should be felt and not heard. As volume qualifies Sound, so quantity qualifies Heat; and the difference we observe between each vibration lies in this: the first has to be converted into a psychic equivalent before Consciousness can grasp its meaning; the second is felt immediately and without the interposition of an intermediate act of transformation and translation on to the psychic plane. Therefore Consciousness senses it as non-voluminous in its origin, because we have seen that when energy is emitted by a body having volume, it is conscious

of it only after having realised the condition of condensation characterising its origin. But the heat vibration proceeds from that which composes matter or its atoms, and in fact is the vibration of the Substance of matter. Therefore we must conclude that while matter is voluminous, the Substance of matter is non-voluminous. Thus the answer to our first question, why energy is audible in some cases and felt as heat in others, is given, and we find that audibility is the result of the relation which Consciousness bears to its objective self (energy) when in a state of formation, and music is the conscious expression of constructive power; on the other hand, Heat is the conscious perception of energy in its state of active will power, and what we then feel is Substance, or that which has built up matter.

The relationship of audible energy and that of felt energy to a common Consciousness explains the relation existing between Substance and Matter, and in order to complete our investigation of the meaning of Heat, and to explain still further the connection between Consciousness, Will, Energy, Substance, and Matter, I will enter into a detailed comparison between them, guided by what has already been observed of the characteristics of energy when coming from a body and when coming from the substance of a body, and co-related to the subjective power of perception.

Matter is characterised by Consciousness as being voluminous, Substance as being non-voluminous; the former returns to its original state of energy as Sound, the latter as Heat. Now it is evident that the first and most distinguishing characteristic of Substance is that as soon as it is in motion we feel it as Heat; that is to say, when leaving its state of rest and becoming positively active, Consciousness, in its primitive unity of Feeling, becomes equally active. Change of temperature is in itself simply degrees of abstract feeling; and because we feel Substance it must be a something, and therefore we are driven to the conclusion that Substance is non-voluminous only with reference to matter because of its intense tenuity.

Let us trace the progress of Heat to our Consciousness of it. A centre of heat consists of the particles of a body in motion. The vibrations of warmth which we feel it emitting are the forms of its energy, but until our Consciousness is roused we have no right to say that they are hot. The conscious activity which results in the perception "Heat", is that mental reflection by which Consciousness perceives itself as Heat. On the physical plane this becomes physical heat, and *as we can trace no defined action by which mechanical energy is translated to the psychic plane as heat felt*, but on the contrary there is an instantaneous and equivalent perception of the vibration of Substance, we must conclude that there is, as regards physical life, continuity between Substance and Consciousness in its character of perceiver of Heat. This proves that Conscious Power is a substantial development, and that, by an extension of reasoning, ideas are also substantial. Now since when we feel, we feel the atoms of substance

which have built up matter, we are at the same time entering consciously into the inner being which lies within the limits of visible form, we are in fact entering on common ground where Substance and Matter meet as Energy endued with their respective characteristics. In examining the meaning of audible energy, we found that when once the limitation of matter had been passed and sound become perceptible, we then entered into the quality of sound, or the essence and nature of the material form, taking this nature from its constructive side as a product of conscious formation. We in fact feel as music the energy which built it, we sense the substance of form, plus the peculiar character belonging to it as a result of formation, and therefore we are also conscious of all those passionate feelings (grades of hot and cold) which music awakens. Here Substance as that which is felt, and Substance as the material of matter, are united in one common ground of conscious perception.

Now we know that it is only as energy that we perceive either or both; we know that there is continuity between Substance and Consciousness, and we find that these two statements of fact require also that there be continuity between Energy, Substance and Consciousness. If we really do perceive Heat and Sound, it is absolutely impossible to avoid the conclusion, deducing it as the logical outcome of natural facts, that Substance and Energy are one. When we *feel*, we are conscious of the presence of Substance; and this latter is not only that of which we are conscious, but is the thing which is conscious, thus practically demonstrating its metaphysical parentage as the activity and reflection of the Will of Consciousness. I have in Part I. tried to show the connection between Will, Energy and Consciousness, so that now we have an unbroken chain of continuity stretching between and connecting together Matter, Substance, Energy, Will and Consciousness.

THOS. WILLIAMS, F.T.S.

TROPICAL plants are not wholly desirable things. We mentioned the other day an American tree, and now we have the kali mujah, or death plant, of Java, with flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kill all forms of insect life that come under their influence.

"WE do not yet know that in the soul's search for truth the bitterness lies here, the striving cannot always hide itself among the thoughts; sooner or later it will clothe itself in outward action; then it steps in and divides between the soul and what it loves. All things on earth have their price: and for truth we pay the dearest. We barter it for love and sympathy. The road to honour is paved with thorns; but on the path to truth at every step you set your foot down on your own heart."

Story of an African Farm (OLIVE SCHREINER).

Correspondence.

THE CHURCH OF CHRIST.

In Mr. Brodie Innes' articles, he brings to bear on the subject which apparently, to some, stands in the path of Theosophical teaching, advantages of erudition, eloquence and lucidity to which few can pretend, and which I dare not attempt to rival. To Theosophists who are convinced of the existence at an infinite distance in the world's history, of a communication from the actual *Χριστος* of humanity, there are some points to which I at least may respectfully demur.

Mr. Brodie Innes lays down some propositions which some Theosophists may be inclined to deny. For instance he assumes the *major*, "that will probably not be gainsaid": "Some nineteen centuries ago, a teacher, called either contemporaneously or subsequently, Jesus of Nazareth, taught in Syria a certain system of ethics and some principles of cosmogony, or theology, or whatever may be the proper word" (LUCIFER, viii, p. 26). A counter-proposition to this is that ages before the events "under Pontius Pilate" were said to take place they had already previously occurred, and the Ancient Wisdom Religion had chronicled them. The *φρόνημα* of the Fathers, except Origen, is not an admitted proposition, and the point which the Gnostics would have made was that what is now to us Gospel narrative was an eternal truth.

"One far-off divine Event
To which the whole creation moves."

These ideas are not limited to chronology, and were, are, and always will be. All Mr. Brodie Innes has proved rests on a proposition that will flatly be denied by some Theosophists. He assumes certain events occurred at a time fixed by him. He indicates a *πότε* and is bound, according to all canons of formal logic, by his eighth predicament. There is no historical evidence to my mind, that they occurred at that time, and Theosophy shows us why they occur always, and not merely in the first century. Mr. Brodie Innes has merely used the old *fallacia extra dictionem*, a *non vera pro vera*, and he has assumed as true something which he thinks admirably suited to explain a fact, though some critics may say it is a pure fiction of some Isapostolic writers.

Another fallacy is that which gives the voice of the *ἐκκλησία* to be decided by the utterances of bishops alone. This is the old Gallican argument. The earliest Christian organisations show a government by Apostles. The creed of Nice (A.D. 325) says: "*Et unam sanctam et Apostolicam Ecclesiam*". A pursuit of this argument would carry me into theology, where it has been treated at enormous length by Fr. Gallwey, S.J., and others, and I am desirous to confine myself to theosophical argument. Let me therefore traverse the statement that the *ἐκκλησία*, supposing it to exist, speaks by the mouth of its bishops. Sometimes, as at the Synod of Pistoja, the action of bishops has been, to say the least, peculiar, and only shows that diseased organisations may speak heterogeneously. A man may be a very good bishop, "*saint par métier*" like St. Denis of France,* and yet not shine as a historical critic. St. Titus would have had no chance against Froude or Freeman. If there be any fresh evidence on the early Christian history, in the name of charity, Theosophists should have it before other men. A "historical Christ" may vary according to the *Zeitgeist*. The Tübingen school of Baur and his *confrères* has not always been in unison. To quote extreme opinions, Soury has argued that Jesus was not sane. Meredith, that he was illiterate, dirty, and immoral. A Theosophist unfettered by the literal reading of texts sees a symbolism and a meaning where one creed may be erected by the Salvationist, another by the Secularist. He sees that each grasps an imperfect corner of truth. Mr. Brodie Innes, when some others might be satisfied with an infallible Pope, wants to set up infallible bishops, or at least bishops who are supreme with a supremacy which excludes any interference of higher authority. His "bishops" of the Church, apart from the fact that some consider them laymen, are not always in

* Voltaire, *La Pucelle*.

union with each other. One of the Articles of the Church of England says (I believe) that "General Councils have erred", on which I need rest no further statement than that someone, within the limits of the Church of England, admitted when the Articles were written, that General Councils might err. If we conceive an ideal body, to the number of 5+7 (=12) having as their chief one present (Acts i., 15; ii., 14) a spirit of Wisdom, in fact an Agathodæmon (ἁγὸς=ὀφίς, being the converse reflection of ἀπὸν=ἰχθύς, as I have already proved) we may conceive the existence of such an "astral" organisation quite apart from any historical idea, or any homology with the signs of the zodiac, or the sons of Jacob. The ideal truth was an inheritance of Divine and eternal Wisdom, apart from any particular event at any precise time, or in any ascertainable locality. This is the proposition of some Theosophists.

In conclusion, let me deprecate the use of such words as "duplicity" in a discussion among Theosophists on theological questions. If strong language is once begun, Madame Angot's daughter may not be able to say where it can stop. My friend the late Dr. E. V. Kenealy exhausted the categories of epithet in his *New Pantomime*. Those who wish to imitate him may generate a Karma which cannot be foreseen, but which must affect the Ego under some future conditions.

C. CARTER BLAKE, F.T.S.

THE TRUE CHURCH OF CHRIST.

Mr. Brodie Innes in his series of lucid articles on the exoteric and esoteric aspects of the Church, has, I think, succeeded in presenting the subject in a manner which invests it with a new interest. That interest, however, pertains principally to the ingenious and somewhat legal presentation of the subject, as also to the application which he makes of the doctrine of the seven principles. But for my own part, I fail to discover in Mr. Brodie Innes' carefully prepared propositions and demonstrations, one single statement or argument which affects the *practical* aspect of the question, as to the influence of the Church upon the progress of humanity, its authority as a spiritual guide, or the position of hostility towards it which so many of us occupy.

Whatever the Church may be *esoterically*, whatever may be the *Higher Self* which endeavours to manifest through the organism known historically as the Christian Church, it is coming now to be recognised and freely maintained by thinkers and writers, both in and out of the Church, that in its present incarnation—commencing, if you so please, when "the Divine Spirit came into that body on the Day of Pentecost"—the Church has not merely been a dead failure as a reformatory and regenerative element in humanity, but has been the most deadly and maleficent influence which could possibly be conceived of as a retarding agency in the spiritual and material progress of the race. It is quite possible that the *esoteric* Church may be capable of reincarnating, and leading a better life; but we have to deal now with an organism existing on the four lower planes, an organism which has been and is an expression of the *Karmic* principle in all its worst forms. And yet we are told now, that we must let this maleficent influence alone, that "it is absurd to revile or oppose it". Can it indeed be true that the blood of all the reformers and martyrs who opposed themselves to the tyranny of the Church, and won thereby for us the freedom which we rejoice in to-day, was shed so nobly in the cause of truth, when "the only logical course would be [have been] to leave it, with as much kindness as may be, to decompose when its Karma is [was] worn out".

And if it be contended that the Inquisition and other equally devilish agencies which the Church has employed were never really authorised by the real Church, then let it be so; we fight the real *evil* by whatever name it has a right to call itself, and that evil was and is *Ecclesiasticism*, the Christian Church in its present incarnation.

W. KINGSLAND.

Rebiews.

THE DINKARD.

THROUGH the kindness of the Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund, the Theosophical Library has just received a copy of *The Dinkard*, Vol. VI.

The existence of this fund is a proof, if proof were wanted, of the admirable spirit which has always prompted the wealthier members of the Parsee community to sacrifice a portion of their riches to the temporal and spiritual well-being of their community; and the present volume, which contains the original Pahlavi text, the same transliterated in Zend characters, and translated into English and Gujarati, bears witness at once to the learning of the editors, and to their wish that the fruits of their erudition should be of use to European as well as Indian Scholars. This liberal spirit has always characterised the Parsees ever since Anquetil Dupéron was initiated into the mysteries of the *Zend Avesta*, but it has undoubtedly received a powerful stimulus from the method of comparative religion introduced to India by the Theosophical Society.

The English translation is excellent, though occasionally rather stiff and over-loaded with Pahlavi words, but we do not regret this, as it gives us an additional guarantee that the original has been closely adhered to. Very interesting to Theosophists will be the discussion of the principles of man, which, according to the *Dinkard* (218, 3, etc., p. 353) are as follows:—"The soul, [and] the vital spirit, [and] the *fravâhar*, and the intellect. The *rôbân* is the soul, which is the ruler over the body. Just as the head of a family conducts the household, and the rider the horse, so does the soul conduct the body. . . . The vital spirit is the breath of life, which is paramount owing to the *fravâhar*. Just as a paterfamilias preserves the health (of his family) by means of food, and the rider keeps the horse working, so does this quickening (*fravâhar*) keep through energy the (living) body active. So when this (quickening power) is separated from the body, the body dies, just as when the (main) pillar of a house breaks down, and the house instantly falls. . . . Again, as the sun is the light of the world, and a lamp is (the light) of a house, so does the intellect animate with watchful light the lord of the house (*i.e.*, the soul) in the house (*viz.*, the body)."

Again (282, 2, p. 420):—"Be it known that, the soul during its connection with its congenial instrument, this corporeal frame, has a desire and a capability for acquiring sacred knowledge".

In conclusion, the print of this volume is excellent, and its technical get-up leaves little to be desired; though we should be glad of a fuller index or glossary.

C. J.

RAPHAEL'S ALMANACK.—It was an agreeable surprise for us on glancing through the 1892 edition to find that there were nearly two pages devoted to our cause. In some homely phrases on "Why do we have troubles in this life," a broad statement of the law of Karma is made, and the reader is referred for fuller information to the Theosophical Headquarters. Raphael seems to have got scent of "the close of the cycle", for the Almanack is embellished with an unusually ominous-looking hieroglyphical

picture which portrays the chief events likely to happen during the year 1892; and if the facts come up to the picture then it will be a disastrous year indeed. W. Foulsham and Co., 4, Pilgrim Street, Ludgate Hill, S. Publishers.

PLAGIATS BIBLIQUES.*

UNDER the sub-title "Brahmanisme de Moïse : Bouddhisme de Jésus", Baron Harden Hickey, whose *La Théosophie* we had the pleasure of noticing in one of our former issues, sets himself the task of demonstrating the Eastern origin of both the Old and New Testament teachings. Prefacing his parallelism of myths with a short but severe criticism of the absurdities and crudities of the Mosaic narrative, the author proceeds to the task of citing chapter and verse to support his charge of plagiarism. The history of the creation and of Adam and Eve is a copy from the Vedic myth of the creation of Adima and Héva on the island of Ceylon. The story of Noah and the deluge is identical with the myth of Vaivasvata Manu. Abraham's sacrifice is paralleled with that of Ajigartta. The argument of plagiarism is built up on the similarity of four names, and the identity of the offices of their possessors, *viz.*, Manu the Indian, Manes the Egyptian, Minos the Grecian, and Moses the Jewish law-giver. "Ces quatre noms", writes Saint Patrice, "dominent le monde ancien tout entier; ils apparaissent au berceau de quatre peuples différents, venant jouer le même rôle, entourés de la même auréole mystérieuse, tous quatre législateurs et grands prêtres, tous quatre fondant des sociétés nouvelles et théocratiques". Hence it is evident, the writer argues, that they proceeded one from the other, and that Manu, the most ancient in date, must have been the precursor of the others. Even supposing the deduction to be correct, the citing of three parallels is surely insufficient to prove the theory! Moreover we require further evidence before Jacolliot can be taken *au grand sérieux*.

Theosophists contend that all the great world religions have a common basis esoterically, and it must also be conceded that exoterically they can be proved in many cases to have preserved identical allegories and myths. This, however, does not justify the somewhat too positive position assumed by the author of *Plagiats Bibliques*, for though we know that Greece borrowed much from Egypt, we are in no position to state that Egypt copied from India. This, however, is not the direct question raised by Saint Patrice, who confines his enquiry to Judaism and Hinduism. But even here we are not justified in being too precise, for what do we know about the origin of the worship of the "jealous God", except that it was a magical cult that rejoiced in the smoke of the blood of wholesale animal sacrifice, and of human butchery, as witness the annihilation of the Amalekites and other nations that had enraged the wrathful tribal deity of Israel? This much alone we know of its origin; and can clearly distinguish in the present tree of Judaism this original savage stock on which were subsequently grafted the more cultivated branches of Egyptian and Babylonian wisdom during the two greatest captivities of the nation.

History proves beyond the shadow of a doubt that these two captivities completely transformed the original tribal worship, and it is far from improbable that together with the "spoiling" of the Babylonian sacred records, the plagiarism of several of the Hindoo myths of the creation and deluge, and other sacred allegories, was indulged in by the compilers of

* By Saint Patrice: Paris, L. Sauvaire, Editeur, Librairie Générale, 72, Boulevard Haussmann, 1891; Price 2 fr. 50.

the new canon on their return from the captivity. In this, however, we have one thing to be thankful for, *viz.*, that the Jews have thus preserved for us the tradition of the Chaldean Book of Numbers, though even in so weak and faint an echo as the modern Kabala. The author of the volume under review, however, entirely disregards the mystical side of religion, and so confines his argument to the somewhat hackneyed ground of dead-letter criticism.

The second part of the book is devoted to tracing parallels between the New Testament mythology and that of Buddhism, and the historical link is sought for in the communities of Essenes round the Dead Sea and beyond Jordan, which are thought by some writers to have been societies of Buddhist monks, or at any rate Jewish or Syrian copies of the Sangha. There is no doubt that the reformation of Gautama must have had a far-reaching influence throughout the whole of Asia, but it does not seem wise to us to try and insist too much on direct and conscious proselytising on the one hand, and deliberate and unacknowledged plagiarism on the other. It is true that a great mental and moral current, a regular whirl-wind of spiritual life was set in motion by the teacher of Kapilavastu, and that we find it permeating men's minds with irresistible force in the following centuries, for the key-note of freedom from the bonds of matter had been struck, and the vibrations swelled into the waves of an ocean that overflowed the Eastern world far and wide. Thus we find from 300 years before the Christian era, Asia Minor, Arabia, Syria, Palestine, Egypt, and even North Africa were filled with communities of ascetics, who followed a strict course of monastic life on almost identical lines with the precepts and rules laid down in the gospel narratives, in hope of attaining the "kingdom of heaven". In the main the ideals and mode of life prevalent among such communities were identical; each of them had its own peculiar initiatory rites and mysteries. One thing alone is certain in all this uncertainty, *viz.*, that with the untrustworthy data before us it is unwise to dogmatise.



Theosophical Activities.

INDIAN SECTION.

The General Secretary of the Indian Section left Headquarters on Sunday, September 27th, for Calcutta, on a tour round the Branches of Bengal, the Punjaub, Bombay, and the North-West Provinces. The tour has been a long promised one, and it is hoped that it will be of special use just now. Some of the Northern Branches which have been doing good work have had no visit to encourage them for some years past, while to those that have been less active the General Secretary's visit will serve as a stimulus.

Bro. S. V. Edge, who has recently joined the Adyar staff, has charge of the Headquarters during the Secretary's absence.

A member of the Tipperah Branch has undertaken a translation of the *Ashlavakra Samhita*.

Lieut. Peacocke, one of the active Vice-Presidents of the Blavatsky Lodge, T.S., of Bombay, has spent his leave in visiting some of the Branches, especially those at Kumbakonam and Mannargudi, and in working at Headquarters during the absence of the General Secretary.

Babu Ganga Nath Jha, B.A., a member of the Kasi Tattva Sabha, Benares, is translating some important Sanskrit works into English for the

Theosophist; Pandit Kali Beesant Strotuya has also promised some translations. The Bombay Branch, which is adopting all the methods of Western Branches, has a long list of activities. N. F. Bilimoria, the correspondent to the *Theosophist*, reports:

"An Anglo-Gujerati monthly, called *Gúl-Afghán*, has been converted into a Theosophic organ to convey Theosophic thoughts among native families, especially the Parsis, who appear to have been taking more interest in Theosophy than any other class of people in Bombay. The *Gúl-Afghán* (the diffuser of flowers) advocates Theosophy, temperance, vegetarianism, and all other humanitarian movements. With *Pauses*, our new offspring, I hope we shall be able to establish our position, as we have now our own organs: but it all depends on our own efforts, individual as well as collective, to carry Theosophy on towards its goal.

"Various tracts have been published and distributed gratis, by individual members as well as by the Lodge; among these I may mention the following:—

"'Why I became a Theosophist', by Annie Besant; 'Object of the Theosophical Society', by Bertram Keightley, M.A.; 'Aims and Objects of Theosophy', compiled from 'Key to Theosophy' by M. M. Shroff; 'Karma as a cure for trouble'; 'Necessity for Reincarnation'; 'The Great Mare's Nest of the Psychical Research Society', by Annie Besant; 'Universal Brotherhood', by Dr. A. Keightley; 'An Epitome of Theosophy', by W. Q. Judge; 'Do the Parsis worship Fire?', by N. F. Bilimoria; 'Zoroastrianism in the light of Occult Philosophy'; 'Testimony of eminent Medical men on Vegetarianism'; 'The Drink-crave, how to cure', by J. C. Jackson, M.D., &c., &c."

The Adyar Library is in want of Gould's *Mythical Monsters* and Skinner's *Source of Measures*. The Librarian will humbly salute the feet of him or her who sends copies of these valuable works to join the rest of the prisoners in his custody.

INDIAN LETTER.

ADYAR,

15th Oct., 1891.

It is far more difficult to write an Indian letter to *LUCIFER* than a London letter to the *Theosophist*. We have none of the local activity here, none of the crowded meetings, lectures and classes that form an important part of the London Theosophical life.

Bertram Keightley, at the time I write, is in Calcutta, where he is doing his best to arouse the members of that Branch into greater activity. He writes that an active English Theosophist is badly needed there, one who could give all his time to the work, who could stand the climate, and one blessed with an unlimited amount of patience and perseverance. In Bombay, where excellent work is being done, the same want is felt. A thoroughly organised Headquarters would be of invaluable service there, but where are the funds to come from? It is believed that if a certain amount could be guaranteed the government would be disposed to make a free grant of the land, it having large tracts of waste land at its disposal.

Our brother Rai B. K. Laheri, whom so many of you had the pleasure of meeting and of hearing at the Blavatsky Lodge meetings, has been doing excellent work at Lúdhiana, where he resides; he has now a branch there which promises well.

The Indian Press is endeavouring to vie with the London newspapers in giving full attention to Theosophy. A very large proportion of the papers are decidedly favourably disposed, e.g., *The Hindu* and *The Madras Mail*, both local papers. The editors of several leading papers, e.g., *Indian*

Mirror, are Theosophists, and we thus get many a friendly pat on the back and word of encouragement. I should like to mention here a small paper, *The Sanmarga Bodhini*, the organ of the Aryan Samaj, published at Bellary by our Bro. R. Jagannathiah. Part of the paper is in English, and part in the vernacular Telugu. The paper may be said to be really a Theosophical organ; it gives a great deal of space to us and is doing excellent work.

We are arranging now for the translation of some of our pamphlets and books into the vernaculars. Tamil and Telugu are to be taken first. One brother is already translating the *Key to Theosophy*.

Sunday last was sacred to *Saraswati* (the Goddess of Learning), and our Brahmin brethren performed the due rites and ceremonies in the Library.

The Monsoon has now set in, and there has already been a considerable amount of rain in the South. All fear of famine is practically over.

S.V.E.

CEYLON.

Sangamitta Girls' School.—The subscriptions sent out for the support of the girls' school have been received with great joy and thankfulness by the Women's Education Society of Ceylon. Brothers Bertram Keightley and Sydney Edge visited the school on their journey out to Madras, and were much pleased with all they saw.

The average attendance of children, writes Mr. Peter de Abrew by the last mail, is between 70 and 80, and the expected arrival of Mrs. Higgins from the United States and Mrs. Pickett from Melbourne has already increased the interest of Sinhalese ladies in the school and the educational movement generally. Mr. de Abrew is now very anxious to arouse further attention, and also to aid the funds by holding a fancy bazaar in the month of January next, and he asks me to enlist, if possible, some workers for this good cause. My duties and responsibilities already fill all my time, but there are doubtless many who like this kind of work, and who would gladly give their services. If some lady with leisure and a not quite empty purse would take the matter in hand, and try to get a small case ready by Christmas time, there will be good opportunities this next month, with the shops full of articles pretty and suitable, and not too dear, and it will be an immense help to all of us. Will anyone inclined so to act communicate with me on the subject, and I will give what help I can in the way of advice.

E. KISLINGBURY, F.T.S.

Treasurer to Sangamitta School Fund.

The work of spreading education through the length and breadth of the island by means of the Theosophical Society is ever increasing. During the early part of August one new school for boys was opened at a suburb of Colombo, under the supervision of the High Priest Sumangala. Down at Galle measures are being taken to open a High School, while further down South a very flourishing school celebrated its first anniversary a few days ago.

EUROPEAN SECTION.

The H.P.B. Press. The "H.P.B." Press has proved such a success that a few determined Theosophists see no reason why we should not do *all* our own printing, instead of only an insignificant part of it. Large sums are annually paid out for printing, and common sense suggests that a great economy could be achieved by keeping the money as much as possible in the Society. The amount of work to be done is very considerable. The first two volumes of the *Secret Doctrine* are practically out of print, and a

new and revised edition has to be at once put in hand. The third volume has also to be brought out. A new edition of the *Key* will soon have to be published. The Theosophical Publishing Society has also three or four new books to bring out. In addition there are large quantities of notices, bills, posters, syllabuses, &c., &c., to be turned out. The whole printing of the Lodges also could be undertaken.

It is not proposed in any way to start an amateur printing office. The promoters of the undertaking rely on the long experience of Bro. James M. Pryse, who has started several successful printing offices, and is in every way capable of supervising the whole undertaking. The scheme is a thoroughly sound one. Suitable premises have been taken close to the Headquarters, one of the best American cylinder presses and a large Otto gas engine are ordered, and the fonts of types are being cast. The type will be from American moulds, but cast in this country. It is hoped that the office will be running in a fortnight. The managers of the undertaking are the Countess Wachtmeister, Annie Besant, G. R. S. Mead and E. T. Sturdy.

The Section Library. It was one of the wishes of H. P. B. that the library at Headquarters should grow into one of the best libraries on Occult and Theosophical subjects in Europe. We are far from such a consummation at present. The nucleus of a library taken over by the British Section from the London Lodge, and from the British by the European Section, has been increased by the books left by H. P. B., it is true, but these books are, except in a few instances, in themselves of no value. They are valuable to us because they are her books; but for the most part they consist of volumes sent for review to *LUCIFER*. Books are no good unless they are used, and there must be a number of members of the Society who have books on Theosophy and Occultism and general works bearing indirectly on these subjects that they never use, and are never likely to use. Such books will be of more value on the shelves of our Library and will often save the time spent by members in journeying to the British Museum or other Libraries, and also be the means of supplying reader answers to questions which rain in on all sides.

Fellows of the T.S., please overhaul your books; the Library will pay carriage if necessary. *WALTER R. OLD, Librarian.*

The Blavatsky Lodge. To relieve the overcrowding on Thursday evenings, a meeting for *members only* has been arranged, to be held on Saturday evenings, from 8.30 to 10 p.m. An elaborate syllabus of study has been drawn up, the subject being "The Seven Planes of the Universe and Their Relation to Man". Members can obtain copies of this syllabus from the Secretary. The Thursday lectures still continue, and are open to associates and visitors. The *Secret Doctrine* Class has ceased to hold its meetings on Thursdays, as the new members' meetings on Saturdays sufficiently cover the ground for all practical purposes. The *Key to Theosophy* Class still meets on Mondays at 8.30, and is open to members and associates.

The Thursday evening lectures are always attended by full audiences, and sometimes overflow meetings have to be arranged. For instance, on October 29th, when Annie Besant lectured on "Priesthoods; True and False", two overflow meetings were held, one in the library by G. R. S. Mead, and the other in the drawing room by W. R. Old, both places being filled past standing room, and many would-be hearers having to go away. The monthly conversazione was a crowded gathering, and proves the wisdom of an institution that might be copied by other Lodges with advantage.

Brighton Lodge.—Mr. Ed. Ellis, M.A., has resigned the Presidentship of this Lodge, and Mrs. Herbert Crossley has been invited, and has accepted the invitation, to become the President. The Lodge is still a

small one, having lost several valuable members through removal from Brighton, but others have come in to fill their places, and there are many signs of increased interest and activity. Mr. W. Kingsland has done good service to the Lodge by lecturing twice last month, taking each time as the subject of discourse the Seven Principles of Man. Several enquirers attended these lectures, and subsequently joined the Lodge as associates.

Chiswick Lodge.—Mrs. Besant's lecture at Chiswick, on the 2nd October, has brought many new enquirers, and some new members, to this Lodge. The plan has been adopted of taking the "Wilkesbarre Letters" as the basis for discussion at the fortnightly open meetings, one chapter being taken at each meeting. The members still continue to study the *Secret Doctrine* on alternate Monday evenings. The Lodge will feel severely the temporary loss of their President, Mr. Wm. Kingsland, who is going to Brussels for the winter.

Lectures.—During the past month Annie Besant has lectured at Bradford, Herne Hill, Maidenhead, Nottingham, Camden Town (three times), Upper Norwood, Chelsea, Reading (three times), Dublin, Wandsworth, Somerville Club (Oxford Street), Leicester (twice), St. George's Hall (Langham Place), and Liverpool.

G. R. S. Mead has lectured at the Athenæum Hall (Tottenham Court Road), and at Hampden House (St. Pancras).

A significant fact is the interest in Theosophy which is now manifesting itself in the churches, both Anglican and Nonconformist. During the past month Herbert Burrows has several times been requested to address Christian congregations, and he has lectured to crowded audiences at the Congregational churches at Anerley and Stoke Newington, and to the Unitarians at Hackney. On October 29th, he also lectured to the Liberal Social Union, which is at the other extreme of thought, being mainly heterodox; a very large audience assembled and great interest was manifested.

New Centres.—A new Centre and Lending Library has been started at Workington, Cumberland. Address: 92, Victoria Road. Centres are also developing at Falmouth and Oxford.

THE LEAGUE OF THEOSOPHICAL WORKERS.

The League is now responsible for a Debating Class, a Sewing Class, a Free Labour Bureau and Registry, two new Branches at Liverpool and Dublin, Reading Circles, and last but not least, a *Crèche*. The last activity deserves a word to itself.

It was decided not to open it before the sum of £60 had been collected, so as to ensure the rent and matron's salary for the first year. The matron, whose services have been secured, holds exceptional references as to character and qualifications. A house in Townsend Road will at once be taken and by next month the Secretary of the League hopes to report that the *Crèche* is in full working order. Miss Kislingbury, who has had much experience in the management of children, has kindly consented to be the Secretary, and Mrs. Marshall is President. With such a President and Secretary, and a strong committee, the "Day Nursery and Kindergarten" cannot fail to be a success. It is intended for young babies and children from three weeks to four and five years of age, the children of women who have to leave their homes during the day to earn a livelihood. Every care and attention will be bestowed, and early tuition provided on the kindergarten system, under the supervision of a committee of ladies. No sectarian views of any sort will be put forward, but the management will be on a purely humanitarian basis. Although the Nursery is started by the Theosophical Society, no one joining in the work will be in the least degree

pledged to Theosophical views or opinions, and anyone volunteering their services will be heartily welcomed.

Contributions of all sorts, money, linen, the usual nursery paraphernalia, furniture, cooking utensils, will be thankfully received and may be sent to the Secretary of the Crèche, Miss E. Kislingbury, 17 and 19, Avenue Road, N.W.

LIST OF SUBSCRIPTIONS AND DONATIONS TO CRÈCHE.

| <i>Subscriptions for two years.</i> | | | <i>Donations.</i> | | |
|-------------------------------------|-----|----|-------------------------------|-----|----|
| | £ | s. | | £ | s. |
| Mrs. Crossley - - - | 25 | 0 | Mrs. Simpson - - - | 0 | 10 |
| Mrs. Williams - - - | 2 | 0 | Mrs. Wilkinson - - - | 0 | 10 |
| Mrs. Marshall - - - | 5 | 0 | Mrs. Gurner - - - | 0 | 1 |
| Mrs. Hunt - - - | 1 | 0 | Mrs. Williams - - - | 3 | 0 |
| Mrs. Alsten - - - | 0 | 5 | Friend - - - | 1 | 0 |
| Mrs. Alderson - - - | 1 | 0 | Friend - - - | 0 | 10 |
| Mrs. Whyte - - - | 0 | 10 | Miss Carwin - - - | 0 | 10 |
| Mrs. Whitelaw - - - | 1 | 0 | Mrs. Callard - - - | 1 | 0 |
| Mrs. Kilburn - - - | 1 | 0 | Mrs. Raphael - - - | 0 | 5 |
| Miss Tisdale - - - | 1 | 0 | Mrs. Holland - - - | 0 | 10 |
| Mrs. Groves - - - | 1 | 0 | Miss Johnson - - - | 2 | 0 |
| Lady Portsmouth - - - | 0 | 5 | Miss Reeves - - - | 1 | 0 |
| | £39 | 0 | Miss Bailey - - - | 0 | 10 |
| | | | Miss Langridge - - - | 0 | 5 |
| | | | Mrs. Bruce - - - | 0 | 10 |
| | | | F. Radford, Esq. - - - | 2 | 2 |
| | | | Serv'ts of 17, 19, Avenue rd. | 0 | 6 |
| | | | Col'd by Miss Kirkpatrick | 1 | 0 |
| | | | Lady Meux - - - | 20 | 0 |
| | | | Mrs. Lowe - - - | 0 | 10 |
| | | | | £35 | 19 |

ISABEL COOPER-OAKLEY,
Hon. Sec., L.T.W.

SCOTLAND.

The Scottish Lodge.—There was a large gathering at the inaugural meeting of the Lodge on the 17th of October. Many questions were asked as to the recent correspondence in the *Daily Chronicle*. To the question which of the writers had a right to speak dogmatically in the name of Theosophy, it was answered, not one of them; each could only assert what he or she considered were Theosophic teachings. As to how to test the value of criticisms on other faiths: answered, Ask for authority; if none quoted, the criticism rests on the calibre of the critic merely; if it be anonymous, its value is *nil*.

An able paper by the Vice-President on the Mediæval Alchemists followed, in which he maintained with great learning and ability that the majority of those whose work was known were simply in search, and often successfully, of the secret of material transmutation of metals. But since in nearly every instance the historic alchemist had not discovered the powder of projection, but had received it from someone else and was unable to make it, he concluded that other and higher adepts were in the background and unknown to history.

The next meeting, held on the 31st, was a very crowded one, the largest ever held by the Scottish Lodge. The principal item in the programme was a paper by the President on "Occult Science in its relation to Physical Sciences". The lecturer defined occultism as that part of the whole sum of human knowledge and wisdom which was kept secret at any time and only revealed to a few under strict pledges. This must be a

varying quantity—the more material and selfish mankind were, the less they might safely know. Of this, the hidden part of the knowledge of the processes and forces of nature might be called occult science. The object of this course is to point out to the scientist the teachings now made public of Occult Science, in order to show him a path along which investigation may proceed with certainty of good results.

It has been determined to print the transactions of the Scottish Lodge. The first number, which will shortly appear, will contain the two papers mentioned above, and a selection from the most interesting questions and answers, and the chief points discussed. The price will be 6d. a copy, and the *Transactions* can be ordered from the Librarian, Mr. A. P. Cattnach, 67, Brunswick Street, Edinburgh. An early application is suggested as most of the issue has been already subscribed for.

IRELAND.

Dublin Lodge.—During October the *Key to Theosophy* Monday evening classes were well attended, and the studies varied by a chapter from *Echoes from the Orient* at the last meeting.

At the regular open meetings the attendance now consists of those who are more anxious to hear of Theosophy than to have an opportunity of ventilating ideas upon every conceivable topic. The *Secret Doctrine* class on Thursdays pursues its steady course.

Mrs. Besant's lecture on the 30th brought a full house in the Antient Concert Rooms, and the manner in which the questions were put testified to the increasing thoughtfulness of the general public in Dublin on the leading ideas which Theosophy puts forward.

SWEDEN.

Among the latest publications in Swedish are the *Perfect Way* and *Dreams and Dream Stories* by the late Dr. Anna Kingsford. A systematic study of the *Key to Theosophy* has been arranged by the Swedish Branch. The request of our Scandinavian brethren to be allowed to continue their system of voluntary contributions has been acceded to by the Executive Committee.

FRANCE.

Steady work is proceeding from our new *Siège Français* at Paris. The new series of *Le Lotus Bleu* has been sent out to the number of nine hundred. Large numbers of letters have been answered. Regular meetings are held every Wednesday evening, and a useful pamphlet for distribution has been struck off.

SPAIN.

The most important event of the month in connection with the Lodge at Barcelona and its future progress, is the arrival in that town of our brother Montoliu, who intends making a stay of some duration. All our brothers awaited his arrival with lively impatience, knowing that his presence would enforce the regularity and activity necessary to the meetings and studies. *Light on the Path* has been translated by brother Montoliu, and has just been published under the title *Luz en el Sendero*. The translation is very faithful to the original, and its author has been able to preserve the mystical tone. *Echoes from the Orient* (*Ecos del Oriente*) of our brother William Q. Judge has also been translated and published. This, of which one cannot speak too highly, is certainly calculated to render great service to the cause of Theosophy in Spain. It has been decided to have printed several hundreds of collections of the first series of the *Estudios Teosóficos*, the second series being now begun. There

have also been sent to Brother Budd (Mexico) two hundred copies of *Ecos del Oriente*, *Teosofía*, *Luz en el Sendero*, and two hundred numbers of *Estudios Teosóficos*.

Brother Roviralta had previously distributed, in Spain and her colonies, 3,700 numbers of the *Estudios Teosóficos*, and 400 of this month's issue; he has also sent 60 pamphlets, *Theosophy and its Enemies* (*La Teosofía y sus Enemigos*, par Montoliu), 60 pamphlets, *What is Theosophy?* also 194 copies of *Ecos del Oriente*.

The meetings of the Barcelona Group have been inaugurated this month by a *Résumé* of the different systems of Indian Philosophy, in order to make known the general terminology before commencing other studies. The Lodge at Madrid has four new members. We can therefore say that two branches exist, Madrid and Barcelona, since the number of members is greater than the minimum necessary for the formation of a Branch.

The *Raza Futura* ("The Coming Race" of Bulwer Lytton) is also finished (translated by Montoliu) and is to be published immediately at Madrid. We have sent from Madrid 440 pamphlets, *What is Theosophy?* to all parts of Corogue (Galicia) in order to further and give weight to the propaganda of our Brother Pol in that country.

JOSÉ XIFRÉ, F.T.S.

AMERICAN SECTION.

The Path reports two new Branches, the Pleiades Lodge T.S., Soquel, California, and the Salt Lake T.S., Salt Lake City, Utah Terr.

The Catholic Sentinel, the leading R. C. weekly of the Northwest, issued at Portland, Oregon, has a leader on Theosophy which is a reprint word for word of an article by Annie Besant. Here we have a leading Roman Catholic journal printing *verbatim* and as an editorial leader, and advancing as its own conception of Theosophy, a Theosophical article by ourselves.

We notice with unqualified pleasure a branch of literary activity of the Brooklyn T.S.; papers on Theosophical subjects are typed out and provided with stout covers, thus forming a most valuable series of Theosophical pamphlets. The process is inexpensive, even if hired labour is employed, but in a society like the T.S., where so many of our members are expert typists, the expense is reduced to *nil*.

COL. OLCOTT, *the President Founder, in California*.—When it became known that Col. Olcott was to pass through San Francisco *en route* for Japan, preparations were at once made to give him an appropriate welcome. He was telegraphed to, to consent to the urgent request of the F.T.S. of Sacramento, the capital city, that he would stop for a day and give them the pleasure of meeting him and listening to an address upon Theosophy and H.P.B. A delegation, headed by Dr. J. S. Cook and other pioneer Theosophists, met the President at the station, and escorted him to the residence of Dr. Cook. On the same evening, Col. Olcott delivered a characteristic address upon "Theosophy and Madame Blavatsky", to an audience that crowded Pythian Castle, the finest hall in the city. The local press reports of the lecture were full and fair.

Col. Olcott left Sacramento for San Francisco, October 3rd, and was met at the 16th Street Station, Oakland, by a delegation led by Mr. Judge, who had returned to San Francisco, having changed route and dates of his own tour especially to meet and welcome his worthy colleague, the President-Founder. Here was a sight to cheer the hearts of all true Theosophists—the President and Vice-President, the two remaining Founders of the T.S., meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie.

Once under the shelter of the Pilgrim's Pacific Coast Rest, and in the care of hospitable Mrs. and Dr. J. A. Anderson, the Colonel prepared for a grand T.S. reception at Headquarters, and for the ordeal of interviews by reporters. Next morning the daily papers gave good and lengthy reports, headed with cuts of the Colonel, and the city was agog with curiosity and interest to see and hear the Theosophical Lion of the hour. The Metropolitan rarely holds so many intelligent and studious people as assembled to hear Col. Olcott speak upon "Theosophy and Madame Blavatsky". In a few impressive words Mr. Judge reviewed the career of the lecturer, spoke of services rendered to his country in time of peril, and of his life-work of devotion to Theosophy; and as the Colonel rose to speak, a cordial burst of applause greeted him. For nearly an hour the audience listened with rapt attention as Colonel Olcott spoke of the founding of the T.S., its brave struggle against bigotry, conservatism and ignorance, and the grand success of the Society, as demonstrated by its universal and wide-spread power and influence in the minds of progressive and thinking people the world over. He spoke also of "my colleague", she who, never knowing an hour's freedom from physical pain, yet heroically thought, wrote and worked while life lasted, that the heavy Karma of the world might be lifted, even though she bore it upon already over-burdened shoulders; and last, of the bright, hopeful future of Theosophy, which, if the work of the Masters was carried on with the same fervent devotion, would leaven the whole world and rejoice the hearts of the Real Founders, who, with watchful eyes and loving hearts, noted each faithful labourer in the Great Work.

At the T.S. Reception given by Col. Olcott at Headquarters, every Theosophist in San Francisco and the vicinity who could go, attended. A right royal reception it was. Both the President and Vice-President spoke at length, after which general conversation followed, and only at a late hour did the gathering break up.

On October 8th, at 8 P.M., Col. Olcott, attended by thirty or forty ladies and gentlemen, members of local Branches, boarded the Japan steamer "Belgic", and awaited the hour of sailing. Assembled on the deck of the great steamer were a host that surrounded the President, and eagerly listened to his words of counsel and encouragement, and his earnest wishes for the continued spread and power of Theosophy upon the Pacific coast.

ALLEN GRIFFITHS.

Tour of the General Secretary.—W. Q. Judge is arousing all the Pacific Coast to enthusiastic interest in Theosophy. We have received newspaper reports of the most glowing description, and from private advices we learn that the audiences have been great, as many as 2,000 persons assembling at a time to listen to Theosophical teachings. He has spoken at Seattle, Tacoma, Portland, Stockton, San Francisco, Los Angeles, and a dozen or more other places, and from each comes the same report of unbroken success. It is remarkable that on both sides of the Atlantic so great a "boom" should have marked the autumn following H.P.B.'s departure, and those who are in the rush of the work can have no doubt that the true Founders of the Society behind the veil are at once sending out the energy everywhere visible, and directing its flow.



IMPORTANT NOTICE.

A REVISED EDITION OF THE "SECRET DOCTRINE".

The second edition of H.P.B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of "errata" as possible. Verifications of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, &c., &c., will be most thankfully received. It is important that the "errata" of the first part of Volume I. should be sent in immediately.

ANNIE BESANT.

G. R. S. MEAD.

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Theosophical AND Mystic Publications.

THE THEOSOPHIST begins its XIIIth volume with the October number, and may it long enjoy a useful existence. P. C. Mukherji writes discursively on the "Antiquity of Aryan Evolution", without however adding anything new in fact or theory. In speaking of alphabets, however, he reminds us that "In India, Manu, the legislator, mentions a writing composed of letters the offspring of colours (*Varna*)". Jehangir Sorabji writes in a somewhat exaggerated style of "Our Teacher", in fact, to borrow from Horace, "*projicit ampullas*", if not "*sesquipedalia verba*". Under the title, "A Modern Rishi", some account is given of the famous Kally Krishna Mitter, a man renowned throughout India for his learning, piety and good deeds. Babu Kally Krishna during his long life won the undivided affection of all who knew him, and in death retains that affection. He was identified with many important reforms and spent much time in relieving suffering by homœopathic remedies. He was learned in many languages and a great student of esoteric knowledge. Above all he revered, H.P.B. "The last book this devoted student read and re-read, and caused to be kept open on a chair before him, was Madame Blavatsky's *Secret Doctrine*." On his death-bed he read the book, propped up by pillows on all sides, every morning after he had heard the hymns his grand-daughters sang to him." In fact, "the subject of his devoted study in later life was chiefly Theosophical writings". J. W. Brodie Innes next writes on "Instruction: Oriental and Occidental", and puts in a plea for Western

Occultism, arguing that in the West four minds out of five will more readily take to Occidental than to Oriental systems of Occultism, and therefore it would be better to translate Sanskrit terms into Western terms, seeing that the ideas are the same. But *adhuc sub judice lis est*, and time is the judge. The translation of the "Tejo-bindu Upanishad of the Krishna-Yajur Veda" is continued. The sixth chapter is remarkable for the repeated identification of the individual soul with Brahm. Some idea may be had of the mysterious dignity of the original from the passage, "So 'That' is 'I', 'That' is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahm alone is 'I'." But we must hear it chanted to appreciate it. This chapter is also remarkable for a category of quaint similes that are extremely instructive. A. Nilakantha Shâstri writes learnedly and interestingly on "Sraavanam", an important yearly ceremony celebrated in the fifth month, "a festive day brought round by the revolution of the sacred year". An answer is attempted to the query, What year? Rama Prasad follows with a continuation of his "Astrology", giving some exceedingly instructive information on the four *Vedas*. Thomas Williams writes briefly on "Karma and Fatalism", dealing skilfully with the subject. "A Translation of the Sankhya-Tattwa-Kaumudi of Vachaspati Misra", is commenced by Ganganatha Jha, B.A. The treatise belongs to the Sankhya school. The controversy on "Is Retrogression possible?" continues. We would venture to pour oil on the troubled waters as far as the legend of Bharata's meta-

morphosis is concerned, by recalling to the minds of our learned brothers the story of Prajapati and Rohit, the mystic buck and deer in the *Aitareya Brāhmana*. H. P. B. describes Rohit in the *Theosophical Glossary* as "the form assumed by Vāch (the female Logos and female aspect of Brahmā, who created her out of one half of his body) to escape the amorous pursuits of her 'father', who transformed himself for that purpose into a buck or red deer". *Verb. sap.*

THE PATH for October presents us with a paper by V. C. Lonakar, in which Brotherhood is treated from the point of view of the *Bhagavad Gītā*, under the title "The Criterion of Morality". "This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiments, as taught by Aryan philosophy", writes the author; and the editor annotates, "Emerson defines virtue as being the adherence, in action, to the true nature of things". Lily A. Long tells a beautiful tale of how the "Teacher's" friends raised an imperishable monument to him by service. William Q. Judge tells us "Why Races die out". Dr. Keightley in writing on the difficult subject of "Karma and Free Will", says, "freedom of will is only possible for man when he is in close alliance with nature and her laws". W. Q. J. italicises some "Hidden Hints" from the *Secret Doctrine* concerning comets and cycles, and "Tea Table Talk" introduces us to a rival to Antonina and treats wisely of several psychic phenomena. Some selections from the *Desatir* bearing on "Karma" complete the articles. A. F. in reviewing the *Theosophist* rises in wrath against the carelessness of the editor in passing certain translations, and we agree with him. But are there two A. F.'s, one for reviewing the *Theosophist* and another who shuts his eyes when the pamphlets of the Oriental Department are around?

THE BUDDHIST, in a note to a translation from *Kāvyaśekhara*, gives the five hurtful trades as "the rearing of animals for slaughter, the manufacture of weapons of war, the preparation of meat, intoxicants and poisons for unlawful purposes". There is an interesting discussion also as to the question whether Buddhism is atheistic or theistic. The editor takes the safe ground of the "mean", and shows that Buddhism is atheistic in denying the concept of a personal deity, with exaggerated human attributes, but theistic, in the best sense of the word, in all else. O. A. A. Jayasekera contributes

some notes from a work of Rājendralal Mitra on "Paticcasamuppāda: the Doctrine of the Causes of Sentient Existence", that will prove of interest to students of metaphysics and the philosophy of the Nidānas. Several papers are reprinted from the *Theosophist*, notably the article on Buddha Gaya by S. E. Gopalachari, and "Three Aspects of the Theosophical Movement" by E. T. Sturdy. Annie Besant's farewell address to the Hall of Science is also reprinted.

LE LOTUS BLEU, in the second number of its new series, continues the useful study, entitled "Introduction à l'Etude de la Doctrine Secrète". The writer completes his chronological *coup d'œil* of evolution, and, under the title "Cosmosophie", proceeds to treat of the plan of the Universe according to that inexhaustible storehouse of esoteric instruction. This is good solid work. Dr. Bonnejoy writes enthusiastically on "Vegetarianism". Under the title "Les Premières Épreuves", our colleague, E. J. Coulomb, has delivered the first "conférence" in the rooms of our new Centre at Paris. It is a powerful lecture, both for matter and style. Most interesting is Amaravella's article "Les Esprits de la Chine", which should be read together with H.P.B.'s article in our present issue. Guyniot's instructive paper on "Le Monde Invisible" and the continuation of the translation of the *Key*, complete an excellent number, which is further improved by a series of questions and answers on the same lines as the *Forum*, *Prasnotara* and *Vāhan*. We cordially recommend *Le Lotus Bleu* to those of our readers who are acquainted with French.

THE VAHAN, for November, is not quite as interesting as the number that preceded it; but then No. 3 was an especially good number. A question on Music from the occult standpoint produces an answer from "C. C. B.", in which everything is suggested and nothing is stated. It is a difficult subject, however, and requires considerable knowledge for its proper treatment. The number is a good one, however, and the answers are mostly marked with sound common-sense.

TEOSOFISK TIDSKRIFT translates several of the speeches at the late Convention, but most of its space is given to general news of the T.S. and of the movement in Sweden. A good answer to a question on Hypnotism is to be noticed.

THEOSOPHICAL SIFTINGS, Vol. IV.,

No. 12, contains a paper on "Theosophy and Theosophical Christianity". The writer thinks that there is a fundamental gulf between orthodox Christian belief and the philosophic pantheism to which so many of the members of the T.S. subscribe. The difference is expressed as the belief in "*a Being*, not in *Being*, . . . *a Spirit*, not in *Spirit*". Two other papers complete the number, one by Miss Off on the "Requirements of a Theosophic Life", and the other reprinted from one of the early numbers of LUCIFER, entitled "Aspiration and Environment".

PAUSES sends us its second number from Bombay. It reprints two papers by Dr. Franz Hartmann, "H. P. Blavatsky and her Mission" and "What is true Christianity?", "The Wilkesbarre Letters" by A. Fullerton, and other shorter papers from the *Theosophist* and *Hermelist*.

THE ORIENTAL DEPARTMENT, No. 8 of the American, and No. 1 of the European Section, contains a digest of the *Garuda Purāna* by M. N. Dvivedi, which would be improved by a few notes and an explanation to guard readers against imagining that any but a mystical meaning should be searched for in it. The European edition has fortunately been edited. The contribution on "Yoga Philosophy" will prove exceedingly valuable to students of the *Voice of the Silence*.

The slokas from the same source as the *Golden Precepts* given in the *Theosophist* (Vol. I., pp. 86, 87), originally appeared in the *Dublin University Magazine* in a most curious series of papers, entitled "The Dream of Ravan". They occur in the last of the papers, April (not January) 1854. Several slokas are omitted which we take the liberty of reproducing.

After the words, "To me beholding, it appears Quietism itself, personified with hints", add :

"As a painting of divine bliss : a sculptured form of the sovereign happiness ; a grove of trees of joy, erectly standing :

"A bud of golden Champa ; or a statue of ambrosia : or a many sprinkled herbary of fresh and tender green."

After the simile of the diamonds, add :

"Like grains of tiny rubies, minute perhaps as atoms, so come forth over the whole body tips of tiny hair".

At bottom of page 10, add :

"Behold the Sadhaka (the thaumaturgic saint) departeth, but the talk of his footsteps remains behind : there in various places invisibility and the other supernatural faculties become acquired".

Page 11 is not found in the *Magazine*. We hope to revert to this subject in our

next issue and have something more to say about the "Dream of Ravan".

BRANCH WORK : Paper No. 21 of the American Section is entitled "A Theosophical view of Woman", and the authoress is Mrs. Mercie M. Thirds. The paper has probably opened up much discussion in the Lodges that have listened to it. The idea, for instance, that it is the part of man to labour and of woman to suffer is a reckless challenge in an ordinary Lodge. No. 9 of the Indian Section reprints Annie Besant's article on "Karma and Free Will" from the *Path*, and S. V. Edge makes some valuable suggestions for increased activity.

THE SPHINX, for November, gives us a paper on "Hudson Tuttle", the American trance-writer and speaker, whose contention is that the whole of modern Spiritualism and all that has grown out of it rests upon physical manifestations, and that to condemn them is to loosen the whole fabric and to force back enquirers into Materialism. In "Two Cases of Telepathy" are related two remarkable and well-attested cases of presentation of the astral form, one during the life of the body, the other in the hour of death. In the "Mystic in Madness" Dr. Kühlenbeck contrasts the philosophy of Du Prel with that of a certain Dr. Specht who attacks Du Prel's conclusions ; Dr. Raphael von Koeber completes his paper on "Individualistic Monism", and Franz Imkoff writes on "Hypnotism and its Practice", a new work by Dr. Florel, of Zürich, in which the question of the morality of hypnotic suggestion is fully discussed. Correspondence on former articles closes a highly interesting number.

NEW PAMPHLETS. A number of cheap pamphlets are being rapidly produced and quite a new phase is coming over our Theosophical literature. There is a marked tendency in several of our writers whose articles fairly bristled with strange terms, to confine themselves to a style that is almost entirely innocent of every technicality. Annie Besant is responsible for two new pamphlets, *The Sphinx of Theosophy*, price 3d., and *In Defence of Theosophy*, price 2d. They are the reports of lectures delivered at the Portman Rooms and St. James' Hall, London. *Theosophy and Occultism*, price 2d., is the reprint of the article in our last number on this subject by G. R. S. Mead, who is also responsible for a leaflet *Theosophy and Religion* (2s. 6d. per 100). E. T. Sturdy has written a short pamphlet entitled *Theosophy and Ethics*, price 1d. *Womanhood and the Bible*, by Libra, also

is a good pamphlet on this important subject; its price is 3d.

The A B C of Theosophy is a 1d. pamphlet published by Simpkin, Marshall & Co., from the pen of F. Snowden Ward. It has already run through several editions. The later editions are improved by the correction of several points which were obscure and misleading, and we now congratulate Mr. Ward on producing a most useful little pamphlet for distribution. All the above are procurable at the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.

LE CATECHISME BOUDDHIQUE, the French translation of Col. Olcott's *Buddhist Catechism*, appears in a revised and enlarged edition, containing the twenty-eight new questions and answers lately added by the author.

THE INDIANOPOLIS LETTERS on Theosophy is the title of a pamphlet by Alexander Fullerton, price 10 cents (6d.). It is a collection of letters contributed to *The Sentinel*, Indianapolis, Ind., and is a very useful pamphlet for enquirers.

LUX EN EL SENDERO is the Spanish title of *Light on the Path*, it is sent free to all subscribers to *Estudios Teosóficos*. There is a courtly liberality in the literary

doings of our Spanish members that argues well for their Theosophy.

THE HINDOO MAGAZINE is a new effort to revive the religious spirit of India, under the editorship of Amrita Lal Roy, 65, Okhil Mistry's Lane, Calcutta. The object of the new venture is thus stated:

"We do not in this Magazine wish to preach the preëminence of the Hindoo religion over all others or to wean men from the faiths they follow. Our only object is to supply to those of our English-educated countrymen who are Hindoos by birth and instinct, the lost basis of their religious faith."

This is an excellent object and we wish it every success. The subscription is Rs. 3 and single copies Ans. 4.

IN MEMORIAM. The Dutch translation of this important series of articles from LUCIFER has just reached us. If any answer to the S.P.R. report was needed, surely this will prove sufficient.

DE WILKESBARRE BRIEVEN is the Dutch translation of Alexander Fullerton's useful pamphlet, "The Wilkesbarre Letters". It is to be regretted that the list of Branches and names of officials printed at the end by the translator has not been brought up to date.

Our Budget.

BUILDING FUND.

| | £ | s. | d. | £ | s. | d. |
|--------------------------------------------------------------|---|----|----|-----|----|---------|
| Deficiency from last account | - | - | - | 130 | 14 | 8 |
| Surplus from Lecture at St. James' Hall | - | - | - | 73 | 17 | 2 |
| F. T. S. | - | - | - | 10 | 0 | 0 |
| Half surplus from Star Club Lecture (sent by Star Club) | - | - | - | 6 | 10 | 0 |
| A Friend, per W. R. Old | - | - | - | 1 | 1 | 0 |
| Part surplus from Wandsworth lecture (sent by Brixton Lodge) | - | - | - | 10 | 2 | 0 |
| Half surplus from Bradford lecture (sent by Bradford Lodge) | - | - | - | 9 | 10 | 0 |
| | | | | | | III 0 2 |
| Deficiency | | | | £19 | 14 | 6 |

ANNIE BESANT, *Treasurer*.

WORKING WOMEN'S CLUB, BOW.

| | £ | s. | d. | | £ | s. | d. |
|---------------------|---|----|----|------------|----|----|----|
| Mrs. Terrell | - | - | - | C. I. Peer | - | - | - |
| A Friend, per A. B. | - | - | - | | 0 | 2 | 6 |
| Mrs. Bolton | - | - | - | | £7 | 2 | 6 |
| | 5 | 0 | 0 | | | | |

ANNIE BESANT, *Treasurer*.

H.P.B. MEMORIAL FUND.

| | £ | s. | d. | | £ | s. | d. |
|-------------|---|----|----|-------------|----|----|----|
| "Paris" | - | - | - | Fricke, Mr. | - | - | - |
| Kolly, Mme. | - | - | - | | 1 | 0 | 0 |
| | 5 | 0 | 0 | | | | |
| | 0 | 19 | 0 | | £6 | 19 | 0 |

G. R. S. MEAD, *Treasurer*.

LUCIFER.

VOL. IX. LONDON, DECEMBER 15TH, 1891. No. 52.

The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Ought Theosophists to be Propagandists?

EVER since the Theosophical Society was founded it has been composed of two wings, united as to the object to be sought but differing as to the method of search. One wing was in favour of sowing broadcast the seeds of knowledge and truth, scattering them in every direction, so that if there chanced to be within reach of the sower a piece of good and fertile soil, ready to receive such germs, that ground might not be left barren for lack of the grain that therein might spring forth and bear abundantly fruit fitted for the feeding of man. The other wing preferred to avoid publicity as much as possible, and rather—so far as I understand its policy—to plant a seed carefully when fit soil was discovered, and to scatter none which might fall amid briars and on rocky places.

H. P. B., to whom this journal owes its being, was distinctly in favour of persistent and public propaganda, and was constantly urging all those who looked to her for guidance to spread in every direction the seed she placed in their hands. At the end of every century, she was never weary of saying, an attempt was made by the MASTERS of WISDOM to touch the heart and brain of mankind, and They patiently sent messengers, century after century, to sow the good seed. With the evolution of the race, the time had now come when many in the West were ready to receive the seed, and the only way of reaching these was to proclaim the Truth everywhere, so that those who were ready might hear and have opportunity of receiving it. When the century came to its end, the door would once more be closed, so that the time was brief and the need was urgent. The one chance of

carrying the Theosophical Society over the threshold of the twentieth century, and so of maintaining an agency which should continue to labour during the first seventy-five years of that century, and of preparing the minds of the people so that the next Messenger might find awaiting him a band of prepared disciples and an agency ready to his hand—the one chance of doing this lay in carrying on a vigorous propaganda in every direction, so that out of the many called a few might be found fit to carry on the work.

Now this policy is vehemently disapproved by some who in the columns of a contemporary are carrying on an attack on myself marked by a liberal display of the qualities they disapprove. Hasty judgment, opinions formed without knowledge, condemnation expressed without enquiry, are the somewhat curious weapons of a school that prides itself on moderation; but this matters little so far as I am personally concerned. What does matter is the question of policy: Ought Theosophists to be propagandists?

For those who regard H. P. Blavatsky as the mouthpiece of "Those behind the veil", the answer must, of course, be "Yes". But there is authority other than her personal opinion on this point. One of the MASTERS has stated in a letter published to the world that the great need of the Western World is a knowledge of the doctrines of Reincarnation and Karma, and, apart from this, as They thought fit to found an exoteric society, one might fairly conclude that it was to do exoteric work. The doctrines of Brotherhood, of Reincarnation, of Karma, of the sevenfold nature of the constitution of Man and of the Universe—these, with some others concerned with the evolution of man and with his future destiny, are doctrines, it seems to me, given out with a view to their being made widely known. The Fifth Race has already reached the point at which the germs of its sixth sub-race—its last but one—are appearing: it is in its Manasic period, its fifth sub-race, and is itself the Manasic Race of the Fourth Round. Not only so, but, in the West, science is beginning to step into kingdoms hitherto unknown, and to lay its grasp on forces hitherto carefully concealed. Already we see Society exposed to new dangers from the knowledge of what is called hypnotism, to all the ghastly possibilities brought within range by the power of hypnotic suggestion. Nothing can avail to stop this forward movement of the race, and all that remains is to endeavour to raise the moral standard, to base the Brotherhood of Man on a rational and intelligible foundation, so that it may serve as an effective curb on the infliction of injury, to deepen the sense of responsibility by spreading the knowledge of Reincarnation, and to stimulate the feeling of duty by the teaching

of Karmic law. Surely this knowledge, so vital to the well-being of the race, is not to be laid aside, hidden in a napkin, for the private consumption of the few, but is rather to be spread abroad everywhere for the helping of man.

For there is here no question of Occultism, of knowledge for which the race is as yet unprepared, and the spreading of which would cause evil rather than good. I grant to the fullest that Occultism is not a matter for propaganda, either by book or by tongue. It always has been, and probably always must be, a lesson to be imparted privately by teacher to pupil, to be slowly learned by individual effort. All that debate arises on is the method of propaganda of truths admittedly intended for publication. There is no secret about the doctrines above-named; but it is alleged that to teach them by books is right, to teach them from the platform is wrong. Bluntly put, this means that they are to be kept as the possession and for the enjoyment of highly cultivated and wealthy persons, while the poor shall be left in darkness and in ignorance. It is not a question of *what* shall be told, but of *who* shall be told, what public shall be addressed.

Now the Theosophical Society is a Brotherhood that recognises no distinction of class, and Those Who founded it, like the BUDDHA and JESUS, are no respecters of persons. In India, Col. Olcott was sent lecturing throughout the length and breadth of the land. In England, H. P. Blavatsky bade me visit all towns in which I could get a hearing, and proclaim the teachings of Theosophy. So that as far as I am personally concerned, propaganda in every suitable form, by platform, pen, private conversation and correspondence, all in their several ways are equally available and equally right.

But I cannot see that any dispute should arise in this matter, since each worker is answerable for his own work, and not for the work of other people. Each is judged by the Good Law and answers to Karma, and the judgment of his fellows is but of small import. One thing is certain: that those who follow the teaching laid down for us by H. P. Blavatsky must not judge others because their methods and ways are not ours. We need not follow them ourselves, but we have no right to judge their conduct. For them their own way may be the best way; nay, if it be chosen with full desire to do the right, it *is* the best way. All labourers are needed; all work done with single eye and pure motive is good work; no portion of the field must be left uncultivated, and if all did the same some parts would be over cultivated, and others would be left untended. The knowledge that we are trying to follow the lines laid down for us by our Teacher while she was with us should not lead us to condemn those who

follow other roads, since they, like ourselves, are trying to do the best. If they blame us hastily, it is for us to remember that we stand or fall each to his own Master, not to our brethren. If our work be good, it will stand, let who will criticise us or condemn, and fuller knowledge of our ways and aims will probably soften harsh judgments and correct unkind views. The main thing is that each should do his own work, *i.e.*, the work for which he is best fitted, to the very fullest of his powers, and then, indifferent to all save Duty, leave the results to the Good Law.



IN CONFIRMATION OF OCCULTISM.

MODERN Science is evidently nearing the borderland of the domain of Occultism. The heretical science of Theosophy seems likely to become orthodox in the near future. We take the following from the *Pall Mall Gazette* of November 14th:—

ELECTRICAL POSSIBILITIES OF THE FUTURE.

TELEGRAPHY WITHOUT WIRES.

Last night at the third annual dinner of the Institution of Electrical Engineers, Professor William Crookes, in proposing the toast of the evening, "Electricity in relation to science," said that they had happily outgrown the preposterous notion that research in any department of science was mere waste of time. The facts of electrolysis were by no means either completely detected or co-ordinated. They pointed to the great probability that electricity was atomic, that an electrical atom was as definite a quantity as a chemical atom. It had been computed that in a single cubic foot of the ether which filled all space there were locked up 10,000 foot tons of energy which had hitherto escaped notice. To unlock this boundless store and subdue it to the service of man was a task which awaited the electrician of the future. The latest researches gave well-founded hopes that this vast storehouse of power was not hopelessly inaccessible. Up to the present time they had been acquainted with only a very narrow range of ethereal vibrations; but the researches of Lodge in England and Hertz in Germany gave an almost infinite range of ethereal vibrations or electrical rays from wave-lengths of thousands of miles down to a few feet. Here was unfolded a new and astonishing universe—one which it was hard to conceive should be powerless to transmit and impart intelligence. Professor Nikola Tesla had lighted a room by producing in it such a condition that an illuminating appliance might be placed anywhere and lighted without being electrically connected with anything. He suspended two sheets of metal, each connected with one of the terminals of the coil. If an exhausted tube was carried anywhere between these sheets, and placed anywhere, it remained always luminous. The extent to which this method of illumination might be practically available experiment alone could decide. From Tesla's researches it appeared that a true flame could now be produced without chemical aid. The slower vibrations to which he (the speaker) had referred revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our present costly appliances. It was vain to attempt to picture the marvels of the future. Progress, as Dean Swift observed, might be too fast for endurance. Sufficient for this generation were the wonders thereof.

A Bewitched Life.

[AS NARRATED BY A QUILL PEN.]*

IT was a dark chilly night in September, 1884. A heavy gloom had descended over the streets of A * * *, a small town on the Rhine, and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day's work, had hours before retired to stretch their tired limbs and lay their aching heads upon their pillows. All was quiet in the large house ; all was quiet in the deserted streets.

I too was lying in my bed ; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters when, suddenly changing its character, the ever-growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes ; it was the voice of one whom to know is to reverence ; of one, to me, owing to many mystic associations, most dear and holy ; a voice familiar for long years and ever welcome ; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage", it whispered in gentle, mellow tones. "Think of the days passed by you in sweet associations ; of the great lessons received of Nature's truths ; of the many errors of men concerning these truths, and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. . . Give your attention. Look yonder before you !"

"Yonder" meant the clear, large windows of an empty house on the

* The following story appeared originally in the *Theosophist*. Several of such stories by H.P.B. have appeared in various publications, and previous to her departure she collected them together and thoroughly revised them, adding fresh matter for republication. H. P. B. used to refer to this collection as her "Nightmare Tales".—Eds.

other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze toward them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatical body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky,—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss *châlet*—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, as well as works of a more recent date. In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student's lamp was reflected in two shining spots on his high cheek-bones as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, *châlet* and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

"Listen to what he thinks and is going to write",—said in soothing tones the same familiar, far off, and yet near voice. "Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain. . . Try!"—it added, using the well-known Rosicrucian and Kabbalistic formula.

I tried, doing as I was bid. I centred all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the

voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

“ . . . learn the language of another world. . . . ”

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream perhaps, still its incidents will, I hope, prove none the less interesting.

I.

THE STRANGER'S STORY.

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, if death would only have me. The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results. It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! Oh that terrible, mild and all-forgiving, that saintly and respected Being! It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me violently out of the monotonous but secure groove of daily life, was the

first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. Oh how, if I could, would I obliterate that hated *Self*!

Born in Switzerland, of French parents, who centred the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and D'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, *incorporeus**—the epithet he gave to his God—signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his "Thoughts", confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:—"I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually gods, at them I laugh no more. My whole broken life is a protest against such negation. I believe in such phenomena, and—I curse them, whenever they come, and by whatsoever means generated. On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved—for the sake of those I loved best, rather than for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

* ἀσώματος.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever contemplate having my opinions on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

On a day for ever memorable to me—a fatal day—I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temooro Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, even when they were, to say the least, of equivocal propriety, and generally limited his replies to the "wait and see" kind of protest. Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. "Man is a spiritual being", he insisted, "who returns to earth more than once, and is rewarded or punished in the between times". The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it", whose "thoughts are all bound by the

laws of motion". "For", he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed."

Thus the whole of my hypermetaphysical friend's ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot", said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . Nay, laugh not, friend of no faith", he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

"What can you mean by life in Spirit?"—I enquired.

"Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain." . . .

"How absurd! And how can man do this?"

"Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so."

"And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?"—was my mocking question.

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of *avitchi*, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit."

"How so? Even when disbelieving in it?"—I rejoined.

"Even so! One may disbelieve and yet harbour in one's nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose."

"You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?"

"There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the 'spiritual plane' of which I am speaking. Some one takes you by the hand and leads you

towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh."

"What do you mean? And what has my after-death consciousness—if such a thing exists—to do with the temple?"

"It has everything to do with it," solemnly rejoined the old man. "There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of *Mâyâ*."

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.

Temoora Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation". Thus *he knew* (?!) that after he had laid aside his mortal casket, "a mere illusion", he explained—he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had*—only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

"But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

"Then," he answered, "you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter

records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper."

"How then could it be repeated?"—I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

"In that case," he said, speaking slowly and weighing every word—"in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity.*"

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

"Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision*, not a very intelligible one. It is myself who am to be blamed. . . . What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of supernatural powers. I felt particularly disgusted with his reverence for the Yamabcoshi, the allies of every Buddhist sect in the land. Their claims to the "miraculous" were simply odious to my notions. To hear every Jap I knew

at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing “great” and “wonderful” gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these “holy beggars” who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steepes so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamaboosi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Sintos. Now Sintoism or *Sin-Syu*, “faith in the gods, and in the way to the gods”, that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, of which nothing can be more miserably absurd. And by placing the Sintos among the fools and knaves of other sects, I gained many enemies. For the Sinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, the Mikado himself being at the head of their hierarchy and the members of the sect belonging to the most cultured and educated men in Japan. These Kanusi of the Sinto form no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world’s opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II.

THE MYSTERIOUS VISITOR.

YEARS passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart; she it

was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and revered her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases, it is true, but these are found only occasionally in men who are even more selfish than they are sceptical, or vulgarly worldly. But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations toward the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its god, become now centred with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

" can know,
What secret tides of still enjoyment flow
When brothers love."

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that, when it came to be shared among her children, instead of losing in intensity by such division, it seemed to only grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognised, the only church wherein I worshipped at the altar of holy family affection. In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice, during a period of nine years, had I crossed the ocean with the sole object of seeing and pressing these dear ones to my

heart. I had no other business in the West; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. When suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

"Friend," said to me one day Tamoora Hideyeri, my only confidant, "Friend, consult a holy Yamabooshi and you will feel at rest."

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a morbid desire to learn—the worst, as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself,—I now became an abject slave to fear. A fatalist of the school of D'Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, I felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that *all is necessary*. Yes; forgetting this, I was drawn into a shameful superstitious longing, a stupid disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other side of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoora, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I enquired of him why he had taken the trouble to walk all that distance when he might have learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a

little hurt, at first: but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Sinto. He would fetch him,—if I only said the word.

I said it and *from the moment of its utterance my doom was sealed.*

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it. To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eyes on mine, I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an arrow, and set to work to dig out therefrom every thought and feeling. Yes; I both saw and felt it, and very soon the double sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children who were inhabiting a house, the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him, the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself), see with his own eyes and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state?

I had heard in Europe of mesmerised somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

H.P.B.

(To be continued.)

Reincarnation and Waste in Nature.

EVERYONE who has thought about reincarnation must have been struck with the enormous waste of time involved in the entity starting over and over again from the zero point of knowledge, and having to spend a fifth, say, of an ordinary life, scarcely so much in acquiring knowledge, as in such elementary studies as constitute keys to knowledge. Among ourselves, "heirs to all the ages", the time spent in making progress in learning how to learn, is prodigious; but the loss is small compared with that suffered by members of other races, such for instance as those who have no alphabet. Is nature wasteful throughout? Or is the wasted time linked with the doctrine of reincarnation to be fairly taken account of as an argument against the truth of the doctrine? I say "waste"; not "seeming waste"; for from the standpoint of the outward, measuring the value of effort in the coin of work done, it is waste pure and simple, no less than when Sisyphus rolled his stone uphill only to have it roll down again, to have to start afresh in each incarnation in learning how to use the functioning body with its brain.

Glancing for a moment from man to the world of lives about us, the impression of wasted effort only deepens. It is true, that the lives of the countless organisms that have built up our chalk beds by such slow accretions; or of coral insects to whom whole habitable islands are due; or of termites who in some countries make and keep land fertile, as earthworms do in Europe (these being examples only), are not wasted in the total outcome, even on the plane of material progress. But even in such cases, it is a certain residuum only that helps sensibly to the indicated result. How many chalk beds or limestone strata are formed only to be covered over by hundreds, or it may be thousands of feet of superincumbent rocks; how many coral reefs are formed only to be disintegrated without subservience to any obvious use; how many termites and earthworms expend their energies without result, or even mischievously? Blindly all these organisms work, and in many, if not in most instances, with no gain to progress. In a vast number of instances, organisms exist only to be the pest of other organisms: not simply as devourers, in the fashion of the pike

or tiger, but as burrowing or egg-depositing parasites, said by some (with what truth I do not know, and it seems difficult to determine) to outnumber all the rest.

Reflections like these are trite enough, and may be amplified or illustrated according to knowledge and habitude of thought. It is so much the fashion to assume that everything is for the best, and does good all round, that a poet scarcely dares to sing of "Nature red in tooth and claw" without at least suggesting that things may, in some obscure, unimaginable way, be preparing to change for the better. But is it wise in us to try to blind ourselves to facts? Let us rather look them full in the face, and consider whether or no there is "aught in them worth the knowing", preferring truth, if needs must be, to mental peace and quietness.

To my mind, then, the idea that waste, whether seeming or real (and it is real enough in a certain sense) is involved in reincarnations, does *not* put the doctrine of these outside the analogies about us of Nature's working.

But let us now turn our eyes away from "material" results (if the expression may be pardoned) and consider a little what is involved in the idea of Evolution, taking the word in its widest sense, alike inclusive of Darwinian and of Occult views. The latter recognise push—push from within outwards—or from above downwards and again upwards, as lying at the back of all evolution. The former involves the results of the action of such "push" without necessarily any committal to its recognition, some even rejecting, or regarding as unnecessary, any hypothesis assuming spirit, or a vital principle, acting on or within matter. The difference of view in the two schools is, perhaps, more verbal than real, since all depends on the definition of "matter". Matter is admitted to have "potencies", whatever the word may be meant to mean. But if we make "potencies" = "powers"—no great liberty to take—we get within sight of the Occultist's view.

To come straight to the point, if we admit, say as a hypothesis to be tested by observation, correlation and experience, an Aim to things, an Ideal state towards which things have an upward trend; then our little school-house, this earth of ours, where things "evolve", from the mineral to Man, is where the one necessary is effort. In other words, a state of struggle. What the struggle shall be about matters next to nothing, since the training of the molecule, or of the organism, or of what other form of matter having "potencies", you will, better and more perfectly to express the substance of which it is the form, is the immediate end to be attained. Why? Because no other way is consistent with the hypothesis started with. But if the training is confined to each molecule—each organism—with no continuity between it and its succedent, no advance could be made. The stone is rolled uphill only to tumble back, forever and forever. Hence, the hypothesis further involves some sort of heredity, with

transmission of acquired faculties. This is in dispute; but our hypothesis involves it nevertheless. Let us now substitute for the idea of heredity, that of a specialisation of the universal mind, seeking expression in outward garb, in each unit, of whatever order. Then as the unit becomes effete, "dies", or is transferred to a position where activity is precluded, that specialisation, having acquired a "colour" say, for want of a better word—seizes another form in which to function. Some experience has been gained, a better grip is taken of the next tool for expression. This is reincarnation, stated in the most general terms within my reach.

Now we can see how, or whether, this doctrine of reincarnation, applied universally, may help us to a clue to the meaning of the awful waste going on, that is, waste so far as useful result to effort put forth goes.

The one result of "effort" which on the hypothesis stated, never is nor can be wasted, is then, an evolution of "potencies". Ultimately, of course, such evolution must tell on the physical plane. But that is the consequence of a consequence, and it cannot be traced in detail. Nature is very shy. In a sense, her operations may be traced in detail, or there could be no science, as commonly understood. But there is a lovely reticence as regards her inner laws, and the operations of her higher forces. "Within the veil", conceivably sweetly smiling at her children's vagaries, she sits waiting for those children to grow in reverence and in truth-seeking for its own sake, and in dissatisfaction with seemings, before she rewards the longings herself has nourished.

X.



Pearls from Sages.

"THE dwelling of Kabir is on a mountain top, and a narrow path leads up to it; an ant cannot put his foot on it, but a pious man can drive up an ox."

"That a drop falls in the ocean all can perceive, but that the drop and the ocean are one few can comprehend."

"The city of Hari is to the east, that of Ali to the west, but explore your own heart, for there are both Râma and Karim."

"The master is helpless when the scholar is inapt. It is blowing through a bamboo to teach wisdom to the dull."

"Even as you see your countenance in a mirror, or your shadow in still water; so behold Râma in your minds, because He is with all."

"These two men are over Paradise, a master endowed with patience, a poor man who can find the means to give."

"A weak mind is like a microscope which magnifies trifling things, but cannot receive great ones."

"Truth is the ladder mounting to heaven, as necessary as is a vessel for traversing the sea."

"There is no higher duty than to work for the good of the whole world."

"Though the vessels differ, the water is the same: though the flames be of various lamps, the illumination is one."

"Mind is to me what the rudder is to the ship. By the use of it I sail my frail barque over the stormy seas of this life."

"Thought, reason, analysis are the stomach of the mind. Here the fire is extracted from facts, as life from food in the physical stomach. Doubt is indigestion. He who digests the facts and phenomena of life, and still doubts the immortality of man, has mental dyspepsia."

"Our acts make and unmake us."

"Faith is to soul what knowledge is to mind."

"That which is born is the death of something else."

"Man! proud and haughty that thou art, Nature thinks as much of a mosquito as she does of thee!"

"None can be truly great, unless he has suffered."

"There is a God! nay, many, but if they are superior to you it is your own fault. You may have been a God yourself at some time, and you may be again with proper effort."

"We have moved like a wagon so long in one rut that it is almost impossible to get out of it."

"The gigantic evils of this life come from the desire to rule others, or to make others do as you wish them to do."

"The greater the grossness, the greater the power when the victory is won. Paul understood this. He says in substance—'Where sin abounds, grace doth much more abound'."

"Power dwells in silence and secrecy, more in thought than in word—more in a look than in a blow, if you know how to look."

"Man creates himself, and all the essentials of his being, his health, happiness, heavens and hells."

"Water is prolific; all things gestate in water. The waters of the human soul are wrung out of the heart by real or imaginary wrongs. There is no growth without moisture. The dews that give life to vegetation are Nature's tears. The great soul has a soft weeping heart. The small soul has no tears in it to shed Jesus wept, but we have no knowledge of his ever laughing. Gautama never smiled after he forsook his crown and his family for the forest and the yellow robes of asceticism. Apollonius, Socrates, and Plato were not laughing men."

"The torment of envy is like a grain of sand in the eye."

"Heine finely says of Herder, that 'instead of inquisitorially judging nations according to the degrees of their faith, he regarded Humanity as a harp in the hands of a Great Master, and each people a special string, helping to the harmony of the whole'."

"Remember Him who has seen numberless Mahomets, Vishnus, Shivas, come and go, and who is not found by one who forgets or turns away from the poor."

"Before earth was for us, we were one; before time was for us, we were one—even as we shall be one when there is no time for us any more."

"Man is to man, as one portion of eternity to another, and as eternity would be imperfect if one moment should be removed, so also the earth would be imperfect if one man should be taken from it before his appointed time."

"There is no great merit in any outward act, salvation depends upon the inward motive that provokes the deed."

"Heaven is sure to bring to pass the thing of which heaven has originated the purpose."

"The riding-hook disturbs the elephant, a thorn injures the foot, a hair blinds the eye, but desire, its mere conception, overthrows the spirit."

"It is not wine that makes the drunkard, but vice."

"There is no painful wound so bad as sorrow, no piercing arrow so sharp as folly."

"As the bees make honey, gathering into one mass, into unity, the sweet juices of various plants, as these juices cannot distinguish themselves the one from the other and the juices of this plant and that, so all these creatures, though they are one in the real, know not that they are one in the real."

"He who overcomes contemptible Thirst (difficult to be conquered in this world), sufferings fall off from him, like water drops from the lotus-leaf."

"Liberality, courtesy, kindness, and unselfishness, these are to the world what the linch-pin is to the chariot."

"And as where is heat, there is also cold, so where the threefold fire of lust, hatred and ignorance is, there Nirvâna must be sought."

"The sun which shines to-day once set, so much less of life remains! Ah, what joy can there be in this condition, resembling the fish in ever-shallowing waters!"

"Wisdom is as sandals on the feet to him who walks."

"There is no misery greater than body, there is no joy like its dereliction."

"As birds repair to a tree to dwell therein, so all this universe repairs to the supreme One."

"God felt in the atom makes the whole world divine."

"Truth is the best of relatives."

"To love nothing, to hate nothing, to have no likes or dislikes, to have no prejudices, no tastes, no preferences—this is to be free."



The Dream of Ravan.*

IN the caves of Eastern Sibyl what curious leaves lie hidden, or go whirling in the wind, written over with strange hieroglyphic characters, not without deep meaning, akin to prophetic—

Teste David cum Sibylla.

Fragmentary—incomplete—hard to put together, yet furnishing here and there when the attempt is made a piece of chance mosaic that engages our attention like the forms in the moss-stone. Such a bundle of Sibylline leaves is the “Dream of Ravan”.

What Homer's Battle of the Frogs and Mice is to the *Iliad*, the Dream of Ravan is to the *Rāmāyana*; for although there is in it much of the sad and serious, all these graver parts are bound together by matter of a light and sometimes ludicrous character. It is free in this respect as Don Juan; and after rising from a perusal, one may be puzzled to decide if the whole poem is to be taken as having a deep and serious moral, or is a mere *jeu d'esprit*.

[The following is a curious passage from one of the articles:—]

Out of the Purple or dark Violet has struggled the Red: out of the Red is breathed the Orange. The movement of the Orange Joy is three-fold. If, holding to its root in the Red, it goeth forth in a circle according to *prauritti*, or procession, till it re-enters the primordial Violet, it produces the glad Green of universal nature wherein all living things rejoice and on which the fairies love to dance. If preferring the way of *nivritti*, or retrocession into itself—it re-enters its fountain the Red, and the common fountain the Violet, all three coalesce and merge into pure light—then the Red is subject unto the Violet and Light is all in all.

If casting itself off from its fountain the Red and not tending towards their common parent the Violet, it seeks to stand alone, it becometh in its proud isolation a deadly venomous Yellow, the colour of serpents and dragons and irredeemable Brahma Rakshasas.

The Titanic nature is not of this kind: for though the *Tamas* nature immensely predominates, it still partakes largely of the *Rajas* and in lesser measure of the *Satva* quality. The problem to be solved in the case of Titanic Ravan—and in greater or less degree of every soul in proportion

* Taken from four articles in *The Dublin University Magazine* of 1853. The *Dublin University Magazine* was published monthly from 1833-77. It then reincarnated as the *University Magazine* (London) published quarterly from 1878-1880, and then apparently ceased to exist on this plane. At all events there is no copy of any later number in the British Museum. We have simply selected one or two paragraphs and part of the interpretation of the “Dream” from the series of lengthy articles, the dramatic incidents of which serve as the means of introducing an exposition of esoteric philosophy.—Eds.

as it partakes of the Titanic nature, as all their emerging must in some measure—is how shall the *Tamas* be changed into the *Satva* or be penetrated and ruled by it?—how shall matter re-ascend and become spirit?—the gross darkness and stolid stupidity of the tree or the animal be illumined into self-consciousness, reflection, reason, knowledge?—the blind instinct and coarse desires of the Titan or Titanic man, be sublimed into the eternal conscious principles, self-renunciation and pure ideality of life?

This can only be accomplished in one way, and that way lies through the *Rajas*—the life of passion, the life of suffering. The result of every passion of our nature, even love, nay of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain: and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life.

Through the anguish of the fire alone can the black coal of the mine become transmuted into light. And so the sorrow and anguish which result inevitably from the passions in the *Rajas* or emotional life, constitute the purifying fire designed to purge away the dross of our Titanic nature and transmute it into the pure *Satva* where purity, goodness, and truth are predominant. Brute appetite and blind impulse are first superseded by passion, and passion working, through sorrow and the reflection and sympathy which sorrow begets, its own extinction, finally emerges in and is swallowed up in love and absolute resignation. This philosophy seems to rest on a basis of unquestionable truth. For, understood in all its depth, it is identical, in ultimate results, with the way of the Cross.

[There is also a hymn called—

Hymn of Satyavrata in the ark to Vishnu as the eternal Illuminator and Supreme Guru or Spiritual Director of Souls.

The following are two out of eight verses :—]

VII.

Thou art of all mankind the Friend and the loving Lord,
The Spirit, the Guide, the Wisdom, the accomplishment desired,
Yet man, ever blind of heart, and enchained by desire,
Knoweth thee not, though existing within his very heart.

VIII.

To Thee, the chief and all-transcending God, I come for illumination.
Cleave, Lord, asunder, with words, burning as lamps of truth,
The knots in my heart existing, and thine own self reveal.

[Upon the return of Ravan from a hard fought day he retires to sleep and has a fearful dream, and awaking in alarm summons, like Belshazzar, all his wise men and counsellors to interpret its meaning. Ravan then proceeds to expound his dream, in which he wandered in a desolate land with "a beautiful one" who—

"Seemed as tho' she were one with whom in some long anterior birth,
Hundreds of thousands of years before I had been the companion of earth."

The Rishis here interrupt with the following discourse.]

Rávan, Rávan, thou errest, beware !
 Héarken to this truth sublime—
 To the spirit is no time,
 Past or future—space or clime—
 Before or after—here or there,
 In its own, its primordial state
 Of unity, purity, power and grace,
 In itself it mirrors all finite fate,
 Possessing in one-ness, gazing on all
 That hath befallen, or shall ever befall
 Its evolution in time and space ;
 Events and relations, persons and things
 Actings and thinkings, and utterings,
 Been or to be, in its finite race,
 All are in unity seen and possessed,
 As present at once, without where or when :
 Such is the universal range
 Of the spirit's boundless ken,
 Such the eternal spirit life,
 Without succession, devoid of change,
 Duality, passion, or strife ;
 Condition of the free, the doubly blest—
 Highest activity, in unbroken rest—
 Threefold being, thought and bliss,
 Crowding in one happiness !

In the eternal Now of that high sphere
 Which ever was and is, and will be there ;
 In that all-comprehending infinite Here
 Which circling boundless, centres everywhere,
 Within that recapitulated All
 Where person mergeth in impersonal,
 Which It and I indifferent we call,
 All scenes, gestures, speeches, voices, faces,
 To be encountered in our finite days,
 Are present to the spirit's sense and gaze.

Hence often man, chancing on some new scene
 Whither in life his footsteps never bore,
 Hearing some voice, meeting some well-marked mien,
 Feels vaguely, all familiar were of yore ;
 He seems to live again scenes lived or dreamt before
 And wonders where or how it could have been.

They are seen by the spirit rapt and sublime
 Not in a former, but out of all time,
 When retiring backward into itself
 From the world of sense, and passion, and pelf,
 And concentrated in that deep
 Mysterious and illumined sleep,
 The body's trance, the spirit's seeing,
 Its own primordial mode, ecstatic being,
 Its infinite nature it contemplates
 As mirrored forth in the temporal fates,
 Which await its going forth as a soul ;
 For then the universal sum
 Of its destinies past, or in time to come,
 Lie open before it like a scroll.

'Twas thus, O ten-headed Rávan, with thee ;
 Not ages ago in a former birth,
 As thou thoughtest, wert thou her companion on earth,
 But in ages of ages yet to come,
 On thy forehead and on thy thumb
 It is written that thou shalt be.

Before all time—beyond—beside,
 Thou rememberest her eternally,
 For she is thy spirit's primeval bride,
 The complement of thy unity,

Joined or dissevered, averted or fond,
 'Twixt her and thee an eternal bond
 Exists, which, tho' ye were to seek,
 Ye cannot ever, ever break—
 O bond from whence there is no freeing,
 Since the typal spirit never
 From its antitype can sever,
 She is a portion of thy being
 To all eternity.

THE SYMBOLIC INTERPRETATION OF THE DREAM.

Through all the scenes and incidents, Oh Titan! pictured in the succession of visions—for it is vision upon vision which compose thy mysterious dream—there is a foreshadowing and representation of real events, that lie embosomed in the far future, far beyond the precincts of thy present life, but a representation that is dim and indistinct, wrought out in the capricious lines and hues that constitute the hieroglyphic language of fantasy, into which the events of this outer, solid world must generally be translated, before they can either be foreshadowed or reproduced in the phantasmal sphere of dreams.

For know, Oh Titan! the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

These are represented to us in the Vedânta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view man is a *duality*; he comprises two modes of existence—one natural, one reversed. The original, normal, and true mode of his being, and which is therefore characterised by the term *SVA-RŪPA*, or *OWN-FORM*, is the *SPIRIT-CONDITION* (*Âtma-dasha*): in this his substance or being is consolidated Being-Thought-Bliss—in one (*sachchidânandaghana*): his state eternal *Sûrya*, or ecstasy. The opposite or reversed mode of his being is the *LIFE-CONDITION* (*Jîva-dashâ*), comprising a subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of *Lethe*, or total unconsciousness—a profound and dreamless sleep.

In the second view, which is given in the *Tattva Bodha*, and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body; subtle internal body or soul; a being neither body nor soul, but absolute self-forgetfulness, called the *cause body*, because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy or spirit-waking.

This prepares us for, and conducts us to, the complete and fully

developed view of man as a quaternity, in explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

THE FOUR STATES AND TABERNACLES OF MAN.

There are four spheres of existence, one enfolding the other—the inmost sphere of *Turiya*, in which the individualised spirit lives the ecstatic life; the sphere of transition, or *Lethe*, in which the spirit, plunged in the ocean of *Ajñāna* or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that *Lethæan* boundary to a false or reversed knowledge of things (*viparita jñāna*), under the influence of an illusive *Prajña*, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realise :—whereas the true knowledge which it had in the state of *Turiya* or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of *Prajña*, or out-knowing—this struggle to reach and recover outside itself all that it once possessed within itself, and lost,—to regain for the lost intuition an objective perception through the senses and understanding,—in which the spirit became an intelligence,—it merges into the third sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of *Abhasa*, or phantasm. There it imagines itself into the *Linga-deha* (*Psyche*), or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness radiating into four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgment. The breathing or undulating pentad contains the five vital auræ—namely, the breath of life, and the four nervous æthers that produce sensation, motion and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time it progresses into the fourth or outmost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of *Akara*, substantial form; and where that, which successively forgot itself from spirit into absolute unconsciousness and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing, now out-realises itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but has now wrought out of itself. The first or spiritual state was ecstasy; from

ecstasy it forgot itself into deep sleep ; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams ; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited, and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganised intelligence, having reference to place and time, and an external historical world, which it seeks but cannot all at once realise outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the out-forming or objectivity is complete. They are embodied by the senses into hard external realities in a world without us. That ancient seer (Kavi Purāna) which the *Gītā* and the *Mahābhārata* mention as abiding in the breast of each, is first a prophet and poet ; then he falls asleep and awakes as a blindfold logician and historian, without materials for reasoning, or a world for events, but groping towards them ; next a painter, with an ear for inward phantasmal music too : at last a sculptor carving out hard palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.

But besides this dim, prophetic character, referring to isolated events in time, thy dream, like all other dreams, has a more universal and enduring significance, setting forth, as it does, in a series of vivid symbols, a crowd of spiritual truths and allegories that are eternally true to the human soul. The prophetic hieroglyphics it is not given me to read. That may lie within the compass of Mārīcha's powers, for he treads the difficult and dangerous paths of thaumaturgy, and ventures on the perilous gaze into the dread future. Mine be it simply to unfold before thine eyes, oh king ! the symbolic and moral interpretation of the vision, which if thou be wise will have for thee a profound, because a more eternal, interest than the mere foretelling of transitory events.

THE SILENT AND DESOLATE LAND.

That desolate land in which thou didst wander, Oh Titan ! with thy beautiful and mysterious companion, where silent cities strewed the desert, in which no life stirred, and no voice was heard in the streets, but all was death and desolation ; where everything lay still or petrified ; where gigantic ruins lay around, and the colossal forms of a bygone life stare out on thee from stone, with an impress of solemn and eternal beauty

uttering a moan to the first beams of the rising sun, offers a true type of this mournful world. For what, in truth, is this earth but one immense ruin or heap of ruins—a land of death and desolation—a desert strewn with the fragments of an extinct past?

If we contemplate external nature, we find in its stupendous mountain chains, its gigantic volcanic peaks, shooting up aloof into the sky—its abrupt masses of scarped rocks and tablelands—its scattered, solitary, gigantic stones, far from their parent mountains—its tremendous clefts and chasms, and valleys, the evidences and traces of immense convulsions in past ages. The whole earth appears a vast assemblage of sublime ruins. When we consult more closely the materials which form these ruins, we find with astonishment that they, too, are composed of other ruins; we find everywhere the marks of an extinct world. A gigantic vegetation of consummate beauty in its forms; broken fragments, too, of a creation of living creatures, colossal in size, wonderful in structure, and awful in power, surround us everywhere. The dead faces of extinct organisations look out on us from stone on every side with their sad, eternal beauty; and, as every fresh sun dawns upon a world of ruins, a mournful plaint is wailed forth from all past creations to greet his rising, which recalls to them their own former being.

THE CHORUS SINGS.

Even thus, oh sun! in thy eternal youth,
 Thou once didst rise on us!
 While we as yet were young, and seemed, like thee,
 To flourish in our strength.
 And thus ten thousand years, ten thousand ages hence
 Shalt thou arise unchanged;
 When those, that now appear to bloom and live,
 Like us, have passed away!
 Then shall they sadly greet thy morning rising,
 From their dark stony chambers,
 As we do now, oh sun!
 Oh sun for ever young!

If we turn, continued the Rishi, from external nature to what is called the living world, we look in vain for life. Death meets us at every turn. The terrible Yama is everywhere. The whole animal creation appears upon the scene merely to pass away by some form of violent death. To the peaceful herds grazing on the hillside, Yama comes in the guise of the tiger; to the innocent bleating sheep as wolf or hyena. The snake seizes the frog from his moist bed and drags him into his hole, or his crevice among the stones, crushing his limbs in the traction. The hawk pierces with his cruel beak the poor sparrow; the sparrow, in turn, transfixes or carries off the grub. Bird preys on bird, fish on fish, as it is written in the *Mahābhārata*:

The stronger fishes, after their kind, prey on the weaker fish,
 This is ever our means of living, appointed to us eternally.

But man himself is the most terrible incarnation of Yama. He plunges with a savage joy into the thicket of bamboo or sugar-cane to attack and slay the boar. He pursues over the plain the timid and graceful antelope; his arrows outstrip its fleetness; and the exhausted creature, that erst bounded in beauty and freedom, falls sobbing to the earth and expires in torture. He gathers the dumb and patient sheep, and the helpless lambs, from the pastures where they bleated for joy, and consigns them to the slaughter-house. Behold yon porters passing even now the court gate with baskets on their heads full of the beautiful plumage of the Cingalese cocks gathered from the villages round Lankâ, sitting happy together, all unconscious of their coming doom. They are bearing them to the camp to feed thy military followers.

The festivity of man is the signal of death to the humbler creatures of the earth: he rejoices or weds, and they die as the materials of his joy, victims immolated to his household gods. Even those creatures, upon whose flesh he has not yet learned to feed, he harasses to death by more protracted and painful means. The horse, that in his youth bore him in the day of battle or the pompous ceremonial, is, when age advances and his fire abates, consigned to the merciless Vaishya, who trades in hired chariots; and you behold thousands of those wretched creatures, lean, lacerated, and panting, driven by male Durgâs (furies) through the city without respite from sunrise till midnight, till at last they drop and expire in harness, or are rudely taken out and cast aside into some corner to die unseen and unpitied. And the dog, the honest friend of man; and the cat, self-adorning, playful, capricious, coy, timid, watchful, secretive, house-loving, but ever affectionate when gently treated, the friend and—be not offended, good Mandodari, for thou knowest their strong attachments—in some respects the type of woman, and the playfellow of children, the household Numen and hieroglyphic of domestic life—what becomes of these? Who sees their end? Into what byway solitudes, what holes and corners do they creep, led by a mournful instinct of nature to conceal their agonies and yield up their breath? Ah! how many tragedies of animal agony daily take place not far from the dwellings of man, and he knows it not, or knowing, lays it not to heart, or laughs in scorn of sympathy for animal suffering! And yet all creatures, Manu teaches, have their life in that awful Spirit in whom man, too, lives, and in them as in man that Spirit liveth—

Sarva-bhûteshu chatmanam, sarva-bhûtâni chatmâni
Samam pashyan.

In all creatures the SPIRIT, and all creatures in the SPIRIT,
Alike beholding.

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—

one long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor tender mother. In the other, the idolised forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lanka. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in its rear the mournful women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling: a strong man agonised; a woman weeping; a little girl with frightened and tearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow man. And on the battle-field are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep and break their bangles and shave their heads, and put on grey unbleached or russet garments, and are thenceforth held to be of evil omen. Oh, tragic man! whence is all this death in thy life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry, and build—and know not all the time that they are but ghosts and phantasms! That land of silence and shadows; of desolation and ruins; of sorrow and death, in which thy soul walked in the vision, Oh Titan! is the world in which thy dead body now walks waking. Renounce and annihilate it, Oh king! by asceticism and divine gnosis, and thus return to real life.

(To be continued.)

Plutarch's Nogi.

THE following incident is taken from the *Moralia* of Plutarch and is to be found in the dialogue "Concerning the Cessation of Oracles". The speaker is Cleombrotus who, Plutarch tells us, was a Lacedæmonian gentleman and a great traveller. He had spent much time in various parts of Egypt and in particular had visited the country of the Troglodytes, who are said to have been an Æthiopian tribe of cave-dwellers. He had also been on a voyage beyond the Red Sea. This Cleombrotus was not a merchant, but a private gentleman who was collecting information for the basis of a philosophical religion.

"But since a bowl of mixed myth and argument has been set before us—and there seems no reason why with such a sympathetic audience such views should not be put to the test like foreign coins—I do not hesitate to oblige you with the description of a foreigner whom I discovered, though not without great difficulty and after much wandering and expenditure of money for the information. He was seen by the people round the Red Sea only once a year and for the rest of the time associated, according to his own statement, with the nomad nymphs and *daimons*.* This man gave me a courteous reception and we entered into conversation.

"In appearance he was the handsomest fellow I have ever seen and kept free from disease by taking once a month the fruit of a plant of a medicinal nature and bitter to the taste. He was skilful in the use of many languages, but with me he mostly spoke Doric and almost in verse, and as he spoke perfume filled the place from the sweetness of his breath. The rest of his knowledge and information always remained with him, but the prophetic inspiration only came upon him once in every year, when he went down to the sea and prophesied. And nobles and royal scribes used to flock to hear him and then went away. Well, this man attributed prophesying to the *daimons*. He talked a great deal about Delphi, and he seemed to be acquainted with all that they say about the Dionysus there and the performance of the sacred rites, but he said that such things signified certain great matters that befell the *daimons*. He was also acquainted with the myth of the Python. And he denied that the slayer of the Python goes into exile for nine years or yet to Tempe, but said that he is banished to another world, and afterwards in the revolutions of nine

* Hesiod speaks of "The long-haired nymphs, daughters of Jove, that bears the ægis", and divides rational entities (λογικοί) into four classes, *viz.*, gods, *daimons*, heroes and men, just as the *Purāṇas* tell of four classes of beings born from the body of Brahmā, *viz.*, gods, *asuras* (translated demons (?)), *pitris* (progenitors) and men. Plutarch also says that, according to the same authority, the men of the "golden race" were classed among *daimons*. In the course of the dialogue some other interesting pieces of information concerning these *daimons* are contributed in order to support the hypothesis that oracular responses were dictated by such entities. For instance Xenocrates, the companion of Plato, is said to have found certain correspondences between certain kinds of triangles and this classification of beings. Of triangles he assigned the equilateral to the gods, seeing that it is equal in every way; the scalene to men, seeing that it is unequal in all its sides; and the isosceles he compared to the nature of *daimons*, seeing that it was partly equal in its properties and partly unequal, just as the nature of *daimons* was between that of gods and men.

Great Years becoming pure and a 'Phœbus' in reality, he returns from thence and takes possession of the oracle, which has meantime been guarded by Themis.

"And so also with the myths about Typhon and the Titans, which were really battles of daimons with daimons, the vanquished fleeing and the wrong-doers being punished by the God, like Typhon for transgressing against Osiris and Cronus against Uranus, of whom the honours have either diminished or entirely ceased, since they were transferred to another world. . . . And many other stories too like these can be taken from the sacred myths.

" 'But', remarked the stranger, 'there is nothing strange in our calling some daimons by the names we usually give the gods, for every daimon is wont to be called by the name of the god to which it is assigned and from which it derives its power and honour. For with us one is assigned to Zeus, another to Athene, another to Apollo, or Dionysus, or Hermes. Some of them have been rightly so called, but many have become possessed of names of gods that have no appropriateness in them and even signify the very opposite of their natures.'"

And when Cleombrotus stopped, we all thought what he had said to be very extraordinary. And on Heracleon asking what all this had to do with Plato, and how had he (the last speaker) played the tune for the argument, Cleombrotus continued: "You do well to remind one that he (Plato) at once abandoned the idea of an infinity of worlds, and that as to a definite number he could not make up his mind, for though he conceded the probability (of there being a plurality) up to the number of five, on the hypothesis of one world for each element, yet he watched (? analysed) himself on one only. And this seems to be the peculiarity of Plato, while others were exceedingly apprehensive of this plurality as though they who did not limit the world-stuff (*hyle*) to one (world), would in going beyond that number be immediately involved in a limitless and embarrassing infinity."

"But", I interposed, "did the stranger lay down any limit to the plurality, as Plato did, or did you fail to question him when in his company?"

And Cleombrotus answered: "Why, I was not likely not to be in good form about such things and a ready listener when he showed and made himself so affable. He told me that the number of worlds was neither infinite, nor one, nor five, but that there were one hundred and eighty-three of them,* arranged in the figure of a triangle of which each side contained sixty; and of the remaining three one is set at each angle. And those on the sides touch each other, revolving steadily as in a choral dance. And the area of the triangle is the common hearth of all, and is called the "plane of truth," in which the *logoi* and ideas and paradigms of all things

* The following speaker of the dialogue, Demetrius the Grammarian, a native of Tarsus who had resided some time in Britain, asserts that this idea is neither Egyptian nor Indian, but Dorian. And in fact that it was put forward by a certain Petron of Himera in Sicily. But the treatise of this philosopher Demetrius had not read, nor did he think it was any longer extant. The Theosophical student, however, will not be at much pains to see in Petron's 183 worlds, grouped round the triangle of divine fire, the world of ideas, another proof of the septenary classification of worlds as taught by so many philosophers in antiquity. We can deal with the number 60 in two ways; either by disregarding the nought (a frequent "blind" in esotericism) and reducing it to 6, or by splitting it up into its factors 5×12 . In the first case we have the three worlds of manifestation divided into six planes and synthesized by the spheres at the angular points of the triangle, seven in all (see diagram, *Secret Doctrine*, Vol. I., p. 200). In the second, 5×12 is the numerical expression of the famous "Platonic solid", the dedecahedron, a figure contained by *twelve pentagons*, the type of a world. The triangle signifies the triple aspect of the world of ideas, the *arûpa* planes of cosmos, separated from the three *rûpa* planes of manifestation, by the horizon of the eternity or æon, an arrangement that may be easily understood by the symbology of the interlaced triangles.

which have been and which shall be, lie immovable ; and the eternity (*lit.*, *æon*) being round them (*sc.*, the ideas, &c.), time flows down upon the worlds like a stream. And the sight and contemplation of these things is possible for the souls of men only once in ten thousand years, should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and initiation ; and the discourses (*sc.*, delivered in the rite) had been carefully devised to awaken the memory of the sublime things there above, or else were to no purpose. Such were the myths I heard him tell of these things, just as though he were going through an initiatory rite and ceremony, without affording any demonstration or proof of what he said."

G. R. S. MEAD, F.T.S.

Some Postulates of Theosophy.

THE Universe is embodied consciousness, or Spirit in Matter.

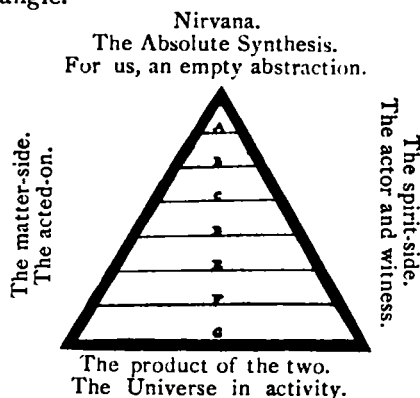
Spirit, life, action, consciousness, subjectivity, are all convertible terms.

Force is the phenomenalisation or objectivation of the highest subjective life which thenceforth becomes the spectator, and force the concept. Then begins the illusionary ascription of self-standing reality to the concepts.

Matter, objectivity, the acted-on, are convertible terms ; being names given to changes in phenomenal consciousness in accordance with the laws of consciousness as the formative spirit.

Force or action, after the disappearance or before the appearance of that which is acted on, is for us an empty abstraction. The acted-on, after the disappearance or before the appearance of that which acts on it, is also for us an empty abstraction.

The Universe may, therefore, for clearness of comprehension, be symbolised by a triangle.



Without the uniting base, with the interaction suspended, both sides ascend into nothingness, the apex.

Man, as we know him, has his personal consciousness on base G, but there are occupants of all the other bases; for matter exists in seven degrees of density and complexity, and so also consciousness in correspondence.

Advance to a higher plane occurs when the illusionary nature of the lower is perceived, and the whole ascent is completed when the phenomenal consciousness passes above the false ascription of self-standing reality to nature and is absorbed into the true universal self with knowledge of itself.

Although to mind on the upper six bases and *à fortiori* on the seventh, the apex is an empty abstraction and unconscious, yet the apex as the absolute synthesis, the beginning and the end, is not inconceivable from its empty nothingness, for it is eternal and illimitable potentiality, but from its illimitability. It cannot be brought into conception, and to our minds appears nothing. But it is the source and container of everything and is supra-, not sub-conscious.

The ascription of self-standing reality to nature is the cause of pain, which is thus an educator and disappears with the disappearance of the cause. This is the Eastern Law of Karma, or the law that adjusts the reaction upon the man of his acts, the reaction being a change in his personal consciousness.

The outcome of evolution is the raising of our present consciousness up through the base-lines to the apex. The ultimate spirit is that which by its inner evolutionary force effects this. But that evolution which in time will be the lot of all men, is capable of acceleration by individuals. And those who have done this occupy the six upper bases. The occupants of each base are the teachers of those on the next lower. The originators of this and other Theosophical movements occupy base F.

Their teaching is in the form of metaphysical axioms on the one side, and on the other of certain directions as to the mode of concentrating and training consciousness so that it may realise the truth of the axioms. Western Philosophy often arrives at the same axioms, but is ignorant of the "Yoga" steps in the ascending education of consciousness which are necessary to realise them.

The Ultimate Spirit, the apex of the triangle, the root and container of all the manifested, both subjective and objective, of the Root-Ego and its reflections into the consciousness of men, and of all the precedent grades of

matter, in descending the sides of the triangle, in making itself object to itself, becomes the spectator and the spectacle, and at the end of evolution has subsumed the objective under self-consciousness.

The conscious states of individual men are the phenomenalisation, or the turning towards the objective of the self-consciousness of the World-Ego. Into the consciousness of men the primal self-consciousness is reflected, just as the reflection itself (the self-consciousness of men) is reflected into, or lies behind, each of man's states of consciousness. The self-consciousness of man, therefore, though illusionary in the highest sense, is yet as much possessed of temporary reality as the self-consciousness of the World-Ego, or as the total objective, parallel with which it comes into being, and goes out of being.

The survey of evolution shows men attaining to increasingly delicate touch of each other's states of consciousness, resulting in love or sympathy as emotions, and unselfishness in action. As evolution advances, the sense of unity of source and destiny, due to the presence in consciousness of the Universal Ego as its supporter and root, becomes continually stronger.

The Egoism of man, though, like that of the World-Ego, dissolved on the plane of absolute reality in the intervals between Manvantaras or complete cosmic dramas, the plane of subjective space, is yet a real and continuous thread through the eternal succession of Manvantaras, just as through each man's succession of incarnations, reappearing in a richer degree with each Manvantara.

Rhythm of motion is exhibited in the recurrent incarnation of individuals and in the recurrent incarnations or materialisations of the primal spirit-apex. Consciousness becomes complex and richer with each incarnation of the unit-man, and each successive universal drama brings more from the infinite plane of subjective potentiality into the definiteness of self-conscious potency.

Matter is the clothing or objectivation of consciousness, and during its existence is continuously mobile. It is the educator of self-consciousness, and having served its purpose returns to its essence. Though the modifications of human consciousness due to its past interplay and contact with matter, remain therein as knowledge and basis of action, such past modifications are not concretely present in local and phenomenal memory, for their continuous and concrete presence would involve confused and defective concentration upon the immediate present.

An Outline of the "Secret Doctrine".

III.

SUMMARY.

The Illusions of Differentiation, Separation and Transformation.

THIS brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the Night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imaginings—had drawn together, coalesced, and become united, so that the difference between the worlds and the Consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only

in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margins of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets; and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake; the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts and hierarchies and powers, all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fulness and complexity of the great Life, whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day,

is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in nowise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible, and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, Consciousness, the power of spiritual Will, which in the highest, divine phase of life becomes one with Consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united Will-Consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first the subject, Consciousness, the cogniser; second, the object, the images and imaginings cognised; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic

world-illusion which brings about the manifestation of Universal Day ; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of sevens, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold ; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one Will-Consciousness, to the lowest, most unreal and most material, in which the vehicle of consciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words : " the radiant essence becomes seven inside (subjectively) and seven outside (objectively) ".

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities and souls, this further separation of the one subject-object into cogniser, cognised, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day ; and it is this tendency of the One to separate into three—the cogniser, the cognised and the cognition—thus *veiling* the real unity of the One ; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which " lifts the *veil*, and unfurls it from East to West ", in the words of the *Book of Dzyan*.

In the same Stanza in this book the " Luminous Egg which in itself is three ", is the symbol for each triple group of cogniser, cognised and cognition ; such triple group being the cause and basis of manifested life through the corporate powers of subject and object ; the " Luminous Egg ", the symbol of these groups, is not one but many, or, more truly, infinite in number ; for, to quote the *Vishnu Purāna* :—

" There are thousands of thousands, and ten thousands of thousands of such world-eggs ; nay, hundreds of crores of crores. "

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently

separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousnesses, which, though seeming to be many, are really One. As we have seen that the differentiation of the One Life into hierarchies and humanities and souls does not violate the unity of the One Life; but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that the illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation, its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—the "what-has-been" and the "what-is-to-be"—is intruded for an infinitesimal moment the present, the "what-is". This fleeting moment in the life of images and world-images, this "present", the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father", future the "Mother", and present the "Son", in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end, or creation, so-called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory, manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the "present", the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest—and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where Consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with

the Eternal One; till the "Sons return into their Mother's bosom at the end of the Great Day, and re-become one with Her", in the language of the Stanzas of *Dzyan*.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into Consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life, becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion, and, as illusion; moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

C. J.



IN CONFIRMATION OF THE "SECRET DOCTRINE".

THE following paragraph has gone the round of the papers, and confirms the contention of H.P.B., on pp. xxxii—iv. of the first volume of the *Secret Doctrine* :—

AN UNDERGROUND CITY.

The Russians have made a singular discovery in Central Asia (says a correspondent of an Indian newspaper). In Turkestan, on the right bank of the Amou Daria, in a chain of rocky hills near the Bokharan town of Karki, are a number of large caves which, upon examination, were found to lead to an underground city, built, apparently, long before the Christian era. According to effigies, inscriptions, and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. The underground Bokharan city is about two versts long, and is composed of an enormous labyrinth of corridors, streets, and squares surrounded by houses and other buildings two or three stories high. The edifices contain all kinds of domestic utensils, pots, urns, vases, and so forth. In some of the streets falls of earth and rock have obstructed the passages, but generally the visitor can walk about freely without so much as lowering his head. The high degree of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils and of the ornaments and coins which have been found. It is supposed that long centuries ago this city so carefully concealed in the bowels of the earth provided an entire population with a refuge from the incursions of nomadic savages and robbers.

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S.,
revised and enlarged for the Press.)

(Continued.)

AS I have already remarked, the solar life-type enters the gross vesture gradually and not all at once. As the organism is subjected during life to its constant influences, the solar forces entering the body are constantly raising its various energies higher and higher. This entering of the solar energies into the human body is known by the name of *Vāsana*; and it is by *Vāsana*, by experiencing the solar manifestations of external nature, that the energies of our bodies have arisen, and are yet bound to rise higher. Such is the lesson of the past. The sun will not cease to influence us until our life-bodies have received all the energies it can impart to them. There is no reason why we should cease to move along the same line of perfection on which we have been moving, but quite the reverse. While the source of all these energies is capable of imparting them to us in an increasing degree, it is not certainly going to change its past line of action but to complete it. Thus the present phenomena of life and their genesis tell us that life in its generic, specific and individual capacities, is but an upward march from solar beginnings to solar perfection. The only difference that we find existing in more and less highly developed life-organisms is that in the former solar energies are present to a greater extent and degree than in the latter. Why this difference? There can be no reason but that the more highly developed bodies have been longer subjected to the source of those energies, and have therefore been more influenced by them. All organic motion becomes heat, and the production of this heat means increase in organic strength. When organic life-matter is eternal, and the motive forces are ever present, it must of necessity rise to the highest perfection of power the solar system possesses. The evolutionary causes which have brought any individual unit to its present state of perfection, being still present there, it must yet make further progress. *And that progress must be made on this earth, for the very simple reason that it can be made here.* It is quite possible for this earth to contain human life of a still more highly developed form, and nature always utilizes the capabilities of her products to the highest possible extent. So far as the individuals of the present race of man are concerned, a vast range of the degrees of development is clearly perceptible. Multifarious and almost infinitely various as human life is, you can very easily convince yourselves of this difference of development. For individuals then, there is a possibility of more developed existence during the present racial conditions. The science of Yoga, divested of many an excrescence which has now become attached to it, aims at proving practically the possibility of this evolution, and the hope which man always entertains of living a higher and a better life is only the shadow of coming events cast before their actual appearance. An

individual must then be reincarnated on this earth for the purpose of future physiological development. Otherwise the very purpose of his life would be defeated.

Thus the nature and history of the physiological evolution of man, demand future existence and rebirth on this earth as a necessity. I shall now take up the nature and history of mental development, and show you that these too lead to the same necessary conclusion. I shall then proceed to show you how this reincarnation takes place, together with some other important and connected facts.

I have already pointed out that before the fabrication of life-forms by the sun began, the entity which has now become man existed as a four-fold being.

1. Absolute Consciousness; Spirit.
2. Self-consciousness, or Egoism; Soul.
3. *Manas*; Subjective Mind.
4. *Prāna*; Physiological Life-Type.

I have also told you that the sun is manufacturing another so-called superposed *prāna*. This *prāna* is not the fourth principle of the above classification. That existed before the evolution began, and is an aspect of the cosmic solar *prāna*, not capable of any further development. When the superposed *prāna* becomes fully developed it will have merged totally into the fourth principle, and will have passed beyond its present limitations. It is in fact a limited manifestation of the fourth principle, and its limitations define its peculiar personality. This finite manifestation of the subjective solar type is what might be called its *māyāvi rūpa*; and it is this *māyāvi rūpa* which, forming our present active life, deludes us into a belief of its *actual* existence. Our true individuality comes thus to be afflicted by the very undesirable existence of objectivity to terrestrial phases of finite life. Evolution consists in passing out of absolute objectivity into absolute subjectivity. Until this point is reached the *māyāvi prāna* binds the fourth principle to the extent of its own limitations, and thus draws it into the vortex of births and deaths. These remarks apply equally well to mind, for as there is a *māyāvi prāna*, so there is also a *māyāvi manas*. This is the limited manifestation, through external appearances centred in the brain, of *sankalpa* and *vikalpa*, to which reference has already been made. When some remarks upon *māyāvi manas* have been made, I shall add the two *māyāvi* principles to the four noticed above, and thus present you, along with the gross body, with a sevenfold division of the human constitution.

The solar pictures of the external objects of sight, hearing, touch, taste, and smell, coming constantly into contact with the vegetable organism, develop into it the five sensuous organs. When these begin to make their appearance the life-monad has entered the animal kingdom. From that moment begins the development of the animal mind, or *lower manas*. The various sensations, while by constant influence developing the brain reservoir of the impressions, lay down there the seed of the fully-developed future mind. In my essay on Astrology, now published in the *Theosophist*, I have shown how this brain-mind develops. Here I shall only state the conclusions.

The two basic notions of the human mind are those of Universal Causation and Uniformity of Nature. They are the beginning and end of all knowledge. What is science, what is philosophy, but the knowledge of causes and effects? The uniform causal link of the external world leaves through the senses its impression upon the brain, and thus, by the working of the universal law of *Vāsana*, the brain is accustomed to the two basic notions of Causation and Uniformity.

Let us try to answer the questions, "What is mental improvement? What is the education of the mind?" I have no doubt that the end of

mental development is the perception of a cause and the only cause of every natural phenomenon. We know very well how a cultured mind at once grasps at the only true cause of any phenomenon for the time being there present. In fact the attainment of this power is the only true culture. The inferential processes of logic, and the mental faculties of comparison, memory, and representation, are only temporary helps to the end. When the mind in its development reaches the high stage of at once knowing the cause and the only true cause of every phenomenon presented to it, memory, imagination, comparison, all become useless. They are but the temporary manifestations of the brain-mind, the *lower manas*. They are originated by the third principle being forced to peep through the nerve-motions of the animal brain. The perfection of the brain-mind brought about by the forces of external nature is exactly measurable by the degree of this manifestation of the *higher manas*. Hence with every new birth a new brain-mind. To this point I shall come further on. I have now only to tell you that the *higher manas*, the third principle of the above classification, has only the basic notions of Causation and Uniformity, in a state of the highest possible development. Sanskrit philosophy expresses this truth by saying that the *manas* in its nature is *sankalpa* and *vikalpa*. Now the word *sankalpa* comes from the root *kalpa*, to make, to form, and the prefix gives the idea of together or connection. Its radical idea is connected making. It means the running of the mind towards the cause of any phenomenon. It is the natural tendency of the mind to trace the causal chain of any phenomenon. *Vikalpa* is the opposite of *sankalpa*, and makes the mind run towards the effect.

In fact *sankalpa* means synthesizing, and *vikalpa* means analyzing. The synthesis and analysis refer to the Sāṅkhya-yoga system of evolution. It is well known that the Sāṅkhya philosophy refers the whole universe to Prakṛiti. Now the referring of all the infinite varieties of the phenomena of the world to one Prakṛiti is what is meant by *sankalpa* (synthesis). In other words, it means the referring of effects to their causes. *Vikalpa* is the reverse process, and means the referring of causes to their effects. When the *manas* synthesizes and analyses itself into the five *tanmātras*, and the astral types which these go to make, it is evidently in full possession of the entire causal chain; and this state, forcing itself up through the limitations of terrestrial *māyā*, means the discovering and knowing of causes and effects, which alone, as we have seen, constitutes mental perfection. If the human mind does this it knows everything. The whole object of mental exercise is to attain this power of at once coming into contact with the causes and effects of every phenomenon. When this high state of perfection is reached, memory, comparison, and all other mental faculties are not needed, and therefore do not exist, or at best exist only in latency.

We have thus the following arrangement of principles in the human constitution :—

1. Absolute Consciousness, Spirit.
2. Self-consciousness, Soul.
3. Higher *Manas*, Mind.
4. Brain-mind, *Māyavi Manas*.
5. Higher *Prāna*.
6. *Māyavi Prāna*.
7. The gross body, *Sthūla-Sharīra*.

Now the fact is that the *māyavi manas* and *māyavi prāna*, the fourth and sixth principles of the above classification, are absolutely under the control of the sun, and other astral centres of the solar system. They will not pass out of their influence unless they become so perfect as to merge absolutely into the *higher manas* and *higher prāna*. When this is done the individual human unit will have become a god. Before that period, however, there is no release from the bonds of earth. When these are destroyed, objectivity

is destroyed, and subjectivity re-established. Subjectivity means freedom and mastery, and is *moksha*. Now what happens when the *mâyâvi prâna* and *manas* are being manufactured, is this. Their vibrations evoke the same vibrations in the two higher entities, and the two become subjectively the perfect picture of the lower principles for the time being. Although in true nature they are all-powerful, the aroma of limitation which they receive from the lower principles bind them to earth to the same extent. It is for this reason that these principles also appear comparatively more limited, and it is through this limitation that the soul loses itself. It is these limitations too that necessitate evolution, and govern its future lines.

We have thus arrived at the following positions:—

1. The human mind and *prâna* (*mâyâvi*) are destined to be developed, the one to omniscience, and the other to the highest perfection of physiological powers.
2. This is the very necessity of the evolution which is taking place naturally under the influence of the macrocosmic powers.
3. That this attainment of perfection is possible on this earth (for the race generally and all the more so for individuals).
4. That nature utilizes all her products to the best of their capabilities, and that therefore it will not send the human units for development to any other sphere, before the earth's capabilities are exhausted.
5. That a man must by the very laws of his existence incarnate upon the earth more than once, because during one birth the possible amount of perfection is evidently not attained.

Perfection means the attainment of the highest knowledge, and that is *moksha*. This knowledge means the actual presence for all time of the causal chain of life-events in consciousness, and it thus means in other words the most perfect consonance with the law of existence which obtains in nature. This is no doubt the much to be desired state of perfect bliss. This is the final state of human life-development, and the reincarnations of well-regulated human lives are but so many rungs of the ladder reaching to perfection.

I shall now make some remarks on the following important questions:

1. What are those mental and physiological actions (*karmas*) which expedite *moksha*?
2. What are those actions which check the process, and thus tend to multiply rebirths unnecessarily?
3. What is the time of rebirth, and the order and mode of the fructification of various actions?
4. Where does the human Monad live during intervals of rebirth, and in what state?
5. What is the process of rebirth?
6. What is the Freedom of the Will, and where are we free and where not?
7. Is the doctrine of Karma fatalism?
8. What of memory and personal identity; reminiscence and resurrection?

The word Karma, as you know, means action. Action may be either mental or physiological. Every action, whether on the mental or physical plane, is a motion of some sort, and it is the motion of matter in either case. *Prâna* is matter, and *manas* is matter too—only a higher form. Now it is well known that matter is indestructible, and that when a certain motion is imparted to it, matter only changes its form in obedience to and on the lines determined by that motion. From what we have seen it is plain that the lines of human progress never change, and are in fact unchangeable under the circumstances. Hence the human individuality never changes along the line. But the external appearance must change according to the aggregate effect of those multifarious motions which make up

the life of man—physiological and mental. This external appearance is called the personality, while the unchanging substance working along the same lines is called the individuality. In our classification of principles, consciousness, egoism, *higher manas* and *higher prāna* make up the human individuality, while the *māyāvi manas* and *māyāvi prāna* make up the personality.

For some time in the course of evolution the individuality is in absolute subjection to the personality. In the present race, however, the bonds of this slavery have loosened a little, and individuality is now both subjective and objective, and there is a possibility by human action of making it more and more subjective. Hence, action may be divided into two kinds:—

1. Those actions which accelerate the evolutionary upward march of the *prāna* and the mind.

2. Those that check that upward tendency.

With reference to this twofold division you must understand one very important thing. *The evolutionary upward current can never be checked absolutely and for ever.* The cause of this eternal upward march lies in the superposed influence of the macrocosmic powers known as Sun, Manu and Ishvara, and in the consequential heavenward aspiration of the soul. That influence in its nature never ceases, and hence the progressive march of man can only be thrown back for a certain time, never entirely destroyed.

What then are those actions, which check for a time the progress of the life and mind of man? And what are those that accelerate it?

When the soul revels in absolute subjectivity, with an all-knowing mind and an all-powerful physiological life working at its self-conscious beck, there remain no causes for distraction or misery. The self-conscious entity is in a perfect state of bliss, because then its existence is in perfect consonance with the law.

This is our ideal life as we have seen, and with this ideal in view both our questions become easy to answer. Before, however, entering upon a discussion of this important point, let me name the former set of actions as the Progressive, and the latter as the Retrogressive.

The Progressive actions are good, inasmuch as they tend to and do accelerate the march of the human Monad towards its ideal state of perfection.

The Retrogressive ones are bad, because they check this upward march, and become the cause of many an ill which flesh is heir to.

The whole fabric of the human mind is based upon sensuous perceptions, which bear in Sanskrit the name of *pratyaksha*. The senses produce upon the mind the various impressions of life. The eyes impart the impressions of the infinite variety of colour and form. In the heavens we see the sun, the moon, the planets, the blue sky, and the innumerable luminous denizens of starry space. On the earth we cognise the mineral, vegetable and animal kingdoms, with all their generic, specific and individual varieties. We see organic growth and decay; we see the changing states of life; we see the co-existences and disjunctions, the antecedental and consequential connections of the innumerable phenomena of visible nature. We see all these phenomena, and they are imprinted upon our brain. Similarly are imprinted upon the brain the infinite varieties of the sensations of hearing, touch, taste and smell. Philosophers have classified these various sensations, and those of you who would study the subject would receive the necessary help from any ordinary book on the subject. It is not my present object to enter into these discussions. My only object in introducing the subject here is to tell you that the phenomena of the human mind are based upon these sensations. In themselves there is nothing bad in these sensations. They may, however, turn out to be good or bad according to circumstances. If you were to sense and at once knew all the causes and effects of sensuous phenomena, you would be omniscient. But

then you would not be in the bondage of finitude (*māyā*). As it is you are rising through finitude. That finitude becomes the cause of these sensations giving birth by *Vāsana* little by little,

1. To imperfect notions of causation and uniformity, or according to a slightly varying conception, of *sankalpa* and *vikalpa*.
2. To the manifestations of verbal knowledge.
3. To the manifestations of what is termed unreal knowledge (*viparyaya*).
4. To unreal verbal knowledge (*vikalpa*).
5. To memory, and
6. To sleep.

All these phenomena are different kinetic states of the brain. But there is one very important fact which this division comprehends. You will observe that the two most important divisions of mental phenomena herein contained, are Real and Unreal Knowledge, or what are generally said to be True and False Knowledge. Here lies the whole gist of the question under discussion. Real knowledge always leads the mind to its ideal perfection, whereas unreal knowledge places a check in its course. Real knowledge is called *vidyā* or *jñāna*, and unreal knowledge *avidyā* or *viparyaya*. *Vidyā* or real knowledge is the knowledge of things as they are in themselves. *Avidyā* or unreal knowledge is the knowledge of things as they are not in themselves, but what they only appear to be on account of *Vāsana*.

Real knowledge is produced by the senses, by induction and deduction, by verbal information and by memory.

Unreal knowledge is produced by imperfect or diseased senses, by wrong induction and deduction, by wrong or false verbal information, and is helped just like the other by memory.

Both these descriptions of knowledge are produced by *Vāsana*, and the manifestation of sleep is the necessary result of the exercise brought about by the process of *Vāsana*.

Vāsana is the indwelling of the impressions brought by the senses from without, and of the compound impressions manufactured out of these, into the brain-mind. I shall not here trace the real and unreal impressions of the human mind from sensuous impressions step by step. I shall, however, explain to you a little more in detail what is meant by the two descriptions of mental phenomena.

I see a flower. The visual impression produced on my mind sets into play with regard to it my notion of causation. I try to discover and know all the antecedent and consequent states of this floral impression. My powers of *sankalpa* and *vikalpa* are strengthened; and I know the entire past and future of the flower. A fondness is produced in my mind for the flower which does not leave me at rest, unless I discover its true nature, and know all that might be known about it—the causal chain in fact which connects the flower with the universal life force which alone could have given it its colour, its softness, its form, its mysterious powers of growth, preservation and decay, its reappearance under certain conditions, and its destiny.

These are all acts which tend to real knowledge. Now again, think that the flower produces upon the mind certain visual, tactual and odoriferous impressions. I am habituated to these impressions, and by-and-by a sort of hunger is produced in my brain for that flower. Whenever that flower is not before me I feel miserable, and a feeling of pleasure is engendered at its sight. Just for the sake of this pleasure I run after the flower and ever sense in it a *cause of my pleasure*. This is unreal knowledge and is caused by the sickly hunger of my brain. There is no pleasure or pain in any earthly object. You believe them to be objects of pleasure or pain simply because *Vāsana* has created in your brain a sickly hunger for.

the same. Here then is the end of the whole thing. Take whatever worldly object you may; let its impression be produced on your brain; know what its antecedents and consequents are; exercise your *sankalpa* and *vikalpa*, and in the end be blissful in the higher mental energy it gives you. Know what you are and what your surroundings; know what is your duty as human beings to yourselves and to your surroundings, and act accordingly. Do not however deceive yourselves that there is any pleasure or pain in the objects of this world; do not let pleasure be the end of your life; do not be contented with seeking after and receiving with satisfaction worldly objects as the objects of your pleasure. The object of human existence is not to run after sensuous pleasures, for then plainly enough the mind, becoming more and more addicted to sensuous terrestrial objects, is chained to them for long, long ages, and misery is thus perpetuated. But the object of human life is to develop the mind to so great an extent that it may become possible for the soul to shine through it into the human constitution, and thus lead it into perfect consonance with the law of human life. No man can ever hope to make spiritual progress unless his mind becomes capable of, or is marching on the road to, omniscience, and his *prāna* attains physiological omnipotence. It is only when the soul shines into the mind that man will learn altruism; and the soul will not shine into it while it is opaque through the presence of appetites. If after you have entered the domain of spiritual life you give up mental embellishment, you let the ground disappear from under your feet. Whatever of spiritual life had already entered the human constitution, dies out again, and man is left little better than a brute. This is the true philosophy of morals, and the Yoga philosophy consists of the detailed discussion of such actions as are calculated to realize the ideal of human life.

(To be continued.)



Wherever men are gathered, all the air
Is charged with human feeling, human thought;
Each shout and cry and laugh, each curse and prayer
Are into its vibrations surely wrought;
Unspoken passion, wordless meditation
Are breathed into it with one respiration,
It is with our life fraught and over-fraught.

So that no man there breathes earth's simple breath
As if alone on mountains or wide seas;
But nourishes warm life or hastens death
With joys and sorrows, health and foul disease,
Wisdom and folly, good and evil labours,
Incessant of his multitudinous neighbours:
He in his turn affecting all of these.

That city's atmosphere is dark and dense,
Although not many exiles wander there,
With many a potent evil influence,
Each adding poison to the poisoned air:
Infections of unutterable sadness,
Infections of incalculable madness,
Infections of incurable despair.

The City of Dreadful Night.—THOMSON.

The Seven Principles of Man.

(Concluded from p. 240.)

LINES OF PROOF FOR AN UNTRAINED ENQUIRER.

IT is natural and right that any thoughtful person, brought face to face with assertions such as those put forth in the preceding papers, should demand what proof is forthcoming to substantiate the propositions laid down. A reasonable person will not demand full and complete proof available to all comers, without study and without painstaking. He will admit that the advanced theories of a science cannot be demonstrated to one ignorant of its first principles, and he will be prepared to find that very much will have been alleged which can only be proved to those who have made some progress in their study. An essay on the higher mathematics, on the correlation of forces, on the atomic theory, on the molecular constitution of chemical compounds, would contain many statements the proofs of which would only be available for those who had devoted time and thought to the study of the elements of the science concerned; and so, an unprejudiced person, confronted with the Theosophical view of the constitution of man, would readily admit that he could not expect complete demonstration until he had mastered the elements of Theosophical science.

None the less are there general proofs available in every science which suffice to justify its existence and to encourage study of its more recondite truths; and in Theosophy it is possible to indicate lines of proof which can be followed by the untrained enquirer, and which justify him in devoting time and pains to a study which gives promise of a wider and deeper knowledge of himself and of external nature than is otherwise attainable.

It is well to say at the outset that there is no proof available to the average enquirer of the existence of the three higher planes of which we have spoken. The realms of the Spirit and of the Higher Mind are closed to all save those who have evolved the faculties necessary for their investigation. Those who have evolved these faculties need no proof of the existence of those realms; to those who have not, no proof of their existence can be given. That there is *something* above the Kama-Manasic plane may indeed be proven by the flashes of genius, the lofty intuitions, that from time to time lighten the darkness of our lower world; but what that something is, only those can say whose inner eyes have been opened, who see where the race as a whole is still blind. But the lower planes are susceptible of proof, and fresh proofs are accumulating day by day. The

MASTERS of WISDOM are using the investigators and thinkers of the Western world to make "discoveries" which tend to substantiate the outposts of the Theosophical position, and the lines which they are following are exactly those which are needed for the finding of natural laws which will justify the assertions of Theosophists with regard to the elementary "powers" and "phenomena" to which such exaggerated importance has been given. If it is found that we have undeniable facts which establish the existence of planes other than the physical on which consciousness can work; which establish the existence of senses and powers of perception other than those with which we are familiar in daily life; which establish the existence of powers of communication between intelligences without the use of mechanical apparatus; surely, under these circumstances, the Theosophist may claim that he has made out a *prima facie* case for further investigation of his doctrines.

Let us, then, confine ourselves to the four lower planes of which we have spoken in the preceding pages, the four lower principles in man which are correlated with these planes. Of these four we may dismiss one, that of Prana, as none will challenge the fact of the existence of the energy we call "life"; the need of isolating it for purposes of study may be challenged, and in very truth the plane of Prana, or the principle of Prana, runs through all other planes, all other principles, interpenetrating all and binding all in one. There remain for our study the physical plane, in man that of the Sthula Sarira, the astral plane, the Kama-Manasic plane. Can we substantiate these by proofs which will be accepted by those who are not yet Theosophists? I think we can.

First, as regards the physical plane. We need here to notice how the senses of man are correlated with the physical universe outside him, and how his knowledge of that universe is bounded by the power of his organs of sense to vibrate in response to vibrations set up outside him. He can hear when the air is thrown into vibrations into which the drum of his ear can also be thrown; if the vibration be so slow that the drum cannot vibrate in answer, the person does not hear any sound; if the vibration be so rapid that the drum cannot vibrate in answer, the person does not hear any sound. So true is this that the limit of hearing in different persons varies with this power of vibration of the drums of their respective ears; one person is plunged in silence while another is deafened with the keen shrilling that is throwing into tumult the air around both. The same principle holds good of sight; we see so long as the light waves are of a length to which our organs of sight can respond; below and beyond this length we are in darkness, let the ether vibrate as it may. The ant can see where we are blind, because its eye can receive and respond to etheric vibrations more rapid than we can sense.

All this suggests to any thoughtful person the idea that if our senses could be evolved to more responsiveness, new avenues of knowledge would

be opened up even on the physical plane; this realised, it is not difficult to go a step further, and to conceive that keener and subtler senses might exist which would open up, as it were, a new universe on a plane other than the physical.

Now this conception is true, and with the evolution of the astral senses the astral plane unfolds itself, and may be studied as really, as scientifically, as the physical universe can be. These astral senses exist in all men, but are latent in most, and generally need to be artificially forced, if they are to be used in the present stage of evolution. In a few persons they are normally present and become active without any artificial impulse. In very many persons they can be artificially awakened and developed. The condition, in all cases, of the activity of the astral senses is the passivity of the physical, and the more complete the passivity on the physical plane the greater the possibility of activity on the astral.

It is noteworthy that Western psychologists have found it necessary to investigate what is termed the "dream-consciousness", in order to understand the workings of consciousness as a whole. It is impossible to ignore the strange phenomena which characterise the workings of consciousness when it is removed from the limitations of the physical plane, and some of the most able and advanced of our psychologists do not think these workings to be in any way unworthy of the most careful and scientific investigation. All such workings are, in Theosophical language, on the astral plane, and the student who seeks for proof that there is an astral plane may here find enough and to spare. He will speedily discover that the laws under which consciousness works on the physical plane have no existence on the astral. *E.g.*, the laws of Space and Time which are here the very conditions of thought, do not exist for consciousness when its activity is transferred to the astral world. Mozart hears a whole symphony as a single impression, but has to work it out in successive details when he brings it back with him to the physical plane. The "dream" of a moment contains a mass of events that would take years to pass in succession in our world of space and time. But it is needless to multiply instances.

The astral plane may be reached in sleep or in trance, natural or induced, *i.e.*, in any case in which the body is reduced to a condition of lethargy. It is in trance that it can best be studied, and here our enquirer will soon find proof that consciousness can work apart from the physical organism, unfettered by the laws that bind it while it works on the physical plane. Clairvoyance and clairaudience are among the most interesting of the phenomena that here lie open for investigation.

It is not necessary here to give a large number of cases of clairvoyance, for I am supposing that the enquirer intends to study for himself. But I may mention the case of Jane Rider, observed by Dr. Belden, her medical attendant, a girl who could read and write with her eyes carefully covered

with wads of cotton wool, coming down to the middle of the cheek;* of a clairvoyante observed by Schelling, who announced the death of a relative at a distance of 150 leagues, and stated that the letter containing the news of the death was on its way;† of Madame Lagandré, who diagnosed the internal state of her mother, giving a description that was proved to be correct by the post-mortem examination;‡ of Emma, Dr. Haddock's somnambule, who constantly diagnosed diseases for him.¶ Speaking generally, the clairvoyant can see and describe events which are taking place at a distance, or under circumstances that render physical sight impossible. *How is this done?* The facts are beyond dispute. They require explanation. We say that consciousness can work through senses other than the physical, senses unfettered by the limitations of space which exist for our bodily senses, and cannot by them be transcended. Those who deny the possibility of such working on what we call the astral plane should at least endeavour to present a hypothesis more reasonable than ours. "Facts are stubborn things", and we have here a mass of facts, proving the existence of conscious activity on a superphysical plane, of sight without eyes, hearing without ears, obtaining knowledge without physical apparatus. In default of any other explanation, the Theosophical hypothesis holds the field.

There is another class of facts: that of astral appearances, whether of living or dead persons, wraiths, apparitions, doubles, ghosts, etc., etc. Of course the know-everything person of the end of the nineteenth century will sniff with lofty disdain at the mention of such silly superstitions. But sniffs do not abolish facts, and it is a question of evidence. The weight of evidence is enormously on the side of such appearances, and in all ages of the world human testimony has borne witness to their reality. The enquirer whose demand for proof I have in view may well set to work to gather first-hand evidence on this head. Of course, if he is afraid of being laughed at, he had better leave the matter alone, but if he is robust enough to face the ridicule of the superior person, he will be amazed at the evidence he will collect from persons who have themselves come into contact with astral forms. "Illusions! hallucinations!" the superior person will say. But calling names settles nothing. Illusions to which the vast majority of the human race bear witness are at least worthy of study, if human testimony is to be taken as of any worth. There must be something which gives rise to this unanimity of testimony in all ages of the world, testimony which is found to-day among civilized people, amid railways and electric lights as among "barbarous races".

* "Isis Revelata", vol. i., p. 377.

† Ibid., vol. ii., pp. 89-92.

‡ "Somnolism and Psychism", Dr. Haddock, pp. 54-56.

¶ Ibid., chap. 7.

The testimony of millions of Spiritualists to the reality of astral forms cannot be left out of consideration. When all cases of fraud and imposture are discounted there remain phenomena that cannot be dismissed as fraudulent, and that can be examined by any persons who care to give time and trouble to the investigation. There is no necessity to employ a professional medium; a few friends, well-known to each other, can carry on their search together; and it is not too much to say that any half-dozen persons, with a little patience and perseverance, may convince themselves of the existence of forces and of intelligences other than those of the physical plane. There is danger in this research to any emotional, nervous, and easily influenced natures, and it is well not to carry the investigations too far, for the reasons given on previous pages. But there is no readier way of breaking down the unbelief in the existence of anything outside the physical plane than trying a few experiments, and it is worth while to run some risk in order to effect this breaking down.

These are but hints as to lines that the enquirer may follow, so as to convince himself that there is a state of consciousness such as we label "astral". When he has collected evidence enough to make such a state probable to him, it will be time for him to be put in the way of serious study. For real investigation of the astral plane the student must develop in himself the necessary senses, and to make his knowledge available while he is in the body he must learn to transfer his consciousness to the astral plane without losing grip of the physical organism, so that he may impress on the physical brain the knowledge acquired during his astral voyagings. But for this he will need to be not a mere enquirer but a student, and he will require the aid and guidance of a teacher. As to the finding of that teacher, "when the pupil is ready the teacher is always there".

The proofs of the existence of the Kama-Manasic plane are, at the present time, most easily found in the study of mesmeric and hypnotic phenomena. And here, ere passing to these, I am bound to put in a word of warning. The use of mesmerism and hypnotism is surrounded with danger. The publicity which attends on all scientific discoveries in the West has scattered broadcast knowledge which places within the reach of the criminally-disposed powers of the most terrible character, and which may be used for the most damnable purposes. No good man or woman will use these powers, if he finds that he possesses them, save when he utilizes them purely for human service, without personal end in view, and when he is very sure that he is not by their means usurping control over the will and the actions of another human being. Unhappily the use of these forces is as open to the bad as to the good, and they may be, and are being, used to most nefarious ends. In view of these new dangers menacing individuals and society, each will do well to strengthen the habits of self-control and of concentration of thought and will, so as to encourage

the positive mental attitude as opposed to the negative, and thus to oppose a sustained resistance to all influences coming from without. Our loose habits of thought, our lack of distinct and conscious purpose, lay us open to the attacks of the evil-minded hypnotiser, and that this is a real, not a fancied, danger has been already proved by cases that have brought the victims within the grasp of the criminal law.

While thus in the attitude of caution and of self-defence, we may yet wisely study the experiments made public to the world, in our search for preliminary proofs of the existence of the Kama-Manasic plane. For here Western science is on the very verge of discovering some of those "powers" of which Theosophists have said so much, and we have the right to use in justification of our teachings all the facts with which that science may supply us.

Now, one of the most important classes of these facts is that of thoughts rendered visible as forms. A hypnotised person, after being awakened from trance and being apparently in normal possession of his senses, can be made to see any form conceived by the hypnotiser. No word need be spoken, no touch given; it suffices that the hypnotiser should clearly image to himself some idea, and that idea becomes a visible and tangible object to the person under his control. This experiment may be tried in various ways; while the patient is in trance, "suggestion" may be used; that is, the operator may tell him that a bird is on his knee, and on awaking from the trance he will see the bird and will stroke it;* or that he has a lampshade between his hands, and on awaking he will press his hands against it, feeling resistance in the empty air;† scores of these experiments may be read in Richer or in Binet and Féré. Similar results may be effected without "suggestion", by pure concentration of the thought; I have seen a patient thus made to remove a ring from a person's finger, without word spoken or touch passing between hypnotiser and hypnotised. The literature of mesmerism and hypnotism in English, French, and German is now very extensive, and it is open to every one. There may be sought the evidence of this creation of forms by thought and will, forms which, *on the Kama-Manasic plane*, are real and objective. Mesmerism and hypnotism set the intelligence free on this plane, and it works thereon without the hindrances normally imposed by the physical apparatus; it can see and hear on that plane, and sees thoughts as things. Here, again, for real study, it is necessary to learn how thus to transfer the consciousness while retaining hold of the physical organism; but for preliminary enquiry it suffices to study others whose consciousness is artificially liberated without their own volition. This reality of thought-images on a super-physical plane is a fact of the very highest importance, especially in its bearing on Re-incarnation; but it is enough here to point to it as one of the facts which go to show the *prima facie* probability of the existence of such a plane.

* "Etudes Cliniques sur la Grande Hystérie", Richer, p. 645.

† "Animal Magnetism", translated from Binet and Féré, p. 213.

Another class of facts deserving study is that which includes the phenomena of thought-transference. The "Transactions of the Psychical Research Society" contain a large number of interesting experiments on this subject, and the possibility of the transference of thought from brain to brain without the use of words, or of any means of ordinary physical communication, is on the verge of general acceptance. Any two persons, gifted with patience, may convince themselves of this possibility, if they care to devote to the effort sufficient time and perseverance. Let them agree to give, say, ten minutes daily to their experiment, and fixing on the time let each shut himself up alone, secure from interruption of any kind. Let one be the thought-projector, the other the thought-receiver, and if one happens to be naturally positive and the other naturally receptive, so much the better. Let the thought-projector concentrate himself on a definite thought and will to impress it on his friend; no other idea than the one must enter his mind; his thought must be concentrated on the one thing, "one-pointed" in the graphic language of Patanjali. The thought-receiver, on the other hand, must render his mind a blank, and must merely note the thoughts that drift into it. These he should put down as they appear, his only care being to remain passive, to reject nothing, to encourage nothing. The thought-projector, on his side, should keep a record of the ideas he tries to send, and at the end of six months the two records should be compared. Unless the persons are abnormally deficient in thought and will, some power of communication will by that time have been established between them; and if they are at all psychic they will probably also have developed the power of seeing each other in the astral light.

It may be objected that such an experiment would be wearisome and monotonous. Granted. All first-hand investigations into natural laws and forces are wearisome and monotonous. That is why nearly everyone prefers secondhand to firsthand knowledge; the "sublime patience of the investigator" is one of the rarest of gifts. Darwin would perform an apparently trivial experiment hundreds of times to substantiate one small fact; the supersensuous domains certainly do not need for their conquest less patience and less effort than the sensuous. Impatience never yet accomplished anything in the questioning of nature, and the would-be student must, at the very outset, show the tireless perseverance which can perish but cannot relinquish its hold.

Finally, let me advise the enquirer to keep his eyes open for new discoveries, especially in the sciences of electricity, physics, and chemistry. Let him read Professor Lodge's address to the British Association at Cardiff last autumn, and Professor Crooke's address to the Society of Civil Engineers in London last November. He will there find pregnant hints of the lines along which Western Science is preparing to advance, and he will perchance begin to feel that there may be something in H. P. Blavatsky's statement, that the MASTERS of WISDOM are preparing to give proofs that will substantiate the Secret Doctrine. ANNIE BESANT, F.T.S.

Theosophy

AS IT PRESENTS ITSELF TO AN OUTSIDE STUDENT.

THE human mind has always been inquiring about the source of all things, of life and of the idea of God. And the generality of men, being unable to look beyond the ken of the mortal eye, try to explain away such difficult problems by the conclusions to which their sensuous experience leads them. Schools of such matter-of-fact philosophers are as old as the days of the famous Indian Atheist Charvaka. The arguments of this master of Atheism are so very plain and convincing that the recital of his telling maxims is likely to make the most serious metaphysician totter on the firm footing of his supersensuous speculations. Atheists of this sort are part and parcel of the general crop of humanity and, it is no new discovery nor wonder if we find their ideas uttered and echoed and re-echoed with force and conviction. No astounding discovery is it then that at the present phase of philosophical speculation, there should arise a mighty force of opposite tendency to check the safe advance of the former and positively threaten to put it out of countenance. Now this same Atheism may appear under different names at different times, and its present name is so-called "materialism". That the term is even in the present case a misnomer will be explained further on. In the first place I will state what this materialism is intended to mean. Its accepted definition is that it is the doctrine that "the soul of man and even all existence and consciousness is but the result of the matter of which the body is composed". Such a definition explaining away the theory of existence and consciousness puts an end to all troubles of investigation and, had it been believed and accepted, the world would have invented telegraphy and the steam engine long before civilization began to dawn on the West. That it was not, that it could not be believed or accepted is patent enough. And why has it not been believed? Is this theory insufficient or untrue? Let us see whether the other side has proved it to be so. It is needless to say that the other side is that of metaphysicians and theologians. Contemporaneous with the rise of materialism has been the rise of metaphysical philosophy and theology. Dreadful wars have been waged that have disturbed harmony and peace on this earth, and yet the issue is expected by each party to be favourable to itself. If the metaphysicians conquer in the end, we may expect the world ere long to return to that glory of which we read in the history of Vedic India. If this party conquers we have one clear instance of ancient India to conceive and describe its limits. But if the other party conquers, however we may tax our imagination, there is no knowing what results it may achieve, or what it will ultimately end in, if not, as is most probable, in smoke. An invention of to-day may make another of yesterday null and void, to be in its own turn nullified by an invention of to-morrow. Electric force has begun to supersede steam power. Electricity in its turn will have to hand over its glory to some possibly stronger power. The most destructive engine of to-day may be made obsolete by a new defensive armour to-morrow. Science may invent an invulnerable armour, and prove the huge mass of its own machinery to be merely children's toys, only too huge for their use. These are in my humble opinion the highest possibilities of materialistic science, popular at the present day. But that the very pursuit of materialistic

science, if candidly continued, will ultimately lead to metaphysical experiments and end in the same conclusions that form but the starting points of real philosophy, will be plain when we remember the theory of Evolution and know that a fixed limit to Evolution is an unthinkable idea. Admitting therefore the greater importance of metaphysical philosophy, let us now explore the fields where this philosophy has been studied and considered. In its relation to the enquiry about creation and to the prime source of all things it includes the groundwork of all theological systems, and everyone who has surmounted the rude barrier of crass materialism must think that higher philosophy a worthy subject of study. And accordingly the greatest minds of all nations will very soon discover the Ultima Thule of physical inquiry and turn their thoughts to their "proper study." Now each thinks in his own way and according to his own place, time and surrounding circumstances, and finding followers promulgates his own doctrine and establishes a school of philosophy. That such schools very often widely differ is a fact, but in one or two things all of them must meet, and these are the original unity of all creation, the omnipotence of an original power and the like. Most thinkers of a modest nature are satisfied by achieving an inferior result, think at a certain stage they have reached the final goal, and limit their enquiry because beyond this a spirit of enquiry might appear unnecessary and inopportune. Such are theologians in general. Those that believe in a personal God revere their God too highly and ecstatically to think of going beyond him; and their speculation ends in perpetual contemplation of the goal they have reached. But there are others with whom there is no such thing as a personal God, who look upon emancipation of a particular kind as the ultimate end to be sought after. With these the spirit of enquiry enters into eternity and ends with having known all that has to be known, and their existence in it is absolute, full of joy and knowledge. Now let me ask you whether you think there is any cause for quarrel between the two classes of men just described. There is none; and, no cause, no effect. Read the views of the author of the *Dabistan* on the *Sadhus* or *Saints* of 12 different religions. They neither quarrel nor abuse; but look upon one another as children of the same mother Nature, and love rather than hate one another, as true Brothers. But the followers being half-wise commence the struggle and only bring about mutual destruction. It is on the common groundwork of all religions that Theosophy takes its stand and from thence it lights the path for all those that try through the mazes of ignorance and superstition to approach it and make it more known.

Now what is the line of investigation of these metaphysical enquirers? Not being satisfied with the limited knowledge afforded by the physical senses, having their curiosity aroused by occurrences beyond the pale of the ordinary phenomena in nature, trying to find out something that would account for the difference among beings, feeling inwardly the consciousness that they are not masters of themselves, but merely machine-like entities worked by some hidden power, these enquirers have pushed on their investigations to detect facts which might lead to a knowledge of the above things. All religions have been searched and researched, all facts observed and noted down: all nooks and corners of the world having been explored, they have come to these important conclusions: That there exists an invisible world side by side with the visible one; that man can communicate with that world under certain conditions; that matter exists in forms yet unknown to science and that the ultimate evolution of matter into spirit is a law of nature; that there are no supernatural phenomena and no God to be feared, and if any be conceived he is only to be loved.

Then what constitutes pain and sorrow? What leads to differences? Why should one man sit in the palanquin and others bear his weight on their shoulders? The absolutely original cause of these differences, as well as

their material importance, are questions which we shall for a while place aside. Let us only observe the working of the differences by the actual state of things around us. We see justice necessary for the continuance of the world. From the idea of Justice follows the freedom of every individual as a necessary corollary; and supposing all human existence is limited to the material encasement, will it satisfy us to see all differences cease and sorrows end with the end of this encasement; to see that the felon is laid down in as quiet a grave as the most virtuous man? Evidently not, if we are to judge with reason. What then governs destiny, accounts for differences and "reconciles man" to his lot? It is the law of Karma. All effects must have causes and all causes, effects. What is done or thought at any time must beget a corresponding result in some future time. And what sins we find exempted from punishment and what virtues deprived of their reward by the levelling hand of death find their proper retribution in another incarnation. Thus comes in the doctrine of Re-incarnation. And what else can possibly account for the unjust suffering and unmerited happiness we daily meet with in the world around us? The doctrine of Re-incarnation naturally involves the assumption of immortality. That life exists after so-called death has been proved beyond the shadow of a doubt. But the soul that survives the physical encasement is not freed from it in the way we are apt to imagine. There is a hyperphysical existence or an existence in transcendental materiality if you please. Proofs of such existence are abundantly on record, and as the grossest of such may be pointed out the phenomena of spiritualism. Clairvoyance, Psychometry and the like show the physical body to be only the clay-house of an owner that can enter and leave it at pleasure; and if he appears confined to it, it is his own fault.

Such in short are the beliefs of Theosophy. It is a science as true as, if not more true than, any one of our positive sciences. And its superiority to the positive sciences lies in this, that with Theosophy there is no such thing as the unknowable and its definition of nature includes a greater arena than that to which the other sciences have limited the term. Its proofs are within the reach of every one as rightfully as those of the other sciences, and no more qualifications are necessary for its student than such as are necessary for the proper handling of the subject to be learnt and of the objects to be experimented upon. The definition of matter assumed by science popularly known is an insufficient one. The leaders of scientific thought have arrived at a conclusion that matter is a thing that cannot be understood; that the definition attached to it does not describe it properly. There are states of matter beyond the solid liquid and gaseous and these states material sciences do not know. It is from an ignorance of the very thing to be understood by "matter" that "materialism" has been assumed as the title of positive science popularly known. Materialism is a misnomer as I have already said. Theosophy is an experimental science and it wants its students to have certain psychic and mental aptitudes. There are numberless people possessing these, but the basis of the study being perfect and continued concentration, and such concentration involving a degree of patient study and enormous mental exertion, they are apt to be inert. Physical objects can be handled more easily than the objects of the mind, the physical eye can be more easily concentrated on physical objects than the mental eye on mental things. Hence the continued habit of passiveness on the subjective side and activity on the objective one makes the inner power more and more dormant, and man at once flies to the conviction that the existence of such powers in himself is a myth. The weapon that rusts will no longer serve its purpose; exactly so the powers that lie unused will grow inefficacious. If we do not evince them it is because for a series of lives we have left off the exercise of our latent powers as an idle business and have made our joys and sorrows

entirely dependent upon the objective world—the world that concerns the five senses only.

An enquiry into the existence beyond, before, and contemporaneously with the present condition ought to be taken up and pursued on strictly reasonable grounds. This is the aim of Theosophy, and as such it neither injures any class of men nor hinders the progress of humanity. On the contrary, it raises the ideal of religion, encourages its votaries to live up to its ideal and, by tempering prejudice and expanding the province of love, makes humanity more affectionately tied together in a bond of close fraternity. If you are a Christian it will show you what constitutes the essence of your religion, if you are a Hindu it will show you that you have entirely been in the dark as to what your religion is. But I leave it to you to judge, concluding with the observations that Theosophy is no sect formed for only part of humanity, it does not say “thus far and no further” to the humble and honest enquirer, and it has no need of making proselytes. The best men of all religions are its members, as it concerns itself only with the foundations of all religions and proves them indubitably to be one in their essence and to be different, where they are so, only through the accident of external environments.

Poona.

P. N. PATANKAR, B.A.



THE EFFECTS OF INDIAN HEMP.

In our October issue we quoted from the *Hospital Gazette* an account of the experiences of an Indian hemp chewer. From the same paper we take the following statement by Dr. H. C. Wood, of Philadelphia :—

“About half-past four p.m., September 23rd, I took most of the extract. No immediate symptoms were produced. About seven p.m. a professional call was requested, and forgetting all about the hemp, I went out and saw my patient. Whilst writing the prescription, I became perfectly oblivious to surrounding objects, but went on writing, without any check to or deviation from the ordinary series of mental acts connected with the process, at least that I am aware of. When the recipe was finished, I suddenly recollected where I was, and, looking up, saw my patient sitting quietly before me. The conviction was irresistible that I had sat thus many minutes, perhaps hours, and directly the idea fastened itself that the hemp had commenced to act, and had thrown me into a trance-like state of considerable duration, during which I had been stupidly sitting before my wondering patient. I hastily arose and apologized for remaining so long, but was assured I had only been a very few minutes. About seven and a half p.m. I returned home. I was by this time quite excited, and the feeling of hilarity now rapidly increased. It was not a sensuous feeling in the ordinary meaning of the term; it was not merely an intellectual excitation; it was a sort of *bien-être*, the very opposite to *malaise*. It did not come from without; it was not connected with any passion or sense. It was simply a feeling of inner joyousness; the heart seemed buoyant beyond all trouble; the whole system felt as though all sense of fatigue were for ever banished; the mind gladly ran riot, free constantly to leap from one idea to another, apparently unbound from its ordinary laws. I was disposed to laugh; to make comic gestures; one very frequently recurrent fancy was to imitate with the arms the motions of a fiddler, and with the lips the tune he was supposed to be playing. There was nothing like wild delirium, nor any hallucinations that I remember. At no time had I any visions, or at least any that I can now call to mind; but a person who was with me at that time states that I once raised my head and exclaimed, ‘Oh, the mountains! the mountains!’ Whilst I was performing the various antics already alluded to, I knew very well I was acting exceedingly foolishly, but could not control myself. I think it was about eight o’clock when I began to have a feeling of numbness in my limbs, also a sense of general uneasiness and unrest, and a fear lest I had taken an overdose. I now constantly walked about the house; my skin to myself was warm, in fact my whole surface felt flushed; my mouth and throat were very dry; my legs put on a strange, foreign feeling, as though they were not a part of my body. I counted my pulse and found it one hundred and twenty, quite full and strong. A foreboding, an undefined, horrible fear, as of impending death, now commenced to creep over me; in haste I sent for medical aid. The curious sensations in my limbs increased. My legs felt as though they were

waxen pillars beneath me. I remember feeling them with my hand and finding them, as I thought at least, very firm, the muscles all in a state of tonic contraction. About eight o'clock I began to have marked 'spells'—periods when all connection seemed to be severed between the external world and myself. I might be said to have been unconscious during these times, in so far that I was oblivious to all external objects, but on coming out of one, it was not a blank, dreamless void upon which I looked back, a mere empty space, but rather a period of active but aimless life. I do not think there was any connected thought in them; they seemed simply wild reveries, without any binding cord, each a mere chaos of disjointed ideas. The mind seemed freed from all its ordinary laws of association, so that it passed from idea to idea, as it were, perfectly at random. The duration of these spells to me was very great, although they really lasted but from a few seconds to a minute or two. Indeed, I now entirely lose my power of measuring time. Seconds seemed hours; minutes seemed days; hours seemed infinite. Still I was perfectly conscious during the intermissions between the paroxysms. I would look at my watch, and then after an hour or two, as I thought, would look again and find that scarcely five minutes had elapsed. I would gaze at its face in deep disgust, the minute-hand seemingly motionless, as though graven in the face itself; the laggard second-hand moving slowly, so slowly. It appeared a hopeless task to watch during its whole infinite round of a minute, and always would I give up in despair before the sixty seconds had elapsed. Occasionally when my mind was most lucid, there was in it a sort of duplex action in regard to the duration of time. I would think to myself, It has been so long since a certain event—an hour, for example, since the doctor came; and then reason would say, No, it has been only a few minutes; your thoughts or feelings are caused by the hemp. Nevertheless, I was not able to shake off this sense of the most indefinite prolongation of time, even for a minute. The paroxysms already alluded to were not accompanied with muscular relaxation. About a quarter before nine o'clock, I was standing at the door, anxiously watching for the doctor, and when the spells would come on I would remain standing, leaning slightly, perhaps, against the doorway. After awhile I saw a man approaching, whom I took to be the doctor. The sounds of his steps told me he was walking very rapidly, and he was under a gas-lamp, not more than one-fourth of a square distant, yet he appeared a vast distance away, and a corresponding time approaching. This was the only occasion in which I noticed an exaggeration of distance; in the room it was not perceptible. My extremities now began to grow cold, and I went into the house. I do not remember further, until I was aroused by the doctor shaking or calling me. Then intellection seemed pretty good. There was at this time a very marked sense of numbness in my limbs, and what the doctor said was a hard pinch, produced no pain. When I attempted to walk upstairs, my legs seemed as though their lower halves were made of lead. After this there were no new symptoms, only an intensifying of those already mentioned. The periods of unconsciousness became at once longer and more frequent, and during their absence intellection was more imperfect, although when thoroughly roused I thought I reasoned and judged clearly. The oppressive feeling of impending death became more intense. It was horrible. Each paroxysm would seem to have been the longest I had suffered; as I came out of it, a voice seemed constantly saying, 'You are getting worse; your paroxysms are growing longer and deeper; they will overmaster you; you will die'. A sense of personal antagonism between my will-power and myself, as affected by the drug, grew very strong. I felt as though my only chance was to struggle against these paroxysms—that I must constantly arouse myself by an effort of will; and that effort was made with infinite toil and pain. I felt as if some evil spirit had control of the whole of me except the will power, and was in determined conflict with that, the last citadel of my being. I have never experienced anything like the fearful sense of almost hopeless anguish and utter weariness which was upon me. Once or twice during a paroxysm I had what might be called night-mare sensations; I felt myself mounting upwards, expanding, dilating, dissolving into the wide confines of space, overwhelmed by a horrible, rending, unutterable despair. Then with tremendous effort, I seemed to shake this off, and to start up with the shuddering thought, Next time you will not be able to throw this off, and what then? About midnight, at the suggestion of the doctors, I went upstairs to bed. My legs and feet seemed so heavy I could scarcely move them, and it was as much as I could do to walk with help. I have no recollection whatever of being undressed, but am told I went immediately to sleep. When I awoke, early in the morning, my mind was at first clear, but in a few minutes the paroxysms, similar to those of the evening, came on again, and recurred at more or less brief intervals until late in the afternoon. All of the day there was marked *anæsthesia of the skin.*"

The Septenary in Nature.

AFTER endeavouring to grasp the meaning and signification of the *Absolute* or *Absoluteness*, as given in the first three stanzas from the *Book of Dzyan*, and to attach some definite concept to the term Parabrahm; after searching in vain on the higher planes of consciousness for those definite and concrete forms in which we express our ideas in relation to the physical world; after soaring to the heights of "Absolute Consciousness" which is "Unconsciousness", of "Absolute Being" which is "Non-Being", and endeavouring to penetrate that "Darkness and Silence" which ever wraps in profoundest mystery the secret of the root and source of all things—the "rootless-root" and "causeless-cause"; and in general, after dealing with the highest transcendental metaphysics, by which alone it is possible to approach in any way the essential concept of the unity of the Universe, we turn with a sigh of relief to the first aspect of the cosmogony we are studying, which seems to offer a familiar and definite basis in the facts of our experience.

We are like travellers in an unknown region, who have been overtaken by the night, and who, after vainly groping their way, have been compelled at last to sit down and wait for the daybreak, lest the next step should be a fatal one, over the edge of the precipice, or into the quaking bog. How eagerly would such travellers welcome the first glimmer of approaching dawn, how gladly would they hail the light which would enable them once more to use their physical faculties, and bring them once again into contact with familiar objects.

And such I take it is the experience of some of us, after we have attacked again and yet again this problem of the Absolute. The first tangible, practical, concrete idea which we seem able to grasp is the septenary division of nature which we have now to consider. Here at least, in the seven globes, seven rounds, seven races, and other septenaries, we appear to find some firm ground to stand upon; here seems to be something which bears a relation to the familiar facts of our experience.

But I am afraid that we have not quite done with metaphysics yet, for we must not shirk the question as to the basis and signification of this septenary division; and if we can discover what it is that lies at the root of this division, and grasp the idea or type which it represents, so as to be able to follow it through all its permutations, we shall have in our hands one of the most valuable keys to unlock the treasures of the ancient Wisdom-Religion, both in its esoteric and exoteric forms.

To those who take up for the first time an elementary Theosophical

work, such as *Esoteric Buddhism* or the *Key to Theosophy*, it is very likely to appear that this septenary division is quite an arbitrary one; even if it does not seem that seven is decidedly an awkward number to hit upon. Ten would appear to be the perfect and complete number, and even six seems to have more claims than seven. Those who go deeper into the matter however, and make a careful study of the *Secret Doctrine* begin to see that there are relations and correspondences between the macrocosm and the microcosm, and also certain numerical and geometrical considerations which make this division of pre-eminent importance.

They will also be struck by the fact that the septenary division is made use of in all the ancient cosmogonies and sacred writings. This fact in itself, and apart from any of the specific teachings of Theosophy, is a very remarkable one, and has long been a puzzle to scholars. Wherever we dig in the records of the past, in the most ancient writings of the Aryans, in the records of the Persians, Egyptians, Chaldeans, Hebrews, Greeks, Romans, and finally in the Christian theology, we find this mysterious number seven in all kinds of permutations and allegorical and symbolical forms.

Now a careful study of the *Secret Doctrine* will, I think, serve to convince us that there is one, and only one, explanation of this fact. All these systems have been derived from one original source, and Theosophy gives us the key by disclosing the existence of the ancient Wisdom-Religion, and initiating us into some of the fundamental doctrines which have been preserved uncorrupted from the very commencement of the human race; and thereby enabling us to perceive the original and spiritual meaning of those exoteric religions which are but the materialized and corrupted forms of this one primeval knowledge, imparted to Humanity by its Divine Progenitors.

Before, therefore, we examine more in detail the nature of this septenary division, as we find it in all the ancient records, and also as we see it in the phenomenal world of nature, I must draw your attention to certain fundamental principles which underlie the use of numbers, and their geometrical equivalents, in the *Secret Doctrine*. The constant permutations of the triad and the quaternary, together making seven, and the apparently interminable division of septenary within septenary, are liable to produce chaos instead of cosmos within our minds, unless we can fully grasp some type or idea to which we can refer, so as to trace the correspondence in any particular division of the subject, or plane of consciousness, with which we may be dealing.

Since we are working from universals to particulars, we must endeavour to grasp first of all the metaphysical basis of the septenary, as it is shadowed forth from that highest concept of all, the concept of the Absolute, which we have already referred to. Proceeding downward in the series of emanations from this principle, we shall finally arrive at the

phenomenal world of life and consciousness, and find the reflection of the noumenal in certain facts of nature which come within the range of our physical faculties.

Seven, we are told in the *Secret Doctrine*, is "the perfect and sacred number of this Mahâ-Manvantara", because it "proceeds directly from the Monad, which is the origin and crown of all things" (II. 602). Now the Monad stands here for the first or unmanifested Logos, the point in the circle; and if we could grasp the principle by which the *one* becomes *seven*, we should have the key to the whole problem of manifestation or emanation, and of the relation between subject and object up to the highest plane of consciousness. This, however, like the problem of the Absolute itself must remain a matter for the exercise of our highest intuition; it cannot be grasped by the mere intellect, but will grow and develop in proportion to the progress we make towards that life of spiritual self-consciousness which is the goal of our initiation. Let us, however, endeavour to bring it as nearly as possible within the reach of our present finite perceptions, and for that purpose we will make use of the time-honoured and universal symbology of geometrical figures.

The circle represents the darkness and silence of the Absolute; that which remains incognisable even to the highest Dhyâni Chohans; which is hidden even from the Logos by the veil of Mûlaprakriti. It is boundless, timeless, infinite; and in circumscribing it thus in order to represent it to our intellectual faculties, we have made the first concession to our finite intelligence, we have taken the first step in anthropomorphizing the Divine; that step which, once it has been lost sight of, as in all systems of exoteric religion, results in the worship of a personal God, with all the horrors of theological dogmatism and priestcraft. Let us be careful, therefore, to remember that in using the circle as the first geometrical figure, and the symbol of the final and highest abstraction, or Parabrahm, and in the subsequent use of other geometrical figures, we are only employing temporary aids to an intellectual process. Let us be careful not to materialize the spiritual, or to circumscribe the infinite within the limits of our own narrow sphere of consciousness.

Now, like the dawn in the East to the benighted traveller, so to us there appears out of the silence and darkness of boundless space, out of the great deep or chaos, the first ray of light, the first manifestation, the first outbreathing. We represent it as the point within the circle.

The circle itself is no number, for it is All. Its circumference is *nowhere*, and its centre *everywhere*. Thus the appearance of the point within the circle, as the first number proceeding from no-number, or as the first ray of light emanating from darkness, must be taken in the widest possible metaphysical and abstract sense. In the words of the Stanza from the *Book of Dzyan*: "Darkness radiates light, and light drops



one solitary ray into the mother-deep" (space). Observe that there is a distinction made even between the first *radiation* of light and the first *ray* of light. "The ray shoots through the virgin egg; the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg." The Commentary adds: "The solitary ray dropping into the mother-deep may be taken as meaning Divine Thought, or Intelligence, impregnating chaos." (I. 64.)

We have exactly the same idea in the first verses of *Genesis*, where we read that "darkness was upon the face of the deep. And the spirit of God (Alhim) moved upon the face of the waters." The waters, or the great deep, is the universal symbol for abstract space. This is followed by the creation of *Light*.

We have now to discover how this first number, or number one, becomes a trinity, or triad, represented geometrically as the triangle, the first geometrical figure after the circle, and significant of the process taking place at the commencement of the periodical outbreathing or Manvantara. The apex of the triangle corresponds to the point in the circle.



If we conceive of the "ray", in the sense given us in the Commentary, as Divine Thought or Ideation, we are compelled at once to postulate a trinity; for we can neither conceive of a thought without a thinker, nor without an object, or the thing thought of. Again, in the words of the Stanza, we have the ray, the virgin or eternal egg, and the product of the two in the non-eternal or periodical germ. In exoteric religious symbology this idea is expressed in the trinity of Father-Mother-Son, which has become so terribly anthropomorphized in the Christian theology; the purely philosophical and metaphysical conception lying at the root of this principle of manifestation having been dwarfed and materialized into the dogma of the immaculate conception of a physical man.

This trinity in its first aspect constitutes the three Logoi; in its second aspect, viewed as a unity in relation to the first manifestation, or the point in the circle, it is the second Logos. We have the same idea of this trinity in unity set forth in the first verse of St. John's Gospel, where we have the Logos, or *Word*, the Word that was *with* God, and the Word that *was* God. With the key thus supplied by the *Secret Doctrine* it is very easy for us to interpret this doctrine of the trinity wherever we meet with it; not merely in Christian theology, where it is such a mystery and a stumbling-block, but also in the cosmogonies and theogonies of other religious systems. Truly "he who knows one religion knows none." It is only by studying universal symbolism that we can free ourselves from the fatal illusions of sectarianism and orthodoxy.

Our next step towards the septenary is to understand the nature of the quaternary, the four, or perfect square. This is not quite so easy as in the case of the trinity, for it introduces a new idea which has many aspects.

Let us try to get it in its simplest form. We are told in the words of the Stanza that "the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg"; and in the next Shloka it is said: "(Then) the three (triangle) fall into the four (quaternary). The radiant essence becomes seven inside, seven outside."

How does the three become four, and then seven, or fourteen? It is noticeable that there is no clear explanation of this in the Commentary, but we are treated to a short disquisition on the occult and metaphysical properties of abstract numbers. We may gather from this that we cannot apply our ordinary conceptions of numerical or geometrical relations and processes to the transcendental metaphysics of numbers as applied to the process of emanating number or numbers from the no-number. We are not dealing with the gradual evolution of a series of numbers proceeding in regular sequence, otherwise we might have supposed that from three we should proceed to five, and then to seven. It is important to bear in mind that the septenary in all its applications is made up of the factor numbers three and four, or the triad and the quaternary.

In order to understand, then, why the quaternary follows the triad, we must not look at the matter arithmetically, but symbolically, although there is, I believe, a real and profound basis for this division in the higher realms of mathematics, a hint to which may perhaps be found in the so-called fourth dimension of space, and also in the use made of the triangle as an intermediate in the Parker method of the quadrature of the circle. The quaternary or tetraktys was looked upon as the perfect quadrature of the circle in the Pythagorean system, and the use made of the various values of the ratio of diameter to circumference in the Kabalistic or numerical key to the *Book of Genesis* is very significant. For further information on this point I must refer you to a book called *The Source of Measures*, by J. Ralston Skinner.

The quaternary then stands for the world of manifestation, the phenomenal world of Mâyâ. It introduces the element of duality, which is inseparable from our conceptions of the universe as we know it. It is just here, in this metaphysical conception of the triad as spirit, vitalizing or energizing the quaternary as matter, that we have the battle-field between the monists and the dualists, between those who conceive in some form or other of spirit and matter, or rather substance, as being one in their ultimate abstraction—as is the case in the philosophy we are considering; and those who look upon spirit and substance as two eternally existing but distinct principles. We are compelled to introduce the dual element at some point or other, and we have it here as the abstract synthesis of spirit in the triad, and of matter or substance in the quaternary; the two being considered apart as soon as we have manifestation, though they are united in the final abstraction of Parabrahm. Looked at in another aspect, the triangle



represents primordial spirit-matter, which in the Stanza is called the "virgin egg", or the "eternal egg"; and which, fructified by the "ray", the point in the circle, produces the mundane egg, the manifested world, or as it is called in the East, the egg of Brahmâ. Note that just as the apex of the triangle corresponds to the point in the circle, so the base line of the triangle corresponds with the top side of the square.

Viewed in this relation, the quaternary becomes the third person of the trinity, or the third Logos; the point in the circle being the first, and the triangle the second. It is the *Son* in the Trinity of Father-Mother-Son, and in exoteric religions it becomes the male creator of the universe and the personal God. Thus in Eastern literature it is the male Brahmâ, and in the Hebrew Bible it is Jehovah, or Jod, He, Vau, He: the four lettered Tetragrammaton, יהוה.

W. KINGSLAND, F.T.S.

(To be continued.)

GUESSES AT TRUTH.

II. FOHAT.

FOHAT is "the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the mythology of every nation." (S.D. I., 673.)

He, therefore, who can master the mystery of Fohat should be able to understand some of the secrets of Occultism, consequently, study of this subject promises to be profitable, and this is what we are told about it.

Fohat is anterior to Kosmos (S.D. I., 109). He is the son of Ether, the light of sound (S.D. II., 400). The constructive force of Cosmic Electricity. He sprang from Brahmâ from the brain of the father and the bosom of the mother, and then metamorphosed himself into a male and female, *i.e.*, polarity, into positive and negative Electricity. (S.D. I., 145.)

Fohat is one thing in the yet unmanifested Universe (Kosmos) and another in the phenomenal world (Cosmos). In the unmanifested Universe, Fohat is an abstract philosophical idea. As yet, he produces nothing by himself: he is simply that potential creative power in virtue of whose action the Noumenon of all future Phenomena divides, but to reunite in a mystic supersensuous act, and emit the creative Ray.

In Cosmos, Fohat is the Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which, in time, becomes law. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active power which causes the One to become Two, and Three, on the cosmic plane of manifestation. (S.D. I., 109.)

Madame Blavatsky says in discussing occult matters, "always argue on analogy and apply the old occult axiom 'As above, so below'." (B.L. Trans., II., 21.) Let us do so.

On our own plane we know that Unity is sterile and it is only by the marriage of two correspondent Forces that fertility is obtained.

That being so, by analogy, there must be an equivalent conjunction on every plane, whether it be below or above our own.

When, therefore, we are taught to regard Fohat as an "Idea" on the kosmic plane, we instinctively require an active mate by whom this passive "Potentiality" can be fructified, before we can admit the possibility of any manifestation of its Being.

Now an Idea is a "necessary truth" (*Rāja Yoga*, 13), and on our plane it can only be fructified by "Thought"; consequently by applying our universal rule, we infer that Potential Idea is married to Potential Thought on the kosmic plane, and from that union springs the Ray which manifests as Cosmos.

Of course beyond all this is the Potential Thinker in whose potential brain both Idea and Thought evolve. This Being is termed Sat, Parabrahma, etc., the Unknowable, the Unconditioned, about which the Masters tell us it is useless to speculate.

In Theosophy, therefore, as in Christianity, we have to begin with the first manifestation of Being that is cognisable by us. This Being is called the Third Logos. "This Logos, we are told, being no personality but the universal Principle, is represented by all the divine powers born of its mind." (*S.D.* II., 308).

Now Fohat is the Shakti (Force) of the Divine Mind (*B. L. Trans.* II., p. 5) *i.e.*, "Sat is the Potentiality of Being, Fohat the Potency of Being." (*Ibid.* 6). This we may translate as Passive and Active Divinity. It corresponds with Matter-Spirit; Negative-Positive; Female-Male, etc., a duality being always present, as the necessity of evolution, while the point of emanation completes the Trinity on every plane.

"All the Forces, Light, Heat, Electricity, etc., etc., are called the Gods—esoterically. Therefore the personification of Fohat, synthesizing all the manifested Forces in Nature, is a legitimate result." (*S.D.* I., 672.)

"In India Fohat is the scientific aspect of both Vishnu and Indra. In Egypt, Fohat is called Toun. He issued from Noot [the Celestial Abyss (*S.D.* I., 228), Space or Sky (*S.D.* I., 353.)], and is spoken of as the Protean God who generates other Gods and gives himself the form he likes. He creates Spirits and gives them shape and life. He is the North Wind and the Spirit of the West Wind, and finally the setting Sun of Life or the vital electric Force that leaves the body at death." (*S.D.* I., 673.)

It seems then pretty clear that under the veil of fanciful personification by which Occultists adapted their knowledge to common capacities, the ever-burning light of scientific deduction made Nature's profoundest secrets patent to the Initiated, and enabled them to discern, beyond all, the mighty mystery of Absoluteness, before which the highest Intellects must ever bow in reverential awe.

"When an Occultist speaks of 'Fohat' he means the energising and guiding Intelligence in the Electric or vital Fluid. He sees in the manifestation of every Force in Nature the action of the special characteristic of its Noumenon, and he regards that Noumenon as a distinct and intelligent Individuality, *on the other side of the manifested mechanical Universe*. At the same time he admits that Light, Heat, Electricity, etc., are affections (not properties or qualities) of Matter, *i.e.*, Matter is the condition—necessary basis or vehicle—for the manifestation of these forces, or Agents, on this plane." (*S.D.* I., 493.)

Passivity and Activity can be conceived as eternally co-existent, *potentially*: but Matter must exist *before* it can be affected, *i.e.*, Matter can logically exist without its affections, but the affections of Matter are inconceivable without Matter. Still that which affects Matter may have

existed potentially, before the conditions were evolved under which it became potent. That it does so exist is an axiom of Theosophy.

Matter being a thing of sense, and therefore finite, we are constrained to seek its cause in the Infinite. This brings us to the vital Essence by which all things are. Occultism teaches us that "this Essence Jivatma pervades every atom and is guided and energised by Intelligence" (*B. L. Trans.*, II., 19). But still beyond this Essence we perceive Divine Thought ensouled by Divine Idea.

If then we regard Divine Idea as passive, or Sat, and Divine Idea as active, or Fohat, we get a complete and orderly sequence, which is, possibly, not far from the Occult meanings, for we read, "gross ponderable Matter is the body, the shell of Substance, the female passive Principle: Fohatic force is the second principle, Prana—the male—the Active. On our globe this substance is earth, the second principle of the Septenary Element. In the atmosphere it is that of air, which is the cosmic gross body. In the sun it becomes the Solar body and that of the seven Rays. In Sidereal Space it corresponds with another principle, and so on. The whole is homogeneous Unity, the parts are differentiations." (*S.D. I.*, 525.)

"It is the original, primordial 'prima materia', divine and intelligent, the direct latent emanation of the Universal Mind—the Daiviprakriti, or divine light, emanating from the Logos—called Fohat by Occultists—which formed the nuclei of all the self-moving Orbs in Cosmos. It is the active, informing, ever-present, moving power and life principle, the vital soul of the suns, moons, planets and even of our earth. This is the invisible Ruler and Guide of the gross body attached to and connected with its Soul, which Soul is the Spiritual emanation of these respective Spirits." (*S.D. I.*, 602.)

"Fohat is the entire collective energy of the Dhyān Chohans (Archangels) on the Objective plane: the Manasaputras representing them on the Subjective plane." (*B.L. Trans.* II., 11.)

All this of course is allegorical and really means that "Fohat is the dynamic energy of cosmic ideation, the link between mind and matter." (*S.D. I.*, 16.)

But in another aspect Fohat is called the "Thread of primeval Light", and we are told this thread runs through the seven planes (of being), tying itself into knots, every plane being septenary. There are thus forty-nine mystical and physical forces, larger knots forming suns, stars, and systems, the smaller knots becoming planets and so on. (*B.L. Trans.* II., 27.)

The same idea is applied to man in "The Seven Strides of Fohat." Five of these represent the upper planes of consciousness and two the astral and terrestrial planes. (*S.D. I.*, 122.) Thus they embrace "the seven spheres inhabited by man" (*S.D. I.*, 113), man here meaning "not the physical form, but the Divine Monad." (*S.D. II.*, 635.)

As regards the *modus operandi* on the physical plane we read "Surya [the central Spiritual Sun, of which our sun is a reflection (*S.D. I.*, 100)] causes Fohat to collect primordial dust, in the form of balls, impels these to move in converging lines, and finally causes them to approach each other and aggregate." (*S.D. I.*, 201.)

"All the so-called Forces of nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are in their ultimate constitution the differentiated aspects of Universal Motion [the Great Breath, the one absolute attribute of Parabrahm, the One Life, the Absolute. (*S.D. I.*, 182.)]. When Fohat is said to produce seven Laya centres it means that for formative purposes the Great Law (God) modifies its perpetual motion on seven invisible points within the area of the manifested Universe." (*S.D. I.*, 147.) "Laya" is what may be called the zero-point, the realm of absolute negativeness, or the one real absolute Force. (*S.D. I.*, 148.)

Here we touch one of the most abstruse axioms of Occultism. The "Absolute" has to be conceived as nothing and yet everything. As no Being and yet every Being. The idea seems to be this. Essential Life is an unbounded Unity. Individual Life is a differentiation of this Unity limited by its object. This object is the accentuation of some special potentiality that is, essentially, in the Absolute. This potentiality is a subjective state, but having a modified motion, it becomes a force manifested by its specialities to other forces, which are egoistic on the objective plane, but altruistic on the subjective plane. Consequently, being essentially correlated, there is harmony in their diversity, and finite non-Unities are synthesized in the Infinite Unity of All.

Thus Fohat is said to have seven sons. These are Motion, Sound, Heat, Light, Cohesion, Electricity, and Nerve Force. (*S.D. I.*, 204-216.)

Each of these is "That" which enables us to think of it apart, therefore, to us, it is an Entity. The Hindus deified these forces and assigned a goddess or female aspect to each of them, so that, being dual, all might be prolific. We, being less imaginative, may be content with names which connote their several efficiencies. What concerns us at present is that they are all aspects of one Entity, in and by whom they have their being.

But "each world has its Fohat, who is omnipresent in his own sphere of action. There are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one collective Fohat—the aspect-Entity of the one absolute Non-Entity, which is absolute Be-ness, Sat. Billions of worlds are produced at every Manvantara, therefore there must be many Fohats; these we consider as conscious and intelligent forces." (*S.D. I.*, 143. Note.)

This seems comprehensive enough, but when we remember that, in Occultism, the term world does not mean our earth but a solar system (*S.D. II.*, 616), we are fairly bewildered by the magnitude of the conception. But the Hindus are always consistent; consequently, having assumed the infinitely great, there must be the infinitely small to complete the duality. This is personified as Aniyāmsam, the most atomic of the atomic. (*S.D. I.*, 542.) It is one of the names of Brahmā.

The universality of Fohat is thus spoken of.

"In reality there is one Force, which, on the manifested plane, appears to us in billions of forms. All proceeds from one universal Fire, and, on our plane, electricity is one of the most comprehensive aspects of this Fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in the electric lamp, is quite another thing from Fohat." (*B.L. Trans. II.*, 27.) What this difference is, H.P.B. does not explain, and it is not easy to discover. She continues: "Electricity is the cause of the molecular motion in the universe, and hence also here, on earth. It is one of the principles of Matter; for generated as it is in every disturbance of equilibrium, it becomes the Kamic [instinctive, (*S.D. II.*, 255)] element of the object in which the disturbance takes place. Thus Fohat, the primeval cause of this force, in its billions of aspects, and as the sum total of universal cosmic electricity, is an Entity." (*B.L. Trans.*, II., 27.)

H. P. B. further explains: "Speaking of the sun we may call it an Entity, but we should hardly call a sunbeam, which dazzles our eyes, an Entity. The 'sons of Fohat' are the various forces having Fohatic, or Cosmic electric life in their Being and in their various effects. For example, rub amber—a Fohatic Entity—and it will give birth to a 'son' who will attract straws; an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a 'son of Fohat' in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw is hardly one." (*B.L. Trans.*, II., 27.)

Continuing her instruction Madame Blavatsky says: "Electricity is the work of Fohat, but Fohat is not electricity. From an occult standpoint electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space; electricity is life and it is death; the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as cosmic electricity. The combination of molecules into new forms and the bringing about of new correlations and the disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat." (*B.L. Trans.*, II., 28.)

This seems a little to confuse Fohat with the sons and still more remote progeny of Fohat. But the Fohatic principle is ever the same, and may be regarded as one whatever agent may be employed in its manifestation.

And now from the evidence that has been adduced, I think we may fairly conclude that, according to Occult teaching, Fohat is a primordial force whose secondaries or aspects are Motion, Sound, Heat, etc. Motion (the one attribute of the Absolute) being the synthesis of the Septenate.

The only question that remains concerns the nature of this primordial force.

In the small glossary, published by Mrs. Besant and Herbert Burrows, Fohat is defined as "the creative potency of Kosmic Thought, manifesting on all planes". This may be accepted as conclusive, as it fully meets all the requirements of the case. We have, first, Divine Consciousness in which ideas *are*. Then these ideas are evolved by Kosmic Thought, and the formative potency of cogitation, or Fohat, evolves all the phenomena which manifest aspects of the Absolute. This accounts for all that is within the scope of my apprehension. Others of greater capacity will probably require fuller knowledge and will carry their conceptions to a higher plane. When they do so I shall rejoice in their success and be grateful for their instruction.

ROBT. B. HOLT, F.T.S.



Correspondence.

THE TRUE CHURCH OF CHRIST.

I HAVE no intention of again inflicting myself on the readers of LUCIFER, indeed it is unnecessary, for neither Mr. Mead's scholarly article nor the two letters in the last number have touched my position. But I ask the right of reply always accorded to an opponent to say a brief word on Mr. Mead's article. He challenges my analogy to the cells and the body; and insists that the next unit after man is the whole perfected humanity—but why? Between the cell (which is still found free and uncombined) and the human body are many units. If it were not so, where would be evolution? Even the *Hydro-Medusa*, lowest of known combinations, is a unit. And so between the man and perfected humanity must be many units, not failures but links in the process of evolving Mr. Mead's unit of humanity. I claim that the Church is one such link.

As to Mr. Mead's authorities, I thank him; and I hope that not only he but all his readers will study, not only the cited passages but *all* those authors. The writings of the learned and saintly Dr. Neale, whom I had the honour to call friend, will refute all his theories; and at the other pole a study of Dr. Momerie's writings will not, I think, increase respect for one whose grievance is that he cannot enjoy the income and prestige of Church endowments and appointments while trying to persuade his hearers that that Church is wholly false and vile. Ask not if this is right or wrong—

merely is it consistent with elementary honesty? I might challenge Mr. Mead's historical accuracy—which seems to me more than doubtful—but I simply dismiss all that part of his article as irrelevant. However the decrees of Nicæa were arrived at, or whoever drafted the creed, that creed is by all acknowledged now to be the outcome of that Council and to be the voice of the Church Catholic.

I carefully guarded myself from entering into any questions of truth or falsehood of doctrine, of goodness or the reverse of men. All I desired to demonstrate was that the voice of (Ecumenical Councils accepted by the whole Church constituted the teaching of the Church. Anything else is the teaching of an individual churchman, right or wrong. If then, hereafter, Mr. Mead, when he has occasion to say "the Church teaches", will tell us how and when, my object is accomplished.

I have shown him the voice of the Church: he replies he dislikes that voice. Very good; neither he nor anyone else is compelled to listen—but let us all be honest if we can and not pretend a doctrine which does not exist.

One further word. Will Mr. Mead apply the methods of historic criticism he has used concerning Eusebius to Simon Magus, Valentinus, and others of his beloved Gnostics?

J. W. BRODIE INNES.

[The readers of LUCIFER to whom Mr. Brodie Innes' article and my reply are addressed can now decide for themselves the merits of the case. I simply take up my pen again to assure Mr. Brodie Innes that I shall always endeavour to apply the same methods of historical criticism to the Gnostics as I apply to the Church Fathers, or any other body of religionists. Why should I not? The *Gnōsis*, however—call it by what name you will—is independent of its expositors, for it is neither Gnosticism nor Christianity, nor Brahminism, nor Buddhism, nor any other exoteric exposition. Gnosticism is one of the exoteric expositions of the *Gnōsis*, and the difficulty in dealing with the historical side of it is that our information comes mostly from the Church Fathers. As well apply for an estimate of the character and a statement of the teaching of H.P.B. to the S.P.R. report, or the libellous columns of the *New York Sun*, as to the Fathers for a right estimate of the life and character, and a correct statement of the teaching of the heretics.—G. R. S. M.]

THE INSTABILITY OF THE "WORD".

To the Editor of LUCIFER.

In calling attention to the "Instability of the 'Word'", Dr. Pratt has touched on a subject which seems to me to require further notice. His paper in LUCIFER of October 15th is a chapter in a book that has yet to be written in its entirety—a *Novum Organum* or New Logic of Religious Science. And if any of the learned Orientalists who contribute to LUCIFER would treat compendiously of the Nayaya system of Indian Logic, it would be another welcome step in the same direction. Again and again in the writings of Theosophists I seem to recognise the enthymeme-syllogism of that system, and we are warned by a Christian writer on the subject of the impossibility of attempting to comprehend Indian Philosophy by means of the logical methods of Aristotle and Bacon (*Hindu Philosophy*, by Ram Chandra Bose, A.M., Funk and Wagnalls, 1884, page 198).

But Dr. Pratt's subject will suffice for the present. The shifting interpretations of ancient terms are only too obvious, and though it is perhaps impossible to build a Tower of Babel that will last for all time, I might

point out that ordinary material science has very nearly succeeded where Nimrod failed. There are definite names for definite things, authoritatively though arbitrarily imposed, which are recognised throughout the world of Western science. Such is notably the case in the domain of Natural History, in which every plant and animal is generically and specifically named and described.

Nor in the matter of religious terminology need there be any greater difficulties than those which Natural History has surmounted, even though the things dealt with cannot be collected and packed in a museum. If we can be content with Nominalism, if we can allow that no definition does more than declare the meaning of the word (see Mill's *Logic*), and if we can agree that whenever the constituted and recognised authority has assigned a word as the name of a thing or concept, that word shall be used in no other meaning, we avoid all sorts of mere logomachies, and can speak and write without fear of misunderstandings. For instance, your learned Foundress in introducing concepts new to Western thought has indicated them by words drawn (very naturally) from the Sanskrit; and I, in my logical capacity, whether I believe her doctrines or not, must use those words in her sense and in no other.

I need not further digress on the subject of scientific nomenclature, but as the time has come when it will be necessary to meet Theosophical doctrines in sharp dialectic encounter, some agreement of the nature of a cartel will have to be arrived at with regard to terms, as well Theosophical as Theological or Scientific. And there are other points which will have to be included. It would be most grievous and deplorable if disputes about words and forms of thought obscured the discussion of grave matters of eternal truth, which should only be approached in a spirit of modest chivalry and deferential courtesy.

I enclose my card with address, but as the matter is quite impersonal perhaps you will permit me to be, if indeed I be, simply

LOGICAL.

Reviews.

THE MYSTIC QUEST.*

The Mystic Quest is one of the many attempts made by authors of the present day to take romance into the domain of Theosophy. This endeavour has never yet been crowned with success, and interesting as the volume before us is, yet, on laying it down, we cannot help wishing that the writer had given us all Theosophy or purely romance. The two very forcible chapters on "Evolution" and "The Quest Disclosed" are so interesting and clearly worked out, from the Theosophical standpoint, that the reader cannot but regret he is obliged to pick up once more the thread of romance which runs through the book; it jars somewhat upon the harmony of a closely argued Theosophical disquisition.

Again, the wonderful and sudden recollection of a previous incarnation, complete in all its details, savours more of an Adept's recollection than that of a man of the world just hearing the first sounds of Theosophy. It is slightly improbable, even within the almost unlimited bounds of fiction, and being so, might lead those unfamiliar with Theosophical ideas, which are admirably treated, to class the really sound teaching of the book in the same category.

We would recommend every Theosophist to read, with close attention,

* By William Kingsland, F.T.S.: London, George Allen, 1891. Price 3s. 6d.

the chapter entitled "The Mystic M.S.". It is the keynote of Occult teaching, and strikes full and loud. It epitomises the foundation necessary for the life of an Occultist, and too much attention cannot be given to the teaching.

The chapter on "Science and Religion" is also very clearly written; dealing with these two "antagonists" in a moderate and fair-minded way, pointing out the futility of such endless controversy, when each is required in its own place to supplement the other.

If Mr. Kingsland's book induces some minds to take up this unbiassed position, it will have taught a valuable lesson.

The romance gives us some very interesting passages, notably the chapter "Alcides and Menas," in which the author lifts the veil that hides the previous incarnations of the two present-day heroes; it is well and dramatically told, giving the reader an interesting, though too short, sketch of life in ancient Thessaly.

Alcides and Menas are already pledged to the "Mystic Quest", and the author gives us hints of a "Brotherhood," but does no more, we could wish that this chapter and the one following, "Sixteen Thousand Years Ago", had been more extended, so deeply interesting are the points with which it deals. Well-known to many of us are the chords here struck, and Thytus the sage seems strangely familiar; his parting injunctions to his three pupils deserve close attention.

The tragedy which so suddenly ends the life of Menas is too abrupt. Our complaint against the writer is that he does not give us enough information about the two individuals he has created before our mind's eye, and just as we are deeply interested in "Sixteen Thousand Years Ago", the author waves his pen and wafts us back to the nineteenth century, with our curiosity all unsatisfied.

The book is charmingly got up, both within and without; the sketch on the cover is by our well known and artistic friend Mr. R. Machell, who possesses a real power of bringing before the imagination a weird and beautiful scene with a few strokes of his pen or pencil. This picture depicts a deep glowing sunset, purple waters, and shadowy gray-green hills, and the two figures are thrown into strong relief by the setting sun. There is a sadness and desolation about the scene which well typifies the solitariness of the Occultist's life.

The volume will well repay the reader who wishes to gain a general outline of mystic ideas, but everyone will regret that it closes so soon.

I. C. O.

EXISTENCE, AS PLEASURE, PAIN, AND LOVE.

A CONTRIBUTION TO DARWINISM.*

THE author of this book (Dr. Hübbe-Schleiden) explains that the word *pleasure* (German, *Lust*) is not to be taken in the ordinary sense, but rather as meaning that joy, delight, desire, which is at the basis of all life, and is at once its cause, its effect, and its justification. He wishes it to stand for the idea of "thirst for life", with a view to development and progress, as expressed by the Meister Eckehart in the fourteenth century, and further developed by Leibnitz, Kant, Lessing, Goethe, Schopenhauer, and others; and, as he explains at some length, it is most fully taught in the Hindu systems of philosophy.

The object of his work, the author tells us, is to set forth the doctrine of the persistence of the Individuality and the consequent necessity for Reincarnation, and to reconcile this teaching with the so-called Darwinian evolution.

* Das Dasein, als Lust, Leid und Leibe. Braunschweig.

To the latter he gives the name of *mechanical*, to the former *causal-dynamic* or *mathematical* evolution, and endeavours to prove that the one cannot exist without the other, and that only in this region of study can the answer to the cause of existence and the problems of life and death be found. Dr. Hübbe-Schleiden frankly owns that the same teaching is to be found in many large and cumbrous volumes, but because art is long and time is short, he has condensed it within a single work of 140 pages, illustrated by diagrams and enriched with a copious index; he has moreover considerably placed the chief points in small paragraphs of large print, and the elucidating matter in longer paragraphs of small print, so that none but a *fainéant* need complain of lack of time or opportunity to study the subject.

Starting with the axiom of Individual Monism, *i.e.*, that all beings are parts of the One Life, and are themselves built up of countless other lives, as now pretty widely accepted by science, the author proceeds to point out in what respect this scientific monism fails to apprehend the true meaning of Individuality. Man is, according to physical science, a congeries of molecules and cells following a certain development, from the single cell and the single molecule, or rather atom, upwards; but what is the binding force, what the constraining power which unites, directs, and limits their action and interaction? What is the true being (*Wesenheit*) in man? These questions science has never answered; it may speak of single beings (bodily forms) as *individuals*; it has never grasped the idea (quite a different one) of *individuality*. "Heredity" and "fitness" are all it can give us; but on what do these rest, around what centre are they grouped? Science does not know. Yet the fact that the individuals of the human, and of every kingdom below the human, through all the changes of growth, destruction, and reconstruction, to which they are subject during even one life, still preserve a certain continuity, proves to every man that he is not a mere series of cells, vessels and organs, but that he has an independent life which overrules the other lives of which his body is composed. This Dr. Hübbe-Schleiden calls the Individuality as distinguished from the Individual—a distinction more likely to lead to confusion than that made by H. P. Blavatsky between Individuality and Personality. This line of development is placed parallel with the three other lines of development in man—the palæontologic (of form), the specific, the ontogenetic (individual), and the individualistic. These four are placed as pairs of opposites, forming what is called the Darwinian square, and again are arranged on the four sides of a pyramid, the apex of which is man in his completed evolution. On the one side the degrees represent the kingdoms of life, ascending from the elementary to the human kingdom; on another, the development of form, from the molecule through cell and germ to the complete animal and man; on the third, the same evolution epitomized in man; on the fourth, the potencies which culminate in will and reason. This last and greatest is alleged to be the cause of all the other lines of evolution, and in each new birth it is shown to start from a higher basis. It is also called "individualistic Causality", and is represented as working in two ways; from within outwards, and from without inwards; the author, however, draws a distinction between this method and the *vis externa et interna* of Haeckel. The problems of heredity and family relationships are treated at length and are shown to be all conducive to the one end of building up the permanent individuality in man. The same line of argument and illustration is applied to the Hindu teachings, the nomenclature of the various schools of philosophy being clearly tabulated.

If the *Secret Doctrine* had not taught us the descent of the "Sons of Mind", and that Nature unaided fails, we might be fascinated by the completeness of the scheme of fourfold development as set forth in this work of

Dr. Hübbe-Schleiden; the tables and diagrams are interesting, and certainly valuable in giving a clear idea of the views they illustrate. But if we read the author aright, that the spiritual nature, the individuality in man, is born of and developed from his lower nature, we fail to see in what his teaching differs, save in degree, from that of the Haeckels and the Darwins whom he professes to transcend. There is doubtless great satisfaction in building up a scheme in which no link is missing and every screw fits into its right hole; but if there is a fallacy at the base, of what use to proceed with the superstructure? Surely our knowledge is as yet too imperfect for us to be able to frame a system which shall be so complete in all its parts. The *Secret Doctrine* tells us that but a corner of the veil is as yet lifted which has hitherto hidden and still continues to hide from us the many mysteries of man's nature. Centuries of research and toil are yet necessary, and many Rounds and Races have still to run their course, before the full revelation of man will be made to himself, and before the volume can be written which shall contain the last word of human occult knowledge. Nevertheless this work is a decided advance on the teachings of ordinary materialism, since it recognises as the chief factor in man's progress the all-dominating intelligence which, once developed, never loses its supreme position as the moulder and framer of man's destiny through countless lives to his ultimate perfection. The impulse to this Dr. H. Schleiden considers to be Pleasure, Joy, purified by Pain and Love, *Lust, Leid und Liebe*.

E.K.

THE IMITATION OF BUDDHA.*

SUCH is the title of one of the most charming little publications it has been our good fortune to welcome for many a long day. Mr. Bowden is indeed deserving of the grateful thanks of all true lovers of the wisdom of him who had "mercy even on the meanest thing"; and this little compilation of texts from the Buddhist scriptures will at least serve to prove to the West that long before the Sermon on the Mount was preached in Palestine, there existed in the world teachings as exalted and as beautiful as anything which the West possesses. Nay, we go further, for—to quote Mr. Bowden's own words, in the Proem—"the tone of the average Buddhist treatise, with its formal exhortations, recurring as a matter of course, to show mercy upon every living thing", is surely calculated to impress even the most casual reader with the fact that, in this respect at all events, Gautama Buddha's teachings exhibit a marked superiority to that of the great Western Teacher, of whom not one word enjoining mercy on the dumb brutes has come down to us in his recorded utterances.

The Imitation of Buddha is prefaced by a graceful little introduction from the pen of Sir Edwin Arnold, with whom we are in most complete accord when he says that "he who should mark the passage of the months from January to December with these simple pages must become, I think, a better man at the year's end than at its beginning."

The only notices which we have as yet seen of this Buddhist text book (one text, or more, for each day in the year), have been one or two in which the reviewer has apparently taken the trouble to hunt carefully through its pages for the few—very few—passages, which might possibly be looked upon as having no practical bearing on daily life and conduct: these are then triumphantly cited as fair specimens of the contents of the book, whereas

* Compiled by Ernest M. Bowden: London, Methuen and Co., 1891.

the exact opposite is the case. Its pages simply abound with such injunctions as the following, taken at random:—"Twit not others with that which pains yourself"; "With pure thoughts and fulness of love, I will do towards others what I do for myself"; "He lives only to be a help to others"; "Is not all I possess, even to my very body, kept for the benefit of others?"—all of which are to be found on two pages only. Again, "Overcome evil by good"; "This great principle of returning good for evil"; "He came to remove the sorrows of all living things"; texts which take somewhat from the cream of certain others known to all dwellers in Christian lands, and hitherto supposed to contain teaching as unsurpassed as it was unique. We can but reiterate our thanks to Mr. Bowden for placing before us, in such a handy and readable form, the means of proving this assumption to be a mistaken and an unwarrantable one.

Contrast the injunction to be found in the gospel according to St. Matthew (Chap. xvi. 15.) with the following:—"Goye, O Brethren, and wander forth, for the gain of the many, in compassion for the world, for the good, for the gain, for the welfare of . . . men. . . . Publish, O Brethren, the doctrine glorious. . . . Preach ye a life of holiness . . . perfect and pure." "Go, then, through every country, convert those not converted. . . . Go, therefore, each one travelling alone; filled with compassion, go, rescue and receive". Mark the reiterated note of compassion sounding through these texts; not in order to gain adherents, not in order to terrify those who refuse to listen, but *out of compassion* are the Brethren to go forth and preach the good news, the "doctrine glorious." For, says Buddha, "Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or of the church, that is no reason why you should give way to anger." "Why should there be such sorrowful contention?" runs another of the texts quoted by the able compiler. "You honour what we honour, both alike: then we are brothers as concerns religion." "No decrying of other sects, . . . no depreciation (of others) without cause, but on the contrary, a rendering of honour to other sects for whatever cause honour is due." And indeed we are tempted to go on and quote almost the whole book, which is full of the most precious gems, "any one of which" as Sir Edwin Arnold says, "worn on the heart, would be sufficient to make the wearer rich beyond estimation for a day."

Some of these Buddhist texts are repeated almost word for word in the Christian Gospels and Epistles; *viz*: "Not to be weary in well-doing"; "Make no idols of any kind"; "Look not upon a woman unchastely"; "We will patiently suffer threats and blows at the hands of foolish men":

"He who now gives in charity
Shall surely reap where he has given;
For whosoever piously bestows a little water,
Shall receive return like the great ocean."

"Of all possessions, contentedness is the best by far"; "Keep watch over your hearts"; "Work out your own salvation with diligence"; "Abhor dissimulation"; "Indolence is defilement"; "By work mankind exists." But space fails, although we have but taken specimens at random from the mine of wealth hidden in this little book; enough has, however, we hope, been given to induce all our readers to take advantage of Mr. Bowden's unique compilation for themselves, and daily to "read, mark, learn, and inwardly digest" this *Imitation of Buddha*.

A. L. C.

WHAT IS THEOSOPHY?*

THIS interesting little book of 128 closely printed pages, endeavours, and with much success, to condense the infinite topics of Theosophical teaching and the history of the movement into a space suited for the "hurry of the day". It starts with a notice of the foundation of the Society, and gives a short sketch of the lives of Madame Blavatsky and Colonel Olcott. The second chapter plunges us into Rounds, Races and Planetary Chains, perhaps somewhat too precipitately for the uninstructed reader, and would be improved by a paragraph plainly stating the idea of a Chain before carrying us *in medias res*. The writer next proceeds to expound the Theosophical conception of the constitution of man, the state after death, re-incarnation and Karma, which bring us to the all-important subject of ethics. The fundamental thought of this section is naturally the unity of humanity, and the impossibility of the individual giving birth to an act, word or deed, that does not affect his fellows. The Occult axiom that "Thoughts are Things" here provides us with that scientific basis of ethics which the present day stands so terribly in need of. The subject is well treated, but naturally in such a condensed space for so vast a theme much has to be left unsaid. It might, however, have been well to have dwelt a moment on the wide range of ethical teaching that Theosophy offers to its adherents in throwing open to them the whole procurable teachings of the great religious reformers of humanity. The chapters on "States of Matter" and "States of Consciousness" continue the scientific teachings of Theosophy, and the latter chapter enables the author to introduce the interesting classification of dreams that H. P. B. gave us, and to enlarge on this most natural gate-way to the invisible world. The chapter on the Mahatmas also will do much to straighten out the ideas of the public on the subject, and is especially valuable as containing the key-stone of our Theosophical teaching in the doctrine of the "Great Renunciation." This is followed by a useful chapter on occult study, in which Mr. Old is careful to draw the distinction between Theosophy and Occultism, and to dwell on the difficult nature of the latter subject and the conditions under which alone it can be entered upon with safety. Our brother in his conclusion, and with the humility of the student who feels the impossibility of doing justice to so vast a subject, simply because he knows more of its enormous scope than those who have never studied, speaks of his labours as a "mere outline", and brings them to an end by removing several popular misconceptions. But even though the volume be a "mere outline" compared to the fuller knowledge of the author, it is a useful and ample statement for those who have not previously approached such lines of thought, and cannot fail to do good work.

The work is further embellished by excellent photographs of H. P. Blavatsky and H. S. Olcott, and the cover displays a most artistic design inspired by Egyptian symbology, from the pencil of our brother, R. Machell. We hear that the whole MS. was written in less than ten days, so that we shall not be surprised whenever a new book comes from the pen of so rapid a worker as Mr. W. R. Old.

INTIMA SACRA.†

THIS *Manual of Esoteric Devotion* is a compilation of some of the writings of Dr. Anna Kingsford, and, as we understand from a foreword to the book, has received the sanction of Mrs. Kingsford's trustee and literary collaborator, Mr. Edward Maitland, who also assisted in the selection of the passages contained in the work. The book itself is an elegant little volume

* By Walter R. Old, F.T.S. London: Hay Nisbet and Co., 169, Fleet Street, 1891. Price 1s.

† Compiled by E. M. Forsyth. London, David Stott, 370, Oxford Street, W., 1891.

of 163 pages neatly bound in vellum. Its contents are such as to enlist the attention and secure the admiration of every sincere reader, while to those who are already conversant with the writings of Dr. Kingsford, the form in which the Theosophical teachings of the *Intima Sacra* are presented in the manual, cannot fail to meet with approval.

The preface by the Compiler is replete with Theosophy, and affords a very lucid introduction to the esotericism of the work as a whole. The substance of this abstract is symmetrical, compact, and sequential in thought; while the spirit of its conception loses little or nothing in the method of its presentation. "There is one Being", says the compiler, "self-subsistent, infinite, divine, originally and in itself unmanifest and undivuate, but impersonal only in the sense of being devoid of limitations, for it is essential and absolute Consciousness. This is God, who is the only real Being. As Spirit, God is Unity. As Energy and Substance—the necessary constituents of all and every being—God is a Duality: and God becomes manifest through the evolution of His Trinity". There is nothing in the above to which Theosophy does not consent when the particular use of the terms "God" and "personal" are understood. The latter we think a misnomer as applied to *soul* in the following passage: "Life is the elaboration of soul through the varied transformations of matter. Soul is the medium in which spirit is individuated. Spirit of itself is diffuse; but enclosed in an envelope of soul-substance, it becomes an indiffusible personality". Neither can we consent to the definition of *life* as given above, which is descriptive only of the *purpose* of life and not of Life itself, which as one of the three Divine hypostases of Consciousness, Life and Substance, must ever defy all definition. "Spirit", it is said, "is always energy, and soul is always substance", and Soul is described as working upwards in the scale of evolution to that point where in man it becomes sufficiently specialized and polarized to receive the Divine Spirit. But if "energy and substance, of which all things consist, are in themselves divine", and if "evolution is the manifestation of inherency", as stated in the preface, then, as there can be no evolution of substance (soul) apart from energy (spirit), it would seem that there can be no such disunion of soul and spirit at any time along the line of evolution, as to admit of the eventual and conditional reception of "spirit" by "soul" as stated above. We think the term "soul" is used too loosely in the christianized aspects of Theosophic teachings, and that the third hypostasis, Consciousness, is not sufficiently represented. There is a curious chapter on "Reincarnation", which seems to lose sight of the fact that all limitations implied by *form*, &c., are imperfections, and apply as much to woman as to man. "Neither is greater or less than the other, none is before or after another" is a passage which conveys the meaning of the Christ-state equally with that of the Epistle of S. Clement, from which unfortunately the essential point is omitted in quotation: "When two shall be as One, and that which is without as that which is Within", completed by the phrase, "*and the male with the female neither male nor female*".

Those who have found helpful teaching in the writings of Dr. Kingsford—and they must be many—will find in this book a choice of passages by those whose knowledge of the true spirit of her doctrines gives them a pre-eminent ability in a compilation of this nature.

W. R. O.



Theosophical Activities.

INDIAN SECTION.

As the details of the General Secretary's tour have not yet come to hand, we must content ourselves by again stating that Bertram Keightley is hard at work visiting the branches in Bengal, Punjab, and the N.W. Provinces.

Brother Kotayya Chetty, the inspector of Branches, has made up a new programme, and visits during the months of November and December, Chittoor, Erode, Coimbatore, Palghat, Trichoor, Cochin, Trivandrum, Tinnevely, and Ambasamudram.

We are glad to see that our scholarly brethren at Kumbakonam are translating the *Kalki Purāna*, *Vāsudevamanam* (which is ready for press), *Laghū-Yoga Vāsistam* and *Garuda Purāna*; also an edition of Apastamba's *Grihya Shāstra*, with the commentary of Sudarshana, is being prepared from the collation of seven MSS. by one of our members, who is specially qualified for it, with the assistance of one of the best Pandits in Southern India.

The Bhavnagar Branch report that through the exertion of their secretary, Mr. J. N. Unwalla, assisted by Mr. Jatashanker Yadneshnar Bhatt, a Society, consisting of the best Shāstris of the place and many of the leading citizens, is being formed to inculcate in the minds of the public the necessity of studying their religion and adhering more closely to the creed of their forefathers.

A new Branch has been formed at Umballa, making the eighth new Branch for the present year.

EUROPEAN SECTION.

Annie Besant's Indian Tour.—Annie Besant has been compelled to postpone her visit to India for this season, her physician having forbidden her to make the visit this year, and recommended a brief holiday; she has utilized this by paying a brief visit to New York. The press of editorial and other work also, at Headquarters, is so great, that it is exceedingly doubtful whether in any case the visit could have been made, and therefore also her stay in New York will not be longer than a week.

ENGLAND.

Adelphi Lodge.—A charter of incorporation was issued to the Adelphi Lodge on Friday, 20th November, 1891. The officers of the Lodge are John M. Watkins, President; P. W. Bullock, Vice-President; and R. E. Shaw, Hon. Secretary. The Lodge has been formed to supply the want of an organization for the study of Theosophy in Central London. The members meet at the Reading Room, 7, Duke Street, Adelphi, London, W.C., every Monday evening, at 8 p.m. The regular meetings are alternately private and open to visitors; those on the first and third Mondays in the month are reserved for private study, while visitors are invited to attend the meetings on the second and fourth Mondays.

The Bow Club.—The Matron begs to apologise if she has omitted to thank any of the kind friends who sent parcels on the two or three days just before (and actually one hour before) the Jumble Sale. Her best thanks are also due to the ladies who so kindly assisted at the stalls, of whose offers of help she will gladly avail herself next month at a sale of plain

warm clothing for the very poor, to which all good Theosophists are earnestly invited to contribute either money, work or materials.

Clothes and boots for little children are anxiously desired. Some working men called the day after the sale to know if any were left that they could have cheap for their little ones.

Materials should be sent at once to the Matron, who could then give out the work to many poor women starving for lack of employment.

Any money contributed will supply fair wages for their work. An account for all receipts will be sent to Headquarters for publication. Cheap, good bundles of remnants are sold by Mr. John Noble, The Warehouse, Manchester.

The receipts from the Jumble Sale recently held amounted to £15 3s. 2½d.

Mrs. Lloyd writes that it is proposed to divide the Christmas festivities at the Club into three undertakings. A hot supper for the match girls, with a concert and entertainment afterwards: for the mackintosh girls and other factory members a tea, a conjuring entertainment and a dance: and a Christmas tree for the children. Donations towards the expenses and offers of help are solicited from all interested. These may be addressed to Mrs. Lloyd, 193, Bow Road, E.

The League of Theosophical Workers in London have had repeated disappointments in the way of procuring a suitable house for their several new undertakings; every other arrangement is completed for the *Crèche*, and most generous donations have been made, and help rendered: arrangements are also made for combining with it a *Soup Kitchen*, and sixty gallons of soup *per diem* are already promised. The scheme is to let the poor have the soup at a 1d. a bowl, although the cost price is 2d. The extra penny is to be made up by the donations of the charitable. We sincerely hope that the Committee have ere this been relieved of their anxiety by at last finding the right house in the right place, without impossible conditions.

Falmouth.—Since the visit of a prominent London Theosophist, much interest has been aroused with regard to Theosophy in Falmouth. Several small drawing-room meetings took place, and at the last a paper was read by a resident Theosophist giving an outline of the principles of Theosophy. Many questions have been asked, and literature is being circulated.

Theosophical Libraries.—The list of libraries opened by the Countess Wachtmeister has been augmented since our last issue, by the formation of others at Plumstead, Bournemouth, and Norwich, which are in the care of the following Fellows of the Society: W. G. Wratten, Hypatia Villa, Wrotesley Road, Plumstead, S.E.; H. S. Green, High Street, Christchurch, Hants.; and Selby Green, 67, Newmarket Road, Norwich. Members having friends in those localities should acquaint them with the above.

Liverpool Lodge.—On Friday, 13th November, Mrs. Besant gave a lecture on "Theosophy and Occultism", in the Rotunda Lecture Hall, to about 1,400 people. The hall was filled to its utmost capacity, and we had to close the doors. The audience was a most intelligent and critical one, and it is therefore gratifying to say that, judging from appearances, the lecture was received with general satisfaction. Results, both financially and otherwise, quite exceeded our expectations, and we anticipate a busy time amongst enquirers for the next week or two. P. H. Rathbone, Esq., J.P., one of our most influential townsmen, presided.

IRELAND.

Dublin Lodge.—Syllabus of Discussions:—Dec. 9th—"Modern Black Magic", F. J. Dick. Dec. 23rd—"An Occult Theory of Dreams", H. M. Magee. Jan. 6th—"Du Prel's Philosophy of Mysticism", P. Jordan. Jan. 20th—"Symbolism", G. W. Russell.

SCOTLAND.

Scottish Lodge.—The rapidly increasing numbers of the Lodge are almost beginning to press on the accommodation. Each meeting is larger than the preceding one, and new associates are being constantly enrolled. At our last meeting eight new associates were added to our list, and we had a number of visitors, who will probably join shortly.

The last meeting was the third of the winter course on "Occult Science in its Relation to Physical Science", and the subject of the paper was "The Borderland of Physics", by an eminent consulting chemist. Taking as his leading principle the position maintained by H.P.B. in the *Secret Doctrine* and elaborated by the President in a recent paper, that physical science often marches up to a blank wall and scrawls figures upon it, the lecturer pointed out various notable examples in his own science where this had been done, and how a little chink in the wall, found or made by someone a little in advance of his fellows, had paved the way for others afterwards to get beyond that wall, only to walk up to another. He indicated how Occultism seemed to throw a light on dark places, and to give a clue through unexplored labyrinths of science, and the duty that lay on scientific men to patiently learn what Occultism had to teach them, and at all events to try whether this venerable learning might not show them new paths and wider light than they had yet attained. Some interesting experiments followed, in which, from the decomposition of water and the formation of vortex rings, the workings of Fohat, described in the President's paper, were practically indicated, and some useful correspondences were shown. A further paper on the same subject will probably be given later in the session.

HOLLAND AND BELGIUM.

Brother Fricke has delivered a public lecture in Amsterdam which has been much appreciated. One of the leading clergymen of the city, who is much interested in Theosophy, has preached on Karma. The League members report good work in the way of getting work-people together and gaining their sympathy. On Sunday afternoons a gathering of children takes place, and they are instructed in the principles of temperance in all things and kindness to the brute creation. A Debating Club has also been formed.

FRANCE.

Very satisfactory reports come from *Le Siège Français*. The meetings are very well attended, a Sanskrit class is formed under the direction of an experienced Orientalist, and everybody is putting their shoulder to the wheel.

SPAIN.

The last month has been marked by two events of some importance to our Group. The first is the founding at Barcelona of a Theosophical Headquarters, which our members have succeeded in establishing by uniting their efforts to this end, so much desired by us all. The rapidity with which the Headquarters has been founded is the more surprising when we remember that the pecuniary resources of the group are very limited at present.

This proves, once again, how much may be done by a few willing energetic persons, animated by a high aim, inspired by a noble cause, and above all united by personal disinterestedness, thus producing the necessary harmony.

The Headquarters' premises are situated in the centre of Barcelona, spacious enough to permit us offering hospitality to any of our brothers, Spanish or foreign, who may honour us with a visit.

Receptions are held at Headquarters, when those who are interested

in Theosophy, or in philosophical questions, are admitted by a card of introduction from any member. We are also looking forward to the formation of a library, which will beat the Headquarters of the T.S. at Barcelona.

In Madrid receptions are held every Sunday at the residence of Bro. José Melian, who works with much devotion and intelligence for the cause of Theosophy.

The foundation of a Theosophical Centre in Barcelona is of the utmost importance to the cause in Spain, for it will undoubtedly be the starting point of a far more active and fruitful propaganda. The fact that our Bro. Montoliu has undertaken the direction of the new Barcelona Centre is a guarantee for the success of the Headquarters there.

JOSÉ XIFRÉ.

AMERICAN SECTION.

We are informed that five lectures have been arranged for Annie Besant during her short stay in the States; three at New York, one at Philadelphia and one at Fort Wayne.

The American Section reports the formation of two new Branches, the "San Francisco T.S." and the "Providence T.S.", these being the 59th and 60th on the roll of American Branches.

Some devoted Theosophists in the city of Mexico have translated into Spanish a pamphlet entitled *Theosophy from a German point of view*; the pamphlet *Theosophy the Religion of Jesus* is next to be translated.

We take the following from *The Path* and reprint it *in extenso* as the only fit acknowledgment of the real solid work and untiring energy of our friend and colleague William Q. Judge.

THE GENERAL SECRETARY'S TOUR.

The General Secretary left New York on September 8th, and passed eight hours in Chicago, where he saw Bros. Wright and Phelon, learning from them, to his very great satisfaction, that the Chicago T.S. has taken a room in the Athenæum building, which is to be kept open all day and evening. The location is good, being in the central part of the city and near the lake.

Mr. Judge reached Omaha on the 10th, and left on the 11th for Seattle, where he was the guest of Bro. F. L. Blodgett, and where on the 15th he lectured to an audience of 600 in the Opera House. He held also a meeting of the T.S. Then on the 16th he went to Tacoma, and was entertained by Bro. Schwagerl, lecturing in the Unitarian Church to 250 people, and having a large T.S. gathering at his host's residence. On the 19th he went to Portland, Oregon, and lectured in the evening in the Unitarian Church to 250. The T.S. met on Sunday morning, and in the afternoon Mr. Judge spoke in the Hall of the Grand Army of the Republic upon "The Sevenfold Constitution of Man".

On Tuesday, 21st, he descended by rail to San Francisco, and was met at Oakland by a delegation from the Golden Gate Lodge. Dr. J. A. Anderson was his host. A meeting of the new "San Francisco T.S." was held that evening, and on the 22nd, a large private meeting of F.T.S. On the 24th the Golden Gate Lodge met at the Headquarters, the rooms being crowded, and heard an address upon the T.S., and the general doctrines and duties of members. Many were present from Oakland, Los Angeles, and San José; questions were asked and answered, and then came an informal reception. The evening began at 7.30 and ended at 10.15.

On Saturday evening, 26th, he addressed 180 persons at Alameda. At eleven on Sunday morning he visited the Sunday School in S.F. and saw its very interesting workings. It was a sort of "Mystery Play", with characters representing all the great teachers. The instruction and results impressed him as good. "These people are far ahead of New York", he

writes. He spoke on Sunday afternoon at Oakland to 325, all standing room being taken and many persons turned away. His first lecture in San Francisco was on the same evening. Odd Fellows' Hall, seating 1,800, was completely filled.

On the evening of Monday, 28th, he spoke in another hall on Reincarnation, and repeated this lecture at Oakland on the evening of the 29th. On the 30th he went to Santa Cruz and lectured to 350 at Bierman's Hall. Intelligent questions were asked, and a number of inquirers called the next day. Here also he met the Branch and held private meetings. On October 1st he went to Soquel, where he met the new Branch at the house of Mr. Wm. R. Wilson, and on the 2nd went to Gilroy, lecturing at Masonic Hall in the evening and holding meetings of members. On the 3rd he left Gilroy for San José, where a good audience heard him at Odd Fellows' Hall. The next day he returned to San Francisco for a lecture upon "Karma and Ethics", but visited Berkeley by special request of the Progressive Spiritualists, in camp-meeting assembled, and lectured to them upon Reincarnation. At the reception given to the President-Founder the General Secretary was of course present, and to him said Col. Olcott, "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now". Mr. Judge presided at the monster meeting in Metropolitan Temple, on the evening of the 7th, and introduced Col. Olcott to the audience. The 8th and 9th he passed at Stockton, lecturing each evening, and holding both Branch and private meetings. The press reports in Stockton were exceptionally able. On the 10th he departed for Los Angeles, and arrived on the 11th, being received at the station by a delegation from the local Branches. So much interest was manifested and so much work needed attention that he remained in Los Angeles and the neighbourhood nearly a week. On the 12th he lectured at Ventura to 200 in Union Hall; attended a reception on the 13th at Miss Off's, and lectured at Campbell's Hall in East Los Angeles, twenty-five persons standing, about 200 in all; on the 14th held a private meeting and gave lecture, and lectured at Pasadena in the evening; on the 15th he addressed the Ladies' Club, about 200 of the most important Los Angeles women being present. On the 17th he went to Santa Ana for an address, and on the 18th to San Diego for lectures, Branch and private meetings. Here he remained until the 21st, then departing to San Bernardino for an address in the evening. Returning to San Francisco, he gave his final lecture in San Francisco, October 26th, upon "The Inner Constitution of Man". He left for Sacramento on the following day, intending a lecture and private meeting there, and then proceeded to Salt Lake City.

Chicago.—The two Chicago T.S. Branches (Ramayana T.S. and Chicago T.S.) have formed a joint committee for Theosophical work, to be known as the "Central States Committee for Theosophical work", and desire to ask all the T.S. Branches of the north-west, middle, and south-west to co-operate in its objects. These are as follows, in part:—

- 1.—To keep open a General Headquarters in Chicago.
- 2.—To maintain a library in said Headquarters.
- 3.—To stimulate activity in Theosophic circles, to the end that the principles of the Society and Theosophy may be more widely spread.
- 4.—To start such co-operative work from time to time, as shall aid those objects, and generally to do all that can be done, by united effort, to increase interest and inquiry into Theosophy, as well as to stimulate Branch work, and form new Branches. The Chicago Branches above-named have opened a Headquarters at Room 30, Athenæum Building, 26, Van Buren Street, Chicago, which is centrally located. For the present, the Chicago T.S. has its library there, and someone is in attendance each day from 2 to 5 o'clock p.m.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST, for November, opens with a paper, entitled "My Hypnotic Research in France," by Colonel Olcott, in which, after a general introduction and a review of the present position held by hypnotic research in the scientific world, he details the experiments he witnessed at the Hospital of *La Salpêtrière* at Paris, reserving the experiments observed at Nancy for a following number. By visiting these two opposing schools, whose leading lights are Drs. Charcot and Bernheim, the Colonel is able to contrast the physiological and psychological theories advanced respectively by them. The article cannot fail to be interesting to a wide circle of readers, both theosophical and non-theosophical. Dr. Buck follows with a paper on "Modern Science", and answers the question, "is it the borderland of Theosophy", in the affirmative, making a very strong point against Modern Civilization in dwelling on the appalling number of the insane with which our lunatic asylums are crowded. The next paper, "In Memoriam", voices the sad news that P. Iyalu Naidu Garu, President of the Hyderabad Branch, and one of the oldest and most enthusiastic members of the T. S. in India, is no longer with us. He was a most devoted admirer of H.P.B. and an unwearied student of her work, and his reputation for veracity and honesty of purpose was spread far and wide. It is strange that two such men as Kally Krishna Mitter and P. Iyalu Naidu Garu should have left us almost at the same time and so soon after the teacher they loved so well. We can ill spare such men at any time, far less when there is so much to do. Later on in this number some notes, entitled "Mahatma Help", from the note-book of our late brother, are published and are well worth perusal by experienced Theosophists. The "Hansa-Upanishad of Sukla-Yajur-Veda", the contribution of the indefatigable members of the Kumbakonam T.S., gives a category of sounds heard by the Yogi, that will be interesting to students of the *Voice of the Silence*.

"It (Nada) is (heard as) of ten kinds. The first is chini (the sound of that word); the second is chini chini; the third is the sound of a bell; the fourth is that of conch; the fifth is that of thanthri (the sound of a musical instrument); the sixth is the sound of thala (cymbals); the seventh is that of flute; the eight is

that of beri (drum); the ninth is that of mridanga (double drum); and the tenth is that of clouds (*viz.*, thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru)." Those who wish to hear about the Central, Polar, Equatorial and Visible Suns should read Dr. Henry Pratt's continuation of his essay on "Elohistic Mysteries"; his present contribution deals with the "Mystery of Manifestation". C. R. Srinivasayangar presents us with a quaint legend concerning one of the 18 Siddhas or Adepts of the Tamil country. Miss Kislingbury follows with the first part of a paper on "Modes of Meditation" used by members of the Society of Jesus, which are described as of three kinds: Vocal, Mental, and Contemplative. The translation of the Sāṅkhya treatise, entitled "Sāṅkhya-Tattwa-Kaumadi of Vachaspati Misra", is continued, and is followed by a long article on the "Shrādhā Ceremony of the Hindus", which will be especially interesting to Spiritualists. K. Naranaswami Iyer and R. Sundareswara Sastri, B.A., better known as the "Two members of the Kumbakonam T.S.", probably owing to the late controversy on "Is retrogression possible", present us with a translation of "The Episode of Jadabharata", or Idiotic Bharata, from the *Mahā Bhāgavata Purāna*, the incident round which the late argument especially centred. Of course only students of mystical mythology will appreciate it.

THE PATH, for November, is introduced to the reader by a paper by "Pilgrim", called "The Ideal and the Practical". He starts by denying that "the self-dubbed practical people of to-day are the fittest judges of the practicability of any ideal theory", and then proceeds with his subject, making use of some very valuable quotations. "A Vision" follows, in which the three highest Principles are identified with the Absolute, so that it is a relief to turn to the next paper by Dr. Keightley, in which some of the fundamental concepts of the *Secret Doctrine* are treated of under the title "The Natural Law of Altruism". This is followed by a study from the same inexhaustible treasure-house of instruction, entitled "The Synthesis of Occult Science", by "Demophilus", which is to be continued. It deals with evolution, life, atoms, molecules, etc. The Rev. W.

E. Copeland, F.T.S., next contributes a capital article on what he calls "The Forgotten Article" of the Apostles' Creed. "All men are God", he writes, "unless they have altogether driven away the God part, have divorced the Higher and Lower Selves, and, like the Jews in the time of Jesus, have the Devil for father. The all-important doctrine of Theosophy, as it seems to me, which overtops all others, or rather, on which all others are founded, is 'Man God'. All men are Sons of God, for in all dwells the Light; in all is incarnate the Word; else are we not men at all, only bodies having the appearance of men, from which the Higher Self has departed." The unity of all souls with Deity is a fundamental teaching which can by no means be disregarded by any system. "Iea Table Talk" describes the wild excitement and rush of human nature at a fire, to rescue a fellow mortal, and uses this dramatic incident to moralize on why such horrid crises are necessary to awaken the feeling of kinship that is otherwise mostly dormant. Alexander Fullerton concludes the number by throwing the light of Theosophy on the problem of "Death".

THE BUDDHIST continues the "Paticca-samuppāda" or the Doctrine of the Causes of Sentient Existence. From it we learn that :—

"Avidyā comprises eight things, namely, not knowing :—(1) what misery is, (2) the cause of misery, (3) the destruction of misery, (4) the way leading to the destruction of misery, (5) the condition of eternity (that is, without a beginning), (6) the state of everlastingness (that is, without an end), (7) the nature of both eternity and everlastingness, and (8) the cause of sentient existence."

The latter, the Nidānas, are given as follows, omitting repetitions :—

"Whence do decay and death, *jaramarana*, proceed, and what is their cause?

Decay and death proceed from birth, *jāti*; birth therefore is their cause.

Birth proceeds from continued existence, *bhava*; continued existence, therefore, is its cause.

Continued existence proceeds from attachment, *upādāna*; attachment, therefore, is its cause.

Attachment proceeds from desire, *tanha*; desire, therefore, is its cause.

Desire proceeds from sensation, *vedanā*; sensation, therefore, is its cause.

Sensation proceeds from contact, *phassa*; contact, therefore, is its cause.

Contact proceeds from the six organs of sense, *śaḍāyatana*; the six organs of sense are, therefore, its cause.

The six organs of sense proceed from the aggregates of mind and body, *nāma, rūpa*;

the aggregates of mind and body are, therefore, their causes.

The aggregates of mind and body proceed from consciousness, *viññāna*; consciousness is, therefore, their cause.

Consciousness proceeds from mental action, *saṅkhāra*; mental action is, therefore, its cause.

Mental action proceeds from ignorance, *avidyā*; ignorance, therefore, is its cause."

A missionary organ having attacked the temperate criticism of the Rev. Suman-gala on Sir Monier William's scholarship, *The Buddhist* takes up the cudgels and tells us what a man must be before the natives of India and Ceylon accord him the rank of a Sanskrit or Pāli scholar. Their standard is a little too stiff for Westerners to pass.

LE LOTUS BLEU, for November, is quite an excellent number, and has for its first article a continuation of the *résumé* of the *Secret Doctrine*, which cannot fail to work towards the construction of a solid foundation for Theosophy in France. Guymiot writes on "Solidarité". The translation of H.P.B.'s article on "Cosmic Mind" is concluded, and the translation of the *Key* continued. Dr. Bonnejoy (du Vexin) writes interestingly on Vegetarianism. The editor, an enthusiast for Eastern philosophy and science, translates those strange fragments on Yoga that appeared in the last page of the Oriental Department. The questions and answers at the end of the number, the digest of the news and notices of publications, are exceedingly well managed, so that the *Lotus Bleu* will have a very bad Karma if it does not rapidly increase its circulation.

THE VAHAN deals mostly with questions on reincarnation, to which it returns answers which show that within certain broad lines students of Theosophy have a consensus of opinion. The difficulty, however, appears to be the impossibility of condensing into a short space, sometimes only a few lines, an answer that would require an enormous volume to do it justice. The list of new queries to be tackled holds forth promises of interesting numbers in the future, and generally the sectional magazine continues to prove its utility in many ways.

THE THEOSOPHICAL FORUM, No. 28, again deals with the oft-recurring question: "If every man must work out his own salvation through Karmic law, is not all charity, public and private, as well as all punishment, public and private, alike an interference with the decrees of Karma?" With regard to the first clause,

the whole teaching of the *Bhagavad Gita* and the *Voice of the Silence* is an emphatic answer, and the verse in the latter, "Inaction in a deed of mercy becomes an action in a deadly sin", is conclusive on the point. The second clause is more difficult to elucidate, but the *Forum* acquits itself very creditably and gives a sensible answer. The questions dealing with mediumship and insanity are also well answered. The proof of No. 29, which we have just received, contains a slashing answer to Moncure D. Conway's article on Theosophy in the *Arena*, in which the Editor makes common property of Mr. Conway's inability to realise the awful fact that H.P.B. should presume to laugh at so great a man as himself.

THE PRASNOTTARA, No. 9, contains a quaint Indian proverb which one of the contributors uses in answering a question on Devachan. It runs: "The strong only perspire while the weak have to sleep". The number contains interesting answers on the necessity of celibacy in Yoga training, and on the *raison d'être* of the Egyptian custom of embalming the dead. It is suggested that the process was originally resorted to in the case of Adepts in order to preserve the link of physical memory and knowledge acquired during the life-time of the defunct personality. In No. 10 a very interesting allegorical legend is given, explanatory of the "Eye of Shiva" or the "Third Eye". We cannot refrain from quoting, italicizing the key-words.

Once upon a time there lived three *Rakshasas* who were doing the greatest mischief to all the worlds and people, by crushing them with the weight of the flying or aerial forts and empires over which they reigned. The whole world not being able to bear these sufferings, applied to the god *Shiva* for help, and he promised to blot these *Rakshasas* out of existence. Accordingly he prepared himself for the forthcoming battle by causing the earth as his car, the sun and the moon as the two wheels of the car, and *Vishnu* as his bow, to be prepared, and with these preparations he started for the battlefield. *Shiva* found it impossible to vanquish the three foes, and when he consulted with the minor gods as to why even his prowess failed, they all told him that he (*Shiva*) had forgotten to perform the preliminary *pūjā* to *Ganapati*, and hence his inability. On hearing this sage counsel, *Shiva* performed the *pūjā* and started a second time for battle, and in this attempt the three *Rakshasas* were burnt to ashes, at a single glance of *Shiva's* "third eye"; and thus ends the story.

Shiva represents spirit, and the earth-car is the human body; the two wheels—the sun and the moon—are *Pingala* and *Ida*; and the bow, *Vishnu*, is an aspect of the

Logos, which has its seat in *Sushumna*. All the Occult books speak of the right eye as the "son", and the left eye as the "moon"; the one as *Purusha* and the other as *Prakriti*; the one as positive and the other as negative. The *Nadis*, *Pingala* and *Ida*, terminate in the right and left eyes respectively, and the "third eye" is situated in the middle of the two eyes, but a little above [*i.e.*, *glans fincalis*], and this eye, "Rudra's eye", is the psychic eye wherein *Sushumna* terminates; but it is latent and blind in all average humanity, and opens its sight powers only in such people as "Shiva", who represents a fully developed *Yogi*.

The three *Rakshasas* with their flying cities and forts represent the three bodies and corresponding *Avasthās*, and the mischief they do signifies the woes and ills to which humanity is subject, owing to the spirit being enclosed in the three *Upādhis* or bodies, which, even when burnt to ashes, sprouts again in other places, when the soul wakes into the objective world from its subjective *Devachanic* state, thence its flying nature; while the burning by "Shiva's third eye" clearly indicates that it (the third eye) is the seat of complete *Jñānam* [knowledge] and of the highest spiritual intuition and perception.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 13, contains a careful paper on "The Septenary Nature of Consciousness" by Mrs. Cleather. It is chiefly a study from the *Secret Doctrine* and shows that the writer has been a diligent student. There is an interesting table illustrative of *Mendeleeff's* Periodic Law, which is on a septenary scale, exemplifying the fact that the properties of the elements of science bear a definite relation to their atomic weights. Mrs. Cleather sums up the results of her enquiry in the words of *Paracelsus*: "There is nothing in the macrocosm of nature that is not contained in man, because man and nature are essentially one; and a man who is conscious of being one with nature will know everything, if he knows only—himself".

PAUSES for November continues its useful programme, reprinting short interesting articles from various theosophical and mystic publications. What is to be especially noted is that the articles chosen are from the pens of Western writers, most of them being of a distinctly practical character.

THE PACIFIC THEOSOPHIST is a new Theosophical Monthly, started by our energetic members on the Pacific Coast, U.S.A. It is entirely impersonal, none of the articles being signed, in accordance with its programme "to endeavour to present in each number as

simple an exposition of the philosophy, science and religion embraced by the word Theosophy, or Wisdom-Religion, as possible. It is not in the field for money, or to air the personality of anyone, and will continue so long as voluntary subscriptions are sufficient to pay the printer." The subscription is put down at 50c. *per annum*, and all communications should be addressed to *The Theosophical Publishing Company*, Room 32, Haller Block, Seattle, Wash. This new magazine is the same size as the *Vishnu*, and is well managed and full of interesting paragraphs and news; we heartily rejoice over its nativity.

THE NEW CALIFORNIAN, No. 6, contains articles from the pens of such well-known writers in the Society as W. Q. Judge, Dr. Jerome A. Anderson, and Miss Marie A. Walsh. It also reprints Annie Besant's farewell address at the Hall of Science.

ANTI-CASTE is the title of a minute monthly of quite a Theosophical character. It "advocates the Brotherhood of

Mankind irrespective of colour and descent", and champions the cause of the natives of all countries by collecting instances of glaring injustice done to the "blacks" by the "whites", and commenting thereon. This undertaking deserves support, and we therefore have much pleasure in enabling our readers to become acquainted with it by copying the following notice. "Terms:—Single copy, post free for one year, 1s. (25 cents). Copies for distribution sent *gratis* to subscribers of 1s. and upwards. All communications to be addressed to Catherine Impey, Street, Somersetshire (England). Subscriptions in aid of free distribution are earnestly invited."

NEW PAMPHLETS. The Indian Section sends us a new *Information for Strangers*, somewhat resembling that of the European Section, but containing the *Epitome of Theosophy*, by W. Q. Judge, which has been so often reprinted, and will, we hope, still continue to be reprinted. Pamphlets on *Brotherhood* and *The Objects of the T.S.*, by Bertram Keightley, are also to hand. These are all intended for distribution.

Our Budget.

The Building Debt will be extinguished from the receipts below, and the surplus placed to the credit of the Trustees for the upkeep of Headquarters in London. The complete account of the Building Fund will be issued on Annie Besant's return from America.

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EDITORIAL ANNOUNCEMENT.

Our readers will take interest in learning that the marriage of Dr. Archibald Keightley and Mrs. J. Campbell Ver Planck took place on November 25th.

LUCIFER.

VOL. IX. LONDON, JANUARY 15TH, 1892. No. 53.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

The Time is Short.

AS one by one the years roll swiftly by us, and the iron wheels of the KALI YUGA are rapidly nearing the fateful close of the first five thousand years of the cycle, the darkness deepens round us, and the strain becomes ever heavier. Evil were these closing years to be, our TEACHER told us, and keen the struggle that would rage round the banner she planted in the name of THOSE who sent her. Physical nature would throb as in sympathy with the struggles of men, and the disturbances in the earthly kingdom of man would be as harsh and clanging chords supporting the sombre minor chant from the mental and spiritual planes. For "the soul of the world is weeping" as the Great Orphan Humanity cries aloud in the pangs of hunger, and yet unconsciously pushes away the patient Hands that hold out to it the bread it needs, the bread of the WISDOM-RELIGION that can alone satisfy the spiritual cravings of man. And the time is so short, for the cycle closes but six brief years hence (February 16th, 1898), and then three years of twilight—to brighten into dawn or to darken into night? Alas! the answer depends on the use made of these few years, and the instruments are so few and so imperfect!

For let us realise our position. We stand in one of those transition periods that see the death-throes of one Age and the birth-pangs of another. The THEOSOPHICAL SOCIETY was founded in the very centre of the turmoil, that it might give fresh impulse to the spiritual aspirations of man, on the strengthening of which his whole future must depend. At this critical period it brings reinforcement to the spiritual

energies, faces the triumphant Materialism of the day, and closes with it in a death-and-life grapple, for the sovereignty of human thought during the coming Age. On the issue of that struggle through the next six years depends the tone of thought as the next century opens; if THEOSOPHY can hold its own, if it can weld together even a small band of wholly devoted men and women, pledged to carry the work on over the threshold of the century, and to keep the THEOSOPHICAL SOCIETY living and active through these years of storm, then the Twentieth Century will see its growth and its development, and the next Messenger, when he comes, will find, as H. P. BLAVATSKY desired, an agency through which to work, material ready to his hand, awaiting his arrival. H. P. BLAVATSKY had everything to do: to find the clay, to make the bricks, to lay the foundation, to raise the superstructure. Wise master-builder as she was, the task tried even her strong soul to the utmost of its powers. But, when she bade us farewell, she had the hope that the work done was firm enough to stand, and that her successor, at the close of the Twentieth Century, would find that work remaining as a sure and stable basis on which might be reared, without the trouble and the anguish she endured, a fair and noble temple for the spiritual instruction of man. In that hope she left us; it is for us to make the hope a reality.

Glancing backward over the past year, we find how fully justified was the foreboding with which she regarded it. "Woe to us", she wrote in December, 1890, "men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next [1891], will commence the last series of seven years which will close the first cycle of five thousand years of Kali Yuga—the 'Black Age' of the Hindu Brahmins." 1891 has indeed been a year of storm and unrest, in the physical, political, social, and religious worlds.

All over the globe physical nature has been disturbed. In Western Europe the tempests have been more terrible and more frequent than any within the memory of the present generation: our Southern seaports have found their sea-fronts imperilled, and in some cases washed away, by the furious waves that have beaten upon them time after time; our inland towns have suffered heavily from the tempestuous gales. In Eastern Europe, Russia has been devastated by famine. In Asia, China has been desolated by famine and flood, while Japan has been laid waste by earthquake and volcano; and the seas have been thrown into huge billows by submarine explosions, and have dashed

over the decks of vessels volumes of boiling water, scalding the sailors as they fled from a phenomenon so new in their experience.

Here at home, Death has swept his scythe busily in the political and social world. The House of Commons has changed its face by the loss of such strong men as CHARLES BRADLAUGH and the Irish "uncrowned king" CHARLES STEWART PARNELL; while the death of Mr. SMITH has taken a veteran from the stage. Dignitaries of the Church, royalties, nobles and literary men, have jostled each other as they have hurried down the road to the Styx, where old CHARON's boat must have been more than once crowded to swamping point with erstwhile notabilities.

Over Europe still broods the dark and threatening thunder-cloud, from which must flash, ere long, the red lightnings of war: an armed peace weighs heavy on the nations, wellnigh as burdensome in treasure, though not in life, as war itself could be. The Jewish exodus from Russia adds another dark line to the picture, and outgoing ships to the New World are laden with Jewish exiles, seeking fresh Fatherland beyond the seas.

In religious matters 1891 has seen, speaking generally, a widening out in the Churches among the more thoughtful, an increased readiness to assimilate new ideas. Theosophically, the year has been an important one. Midway in its course was definitely constituted the EUROPEAN SECTION, and the first Annual Convention was held at the European Headquarters, under the presidency of Colonel OLCOTT, President of the Theosophical Society. The Section has been growing steadily, with Mr. G. R. S. MEAD as its General Secretary, but as Mr. MEAD is sub-editor of this magazine as well as General Secretary of the EUROPEAN SECTION I cannot pay the Secretary, in these pages, the compliments he deserves. The holding of this Convention would have sufficiently marked 1891 for us, but its success was almost thrown into the shade in England by the extraordinary wave of interest in THEOSOPHY that swept over the whole country during the late summer and autumn months, bringing tens of thousands to the knowledge of Theosophical teachings that had been only a name to them, or not even a name, before. Lecture halls have been crowded, literature has been eagerly purchased, the newspapers have opened their columns to prolonged discussions. The result of all this has been that enquiries have flowed in from every quarter—from as far afield as Yokohama, Erzeroum, Java, Johannesburg, and other unexpected spots—and the enquiries have been followed by study, and the study by growing tendency to accept the teachings of the WISDOM RELIGION.

In America, the year which had in its early days the most suc-

cessful Convention yet held by the AMERICAN SECTION of the Theosophical Society—a Convention hallowed by the last message sent to her pupils and friends by our TEACHER, H. P. BLAVATSKY, who thus closed her work on American soil as there also she began it—this same year had its closing months Theosophically gladdened by the most successful propagandist tour of our Brother WILLIAM Q. JUDGE, in the States of the Far West. There he repeated the experience so familiar to us here, crowded halls, eager enquiries, press publicity, and he has laid on the Pacific Coast a good foundation for future work. As we look across the wide ocean that separates us, but does not divide, we see him standing there firm and strong, holding the American outposts for the MASTERS, as we are striving to hold for THEM the European.

Enough of the Past. What of the Future, becoming the Present as we speak? To this question there is but one answer: Work. Our task is to make so deep an impress on the mind of the British nation, that, ere the cycle closes, the Theosophical view of things may have taken rank among the recognised opinions of the day—opinions that have to be reckoned with. We must so publish abroad the teachings of THEOSOPHY that, reaching all, they may be fastened on by those who have reached the point of evolution at which they can be assimilated. Such men and women are to be found in every class of society, and we must therefore adopt every way of reaching them. Abstruse books for the highly educated minority; elementary manuals for the partially instructed; lectures for the careless crowd, attracted by curiosity; letters and articles in newspapers for those who will not seek, but must have knowledge brought to their very breakfast tables; tactful introduction of Theosophical thoughts in private conversation; patient interest shewn to strangers and enquirers; philanthropic agencies to prove the reality of the brotherhood by taking aid to the suffering; seizure of every opportunity to present the Theosophical criticism of life. And most important, because lying at the root of all, the increasing watchfulness which waits every opportunity in order to grasp it, the unflinching, though not boisterous assertion of Theosophical principles, the deliberate detachment from personal interests, because only those who are indifferent to all for themselves can be impartial in their judgment of themselves and devoted in their service of others. This is the spirit that must animate the pioneers of THEOSOPHY in the Western World, if their mission is to be crowned with success; and the very life-breath of that spirit must be unwavering trust in the MASTERS, Who are the spring and guiding intelligence of the movement, and Whose more efficient

instruments we become as we forget ourselves in the service of the race, as we lose our selves to find the SELF.

But surely in the minds of some of my readers will be rising the question: How comes it that the Editor of LUCIFER can write an editorial dealing with the year 1891, and leave out of her review its most important event, the death of H. P. BLAVATSKY? On the physical plane her death was indeed a terrible blow, and the absence of her pen from these pages is a loss that nothing can repair. In many a crisis to come, also, the SOCIETY will sorely miss her courage, her energy, her wisdom. But in very truth to me, her pupil and grateful follower, the passing of H. P. BLAVATSKY is not so important an event as on the surface it may appear. Had she been less, her loss on the physical plane had been greater; but being what she was, one of the GREAT SOULS, the tie between her and those she served and taught was on the higher plane where Death is not. H. P. B. was not her body, and when she cast aside an instrument too worn for further service, the cast-off body indeed perished, but H. P. B. passed on untouched. The pain of the loss on the physical plane, acute as it was and is, must be recognised by each of us as the weakness of our human personalities, so blinded by illusion that the absence of the body seems the absence of the SELF. It is therefore a pain to be contemned and disregarded, as an inevitable accident indeed of our undeveloped nature, to be recognised as a weakness, not fostered as a beautiful sentiment. And here, to avoid misconstruction, let me say that I do not mean that we should thus treat the pain of loss *in others*, but only in ourselves. To others suffering the wrench of bereavement we should always shew the tenderest compassion and sympathy; it is to ourselves that we do well to be stern. As says the *Voice of the Silence*: "Ere thou canst settle in Dnyan Marga and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe." How then should her pupils, remembering her teachings, contradict them by a mourning that exalts the lower above the higher nature, or cease to strive after a realisation of that unity which Death cannot rend nor Time destroy? They may fail, overpowered for awhile by the vivid sensations of the physical plane, but they will renew the struggle over and over again, until the lesson theoretically learned has become the habit of the life.

And so we pass into 1892, prepared to face its difficulties, to utilise its opportunities, to stand quietly, serenely, firm amid the whirl of its contending forces. A little army, encamped in a hostile country, we

must hold the post given us in charge until the relief guard comes. On each individually, as on all collectively, falls the responsibility of this great emprise. Our success depends on our loyalty, our unity, our exertion, and our love. We may conquer by argument : we can only win by Love. And our task is to win this Western World for the WISDOM RELIGION, so that the Brotherhood of Man in the Twentieth Century, may become a reality instead of a phrase.

A Bewitched Life.

(Continued from page 281).

III.

PSYCHIC MAGIC.

THE old Yamabooshi lost no time. He looked at the setting sun, and finding, probably, the Lord Ten-Dzió-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the *Naiden* character--a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the enquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange sensation in the arm of the hand that held it. For a brief moment I forgot to "sit in the seat of the scorner" and failed to look at the matter from a ludicrous point of view. Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

". that fear
When the heart longs to know, what it is death to hear" ?

No; for I still had consciousness enough left to go on persuading myself that nothing would come out of an experiment, in the nature of which no

sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the—I blush to write the adjective—"magic" mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, "The veil which covers futurity is woven by the hand of mercy". This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze Tamoorā, at which I threw a furtive and suspicious glance at both. I was wrong once more.

"The holy man desires me to put you a question and give you at the same time a warning", remarked the Bonze. "If you are willing to see for yourself now, you will have—under the penalty of *seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination*—to submit to a regular course of purification, after you have learnt what you want through the mirror."

"What is this course, and what have I to promise?" I asked defiantly.

"It is for your own good. You must promise him to submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an *irresponsible* seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience which was remarked and understood by the Yamabooshi. It was just *seven minutes after five*.

"Define well in your mind *what* you would see and learn," said the "conjurer", placing the mirror and paper in my hands, and instructing me how to use them.

His instructions were received by me with more impatience than

gratitude; and for one short instant, I hesitated again. Nevertheless, I replied, while fixing the mirror:

"I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me." . . .

Had I pronounced these words in reality, and in the hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to that moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head and my back, as I sat leaning forward with the mirror in my hand. Then came a strong sensation of an involuntary rush forward, of *snapping* off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralyzed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, *very* ridiculous. . . . This *feeling*—for such it was rather than a thought—was interrupted, suddenly extinguished, so to say, by a clear *mental vision* (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over *its* white face, stood the tall figure of the Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float rapidly away from "me". A few more grotesque, distorted shadows before "my" sight; and, with a last feeling of terror and a supreme effort to realize *who then was I now, since I was not that corpse*—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead. . . .

IV.

A VISION OF HORROR.

How strange! . . . Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, "I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me"—but the only words I heard out of the twenty-one, were the two, "*to learn*", and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short they were pronounced by my voice, not by my lips. . . .

One more rapid, involuntary motion, one more plunge into the Cymmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and *in* the mould, and yet it weighed not, and seemed quite immaterial and transparent *to my senses*. I did not realise for one second the utter absurdity, nay, impossibility, of that *seeming* fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain, unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man's skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture. "Who can it be?"—I thought. . . .

At this moment I heard again proceeding from afar the same voice—my voice . . . "*the reason or reasons why*" . . . it said; as though these words were the unbroken continuation of the same sentence of which it had just repeated the two words "*to learn*". It sounded near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kioto, and which it was now finishing, in interrupted, broken phrases, like a faithful echo of my own words and voice. . . .

Forthwith, the hideous, mangled remains began assuming a form, and, to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister's dead husband, my own brother-in-law, whom I had for her sake loved so truly. "How was it, and how did he come to die such a terrible death?"—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl's death, in all its horrid vividness and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off, before the workmen, unacquainted with the mechanism, can stop it. He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally-given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together. I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else.

There "I" stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment's hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorus-like, brilliant Radiance, its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable

in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: "this is insanity; life-long, incurable insanity, for the principle of intelligence is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, ejected from it by the terrible force of the sudden blow. . . . The link between the animal and the divine essence is broken." . . . And as the unfamiliar term "divine" is mentally uttered *my* "THOUGHT"—laughs.

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words . . . "*why my sister has so suddenly ceased writing.*" . . . And before the two final words "*to me*" have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as "horrors", etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my irretrievable losses to their full extent.

Much of that which I had so vehemently denied in those days, owing to sad personal experience I have to admit now. Had I been told by any one at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, *he* could be transported *mentally*, thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his memory—I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that "madman". Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, *outside of my body*. Accursed be that hour when this terrible power was first awakened in me! I have not even the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved *invariably correct*. But to my narrative of woe.

I had hardly had time to see my unfortunate young niece in her new Israelitish home, when I felt a shock of the same nature as the one that

had sent me "swimming" through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five! . . . I had thus passed through these most terrible experiences, which it takes me hours to narrate, in *precisely half a minute of time!*

But this, too, was an after-thought. For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi's hand and this second glance, seemed to me merge in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

V.

RETURN OF DOUBTS.

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

"How could I see all that I have seen in less than half a minute?"—I exclaimed. "The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe. . . . I shall leave to-morrow!"

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, the Bonze Tamoora, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking *through* me, and in dignified silence. The

Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: "Friend, you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits), who had to be used to guide your inexperienced soul to the places it craved to see. The entrance to your Inner Self must be closed against their dangerous intrusion. Lose no time, therefore, my son, and allow the holy Master, yonder, to purify you at once."

But nothing can be more deaf than anger once aroused. "The sap of reason" could no longer "quench the fire of passion", and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were inflamed to white heat, I felt almost a hatred for the kind, good, old man, I could not forgive him his interference in the present event. Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. "I will leave to-morrow, had I to forfeit my whole fortune as a penalty"—I exclaimed, pale with rage and despair.

"You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door", was the answer. "The Daij-Dzins will have the best of you."

I interrupted him with a brutal laugh, and a still more brutally phrased enquiry about the *fees* I was expected to give the Yamabooshi, for his experiment with me.

"He needs no reward," was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friendship, or even of simple propriety. Luckily for me, on turning round to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that

fiend scepticism—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

“My mind,” I argued, “what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and grey matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! As well believe in the planetary ‘intelligences’ of the astrologer, as in the ‘Daij-Dzins’ of my credulous though well-meaning friend, the priest. As well confess one’s belief in Jupiter and Sol, Saturn and Mercury, and that these starry worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided ‘my soul’ in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, ‘*subjective* intelligences’ and all that kind of insane superstition.” In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly mad. But his admirable forbearance proved more than equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain “necessary purificatory rites”.

“Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition,” I argued, paraphrasing Richter’s remark. “I will not believe,” I repeated; “but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe.”

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

“Friend of a foreign land!”—he cried, “I pray that you may not repent of your unbelief and rashness. May the ‘Holy One’ (Kwan-On the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?”

“Go on and have your say,” was the ungracious assent. “But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions.” This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to no purpose, that by his kindly meant interference he had only led me to my destruction.

"Lend me your ear, good sir, for the last time," he began, "learn that unless the holy and venerable man, who, to relieve your distress, opened your 'soul vision', is permitted to complete his work, your future life will, indeed, be little worth living. He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have to be left in the power of *Forces* which will harass and persecute you to the verge of insanity. Know that the developments of 'Long Vision' (clairvoyance)—which is accomplished *at will* only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginners, be pursued with help of the air Dzins (Elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arihat, 'the destroyer of the enemy', who has subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed toward the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being *that seer is no longer himself*. He partakes of the nature of his 'guide'. The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy."

"Hold!" I involuntarily exclaimed, as the words vividly brought back to my recollection the indifference with which I had witnessed my sister's despair and sudden loss of reason in my "hallucination". "Hold! . . . But no; it is still worse madness in me to heed or find any sense in your ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?"—I added mockingly.

"It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification," was the sad and humble reply. "I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day. The experiment is harmless when directed by *one who knows*, and becomes dangerous only when the final precaution is neglected. It is the 'Master of Visions', he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of . . ."

"The 'Master of Visions', forsooth!" I cried, brutally interrupting him, "say rather the Master of Imposture!"

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far, but it was too late.

"Farewell, then!"—said the old Bonze, rising; and after performing the usual ceremonials of politeness, Tamoorā left the house in dignified silence.

(To be continued.)

Universal Law.

BEFORE entering upon the discussion of any subject it is well to define as accurately as possible the meaning of the terms employed. In debate this is all the more necessary, as it is usual for each party to commence an argument with ideas none too exact and also with the assumption that the word which may be the key to the whole debate is not only the same in its principal meanings to each side, but that it has also to each the same vague cloud of associations which give colour, if not form, to an idea.

Most arguments begin in selfishness, each disputant endeavouring to force upon the other his own particular view, without regard to the outlines of truth as they may appear from the stand-point of his opponent.

If at the start each partisan were to make a sincere effort to find the exact meaning attached by his adversary to the leading words or phrases used and to place himself mentally in his position, points of unity would be discovered, obscurities common to both minds would be recognised, and many a controversy that tends to bitterness and denser ignorance would be resolved into a comparison of intellectual results and mutual help along the rough pathway to knowledge.

These remarks are brought to the front because disputes without number have raged in which the key-word was law. Controversies over the natural and the so-called supernatural, over the possibility of miracles, over predestination and free will, have begun with prejudice and ended in ill-feeling. Theologians have fought with each other or with scientists, each party using the word "law" as if the idea it suggested was as definite as that attached to a simple numeral. Theists, atheists, pantheists, spiritualists and materialists have swelled the clamours of the fray; yet in most cases no serious effort is made to define the word, although it may be evident to a cool outsider that the opposing parties do not use the word in quite the same sense, and that the associations colouring the idea are widely different. We often find a variation in the sense as used by the same party at different times, an inconsistency which might have been escaped if an analysis of the idea had been attempted in the beginning.

If we turn to a dictionary we find a catalogue of the different senses in

which the word is used. These are the off-shoots or differentiations of the fundamental idea, which itself is not discussed, as this would not be within the province of a dictionary. We must analyse our own conceptions and trace them to their primitive source within the mind.

If anyone is called upon suddenly to define the word "law", the vague group of associations called up at the instant in that person's mind is an index of his usual line of thought. The average man, with a mind running but little upon science or theology, will think of the legislative machinery by which society is organised and of the written rules arbitrarily created to express, as they may, the conceptions either of one or of many minds of what is right or expedient.

If he keeps his mind on the subject he will think of some vague underlying principle of justice which these laws endeavour to embody in defining the relationships between man and man.

The net impression left, even after considerable thinking, will be of something largely arbitrary in its nature and uncertain in its origin.

If the man is a theologian, he will think of law as the expression of the will of some supreme being. He will think of this will as manifested in two ways. First, as arbitrarily impressed upon the ultimate particles or atoms of matter, which will thenceforward behave toward each other in certain fixed and invariable modes until some further special emanation of supreme will. This he will consider to be the origin of laws of nature. Second, as announced verbally by the direct inspiration of some prophet, or through a divine amanuensis in the shape of a book or epistle writer. By this means it is said that the moral law has been promulgated. This moral law is said to have been changed more than once by the repeal of old edicts and the issuing of new, the latest code being termed the new or "Christian dispensation".

The theologian claims that the animal and vegetable kingdoms are governed by fixed laws established at the time of their creation, which was the result of thought and contrivance. The life principle placed in vegetable and animal forms, together with whatever intelligence and consciousness the latter may possess, he claims to be evanescent with the body, no matter how perfect in its way this life may be, or how harmonious with its surroundings or beneficial in its influence during its material manifestation.

The conscious life placed in each human being is said to be a matter of special creation, at or about the time of the development of the body in which it is placed. This life or soul is said to be immortal and indestructible, however imperfect it may be, either through the fault or purpose of the maker, or its own, and however inharmonious with its surroundings or evil in its influence during its visible life.

This view of the origin and government of the universe, in short of universal law, involving arbitrary and special acts at every step, is the personal extreme, and may be called "The Great Man Theory".

If, on the other hand, our definer is an absolute materialist, he will start with a trinity of force, space and matter. He will claim that law is a manifestation of certain tendencies inhering from all eternity in the atoms of matter, which combine and move in certain modes, owing to fixed methods of attraction. These combinations he asserts result in others still more complex, presenting finally the phenomena of intelligence and volition. With the fading of the material form he claims that thought and consciousness disappear for ever like cloud wreaths in the sky. The universe, to him, is like a barrel of dice rolling over and over, grinding out, within certain limits, almost endless combinations. Life from this standpoint is but one of these, a complex relation of force and matter, the flicker of a sunbeam on the tide of time. This is the extreme view from the standpoint of the fixed and impersonal, as contrasted with the theological extreme of the arbitrary and personal. It may be called "The Machine Theory".

The average scientist may be found drifting somewhere between these extremes, tending in some things to one and in some things to the other according to disposition and education.

We have here four different mental attitudes in reference to the idea of law.

The first or unphilosophical, is that of the average person. It arises from the habits of common language, in which reference is made most commonly to the variable and imperfect attempts of men to frame in words rules of action which shall harmonize with environment and evolutionary principles. The group of impressions belonging to this type involve a large measure of the arbitrary, a maximum of imperfection, and a minimum, perhaps a total absence of any quality which may be called universal.

The mind operating, as it does, with a material tool, the brain, is influenced by material conditions, hence tends invariably to follow lines of least resistance, for the same reason that water flows down hill or along channels which it has previously worn. The mind of the theological philosopher, the second in our classification, follows the usages of common thought and simply magnifies the thinking principle, with some of the operations of which he is familiar, but of whose nature he is profoundly ignorant. He goes further, transcends all possible experience and even all forms of revelation accepted by himself, by divorcing it from any medium or substratum of any kind whatever. Unless he inclines to what he will usually stigmatize as pantheism, he will demand for the universe a soul which needs no trace of anything, however formless or transcendental, corresponding to a body.

The materialist, in like manner, with habit of thought formed in the observation of the external machinery of nature, finds it easier to form a superficial conception of the universe by extending his mechanical ideas blindly into the unknown, and making of the whole, a body, an automaton, without a trace of a soul.

The fourth class is represented by the average scientific thinker ; his habits of thought and work incline him to the materialistic view, but he is too logical to accept that extreme ; his intuitions and his intellect keep him from the opposite. He may be found anywhere between them, sometimes approaching one and sometimes the other, yet in most cases aware of his inconsistencies.

Herbert Spencer has done a great work in practical philosophy, but in his ambitious attempts to perfect what has been proudly termed "The Synthetic Philosophy", he has attempted to ignore inevitable shortcomings. He has learned a trick from the theologian, who like the Spanish bull fighter, provides a retreat for himself into which he nimbly skips when hard pressed by the horns of a dilemma. The theological shelter is labelled "Inscrutable Divine Mystery". Mr. Spencer's fence is placarded "THE UNKNOWABLE".

Such devices are essential to champions who cannot afford a single overthrow, but leave the spectator dissatisfied. We must at some time reach the limits of our powers on this plane of existence, but these are not of necessity where it is convenient to place them. To change the simile ; as we look to the horizon the line where earth and sky seem to meet appears the limit of possible exploration. As we advance it recedes, and even on this limited earth the jumping-off place is not so near as in childhood we are apt to imagine.

An analysis of the German metaphysical schools would require far more time and learning than the writer possesses. The four classes referred to may be taken as fairly representing the popular thought of European civilization in reference to the principles of universal law. I may recapitulate them as follows.

First, the orthodox church theologians, representing the extreme personal conception.

Second, the materialists, holding the opposite.

Third, the majority of scientists, holding mixed opinions and tentative in their speculations.

Fourth, the great majority of men, having no real opinions, to whose minds the word "law", brings up a jumble of impressions derived from police reports, Sunday sermons and a few stray phrases of popular science.

The net result is certainly unsatisfactory ; let us see if any analysis will lead us toward the truth and whether any other line of thought is possible. I must condense in the fewest words.

The search for the origin of universal law, or the law of the universe, is an investigation of the principle of action, or in other words of cause and effect. Action must be taken in its widest sense ; not merely as visible action or motion, but as a tension or tendency to act, potential motion or energy. Gravitation for example is as active and ever present in holding bodies against the earth as in moving them toward it. The two fundamen-

tal principles of the physical world are, gravitation, that is attraction broadly speaking, or the tendency to occupy identical space, and its opposite, exclusion, or the tendency to occupy different portions of space. This last is obviously revealed in the quality of hardness, or the elasticity of solids and gases. The first is the embodiment of the love of united existence, love in general, the motive of altruism. The second is the manifestation of the love of personal or separate existence, the motive of selfishness.

Without the first of these laws the universe would be disintegrated : without the latter it would disappear in a point. Particles of matter without these common manifestations of being would be to each other non-existent.

Law means direction and limitation of action. Limitation or constraint must come either from within or without. Limitation from within means limitation due to the character of the centre from which the force emanates. If this is a self-conscious centre it will appear to itself to act with absolute free will. Limitation from without will be felt as constraint. Constraint from without, whether by attraction or repulsion, implies some community of nature between the constraining and the constrained body. This holds good on all planes of action. The genuine desire for any form of knowledge proves that somewhere within is at least the undeveloped possibility of its attainment. *The true unknowable is only that of which we cannot even dream or form the shadow of a wish to know.*

The most absolute human despot of which the mind could conceive would still be limited by the qualities of his own nature, from which he could no more escape than he could climb out of time and space. The theologians who framed the Westminster Catechism tried to define God in a sentence commencing with an assertion of the unlimited and ending with as many limitations as they could pack into it.

Turn and twist as we may, we can form no conception of personality without limitation, of being without law, of law without will, of will without consciousness. Will and consciousness form intelligence. We must broaden and deepen our conceptions of these things, realize that these qualities are all aspects of the same thing, that they are absolutely universal, that they are to be found in the world around us in all grades of manifestation from the most simple and undifferentiated to the most complex, and that we ourselves are a reflection of and identical with this great system.

Mr. Spencer and his followers have done a good work in developing the philosophy of evolution and making us familiar with the idea. Their labours have been unselfish and prompted by a love of truth. They have prepared the world for the grander conceptions of evolution, for that true synthetic philosophy underlying both science and religion, which is now coming to us from the secret recesses of the East. Beginning before the modern evolutionist can frame even a speculation, it carries us, through the visible and manifested world on into regions unknown to modern

science. It invites the co-operation of exact science within its own realm and challenges its criticism. Can any of the degenerate offshoots of the old Wisdom Religion do the same?

As the patriarch of old saw in his dream a ladder extending to heaven with angels descending and ascending, so we may gain a vision of emanations of power and light descending from the infinite heights to the most concrete and material forms of matter and life, ascending again through ever expanding cycles of light and consciousness, till form and personality seem lost in a blinding radiance.

The materialist may sneer at what he will call "dreams and superstition", or, "exploded fancies of the past", and go back to tinker at his automata. The orthodox churchman may raise his piping cry of "pantheism", and return to his crumbling temple to bow before the painted image of the Calvinistic God. Those who have seen the vision will take courage and press on.

WM. MAIN, F.T.S.

The Septenary in Nature.

(Concluded.)

IT will be well for the student to remember, that though the triangle represents the first abstraction of the trinity, that trinity, as it is usually met with in its application to various religious systems, consists of the point in the circle, the triad, and the quaternary, each considered as a unit. This is indeed the key to all the ancient cosmogonies, and theogonies, and the root idea from whence is derived the whole pantheon of male and female Gods and Goddesses, the so-called "heathen" deities. Little does the outside world understand of the profound significance of these symbols. Little does the orthodox world of to-day understand that the personal male God Jehovah, who was appropriated by the early Church theologians as the first person of their trinity, is only the Kabalistic form of the much earlier Hindu male creator Brahmā. It matters not by what name it is called, it is always the quaternary, whether as the four-faced Brahmā, or as the four-lettered Tetragrammaton or Jehovah. Again in the Pythagorean system it is the sacred four, or Tetraktys. Also in the *Kabalah* it is the first Adam, Adam-Kadmon, and as such is both male and female, and corresponds to the Third Race of humanity, previous to the separation of the sexes. To show still further the identity of the symbolism, we have the legend of Brahmā dividing himself into two, male and female; while in *Genesis* we have the story of the rib, where woman is

produced out of the first Adam, or Adam-Kadmon. It will greatly help us to understand this universal symbolism, if we bear in mind that the terms male and female are purely relative. It is only on the lowest or physical plane that they become definitely separable.

Thus the quaternary which we are now considering is male in its first aspect, as the third Logos, or the Son. It is male-female in its second aspect, as the potentiality of the manifested universe, which differentiates subsequently into male *and* female, positive and negative, and every other pair of opposites. It is female in its third aspect, regarded as the type of the manifested universe itself, fructified or energised by spirit, or the upper triad. Remember that any principle is female in relation to the one above it, and male in relation to the one below it. Thus we find that Jehovah, who at first is the male creative God, becomes afterwards male-female as Adam-Kadmon, and finally female as Binah, a female Sephira, and as the deity of the Moon, a female principle, in relation to the Sun as male. We have an analogy to this relative aspect of the male-female, or positive and negative relationships, in the electro-chemical properties of the chemical elements, which may be arranged in a series in which any element is positive to the one below it and negative to the one above it.

I cannot enlarge upon this subject now, though it is a most important one as a key to all the exoteric religions of the world. A study of the use of numbers, or the numerical key as found in the *Kabalah*, will help to elucidate the subject to the student, in showing how profoundly philosophical is this ancient symbolism, and in helping him out of the terrible confusion which has been produced by the introduction of the Jewish Jehovah, or Tetragrammaton, into the Christian theology, as a personal and supreme deity. When once we have mastered the symbolism which lies at the root of every ancient cosmogony and theogony, we have no difficulty in finding our way out of that endless and weary controversy of creeds and systems, which is ever being waged by those who have naught to guide them, save the dead letter and the traditional interpretation. Those who accuse us of substituting a mere abstraction, an "Unknown God", for the living personal deity of their own conceptions, little understand the exhilaration which we feel, after having passed through the dismal mists of accepted beliefs, with the lurid glare of Hell-fire, and the distracting and maddening cries of opposing sects and religions, of those who cry ceaselessly "lo! here, and lo! there", into the serene region where there is naught above us but the boundless blue; where we stand like the climber on the summit of the mountain peak, and breathe the pure air of freedom; and where, amid the silence and peace which fall upon our souls, we can listen to the *Voice of the Silence*, and attune our faculties to still higher planes of consciousness.

The symbolism which we are now studying is the clue which must guide those who are now endeavouring to find their way out of the laby-

ninth of exoteric systems. It is not so difficult as it may appear at first sight, for when once the factors and relations of one septenary have been understood, all follows by simple analogy and correspondence.

Let us now pass on to the septenary itself. We have the first septenary in the combination of the three and the four, the triad and the quaternary; and as such we have the general type of the three higher principles, or spirit, and the four lower principles, or matter. The two considered apart stand for every pair of opposites: male and female, positive and negative, light and darkness, fire and water, good and evil, &c. Considered together, these opposites are united, for we should properly draw these geometrical figures within the circle, as the seven-fold aspect of the deity; they are the primordial seven. If however we carry out the idea of these as successive emanations, we next require a septenary following the quaternary; the quaternary itself in fact becomes a septenary. Perhaps we may understand this in view of what has already been said as to the quaternary being male-female in its second aspect. As male-female it must itself consist of a triad and a quaternary, or spirit and matter. Another way in which we may look at it is by considering that the quaternary, or perfect square on the plane of abstraction, becomes the cube on the plane of matter; and the cube unfolded, or displayed diagrammatically, becomes three and four, together seven, thus:



This is nothing more or less than the cross, another ancient archaic symbol, borrowed by Christian Theology, and applied to its own doctrinal purposes. It is found everywhere, in all kinds of variations, back to the remotest antiquity. It cannot be traced to any particular nation or race; it is universal. In its first form it is the cross within the circle. It is once more the expansion of the point within the circle, becoming a double diameter, or expanding in four directions, and thus becoming the quaternary. The two diameters now represent respectively spirit and matter, or male and female.

Many writers on ancient symbolism have considered the cross to be purely phallic, having indeed been able to trace nothing but phallic worship in the most sublime and philosophical conceptions of the ancients. We shall not fall into this mistake, however, if we remember that each symbol has seven interpretations, from the highest and purely spiritual down to the physical and material. It is scarcely to be wondered at, that with no key but the dead letter, these writers should have been unable to trace in this symbol anything more than its physiological meaning, but there is no excuse for this now, with the key which the *Secret Doctrine* supplies.

Those who read the *Source of Measures* will find much light thrown upon the various relations of the triad and the quaternary, as arising from the quadrature of the circle, in connection with the numerical values for the ratio of diameter to circumference given in various forms in the Book of *Genesis*, and also as set forth in the various measurements used in the construction of the great Pyramid.

We must look upon the septenary then, in its application, as made up of three upper and four lower principles. In the seven principles of man, for example, we have the upper triad, Âtmâ-Buddhi-Manas, constituting the spiritual and immortal individuality, and the four lower principles constituting the evanescent personality. If you turn to page 200, Vol. I., of the *Secret Doctrine*, you will find there a diagram which illustrates much of what has now been said. You will see that the seven globes of the earth chain are represented on *four* planes, while at the top of the diagram is seen the upper triangle of spirit. These four lower planes are of course the quaternary, or if you like so to call it, Brahmâ; becoming, as you see, seven globes in the phenomenal world of manifestation. These seven globes can again be divided into four and three; four on the side of the descent of spirit into matter, and three on the reascending arc. You may also note that the septenary, together with the upper triangle, make up the number ten; and this will explain to you the reference that is sometimes made to this number as the perfect or complete number.

As above, so below. The four or Tetraktys is the divine Son on the highest plane of abstraction; the Adam-Kadmon of the Kabalists, and through Eve, or Mother-Earth, he is born again as his own Son, as Cain-Jehovah, or Humanity, a new quaternary. This is shown by the 1st verse of the 4th chapter of *Genesis*, where Eve is made to say "I have gotten a man from the Lord", and which should read, "I have gotten a man, even Jehovah". This is fully borne out by the last verse of the same chapter, when the translation, "then began men to call upon the name of the Lord," is given as an alternative (even in our present unrevised translation) to "then began men to call themselves by the name of the Lord", viz. Jehovah. There is of course no clue to this in the mere dead letter narrative, but it becomes very plain with the key which the *Secret Doctrine*, or even the *Kabalah*, supplies.

We have the same mystery of the three becoming four (the *Word* becoming *Flesh* of St. John's Gospel) in every incarnation of ourselves as individuals, and thus we claim our birthright as sons of God, truly; and throw a further light upon the mystery of the *Christos*, the divine incarnation, degraded by the Church into the doctrine of a personal Saviour.

As everything that is, the whole manifested universe, has thus been outbreathed in a perfect harmony of numbers and geometrical relations, so must it be inbreathed, and return to its source when the hour of Pralaya strikes. For us as individuals, when the moment of death arrives, the spirit, the triad, withdraws to its own subjective plane of consciousness; while the "body", the four lower principles, dissolve into the elements from whence they were formed; nor will aught remain of the now vanished personality save that which has been retained as a spiritual aroma by the individuality. "No man cometh unto the Father save by the Son", truly; and this mystery is repeated through every plane of consciousness. If you

have understood the mystery of the "Son" in its successive emanations during the outbreathing, or Manvantara. you will understand also how the reverse process goes on during the inbreathing, or Pralaya; and how we, as a quaternary, that is, our present personalities, can only reach the "Father"—or Âtmâ—through the "Son", or the third person in the trinity of Âtmâ-Buddhi-Manas, for in the inbreathing process our consciousness must become one with Manas—the indwelling Christ principle—before it can reach Âtmâ.

Enough has been said now to show the profoundly philosophical, metaphysical, and universal basis of the septenary division. What can be more grand and sublime than the contemplation of the universe from this standpoint; where we see the absolute unity and harmony of the whole; where we see the same law, the same principle, operating in the great and in the small; and where our minds expand and our souls quicken, as we realize what is the glory of our divine birthright; and how, though human in our lowest temporal nature, we are divine in our inmost essence, and one with that Soul which lives and breathes in all.

For, bear in mind as the beginning and end of this matter, that man is septenary in his nature, *because he is one with the universe.*

W. KINGSLAND.

Karma and Reincarnation

AS APPLIED TO MAN.

(*Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S., revised and enlarged for the Press.*)

(*Continued.*)

If you act up to this ideal of human life, you will raise yourselves, your nation, your beloved mother country, high up in the scale of life. If not, if you trifle with your soul, if you heed not the ever-repeating upward impulses of its nature, you are doomed. Every new birth is a fresh opportunity given you by the Macrocosmic Powers to reform yourselves. If you mean to reform, *you must live a reformed life.* Do not believe that the blind mutterings of the formulæ of your faith, the thoughtless, though may be regular readings of your prayer-book, the formal *sandhies* of your mornings and evenings, without a trace of them in the remaining twenty or twenty-two hours—do not believe, I say, that these are indications of a spiritual life, when your mind is full of appetites, when you do not lose sight for one single moment of your own enjoyment in whatever you do, and when in fact you do not regulate your whole life theosophically, and work for the expansion of your minds to the above-hinted omniscience, so that the universal life, which is the true destiny of life, may become to it an ever-present fact of existence. Do you know why your dear country—is it dear to you?—has fallen so low in the scale of nations, that country you know, the queen-mother of nations, of which your ancient divine legislator, Manu, proudly spoke as the one from whose Rishis the world might take lessons of wisdom?

Do you know, or do you care to know? Are any upward impulses left in those stony hearts of yours? Where is the intellectual greatness of the once glorious Bhāratavarsha? Where are your Vayāsa and your Patanjali, your Vashishtha and your Vishwāmitra, your Sushruta and your Charaka, your Manu and your Yājñavalkya? What have you done with those giants, and why do you show to the world a thousand and one pigmies unable to walk with these giants of old? If you do not know, then hear from me. They are lost to you, and with them your greatness, *because you have so chosen*, because you have preferred the downward path of a thousand follies, of a thousand sensualities, rather than follow in the footsteps of your mighty grandsires; because you would even now, after centuries of toil and trouble, fritter away your wealth, your health, your mental powers, upon sight-seeing, upon vain fopperies, upon useless paper-toys, displayed on the occasions of your children's marriages, and upon a thousand other useless things; rather than upon the education of your boys and girls. And do not believe that this is the total bad effect of your wasted energies. You are every day becoming poorer and poorer in all directions, physically, morally and spiritually. It is by the degeneration of your religion from reality into myth, from practice into whim, from living Karma into dead ritual, that you have been brought down to so low a level of life. In the language of the *Kuthopanishad*, you are just giving up "the good for the pleasant". The inevitable result is, you are falling in the scale of nations. I have said on this subject too much for the occasion, and therefore I shall leave you to illustrate the actions of *prāna* for yourselves. The subject is very wide, and to trace all the mental, physical, social and political actions of man, step by step, to their consequences in the next birth or the next cycle, would require a volume. I have yet to explain, however briefly, a few other connected problems.

The time of rebirth is extremely difficult to determine; you must have the most perfect knowledge of solar, lunar and planetary time, and its connection with human life before you can determine it. Let me, however, tell you that all your actions divide themselves into three classes with regard to the order in time of their fructification.

1. Kriyamāna, those that are being done.
2. Sanchita, those that are being stored.
3. Prārabdha, those whose fructification has begun.

You do a certain action at a certain moment of time; that is when the sun, moon and planets have a certain fixed position. Now this action falls under the category of *Kriyamāna*, that which is being done. This action, as it is being done, is at the same time having its effect. It cannot, however, have its full effect at the time. For the same state can exist only at the same moment of time. With the passing away of that moment of time the effect becomes latent, and remains in that condition (which is therefore called *sanchita*) until the time comes for fructification. The *sanchita* becomes *prārabdha* in the next life. On this subject I do not propose to say much on this occasion. But I shall take up another and more important problem. Where does the soul live during intervals of rebirth, and in what state? We would expect from the considerations as to the relation of the earth and the moon entered into above, what we learn from the *Chhândogya Upanishad*, that the soul during intervals of rebirth lives on the moon.

I have already told you that the higher *prāna* and higher *manas* take in the aroma of the *mâyâvic* experiences of the lower *prāna* and lower *manas*. I have now to tell you that in death the four higher principles (spirit, soul, higher *manas* and higher *prāna*) are separated from the three lower ones, the two *mâyâvic* principles and the third gross body. The four higher principles go away with the aroma (*vāsana*) of the lower ones, and it is this *vāsana* that becomes the cause of bondage. Now, then, let me for a

moment remind you of the state of the soul when she came from the moon to the earth. While the soul was laying in a store of *mâyâvic* lunar experiences, the moon was cooling down gradually to its present dead level. The *mâyâvic* *prâna* and *manas*, the lower lunar principles, were thus also daily dying out, because the range of experiences was daily curtailing on account of the total though gradual loss of the gaseous and liquid conditions of lunar matter. The impressions, images and tendencies given birth to by these environments in the higher *prâna* and *manas*, were thus losing all opportunity of fructification, although they of course did not and could not cease to exist. The appetites which the mind had acquired during its lunar life lost their objects when the moon had died. Hence did the human monads tend towards the child-planet, which had and was to have all the necessities for the satisfaction of their appetites. The appetites were, however, in a latent state as long as the souls remained on the moon. They came to the earth when, at the proper time, these appetites tended towards fructification and satisfaction. On the earth however, while the lunar appetites found their proper objects, they began to become stronger also. The chains were not, as indeed they could not be under the circumstances, loosened. There is one thing more to be understood in this connection. While the *mâyâvic* tendencies of the lower principles were lying latent, the subjective mind revelled in the possession of whatever degree of *sankalpa* and *vikalpa* had been actively evoked, and applying these to its already acquired experiences, was seeing into their past and future, and thus tending towards the state of *jñâna* (gnosis). So when it came to earth it had greater power of what is called spiritual knowledge, than when afterwards the latent appetites of *prâna* had come into full play. These are subjects, however, to be fully studied elsewhere. I have introduced this much here in order to make a little more clear what has to be said about the soul living on the moon after the death of the body. Now this is what happens in the course of a human life. All the retrogressive and progressive *karmas* that we do at any given moment of time, coincide with certain aspects—*tatwic* conditions—of the solar system. This aspect of the solar system depends upon the positions of the sun, moon and planets. A certain tendency towards, or appetite for, the phenomena of *vidyâ* or *avidyâ* is the natural result of each *karma*. This appetite or tendency, this mental or physical phenomenon, is stored in the *manas* or *prâna* by the law of *vâsana*, and will only re-emerge when the same astral conditions return. These stored-up impressions are competent to cause various enjoyments (*bhoga*), while at the same time they govern the length of your life according to the strength of the impressions you have created.

Thus at the time of death the soul is equipped with certain latent, mental and physiological tendencies to action, whose time for fructification has not come. Besides, the upward march has called into activity the power of *sankalpa* and *vikalpa* to a certain degree, and as *mâyâvic* objectivity ceases for the time with death, the soul awakes in lunar subjectivity, because, from what we have seen above, the conditions of life on the moon are exactly similar to what the result of earth-life is in death. In the state of lunar subjectivity the soul remains until the time comes for rebirth. Then it has passed into a state something like our dreamless sleep.

When the proper astral conditions of the solar system come back again, the life-tendencies awaken first, because the mind can only awaken through *prâna*, and that too when *prâna* has developed so far as to establish the sensuous foci in the organism. The mind therefore lies quite latent until the use of the senses is acquired. I might tell you here that the mental awakening of which I am speaking refers only to the play of the power of *sankalpa* and *vikalpa*, or briefly, causation. When the phenomena of the new brain mind are presented to these powers they are sooner assimilated, and hence speedier progress is made. Of this, however, I shall speak later

a little more in detail. I shall now give you what the *Chhândogya Upanishad* tells us about the journey of the human monad to the moon and back again. From what I have already told you, the Upanishad will be more easily understood. We learn from this that the human monad reaches the moon through the following stages:—

1. *Dhūma*, vapour. This is the terrestrial gaseous state of life—matter, beyond which our lunisolar life passes entirely from earth.
2. *Rātri and Aparapaksha*, night and the coolest part of night. This is the negative condition of physical life, which is beyond the possibility of passing back into the positive state.
3. *Dakshinayana*, the Southern six months, that is, the negative condition of the solar year.
4. *Pitriloka*; this is that condition of life when the life-monads are just on the point of descending into earth-life, when in fact the lines of future, generic, specific and individual manifestations are just on the point of showing themselves.
5. *Ākāsha*; this is the state of the latency of all life-manifestations, the negative *sushumna* which intervenes between lunar and terrestrial life.
6. Beyond this is the lunar state of life (*soma*).

During the first of these six states the tatwic states of earthly matter (solid, liquid, igneous) have become latent. Thence it passes into *rātri*; that is, the diurnal life-power become latent, and then the annual power. It thus passes entirely out of terrestrial life-conditions. The remaining states of existence do not require further explanation. After living in the lunar state of subjectivity, it descends along the same path. The conditions are, however, changed. Generally speaking, the returning life passes (with the mind, it may be repeated, still absolutely latent) from *ākāsha* into the gaseous state (*vāyava*). Thence it passes into the igneous vapour state (*dhūma*); thence it condenses into the liquid state, and thus becoming a cloud (*abhra*) it rains (*megha*). From this state it passes into vegetation. Vegetable life then passes into animal life, and thus into human life. These are the general conditions of evolution. It is through all these minor stages of life-manifestation that life must always reach the highest point. There can be no sudden jump in nature. The evolution must always be graded, although the period of living through these states must necessarily be shorter in the case of the higher manifestations. Thus those that are bound to the human state will only take passing-time to remain in these states, because to them the passage has become easy by repetition. Pass, however, they must, through all these elementary states. The wave of life which from its lunisolar state passes on to its terrestrial journey, is pregnant with all the forms of life equally, to which it has to give manifestation. If some of these potential forms, which go to make up the starting life-wave, have by past evolution learnt to progress higher than others, they will do so; while others remain and die out in some elementary state. Thus while some of these pass into human forms, others simply move on to the lower animal stage of existence, and others do not even pass out of the vegetable kingdom. This fact of different aspects of the same life-waves stopping at different ends of the journey and proceeding no more of itself goes far to establish the theory of the reincarnation of life-forms. No other explanation could possibly be given.

The descent of life-forms from the moon is thus described in the *Chhândogya Upanishad*, in the chapter known as “Panchagnividyā” or,

THE SCIENCE OF THE FIVE FIRES.

The King Pravāhana Jaivali thus teaches the Brāhman Gautama:—

1. That world, Gautama, is (the first) fire; of this fire the sun himself is the fuel; the rays are the smoke; the day is the flame; the moon the burning coals; the asterisms are the sparks (that fly off from the coals).

Into this fire the Gods throw the oblation of (*shraddhā*) potential energies; this oblation becomes essential life energy (*soma rājā*).

2. The cloudy region, Gautama, is (the second) fire. Of this fire water-vapour* is the fuel; the cloud is the smoke; the lightning is the flame; the thunder the burning coals; the peals of thunder the sparks. Into this fire the Gods throw the oblation of essential lunar life-energy (*soma rājā*); from that oblation is born rain.

3. The earth, Gautama, is (the third) fire. Of this fire the year (*samvatsara*) is the fuel; the *ākūsha* is the smoke; the night, negative life-condition, is the flame; the quarters are the burning coals; the intermediate quarters the sparks. Into this fire the Gods throw the libation of rain, and that libation is born as food.

4. The male, O Gautama, is (the fourth) fire. Of this fire the creative power (*vāk*) is the fuel; the procreative instinct (*prāna*) is the smoke; the tongue is the flame; the eyes the burning coals; the ears the sparks. Into this fire the Gods throw the oblation of food; and of that oblation is born the seed (the germ cells).

5. The female, O Gautama, is (the fifth) fire; of this fire . . . is the fuel; that which attracts is the smoke; the . . . is the flame; the . . . are the burning coals; the . . . are the sparks. Into this fire the Gods throw the oblation of the germ-cells, and this oblation is born as the foetus.

It is the universal cosmic *Prāna* which works on all these five planes as the creative power. The above description of the five fires is based on the analogy of an ordinary burning fire. We have in it fuel, smoke, flame, big coals, and smaller burning pieces that break and fly off in every direction—what in the above translation I have rendered by the word sparks. If anything is thrown into the fire, it changes its form and certain other properties, the substance remaining the same.

The only function of these five fires that we have to do with is change of form, and I shall now explain how this takes place, while at the same time explaining the *rationale* of the very important analogies which the text has discovered between the creative and ordinary fires.

The first fire, says the text, burns in the other world. This other world, as the context shows, is the moon. Of this fire, sun-matter—solar *prāna*—is the fuel, it burns of its own force. The smoke of this fire is said to be the solar rays (*rashmi*). Now you know that the carbon of burning fuel divides itself into two portions; one becoming incandescent bursts into flame, while the other is driven away unburnt as smoke on account of the fuel being more or less wet. It is something similar to this that takes place in the solar fire, when acting upon any substance for creative purposes. A portion of the solar ray enters the body of the substance, and calls it into active positive solar life; while another portion of the solar rays has no effect at the inception. These non-effective rays are reflected off, and thus are said in the text to be the smoke of the solar fire. That this does happen is now a well recognised fact of modern science. I quote from Ganot's Physics:—

“The researches of Bunsen and Roscoe show that whenever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible parts of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed and the quantity of chemically active rays consumed is directly proportional to the amount of chemical action.

* The word in the original is *vāyu*, it means the gaseous (*vāyava*) state, of what is transformed by the second fire into rain water; hence it means in modern scientific language water-vapour.

"There is a curious difference in the action of different spectral rays. Moser placed an engraving on an iodized silver plate, and exposed it to the light until an action had commenced, and then placed it under a violet glass in the sunlight. After a few minutes a picture was seen with great distinctness, while when placed under a red or yellow glass, it required a very long time and was very indistinct. When however the iodized silver plate was first exposed in a camera obscura to blue light for two minutes, and was then brought under a red or yellow glass, an image quickly appeared, but not when placed under a green glass. It appears as if there are vibrations of a certain velocity which would commence an action, and that there are others which are devoid of the property of commencing but can continue and complete an action when once set up. Becquerel, who discovered these properties in luminous rays, called the former *exciting rays*, and the latter *continuing or phosphorogenic rays*."

This shows that a certain quantity of light is absorbed for the purpose of exciting action, and thus bursting into the flame of essential life, while there is another portion of solar *prāna* which does not perform the function of exciting, and thus flies away like smoke in an ordinary fire. This beginning of life marks the positive phase of solar life, and is therefore called day in the text.

I shall now tell you why the moon (*chandramas*) and the asterisms (*nakshatras*) have been called coals and sparks (*angārā* and *visphulingā*) respectively, you will at once see that the moon spoken of in the text cannot be the asteroid, because the lunar mansions are spoken of in the same place as the smaller coals (*visphulingā*) which break off the larger ones. What is here meant is the negative condition of life-matter. Thus in an ordinary fire the wood is in a negative condition to the fire which consumes it. So is our individual life-matter, while in the lunar state, negative to the solar exciting rays. It is in a state of excitability, but not of active excitement. A little reflection will show you that the form of manifested life depends upon lunar receptivity. All the lines of life which determine the future form are latent in the negative lunar state. Thus it is the seed which determines the form of a tree, the *mâyāvic* solar exciting rays being the same in every case. The potential tendencies of life moving along the most important determinative lines become when manifested the coals, as it were, of the ordinary fuel; and the sparks, the smaller coals, are the individual tendencies of the life-body, which underlie the generic and specific tendencies. Hence are the lunar mansions called in the *Upanishad* sparks, it being well-known that the moon in different asterisms becomes the mother of different life-qualities.

I may here mention that Professor Max Müller, in the above text, translates the word *agni* by "altar"; the proper word for which is *vedi*, the place where a fire burns. This translation does no violence to the ultimate meaning of the text; but it does a good deal of violence to the form in which the meaning is expressed, as also to the immediate conception of the *Upanishad*-allegorist. For, the text goes on to say: "its (of this fire) fuel is the sun", and it is evident that the pronoun "it" refers to a burning fire, rather than to an altar.

Another piece of objectionable translation is the rendering of the word *nakshatrāṇi* by "stars", as if the stars were sparks of the sun-fire, or of the moon, and not suns themselves. There appears to be no reason why the learned Orientalist saw fit to make a meaningless hash of the text, by leaving out the ordinary meaning of the word *nakshatra*, and giving it the rather uncommon meaning of a star.

Into this fire (and not, as Professor Max Müller mistranslates it, "on that altar") the Gods throw the oblation of *shraddhā*. Professor Max Müller renders it as the "shraddha libation" and adds parenthetically the words "consisting of water", as if *shraddhā* meant water. If you read

further on, you will find that this oblation of *shraddhā* comes out of the fire as *riṣā soma*, and that this *soma* in the second fire retransforms into water. Now, if the first oblation *shraddhā* was water already, why did the Gods perform the useless task of changing it into *soma*, if the *soma* was again to be changed into water. Nothing superior to ordinary common sense is required to see this anomaly; and Professor Max Müller might have been kind enough—might he not?—with his unbounded pity for the early gropings into darkness of the human races, to give them credit for ordinary common sense!

In the IXth Khanda of this Vth Prapâthaka, the learned professor tells us:—"1. For this reason is water in the fifth oblation called Man." The original is:

"*Iti tu panchamyam ahutan āpah puruṣa vāchaso bhavanti.*"

It is the word *āpah* in this text which has misled the learned translator, and many another too, perhaps. The word *āpah* has water for one of its meanings, but the whole context of the *Upanishad* shows that this is not the meaning here. The word here means "work", "action", "*karma*." This too is one of the ordinary meanings of the word *āpas*, which is thus connected with the Latin *opus*, work.

Now I have already told you that phenomenal human life is a bundle of actions, and that in the lunar state these actions live in a state of potentiality. The word *āpas* thus denotes here "the potential bundle of actions", which in their essential state are man or any other organism. Here, however, we are only speaking of man, and hence the use of the word *puruṣa*, man, and of others having special reference to mankind.

Professor Max Müller translates *puruṣa vāchaso bhavanti*, by the words "is called man". "Water in the fifth oblation," he says, "is called man." What can be more nonsensical? The fact is that in this text the sage Pravāhana Jaivali intends to contrast the lunar state of *āpas* with the terrestrial state of *vāchas*. The word *vāchas* here means *logos* in the essential state, and *āpas* as I have already told you means human life in the potential state. The meaning is that the works of man which were in the world potential, now become essential in the shape of a human being. All images when potential are *logoi* within, and when manifested *logoi* without. These collective potential works are called in the *Science of the Five Fires shraddhā*. It is not very clear how the word *shraddhā* can be made to mean "water." The radical idea of the word is the "bearing or nourishing of truth," or rather the true state of being of any substance. That state which carries with it, or keeps up, the true *idea* of any substance is its *shraddhā*. Applied to the human mind it means "faith," because faith carries with it and keeps up what is conceived by any mind to be the true idea of any substance. Applied to human life, *shraddhā* is that state which determines the future lines of human development. It is in fact potential human life, such as it is in the moon. It cannot mean anything else, and certainly never "water." Another fact which seems to have contributed somewhat to mislead the learned mythologist is the well-known legend which tells us that the moon is made of waters. Even the great astrologer Varāhamihira gravely asserts that the moon is made of waters. Now if this assertion were to be taken in its literal sense, it would be a piece of unmitigated nonsense. But the words which ordinarily mean water, were in connection with the moon never understood to mean the well-known fluid, except by the modern expositors of ancient classics. The meaning is, as it was always understood to be by the ancients, that the moon bears the same relation to earth life, as the *āpas tatva* or fluid state of matter bears to the *prithivī tatva*, or the earthy (*i.e.*, solid) state. The solid state comes out of the fluid, or in the words of the Sanskrit philosophers, the *prithivī* comes out of *āpas*. Hence it means to say that on the moon, earth-life remains in a state of latency.

Well then, this oblation of *shraddha*, this potential human life, when subjected on the moon to the life-exciting rays of the solar fire, changes its form, and becomes *rājā soma*. Professor Max Müller translates these words as "Soma the King," and in a footnote adds the astounding statement that: "The sacrifices themselves rise through their oblations to heaven, and attain as their reward a soma-like nature." Thus while the *Upanishad* speaks of the human Monad *descending* from the moon into earth-life, the learned professor speaks of the sacrifice *rising* to heaven. And he takes no account of the fact which is patent on the face of the text, that the "soma-like nature" as he puts it, cannot be the reward of the sacrificer, inasmuch as it is only an intermediate stage of descent. The *shraddhā* might be talked of as the reward, this being the state in which the human Monad lives in heaven as long as the time for descent has not arrived. To say that the first or second stage of descent is the reward of the sacrificers is something quite indescribable. No truer translation and no better explanation are really possible!

I will now tell you what the meaning of the word *soma* here is, and what of the word *rāja*. The word *soma* means life in the lunar state, heat on creation, that is coming back to earth. The epithet *rājā* means manifested or manifesting, from the root *rāj* to shine, to show. *Somo rājā* means human life, when it has been called back into active life by the solar fire. A king himself is called *rājā* because the power of government manifests itself in him alone in an entire political society. For the same reason lunar life when manifesting is qualified as *rājā*. The meaning of the allegory is that by being subjected to the solar fire, human life in the lunar state begins to manifest, and that when the latent tendencies of earth-life thus begin to rise, the descent naturally begins from heaven earthwards. The conditions of lunar life are such that this rising life cannot live there.

Now come we to the second fire. This is the ordinary fire, which turns atmospheric vapour into cloud, and cloud into rain. It burns in the cloudy region as a matter of course. The fuel of this fire is the water-vapour present in the atmosphere. It is a well-known dictum of the philosophy of the *Upanishads* that nothing can make appearance in the effect, if not in some state already present in the cause. Therefore in the atmospheric cause of rain-water, aqueousness must be present in some form. In modern terminology it must be water-vapour, and the word *rājā* in the text must be translated as such. It means the gaseous state of what next transforms into water. To translate the word as air is to mislead the lay reader.


The fuel of this second fire then is the atmospheric water-vapour. It burns, and rises to a rather high degree of temperature, when the lunisolar life-m Monad is thrown into it. The cooler currents of the same vapour, which the monsoons send over this heated space, turn it into the cloudy state. Clouds rise out of this fire like smoke. Hence are the clouds said to be the smoke of this fire, which burns in the cloudy region. As these two variously heated water-vapours come together, they give birth to electric sparks and to sound. When the contact is rapid and violent, broad sheets of lightning and loud claps of thunder are produced. Otherwise the spark is rather dim and the sound rather feeble. Lightning therefore is the flame of the cloudy fire, and it is easy to see how the thunder and its peals might be compared to the coals of an ordinary fire.

(To be continued.)

The Dream of Raban.

(Concluded.)

THE THREE MIRAGES.

F the mirages which attracted thy observation on thy first entrance into the desert, and which again beset thy path after thou hadst forsaken the cavern of the Devas, and plunged into the silent wilderness, two have been already interpreted in thy own description. That blue *Mriga-jala*, deer-water, which mocks the weary hart, and deceives the human traveller in the wilderness, typifies, indeed, those false rivers of delight, and delusive hopes of happiness, which the world spreads afar off before the longing pilgrim who is a wayfarer in this wilderness, to lure him on in the perpetual pursuit of an unreal content and joy, but which ever vanish as we approach, and mock the fainting soul in the very moment of expected fruition.

That white mirage which built up the *Gandharva* city of fairy palaces in the clouds, to melt again like mist into the air, is the emblem of that delusion which besets the blinded soul, and instead of staying at home and attending to itself, seeking its satisfaction there only where abiding peace is to be found, in itself, in seeking to know itself, and to recover its own true relation, a participation in the divine nature, urges it for ever to depart far from itself, to forget itself, and its own high birthright; and build up for its solace vain projects in the distance—magnificent fairy castles and palaces in the clouds, or in the land of dreams, which ever dissolve as soon as built, and leave the soul in disappointment to begin afresh.

But the *Kāla Vivarta*, that flitting black mirage, or mirage of Time, has a more special signification. This beset thee at the outset, to denote that in all the events that were to follow in thy dream—in all the visions which were shown, and all which in relation thereto may yet be called up before thee, as well as in all the voices of interpretation which shall be uttered to thee—Time shall stand in a reversed relation, its unities and successions be broken, its distinction confounded. The far, far future shall become present or past, the past become future, the present be pictured as yet to come or long gone by. All distinction and succession shall be forgotten and lost in an eternal present. Without this indication from the black mirage neither the dream nor its interpretation would be intelligible.

But such a confusion and total reversion were impossible, if these distinctions were in their own nature real and eternal; and here we at length reach the profound and enduring signification of the mirages, which thou, O Titan! art, perhaps, as yet scarcely prepared to receive.

The blue mirage, which operates in space, and alters its relations, which presents the lake water as close at hand, and then withdraws it afar off; for ever deluding the eye with imaginary and ever-changing distances, typifies the temporary, delusive, and unreal nature of Space itself. Space has no real existence to Spirit. It is merely an order in which Spirit, when bound in the fetters of the intellect, shut up in the cell of the soul, and barred and bolted securely within the prison of the body, is compelled to look out piecemeal on True Being, which is essentially one, in a broken, multitudinous, and successive way. Space is a mere *How*. It is not a *WHAT*. It is a method of analysis, an intervalling, or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is one, but which, from its own now fractional nature, it cannot contemplate in unity, to be severally set down.

Time, too, is a *How*, and not a *WHAT*; a method of analysis, intervalling, or ruling off, which intellect employs to enable it to contemplate in successive parts the one eternal divine Thought, when broken into fractional successive intellections; and the one eternal divine Sentiment, when revealed to limited natures in history, as a succession of broken events. And this is what is indicated by the black mirage: that to Spirit, Time has no real existence; it is only a necessary method and instrument of finite intellect.

What the blue image indicates as to Space, what the black as to Time, the white mirage, with its Gandharva fairy cities in the clouds, ever changing their form and dissolving into nothing, typifies as to the multitudinous diversified forms of Matter in the universe. They have no real existence. They are the multitudinous, transient phenomena thrown off in Space and Time, by that which is ever one, constant, unchanging, and hath its being outside and beyond both Space and Time—enfolding both: the current hieroglyphic writing in which it reveals itself, and in which alone it can be read by Spirit fallen into finite intelligence, when it hath lost its pristine dignity and purity of nature.

And the same doctrine is applicable to individual personalities, which all arise in and re-subside, like waves, into the infinite impersonal ocean of Being; but for the contemplation of this mystery thou art not yet fully prepared, O Titan! nor has it any type in the three images, which typify only Space, Time, and multitudinous divided Matter. To sum up. To Spirit, or True Being, there is no Space, no Time, no diversified Matter, no multitudinous Personality, no successive Thought, no historical Event.

True Being is universal, uniform, constant, unchanging, and eternal,

and is termed Sach-Chid-Ānanda-Ghana, a compacted BEING, THOUGHT, JOY. BEING culminating to consciousness; conscious THOUGHT returning and entering into BEING, with an eternal JOY. BEING worketh eternally in the depths, but knoweth not itself. THOUGHT, generated in the eternal centre, giveth forth the GREAT UTTERANCE, and calleth out I AM BRAHM. Being becometh thus revealed unto itself in Thought, and between the Thought and the Being an eternal Joy ariseth: and these three are one Ghana, or solidarity of eternal life, filling all things, and yet minuter than an atom. That is the true Jñeya, or object of wisdom; of it Krishna sayeth in the *Gītā*, Lecture XIII. :—

THE CHORUS SINGS THE OBJECT OF WISDOM.

Without beginning and supreme—ever BRAHM,
Which neither can be said to be, nor not to be,
All hands and feet; all faces, heads, and eyes;
All ear: it sitteth in the great world's centre,
Possessing the vast whole.—Exempt from organ,
It is the light which shineth thro' all organs.
Containing all things—unattached to any;
Devoid of properties—partaking all:
Inside and outside—the movable and motionless,
Throughout all nature: Inconceivable
From the extreme minuteness of its parts.
It standeth at a distance, yet is present.
Is undivided, yet in all things standeth
Divided:—of all things it is the ruler.
That which destroyeth now, and now produceth.
The light of lights—declared exempt from darkness,
Wisdom, and wisdom's aim, and wisdom's fruit,
And within every breast presideth—THAT!

And thus is this inconceivable True Being described by Mukunda Rāja, in the *Viveka Sindhu*, Lect. III. For, after first noticing the duality of Soul and God:

In the sky of OWN-FORM [or True Being], in that which is devoid of property, ariseth an utterance of "JIV-ESHVARA", "Living creature and Lord" [or, "Soul and God"]. The eradication of this dual utterance from that place of unity, thou art to effect by *self-realisation* alone.

And then, laying down ecstatic concentration to be the great remedy for this disease called life :—

Wherefore this SAMADHI, or SELF-CONCENTRATION, is the divine tree of healing for those suffering under the disease of existence; by it is ended the anguish and the pain which belong to pleasure in sensible objects.

He proceeds to describe True Being, the fountain of all existence :—

THE CHORUS SINGS THE FOUNTAIN OF EXISTENCE.

That which, distinct from the *Power-wheels* [or Power-spheres], is all sense, without parts—that immaculate Own-Bliss, understood to be *Para-Brahm*, or most high Brahman.

That wherein this trinity or three-fold relation—the seer, the object of sight, and the [medium or process of] vision, disappears, that know to be supreme Brahm, devoid of opposition.

That wherein this trio—the knower, the [medium or process of] knowledge, and the thing to be known, does not exist—that, my son, know to be supreme Brahm, indeed.

If we would denominate it knowledge, there is there no knowing ; if we would call it ignorance, there is there no not knowing ; if we would term it nonentity, behold, it is a wonderful hidden treasure, without beginning, being even from all eternity.

Nonentity is nought. The opinion of those who contend for [Brahm being] nought is vile. Happy they who in the world understand this, knowers of Brahm.

If we say it is, how are we to present it ? If we say it is not, how are we to get rid of it ? In a word, this Brahm, let those know to whom it belongs.

It is what stirreth him who is asleep, what awakeneth him who is stirred, what causeth him who is awake to feel [pleasure and pain], but it is itself without act.

As the heart of the crystal rock has a solidarity without interval, so supreme Brahm is one compact mass of consciousness.

Or again, it is all hollow, like the æthereal space ; pervasible, yet apart from the pervasion ; beautifully shining with its own light ; itself alone !

Brahmā, Vishnu, and Maheshvara, when they become exhausted carrying on their respective operations [of creation, preservation, and destruction], then use the house of rest—namely, OWN BRAHM. [These active energies no longer working, subside into Brahm—the sabbatical form of Divine Being, in which there is no action.]

That wherein is neither science nor nescience, which cannot be compared to any other thing ; which is to be known to itself alone ; that know to be the divine science, the supreme Brahm, Own-Form.

Which even Sarv-Eshvara, or the *All Lord* himself, if he assume the egoity of knowing,* even he knoweth not the furthest limits of that OWN-FORM.

Wherefore egoity vanishes there, imagination also disappears, that BRAHM itself alone comprehendeth its own SELF-REALISATION.

After comprehending and pervading a thousand universes, within and without, the SUPREME BRAHM OWN-FORM is ever entire, without residue [or deficiency], and without interval [or separation of parts].†

As the clouds melt into the æthereal space and cease to be, so in Own-Form the film of *Mājā* ; when that is dissolved, *wholly Brahm* [or the absolute] alone is.

Recurring again in Lecture V. to the duality of the Soul and God, into which this primordial unity is separated, he calls the former THOU, the latter THAT in this isolation, and thus he describes the divine principle which he calls THAT :—

THE CHORUS SINGS THE ETERNAL THAT.

Without the word THAT, the Lord the word THOU (individual soul) hath no subsistence ; hear then again regarding the word THAT.

* *i.e.*, If Brahm became Sarv-Eshvara ; if, going out of the infinite impersonal all-consciousness, in which there is neither knowing, nor not knowing, he assume the egoity of knowing, and thus become the egoistic and personal God, the all Lord, as such he knoweth not, and cannot know, the limits of that essence from which he has come forth, of that OWN-FORM which is pure Brahm.

† “Spreads undivided, operates unspent.”—POPE.

He who is *Puram Ātmā*, or Supreme Spirit ; *Maham Vishnu*, or the Great Pervader ; *Ādi Purusha*, the Primordial Soul ; *Bhagavana*, the Glorious One ; *Sachchid-ānanda-ghana*, the solidarity of Being, Thought, and Joy in one, He has been declared unto thee.

He who is the All-Spirit, the All-Witness, the All-Lord, who is present within the bosom of every creature, who is never indifferent to his own servants.

That God without beginning and subtile [inapprehensible or unsearchable], who exhibits this universe, which is not ; who again hideth it, as a thing departed, though still in the same place ;

Who, without ears, heareth ; without eyes, seeth ; without tongue, tasteth every flavour ;

Who, without feet, walketh ; without hands, taketh and giveth ; who by a wish alone emancipates the soul ;

Who, being close, is yet afar off ; standing afar off, is yet within the soul ; through whose power the organs are quickened to perform their own offices ;

As the one sun shineth in every country, so the same Supreme Spirit illumineth every creature—life, or soul.

This delicate world THAT is a body of pure intelligence—without form, pervading all things ; yet for the sake of his own worshippers, assuming an external shape.

There the When is an eternal Now.

The Where an eternal Here.

The *What* and the *Who* are one.

A universal "That-I" — [So-Ham] -- impersonal merging into personal ; personal returning into impersonal, and feeling its identity with it.

But True Being is broken by the prison of *Māyā* into a multitudinous phenomenal development, and it is then only it can be contemplated by Spirit, become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi:—

A change, a mirage ariseth in True Being ;

From the ONE, the many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots ; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread ; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The SAT, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central CHIT, or Consciousness, into infinite personalities and lives.

The unity THAT-I [So-Ham], which is the experience of the original Consciousness, becomes dissevered first into THAT and THOU, and then into infinite I's, and THOU's and THAT's.

The eternal THOUGHT united with that Consciousness, into infinite successive cognitions, and systems of science, philosophy and literature.

The ĀNANDA, its harmonious Joy, into infinite tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled out into Space.

The eternal punctual Now into successive time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history.

And that prismatic Mâyâ itself. . . .

But I fear, said the Rishi, seeing the bewildered faces of his audience and feeling he was getting beyond their comprehension, I fear I begin to grow unintelligible.

From a Theosophist's Diary.

"There is no such thing as forgetting possible to the mind", says the *English Opium Eater*; "a thousand accidents may and will interpose a veil between our present consciousness and the secret inscription on the mind; but alike, whether veiled or unveiled, the inscription remains for ever."

Niagara Falls, August 17th.—How powerfully do familiar scenes recall to life memories we had supposed long since dead. What a strange power there is even in individual trees, rocks, or road-stretches to re-awaken in us the memory of some former trivial occurrence even to the smallest minutiae of face, form, or the exact words of a conversation. For years these may have slumbered and been as dead to us—for, if there is no relation between us and a certain thing, we are practically dead to it. And although to our outward consciousness many a memory, not only of this, but of previous lives, is dead and forgotten, there is really "no such thing as forgetting possible to the mind"; and only a certain stimulus is needed to awaken old associations and we "re-collect".

Suddenly a soft whisper of the wind, the merry laughter of a brook, or the faint odour of a night-flower, will call up vividly before the mind all the minor and unimportant associations of some former period of our life.

I arrived here last night, and after a dinner of vegetables (of which plenty and in great variety may be had at this time of year in most American hotels), I strolled forth to be alone with my thoughts and the thundering presence of the falling river.

The heavy vibrations of the atmosphere seemed to form themselves with a weird rhythm into these words:—

I stood at night on the edge of the world,
Where the ocean sinks in a flood;
Where the sky sweeps up like a sail unfurled,
And the moon gleams red as blood.

Wandering up through the Canadian National Park, I watched the

huge, dim form of the river rolling with an indescribable majesty into the abyss, and as I gazed my thoughts went back to a visit of three years previous.

An eddy of the breeze bore upon its wings the fresh odour of moisture-laden air, and the damp, cool spray sweeping over my face, as it had done three years before, woke in my memory the same associations and the same train of thought that had marked my former visit. On that occasion I was still asleep—spiritually asleep; dead to the possibilities within me—dead to the grand knowledge of Universal Brotherhood—dead to all the elevating truths contained in a knowledge of Esoteric Religion. My only religion was that which Shelley has described as the “twin sister of selfishness”. I was totally unconscious of the existence of underlying truths, and only the lower and intellectual parts of my nature were alive. I was three parts a corpse, and was of course unaware of the fact.

This chance gust of wind that flung its delicate moisture in my face brought with it the key to unlock sad memories. Instantly I recollected standing for over an hour watching the “falling ocean” and shuddering in frightened awe at the vast power, seemingly only that of dead matter. Outside of myself, with an *absolute* existence, it was merciless, and knew only inexorable LAW as its God. I feared it and the power it represented, and I was afraid of nature!

Not then had I learned to feel in those musical vibrations—as I now do—the great pulse of the Universe throbbing with the same life that made my heart beat faster as I looked and trembled. Not then, as now, did I know that there was only One Life, manifested on different planes with varying degrees of consciousness. The macrocosm and the microcosm—one organisation with different forms—all this was a mystery to me.

At that time my soul and thought were writhing in untold misery and despair, as I strove daily to propitiate that vast delusion of Personality—a whimsical, capricious, anthropomorphic giant, a powerful, despotic, extension of a human being—God. A God who was Love, and at the same time an angry and a jealous God. One who, while worshipped as the same yesterday, to-day, and for ever, would still on occasions turn the ordered course of events and answer prayers. A God whose “worshippers unsheathe the sword of his revenge, when grace descended, confirming all unnatural impulses, to sanctify their desolating deeds; and frantic priests waved the ill-omened cross o’er the unhappy earth”.

Oh! it was a vain and miserable struggle. I felt that “virtue and wisdom, truth and liberty” were the only laws of life to be followed; “that they alone can give the bliss worthy a soul that claims its kindred with eternity”—and yet in the narrow dogmas of my religion I sought in vain for peace, hope, or comfort, and had long since ceased to expect from them any satisfactory or even plausible solution of life’s problems and mysteries.

I remember well how I stood gazing, lost in wonder, over the surging

mass of racing waters—watching the deep, deep green in the central depths of the horse-shoe fall, and thinking to myself with a shiver, that not a thousand, nay not even a million, Niagaras could cool the fierce fires of hell, where so many struggling, weeping, despairing human beings were to be consigned for eternity by the God of the religion to which I was an unwilling adherent.

All the misery I then suffered comes back to me as I again stand and listen to the roar of the cataracts. The immeasurable despair that swept over my soul as I felt I could never love such a God, that I could never be frightened into heaven, and that therefore my only alternative lay in the blazing tortures of a localised volcano, where I should live for ever in death—for “their worm dieth not and the fire is not quenched”.

And as the wind rose above the roar of the angry waters and whirled the heavy vapours through the listening air, it seemed to me that the songs it sings with such ineffable sadness, and indeed the whole music of the rolling world, sounded like a dirge for the gross injustice that is heaped on mankind by the misleading dogmas of exoteric religions with a personal Deity at their head.

“Rough wind, that moanest loud,
Grief too sad for song ;
Wild wind, when sullen cloud
Knells all the night long ;
Sad storm, whose tears are vain ;
Bare woods, whose branches strain ;
Deep caves and dreary main,
Wail for the world's wrong !”

As these thoughts came into my soul, I realised with deep-felt thankfulness the depths that Theosophy had illumined, the debt we owe H.P.B., and the grand and God-like work before us in the raising of humanity, and helping all with our best and most unselfish love. . . .

* * * * *

There are moments in life when certain truths suddenly seem to lose their old familiar form and to flash through the soul with a new and irresistible force. With a clearness of meaning never before apparent, they reveal the immeasurable depths hitherto concealed or minimised by a too familiar form of words.

There are also moments in our lives, when the voice of our mother nature speaks to us in tones of ineffable sweetness, and throbbing through our whole being makes us vibrate with a sympathy unfelt before—perhaps deemed impossible.

It is in moments such as these that we advance perceptibly, and often cover at a bound, so to speak, distances that without such inspiration we might have taken years to toil painfully over.

On these occasions many a difficult point is made clear, many a problem solved ; struggles are turned into victories, and the dense vapours of

doubt and fear swept away. Truths that have already perhaps been apprehended by the *intellect* are suddenly made apparent and irresistibly obvious to the *soul*. The "eye" knowledge gives place to the intuitional teaching of the heart, and we advance a step.

* * * * *

Coburg, Ontario, August 21st.—Last night there was a dance in the hotel ball-room. The gay music struck, as often before, a minor chord in my breast, and, "shunning noise of foolish crowds", I wandered out through the cool, tree-lined streets and made my way down to the shore of the lake. I was sad, because as I passed the open door of the ball-room I had caught sight of several brothers and sisters in whom I took a special interest, as showing signs of spiritual awakenings—awakenings which, alas, were being gradually smothered again by the whirl of selfish pleasure common to a summer resort.

Naturally, this made my heart bleed for them; they were indeed, in one sense of the word, more or less strangers to me, but in a far deeper and truer sense they were my own kith and kin, and I loved them.

If a man loves others with a true, deep and unselfish love, he in reality loves himself in the best meaning of the word; for the love spent on them will return to himself twofold and in them he loves a part of himself.

Low over the cloudless horizon rose the summer moon and tipped with fairest silver the crests of the waves as they raced on and fell with sad laughter on the shingle at my feet. There was no other sound in the still, beautiful night. Only the soft whispers of the lake breeze floating in the silver sheen and the rattle of the round stones under my feet.

Carelessly I stooped and picked up a flat-shaped stone and threw it across the surface of the lake. It struck the water on its face, and with considerable force went skimming away over the crests of the waves in succession.

I stood watching, and noted curiously enough that here was an analogy to our existence—an imperfect, but still a striking one. Each bound was a lifetime, determined in its character by the speed and height acquired from the last wave, and only modified to some extent by the speed and angle of the next wave. Thus our Karma acquired in each preceding life is modified slightly by the circumstances among which it brings us.

Finally, the stone loses its wearisome existences in the deep, deep rest of the great waters—*Nirvana*! All the stone could be aware of was that some power infinitely greater than itself had hurled it thus by chance into existence, and bringing the Unknown down to its own standard it would imagine this First Cause to be a stone similar to itself, though infinitely greater and more powerful.

Here, perhaps, we see the error of the exoteric church. Feeling *within* them the Kingdom of God, they think they must have a creator like unto, and at the same time immeasurably greater than, themselves, with the result that they reduce Law and Truth to a personal idea and a "bundle of obvious contradictions".

Meanwhile the great moon rose higher and her disc grew smaller and more silvery. In the ghost-like trees along the shore whispered the gentlest breeze imaginable, and her syren songs woke in me mingled feelings of joy and pain.

Irresistibly I felt and knew that the life manifested all round me was the same that throbbed in my own veins and pulse, differing only in degree, not in essence—either in advance of or below me, but still the same ONE LIFE.

With infinite strength of purpose in my soul I felt one great wish burn through my being, to find relief only in tears. Oh! that this sense of separateness could be destroyed, and that all my brothers and sisters—not in yonder ball-room only, but in the entire world—could sing together in one inextinguishable anthem:—

"We all labour together, transmitting the same charge in succession,
We few, equals, indifferent of lands, indifferent of times;
We enclosers of all continents, all castes, allowers of all theologies . . .
We walk unheld, free, the whole earth over, journeying up and down,
Till we make our ineffaceable mark upon time and the diverse eras" . . .

The moon rose higher into the deep, purply blacks of the sky, and only the night wind, leaving its harp strings for a moment in the tree-tops, blew across my face and gave answer: "Wait, wait, wait". And the waves, as they "fled over the yellow sands with silver feet", responded "Patience, patience, patience", and deep down in my own breast whispered the spirit, "Wait—patience, work!"

* * * * *

Wednesday.—I have been reading LUCIFER for half-an-hour, and in connection with the noble plan of that Light-Bearer to so many weary and despairing hearts, a thought struck me forcibly.

The large majority of readers of LUCIFER in the West are, in the real meaning of the word, beginners on the Path. Many are not even that—but read simply from curiosity. Hundreds are hovering round waiting for more practical hints, not as to occult development so much as for the daily life of a Theosophist—wondering, hoping, waiting, but not yet working. To many of these, doubtless, a great obstacle is the somewhat vague character of the general instructions for real beginners. Those who are only half-hearted in the matter are turned aside and lose interest, while others, who are sufficiently awake spiritually to recognise the truth in Theosophy, and yet wanting in true wisdom, may break themselves to pieces on the rocks of *Hatha Yoga* for want of a guide and guardian.

It occurred to me that it would not be amiss for the guidance of earnest-minded beginners that those who, while not by any means *Gurus*, are still more advanced in practical Theosophy, should give their individual experiences of daily life. That one should tell without self-praise what he has been enabled to give up for the cause or for self-development; in how far it is reasonable and right to give up earthly advantages in business, etc., for the *real* good of self or others. That others should describe individual practices as to their daily routine, not leaving out such important details as those of diet, exercise, recreation, and so forth.

Others might give valuable hints and helps as to various methods of practising meditation, concentration, strengthening of will-power, altruism, and so on.

Certainly the T.S. is not formed for the development of occult powers latent in us—such development should be merely a necessary corollary, not an aim—but details regarding the experiences of our sorrowing, suffering, struggling brothers, would be of infinite value to many an aspiring disciple.

The common experiences of life come home with so much force when they appeal to us as identical with our own. Even the most trivial circumstance will assume an importance wholly out of proportion to its real and actual value, when we feel that it has also been our own experience. In the same way the knowledge that there are so many others denying themselves and living lives of self-sacrifice around us, is a vast and noble stimulus to many waverers who may be waiting simply for an example to give them the necessary courage to make a beginning.

Especially is this true of isolated Theosophists, who stand alone and have no encouraging examples to strengthen and help them on.

LUCIFER, with such an addition, would be even more of a light-bearer, as well as a comfort and peace-bearer, than it is now.

Many, for instance, have been so long accustomed to animal food that they are unable to do without it and at the same time keep their usual degree of health. These ask, naturally enough—"Shall I nevertheless give up animal food—for me not a pleasure, but a necessity—and accept what little suffering is involved as a helpful thorn in the flesh?" There are many such details that would occur to the practical Theosophist as of infinite value to unstable beginners.

* * * * *

Being called away this evening, while I was reading in the drawing-room, I left the *Voice of the Silence* lying on the chair. I was detained over an hour, and on my return I found a young man, with whom I was slightly acquainted, sitting with the book on his knee, and evidently in deep thought.

I approached him and entered into conversation. He had been

considerably moved by the dazzling truth of the advice, as well as by the deep poetry that gleams from every page of the "Golden Precepts".

A long and interesting talk helped to deepen the impression made, and next morning he accompanied me on a few visits to sick people in the neighbourhood.

For the first time in his life, he told me, he experienced that deep joy which can only arise from the losing of self in others. That night he left the hotel with a book I lent him, and with my earnest hope that his awakening may be real and progressive.

ALGERNON BLACKWOOD, F.T.S.

The Western Theosophy and the Quality of Being.

THE reviewer of *Intima Sacra*—in his kindly and appreciative notice of that book, for which I desire to thank him on behalf both of the compiler and of myself—has, evidently through want of familiarity with the Western Theosophy, fallen into some serious misconceptions which seem to me to call for indication and correction. He finds, for instance, an inconsistency between the definition of evolution as the manifestation of an inherency which is divine, and that of the purpose of evolution as the realisation of such inherency; arguing that if divinity be already inherent in the two constituents of existence, its force and its substance, there would be no evolution, inasmuch as the divinity which is the object of evolution would already be present, and consequently the impulse to evolve it would be lacking.

But there are certain considerations, of which he has failed to take account, in view of which the alleged inconsistency disappears. These considerations are as follows: Evolution presupposes, (1) an emanation, projection, or "fall", from an original perfect or divine state; and (2) a desire to regain that state. For so only is it at all conceivable. But such fall does not imply the forfeiture of their divinity by the elements concerned; but the forfeiture only of the *condition* to which, by virtue of their divinity, they are entitled, and the very fact that evolution occurs at all is proof both that they have fallen from such condition, and that they retain their divinity. Because, if not fallen, there would be no higher level for them to desire to attain; and, if they were not divine, there would be no aspiration, and therefore no impulsion towards such higher level, for they would not be conscious of such level. In which case the impulse which prompts to evolution would be as completely wanting as in the case supposed by the current materialistic science, which, in its nescience, omits altogether the necessity of such mental impulse as indispensable to evolution, thereby rendering evolution, as defined by it, impossible. For evolution is conceivable, if at all, only as denoting the desire to regain a lost estate on the part of the constituent principles of the entity concerned in the process, its force, namely, and its substance; and the indefeasible divinity of these is the indispensable condition of the process.

Now force and substance are the equivalents on the plane physical and mechanical, of will and love on the plane spiritual and divine. And, whereas evolution is redemption—the redemption of spirit in its two modes of force and substance, from the condition of matter—those modes are really the expression of the divine will and love—or wisdom, “for love and wisdom are one”—of original being operating for the redemption—which is the perfection—of the entity which is the object of the process; the resultant, namely, of their mutual interaction, in which the duality becomes a trinity. Hence the Hermetic axiom “every entity which is manifest, is manifest through the evolution of its trinity”. And to conceive of either element of its duality as wanting in that being, as it would be wanting unless it were a duality as well as a unity, would be to conceive of it as something so hopelessly mutilated as to be either incapable of activity, or active only for evil. Since, apart from will, or force, love, or substance, is impotent; and apart from love, will can result but in self-dissipation and disaster.

Referring to the saying of Jesus preserved by Clement, a portion of which is cited in *Intima Sacra*, the reviewer says that, if cited in full, it would be found to sustain his contention. For in full it is thus:—“The Lord himself, being asked by a certain person when his kingdom should come, answered, ‘When two shall be as one, and that which is without as that which is within; and the male with the female, neither male nor female, but one creature.’” The omission of the last clause, it is alleged, is an omission of the essential point. This would be a grave defect in the book and its doctrine were it true. But it is not true. Clement’s comments on the utterance shew that he did not understand it, and the reviewer’s use of it shows that he also has failed to understand it. For the clause omitted does not refer at all to the dualism of spirit and soul, or force and substance, with which alone we are concerned, both of which are, by their nature, necessarily “within” the organism; it refers to the dualism of spirit and matter, or soul and body; and therefore to that dualism only which, being not essential but conditional, is not indefeasible and permanent, but transient and terminable through the reversion of matter—the without, and therefore the “male” element—to its spiritual state—the within, and the “female” element—during which it becomes identical with the spirit already there: “making the without as the within”. but without any forfeiture of its essential dualism.

From which it follows that the condition of the proposed at-one-ment or unification, is not the suppression of either of the two essential modes of spirit, its force or its substance; but the *dematerialisation of the body*; and it is precisely this process which is implied in, and which constitutes, the final “ascension” of the Christ. Were matter not spirit it could not thus revert to spirit; or, stated with scientific exactitude, were matter not a mode of spirit it could not quit its phenomenal for its substantial state; nor could there be any “redemption of spirit from matter”.

The “coming of the kingdom of heaven” contemplated by Jesus in this utterance, it should be noted, is not that which occurs “on earth” and is relative, but that which occurs in the individual finally perfected, and is absolute. The notion that matter is eternal *as matter* is founded upon an erroneous conception of the nature, not only of matter, but of being. The substance, indeed, of which matter is a mode, is eternal. But, seeing that matter is but the apparition of that substance, and that it depends upon the Divine Will whether or not that substance shall become manifest, matter cannot be said to be eternal. Indeed, to make it so would be to make it self-subsistent and therein divine and God. Hence the true statement is, not that matter is eternal, but that *matter is eternally the mode whereby spirit renders itself exteriorly cognisable*.

In the individual, the duality, force and substance, becomes the duality, spirit and soul. And it is a fundamental, if not an exclusive, doctrine of the Western Theosophy, that their duality is indefeasible and therefore permanent, how closely soever they be blended into a unity. Hence the figure employed, as in the Apocalypse, to denote this final union, that of a marriage, called of "the Spirit and the Bride", and of "the Bride and the Lamb"; a state "virgin" because purged of every vestige of materiality, yet nevertheless "twofold" because consisting exclusively of the two modes of spirit. As spirit indeed, they are one, but in the sense in which man or humanity is one, though consisting of man and woman. But the dualism is indefeasible, and according to the definition of divinity: "As living substance God is One; as life and substance God is Twain". And so with the perfected human Ego; as must be the case if man is to retain, as well as to be made in, the divine image.

And as on the lowest and highest planes of man's nature, so also on the intermediary planes. "For there is one law, and He that worketh is One." There must be also the corresponding dualism in the sphere moral of will and love; and in the sphere mental of intellect and intuition, in order that throughout his whole system the man may be divinely engendered of his two progenitors, God the Father and God the Mother. And only through his recognition of all, to the very lowest elements of his being, as proceeding from and constituting a correspondence to the highest, can he learn to recognise all as but various modes of the one original Divine Duality, and, so, to despise none.

From which it is evident that to refuse to recognise the principle or duality on all planes transcending the material; and, because on that plane, in its aspect of sex, coarse-minded men regard it coarsely, to disallow its existence on the superior planes, is really to cut off the upper steps of the ladder of man's spiritual evolution and to deprive him of the means of his ascent. It is to contravene the dictum, "the man is not without the woman nor the woman without the man, in the Lord"—or whole humanity; and it is to ignore the maxim so well expressed in "Festus"—

"The truth is never dangerous to the true, nor knowledge to the wise;"

It is also, through fear of possible abuse, to commit the fatal mistake of declining the use: as if it were not the very condition of virtue that it be the product of knowledge acquired by experience, and not by mere hearsay.

The doctrine involved is, really, that of man's divine potentialities; and, through man, of those of consciousness in its lowest modes, the animal, the vegetable, the mineral. It is not enough for this that spirit as energy, or life, be divine. It must be divine also as substance, or that which lives. That only which is divine can be the vehicle of and mate for the divine. Psyche must be within and before ether, or the astral, to be able to transcend ether. Only by virtue of her original superiority to the astral, could she as Eve, the soul, fall beneath the power of the astral, as by yielding to the seductions of the "serpent" of the sense-nature. The promise that she should some day "crush the head" of this reptile, by transcending the astral, is a prophecy of her restoration to her proper divine estate; while the statement that the serpent shall still "lie in wait for her heel", will serve her evermore as a caution against a relapse which will render her accessible to his assault. True, he cannot rise to her, but she may decline to him. Only by steadfastly aspiring to her proper spouse, the divine spirit, until finally united therewith, can she, the Soul, find safety.

Such recognition of the doctrine of the divinity of substance and, therein, of the soul constitutes for those who receive it the "second Advent of Christ", of which it is said that he shall "come in the clouds of heaven, with power and great glory". For this heaven is the heaven of the purified understanding, and the Christ is the whole humanity, the "two-in-

one " of spirit and soul, who together *make* and *are* the whole man. And it is to the realisation of this divine event, that the Theosophies Eastern and Western, or, to speak precisely, that Theosophy in both modes of its presentation, the Eastern and the Western, are, consciously or unconsciously to their professors, working. Wherefore that which they represent is no other than the inauguration of that "good time" or "acceptable year of the Lord", of which it is said that "many shall come from the East and the West, and the North and the South, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven". For these terms denote the mysteries respectively of Brahmá, Isis and Iacchos, India, Egypt and Greece, and therein of the Spirit, the Soul and the Body, which together comprise the whole man; the kingdom of heaven being the regenerated condition of Society which comes of a perfect system of doctrine and rule of life, the appeal on behalf of which is to the understanding; and both the world's present state and the present period in time accord exactly with those indicated in the Western Theosophy for the occurrence of the event; the dispensation thus introduced being called the "Woman's Age", in token of the promotion involved of the soul, or substance, to her proper throne beside the spirit, or force-element of being; and therein of love to be at once the bride, the bridle and the inspirer of Will; and of intuition to be those of intellect, in the mankind of that period.

The Western Theosophy finds expression, no less distinct than succinct, in relation to this doctrine, in the opening sentences in Genesis, showing creation itself to be manifestation occurring through generation, or prolific self-segmentation occurring in original being, and involving the duality of that being. Hence it is said, "In the beginning" (of every cosmic entity) "God"—as original living substance—"creates"—puts forth—"the heavens", or duality of life and substance, energy and space, or "great deep", "and the earth"—the beyond or ultimate resultant of these two, which being at that stage chaotic and unformulate, is "without form and void". And darkness is upon the "face of the deep" of the substantial waters of space, until "the spirit"—the divine energy or force—"of God moves upon the face of the waters", or substance of God, and "God says"—that is, acts or operates—"let light be and forthwith light is", or manifestation of God, by means of the procession of the duality, energy and substance—under the name of Holy Ghost or Spirit, a term denoting divinity active as distinguished from divinity passive—through the "Son", Word, or Utterance, from the twain subsisting eternally in the original unity, until at length these two principles find expression in man, who is accordingly said to be "made in the image of God, male and female". Such being the process of the "generations of the heavens and of the earth", or the within and the without, alike for macrocosm and for microcosm.

This as regards creation only. For redemption has to follow, this being the process whereby, from being but an image of God, man becomes an individuation of God, by means of the substantiation in him of divinity in its original pure and divine condition, its condition prior to projection into the astral and material. This process, also, no less than that of creation, occurs by generation, and involves the duality, energy and substance, or spirit and soul, being in token thereof called *Regeneration*. This is that vital process within man, of which, in its highest expression, the Christ is the issue. Generated by and constituted of his own spirit and soul become pure and divine, and called, therefore, Holy Ghost and Virgin Mary, he—the "Christ within"—is at once God individuated in the man, the man himself reborn of and become God, and is "God-man", having for the vehicle of his manifestation the man in whom such process occurs. And only in virtue of the duality of his parentage is he, the divinised because the perfected, and therefore the "higher" ego in man, at all

conceivable of or accountable for. And only, moreover, in virtue of the duality of being, and of the common derivation, ultimately, of all beings from and through that duality, is there any meaning or congruity in the expressions Fatherhood of God and Brotherhood of Man. But even these terms are inadequate to express the whole sublime truth comprised in this, the fundamental doctrine of that Theosophy or *Gnosis* which is at once the Hermetic, the Kabbalistic, the Biblical, and the Western. For, in order to express this we *must* say the Fatherhood and the Motherhood of God, and the Brotherhood and the Sisterhood of Man. "Between God and this, the voice or utterance of God, all is silence."

For the Theosophy of the West such doctrine is the rod of Aaron, a twig which, plucked from the tree of life, and therefore of celestial growth, when converted into the "serpent" of the divine wisdom, swallows up all other serpents, namely, the systems which—devised by the "magicians" of the Pharaoh of the unregenerate intellect, who always is "king" of the "Egypt" of the bodily nature—represent only the material and astral, and the intellect's repudiation of its proper "queen", the substantial soul in man, who, by her intuition of spirit, is his appointed helpmeet, guide and initiator, his complement and crown: whereas he, in his self-sufficiency, claims to be himself—the whole man!

And not alone is this doctrine the "rod of Aaron"; it is the doctrine of the Christ, for the reproach of whom Moses fled into the wilderness, esteeming it greater riches than the treasures in Egypt.

To pass to the remaining strictures on the doctrine of the book in view.

It is objected that form is incompatible with man's perfected state. on the ground that it implies limitations. But even if it be so on the physical plane, it does not necessarily follow that it is so on the spiritual plane. For, there, as the expression of qualities, the form would vary with the qualities to be expressed, without involving limitation on their part, any more than, in the mystical experience known as the vision of Adonai, does the assumption of form involve a limitation on the part of divinity.

The fault found with the definition of life as the "elaboration of soul through the varied transformation of matter", must be founded on the supposition that an exhaustive definition of life was intended whereas reference was made only to the physical plane. The identification of the nature and the function of life is in accordance with the frequent usage which identifies being with doing; as when it is said, "a man *is* what he *does*", and *does* what he *is*; "by their fruits shall ye know them". The purpose of life on the material plane being the "elaboration of soul through the varied transformations of matter", life *is* the process of such elaboration.

A suggestion has come to me in the course of this exposition which, finding it valuable for myself, I should not be justified in withholding from others. It is that of the propriety of refraining from appropriating the term Theosophy to any particular presentment of it, the Eastern or the Western, or to any special mode of these. The advantage of this rule lies in the protection it affords against assuming that to be erroneous which differs from the presentment adopted by oneself, simply on the ground that it does so differ. The appeal should in no case be to authority, real or supposed; but in every case to reason and experience. That alone is Theosophy which stands the test of these.

EDWARD MAITLAND,

Dhyāna.

PHILOSOPHIC students who desire to develop their psychic faculties should, before they begin their spiritual career, be well informed of the difficult Path that has to be trodden. There is no royal road to reach the goal. Wealth, caste, intellectuality, education, position in society, have no claim on this priceless treasure, for the poorest man may attain to it, provided that he has the necessary qualifications. The pure-minded persevering individual who continues unswervingly in the Path may, if not in this incarnation, then in some subsequent birth, attain this supremely blissful condition. If there is anything that is imperatively required of the student, it is a life of Altruism. The desire to be emancipated from the thralldom of passions should be ever present in the mind of the neophyte, and actuated with this desire, he should, standing on the basis of practical morality, cultivate *Samādhi*. But the psycho-physical process of concentration should not be aimed at by those who aspire to Nirvānic bliss. The attenuation of passion is to be achieved only by constant practice and observation of precepts, and by the concentration of the Thinking Principle on the psycho-spiritual plane. It is said that *Dhyāna* launches the neophyte into the Nirvānic stream, and once launched there he has to move on by his exertions alone, to conquer or die. External material armaments, prayer to a Divine Being, or reliance on a Personal God, will be of no help to him in his fight with Mārā and his hosts. The Great Ensnarer cannot be vanquished by the man of passionate, lustful and low thoughts: only the pure-minded, reflecting, persevering and courageous soul can confront Mārā. Before the student enters the arena and casts down the gauntlet, he should be sure that he is standing on firm ground, and that he has a sharp sword in his hand, that the sharpening stone is with him and that he has sufficient courage in him to meet the foe in single combat. If the *Yogi* or neophyte is to conquer his lower nature he should stand on the firm ground of *Sila*, and standing thereon he should wield the sword of *Prajna* (wisdom), having first sharpened it on the stone of *Samādhi* (concentration), and thus raising it with the mighty hand of *Virya* (energy), slay the terrible Ensnarer. Philistine as Mārā is, he can be slain by the pure-minded David, provided that he has in his hand the sling of righteousness. The desire for sensual gratification must be crushed and destroyed, and this can be done only by the observance of a life of strict morality. A strict moral life is one thing, and a life of asceticism is another, and to discriminate one from the other, the neophyte should strive to get *Prajna* (wisdom). The Path of Moderation, the Middle Way (*Majjhima Patipadi*) is essential. If

not guided by *Prajna* he is sure to drift off to some sandbank of thought and there remain without further progress. The observance of a code of moral precepts does *positive* good, in that the yearning for carnal pleasure is stayed; and if the cultivation of *Prajna* proceeds simultaneously therewith, it will keep the mind of the student free and unprejudiced, and will have a dynamic effect in keeping the mind further from falling into erroneous and false beliefs. Leading a pure life in the hope of getting a better incarnation is not to be recommended, but blessed is he who pledges his life to the service of Humanity. "He who leads a pure life, and lives in the hope of working for Humanity, his life is one of supreme blessedness" says the immortal Buddha Ghosha in his *Visuddhi Mārga*, that jewel-box *par excellence* of Buddhist Philosophy.

The moral Path that the student has to tread, will be full of obstacles and difficulties. He will be confronted, in the most unexpected way, by the messengers of *Mārā*, who will try to lead him from that Path, and he should therefore be on his guard that he does not fall into the company of the unholy, sensual and selfish, for their very magnetism is enough to entrap him. Unholy association should be scrupulously avoided, for it leads the neophyte to perdition. The great lesson that our Lord inculcated during his ministry of 45 years was to avoid the *asat purusha*. "Associate with the pure-minded, hear the good Law, reflect thereon and walk in the Path", was the key-note in all the discourses that he preached to Humanity.

The next important step that the neophyte has to take is that of meditation. However pure he may be, if he is careless and does not want to spiritualize his thoughts, there is little hope of his progression in the Nirvānic Way. He who is *satisfied* with the pure life that he leads and does not want to concentrate and practise *Samādhi*, remains stationary in the Path of spirituality, and it is therefore essential that the effort should be made in *Samādhi*, if he is to proceed on in his spiritual evolution.

Students of *Yoga* are warned not to be in the company of those who use intoxicants, for their very *aura* is hostile to them, their very exhalations poison the atmosphere and bring the most malignant elementals into activity. For the same reason other sensual places should be avoided. Those who wallow in the mire of sensuality are dead to all spiritual influences, their nature has become identified with the lower forms of elementals, which constrain them to continue in their vicious lives. The more a neophyte spiritualizes himself by a life of celibacy, strict morality and concentration, the more is he susceptible to evil influences; and he should be on his guard that he does not associate with the morally depraved.

The senses play an important part in this world of sorrow, and the candidate for adeptship should know that unless they are controlled and guided they will lead him into the wrong Path. It is through these portals that the mind goes to look on the attracting lights that are set forth by

Mārā, and it is these senses coalescing with the lower desires that entice the mind to deviate from the Path of Virtue. All potent though they seem to be, still the *Chitta*, if unsullied by ignorance, hatred and avarice, has the inherent capability of guiding the senses. Thought by itself has not the potentialities of generating *Karma*. The contact of an object with sight generates a *bhavāṅga chitta*, and it may go on till its fifth revolution without any potentiality, but here it must stop or produce *Karma*, for after the fifth revolution of the thought force, the *javan chitta* cannot but coalesce with either evil or good. Woe be to him if he allows the ever-turning *chitta* wheel to come in contact with the lower desires—*lobha*, *moha*, *dvesha*. There are six wide gates through which the *chitta* can pass without any great effort, and once it is allowed free scope, it may wander off and be lost in the mire. The "eye portal" is the first wide gate through which the *chitta* can easily pass, and, once you enter its path, leads on in fifteen different by-ways. So is the "second portal", hearing; so are also the other portals, the senses of smell, taste, touch and *manas*. Ignorance of the Four Great Truths leads the individual to penetrate the Mâyavic regions, where he will see all that dazzles the eye and attracts the senses, thus making him generate thought-forces. The more he allows play to the senses, the more he stumbles into dark pitfalls, until he is eventually lost.

The path of emancipation lies through concentration (*bhāvanā*) and the cultivation of good thoughts. *Bhāvanā* has the power of keeping the wandering senses in subjugation, it alone can crush them. In silence and solitude the *chitta* can be concentrated, the degree of concentration varying with the Yogi's development. In the *arūpa lokas* the thought generation is stopped, the mind is in the highest state of trance, and it may last for 500 *Kalpas*. In the state of *Samādhi* there is less of friction and therefore there is less of energy wasted.

But how is it possible to control the wandering senses? The eye is ever on the look-out for some beautiful object. An enchanting figure attracts the eye and the *chitta* comes into play simultaneously. Unless the individual is on the watch, desire (*lobha*) comes into force and bewitches the eye and mind, and he is ensnared. This process will continue until such time as the eye-sense is disciplined by *chitta*. A sense of impermanency unconsciously enters the mind when it is made to think, and the thought force has effect in that it suspends the energy which goes to feed the eye. It is this sense of impermanency that one should cultivate when the *āyatanas* (senses) want to feed in the pleasure houses of desire. Under all circumstances the senses must be controlled, for they can never be satiated by feeding. The man of *prajna*, wisdom, alone will succeed in his fight with Mārā, and once the good neophyte realizes his exalted position he will not deviate from the Path which he has deliberately chosen, he will journey on with the determination of the bird which sits on her eggs.

To lead an absolutely pure life on this earth is as difficult as the attain-

ment of *Nirvāna* : but a determined *Yogi* by constant effort and a cultivated will may do so. The *Visuddhi Mārga* mentions the single instance of Sangha Rakshita Thero who, leading an absolutely pure life, became an Arhat on his death-bed. In the state of *Samādhi* the whole working of Nature's laws is brought before the mind's eye of the *Yogi*, and when he reaches the stage of *Yatū bhūta nāna darsana dhyāna* he is capable of realizing the demonstrative fact that the world was not created by a God.

The ordinary *Yogi* can no more realize this state than an ordinary man; it is only the Adepts who have reached the *gotrabhu nāna darsana* and the *sowan mārga nāna* stages. The heresy of individuality, *attavāda*, which ensnares the soul in the webs of delusion and puts man into the ever-revolving wheel of *Saṁsāra*, has to be crushed if emancipation is to be obtained after seven successive births. With the attainment of the *sowan mārga nāna dhyāna* this difficult psychological feat is possible. But before this stage of *Dhyāna* is reached, the candidate has to pass through several lower stages of *Dhyāna* and throughout his career of spirituality he should be a *Brahmachāri* of a pure kind. Lustful thoughts should never be allowed to develop, the body should not be allowed to be touched by a woman. The enchanting company of females he should absolutely avoid if he wants to progress speedily. Even to be born in the Devachanic regions they say is a violation of the *Brahmachāri* rules. Chelas, beware !

Contentment, moderation in the ways of life, attenuation of passion, calmness of the mind, perseverance in *Bhāvanā*, pleasant demeanour, these should be characteristics of the neophyte, once he has begun his life of spirituality. The desire for the enjoyment of sexual pleasure is a hindrance to *Dhyāna*, and if he is true to his life the chela should no more think of sensual gratification.

One has got all the qualifications required of a chela ; to whom then should he look up to as a Teacher ? Who should be his Guru, from whom he may hope to get lessons for the cultivation of his *chitta* ? He who leads a good and pure life, who knows the Law, who has got *Sraddha*, *Sila*, *Virya*, *Samādhi* *Prajna*, who looks to the moral and spiritual welfare of humanity, he is fit to be a Guru ; from such a true friend the chela should receive instructions. But such flowers of humanity are rare and not to be found in the bustling world among a sense-loving people. In the wild solitudes they live, unknown and uncared for by the masses. The candidate for *Yoga* may not find him, but let him be assured that the Guru is conscious of his yearning, and if the chela honestly perseveres in his efforts, the Guru *will* appear before him. The rules of Esotericism allow the Mahātmās to appear only before those who are honest and sincere in their efforts. In times of old Arhats have appeared, and the *Visuddhi Mārga* mentions the appearance of the Arhat Aswagutta before a chela who was persevering in the *Dhyāna* Path ; but the invariable rule is for the candidate to go in search of a Guru.

A candidate who is more or less sensually inclined should abstain from

rich food, luxurious bedding, sweet smelling flowers and scents, and soft clothing; and one who has an irritable temper should live in a shady, beautiful residence, full of shrubberies and beautiful walks. His food should be delicious, and he should wear soft silk clothing, indeed he should have everything that would soothe his temper.

Having found a true friend who is fit to be a Guru, the chela should surrender his life to him. The candidate has to say to his Guru, "O Lord, I surrender myself to you". This is necessary for the safety of the candidate, and the law is such that unless the chela unreservedly places himself under his Teacher he cannot accept him.

Before he sits for concentration, the Lanoo should be clean in body, his garments must be pleasant, and the seat clean. "Clean body, pleasant clothing, a clean seat", so says the *Visuddhi Marga*.

A *Kasina Mandala* (developing disc) should be placed before him at a distance of two and a half cubits, the seat should be one span and four inches high and softly cushioned. The disc should be made of clay and in colour *ārunuwan*—the colour of the sky just when the sun is dawning—and not blue, orange, or white colour. The first thing that he should think of is the impermanency of the physical body and its *māyāvic* nature. Lustful thoughts should not be allowed to enter the mind, for they are abominations prompted by *Mārā*. That incarnation of absolute self-sacrifice, that rare flower of humanity, the Great Patron, "Teacher of Nirvāna and the Law", or some other great Master, should be taken as the candidate's ideal and guide. Their influences should be evoked, for the Dugpas are there with their confederates ready to frustrate the attempts of the chela. "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest" (*Voice of the Silence*), and gaze at the disc, as if looking into a mirror, but not thinking of the colour of the disc, and then repeat the word *Om*, *Patavi*, or *Araham*. Gaze for a time on this, and shutting the eyes continue on in the repetition of the word until the *udgraha nimitta* appears before you. The appearance of this spectrum is a sure sign of development, and the neophyte should then no longer continue to sit; but leave his *āsana* and go to his usual residence. The place for meditation should be apart from his residence and from the bustling world; only in solitude and silence is it possible to concentrate one's thoughts. The best time is a little before dawn, when all nature is silent. The spectrum or the star may disappear when the mind is indulging in low thoughts, so the neophyte should take care that no lustful thought controls him. If by any means it is lost, he should again go to the place where the developing disc is, and repeat the above-mentioned process and the spectrum will again appear. Let him concentrate the mind on this and the *pratibhāga nimitta* will then appear to him. On the careful preservation from obscuration of this spectrum his future progress depends. After this he should no more think of joining the sensual world. Henceforth he should regulate his life so as to

be free from all worldly contamination. A pleasant site, pleasant talk, healthy and spiritual association, healthy food, he should have. During the time that he is under training his surroundings should be pure and clean for the inner mind to work freely. At such times when his mind becomes dormant he should take courage. It is very important that the mind should be kept in a state of equilibrium and in sympathy with all nature. Unpleasant thoughts should be avoided. Desire to obtain *Samādhi* should be ever working in the mind. The first state of the mind when the thought is centralized is called *Vitarka*, and the reiteration of this process is called *Vichāra*, the next state is called *Vivēka*, when the mind reaches a calmness owing to emancipation from the lower desires. This calmness of the mind gives place to joy (*priti*), which results in the realization of this *priti*, which is *sukha* (bliss). Concentrating your mind upon an object and sustaining it thereon for a time, produces a feeling of delight which brings on a state of one-in-all, and this is called *Ekagrata*. This is the first *Dhyāna*, and woe be to him who attempts to soar into the higher regions of *Dhyāna* before mastering the first. The five obstacles that stand in the way of the neophyte are :—

1. *Kāma-chanda*, which makes the thoughts wander about and attract him to the pleasure ground of senses.
2. *Vyāpāda*, which brings on irritability of temper, anger, hatred and jealousy.
3. *Thīnamidda*, lethargy of mind and body.
4. *Uddhacca Kukkuchcha*, excitement or the disturbance of equilibrium.
5. *Vicikiccha*, scepticism as to the possibility of attaining *Samādhi*.

It is essential that the neophyte should abstain from killing, causing others to kill, and sanctioning killing ; stealing, sexual intercourse, lying, slandering, abusive language, idle and useless talk, drinking intoxicants and unrighteous livelihood.

It is also essential that he should practise these *Pāramitas* :—

Dāna.—Charity.

Sīla.—Active altruism and harmony in word, thought and deed.

Nayis Kramya.—Renunciation of self and everything that belongs to one's personality.

Prajna.—Knowledge or wisdom, which gives one the power of discrimination.

Virya.—"Dauntless energy that fights its way to the Supernal Truth."

Kshanti.—Unswerving patience under the most trying persecution.

Satya.—Truth under all trials and difficulties.

Adhistan.—Will power that gives strength to carry out one's pledges in the Upward Path.

Maitri.—Universal love and kindness to all living beings.

Upeksha.—Tranquil perfect indifference to pain and pleasure, praise or blame.

A neophyte should be ever ready to listen to advice ; to reflect, enquire and converse. The four requisites that are essential to one who is going on the Path are :—

1. Freedom from prejudice and partiality.
2. Freedom from anger and hatred.
3. Freedom from fear, and adherence to justice, regardless of consequences.
4. Freedom from ignorance.

Buddha Gaya.

H. DHAMMAPALA, F.T.S.

Theosophy and Psychical Research.

THE term "Psychical Research" is one which has come into general use within the last few years to denote the investigation of abnormal phenomena in connection with our faculties of perception, consciousness, and will. There is a sort of secondary meaning attached to the term which limits it to so-called "scientific" investigation. The term appears to have been put forward, at first with many apologies, but latterly with more boldness, to cover the tentative advances of modern investigators into the region of the super-physical or meta-physical, a region which materialistic science—still much in vogue, but evidently breaking down before a mass of accumulating evidence—had postulated as non-existent. It is a curious failing of modern science, which arrogates to itself the last word and the most comprehensive theory of the universe, that where it treads in the footsteps of former investigators and is compelled to admit their facts and recognise their theories, it coins a new term and then quietly appropriates the theory under this term, and puts it forward as if it had never been heard of before. Witness in this respect the conversion of "Mesmerism" into "Hypnotism", the coining of such a term as "Telepathy" to cover the phenomena of the "interaction of mind upon mind otherwise than through the recognised channels of sense", and the use of the general term "Psychical Research" to cover a cautious admission of the possibility of abnormal phenomena, which until quite recently were regarded as the creations of a morbid and superstitious credulity. "Psychical Research" must in no way be confounded with "Occultism", or with "Occult Science".

The region in which "Psychical Research" is now groping its way has been a familiar one to students of Occult Science in all ages, and the tentative theories now advanced under new names may be found in the teachings of sages, philosophers and occultists as far back as literary

records can go. Rapid as has been the advance during the present century, it has been merely a recovery of lost ground, and to-day we are distinctly and essentially behind the best that was taught centuries and ages ago. This is proved by the fact that much that is now advanced in fact or in theory by modern investigators and thinkers is but a revindication of ancient doctrines.

What we are concerned with now is to show how "Psychical Research" is on the road to vindicate the teachings of modern Theosophy, which is itself but a re-presentation of ancient and almost forgotten truths; which claims to be no new doctrine, but truly and essentially the "ancient Wisdom Religion".

In 1882 a Society was organised for the purpose of a systematic and "scientific" investigation of certain abnormal phenomena, the title of the Society being "The Society for Psychical Research". Now it is well known that at an early stage of its history, in 1885, this Society came into conflict with the Theosophical Society through an adverse report which it issued respecting the phenomena which Madame Blavatsky performed in the presence of so many credible witnesses. That report was considered at the time, by the Psychical Researchers, to be so damaging that it would prove the death blow of Theosophy and the Theosophical Society. How far this has been from the actual event is now a matter of history. The Society lost very few adherents through that report, it rather seemed to gain in strength thereby, and to-day the teachings of Theosophy are widely known and accepted among all classes of the community.

Meanwhile the subject of Psychical Research has been attracting more and more attention, and many phenomena have come to be recognised as genuine, and have been invested with a certain amount of scientific value, which previously were ridiculed by our scientific investigators as belonging altogether to the region of "superstition". There is still a vast amount of prejudice to be broken down in this direction, but the outspoken words of Professor Oliver J. Lodge at the recent meeting of the British Association are significant of the direction in which our scientists are likely to travel.

In 1886 three prominent members of the Society for Psychical Research published a bulky work in two volumes entitled "Phantasms of the Living", in which are recorded a large number of authenticated instances of thought transference or "Telepathy", and of the "projection of the double", or "Astral Body". In addition to this the Proceedings of the Society contain many authenticated instances of clairvoyance, of apparitions of the dead, and of mesmeric or hypnotic and other experiments.

We have now before us another goodly record of abnormal phenomena, collected and published by Mr. W. T. Stead in the Christmas number of the *Review of Reviews*. Mr. Stead quotes somewhat largely from the works above mentioned, but in addition to this he has collected a great number of cases which have not hitherto been published, and he has arranged and

classified the phenomena under various distinct groups, and invested the whole subject with a considerable amount of literary and scientific value.

All this points to something more than a mere passing interest in "occult" phenomena. There are many people who will run after the marvellous in any shape or form, with an unhealthy and morbid appetite for the "supernatural" and sensational. But the present movement is something more than this. It points to a genuine advance of human knowledge into regions which have hitherto been supposed by the majority to be inaccessible; it points to a breaking down of the arbitrary line which a superstitious religion has drawn between the natural and the *supernatural*; it points to a vaster and nobler conception of man's nature and latent powers, and a deeper knowledge of his relation to the universe; it points to a speedy vindication of many of the teachings of Theosophy.

Now whatever may be the future history of the Theosophical Society as such, or of Theosophy as a distinct system of teaching, there can be no question as to the influence and predominance of the leading principles of Theosophy in the immediate future. On every hand we are making our influence felt. It does not matter that our doctrines are quietly appropriated without acknowledgment. Whether Theosophists do or do not obtain the credit due to them for impressing these doctrines upon the present century is a matter of little moment. The main thing is that humanity should recognise and act up to the nobler ideal, the fuller knowledge, which is presented to them.

But while Theosophists may, and should personally, be careless as to where the credit falls, so long as humanity benefits, there is a very natural desire to justify their teachings and their TEACHER in all cases where these are attacked and discredited.

We owe our knowledge of the Ancient Wisdom Religion to Madame Blavatsky. Though we are now able to recognise its teachings in exoteric records which have long been before the world, the Key was given to us by her, and those who had the privilege of studying under her personal direction, or who have entered deeply into the teachings of the *Secret Doctrine*, have found the key to be one of inestimable value; one that has unlocked for them the secrets of life and death which they had hitherto perhaps despaired of penetrating.

Shall we not justify our TEACHER? Many who will not openly associate themselves with the Theosophical Society are quietly adopting our teachings, and even putting them forward as their own inspirations. Whether it be in the province of science, of philosophy, or of religion, we find that the latest word is confirmatory of Theosophy, if not explicitly Theosophical. Our teachings, while ridiculed under their direct and proper appellation, are put forward in another guise.

It is somewhat amusing, for instance, to find the following in the pages of "Phantasms of the Living", vol. I., page 231:—"The more these little-

known paths of psychology are explored, the more difficult will it appear to round off the idea of personality, or to measure human existence by the limits of the phenomenal self. Now the very nature of this difficulty cannot but suggest a deeper solution than the mere connection of various streams of psychic life with a single organism. It suggests the hypothesis that a single individuality may have its psychical being, so to speak, on different planes; that the stray fragments of 'unconscious intelligence', and the alternating selves of 'double consciousness' belong really to a more fundamental unity, which finds in what we call life very imperfect conditions of manifestation; and that the self which ordinary men habitually regard as their proper individuality, may after all be only a partial emergence. And this hypothesis would readily embrace and explain the special telepathic fact in question, while itself drawing from that fact a fresh support. By its aid we can at once picture to ourselves how it should be that the near approach of death is a condition exceptionally favourable for telepathic action, even though vital faculties seem all withdrawn, and the familiar self has lapsed to the very threshold of consciousness. For to the hidden and completer self the imminence of the great change may be apparent in its full and unique impressiveness; nay, death itself may be recognised, for aught we can tell, not as a cessation but as a liberation of energy."

We recognise Theosophy in every line of this; it is the very essence of our concept of man as a complex being existing on several planes of consciousness; and not only does Theosophy teach this, but gives very definite instruction as to the number and relations of the various planes. As *Theosophical* teaching this would be of course rejected by the authors of "Phantasms of the Living", who regard Theosophy as "merely a *réchauffé* of ancient philosophies, decked in novel language, and supported by ingenious fraud" (II. xlvii.); yet it is now put forward by them as a newly suggested hypothesis, the result of their own limited observations. Not only is there thus a direct confirmation of the teachings of Theosophy in this work, but even much to confirm the possibility of the very phenomena which the authors have condemned as "ingenious fraud".

Let us examine a further quotation, vol. I, page li.: "I claim at least that any presumption which science had established against the possibility of spiritual communion is now rebutted; and that inasmuch as it can no longer be affirmed that our minds are closed to all influences save such as reach them through the sensory avenues, the Materialist must admit that it is no longer an unsupported dream but a serious scientific possibility, that, if any intelligences do in fact exist other than those of living men, influences from those intelligences may be conveyed to our mind, and may remain either below the threshold of consciousness, or rise into definite consciousness, according as the presence or absence of competing stimuli, or other causes as yet unknown to us, may determine".

Here we have opened out the whole field of mediumship as a "serious scientific possibility"; and if we take in conjunction with this the theory which is really the basis of the whole work, that a telepathic impulse from one person to another may result in an apparently external objective form, we have a "serious scientific possibility" in connection with many of the phenomena which were pronounced to be "frauds" in the S.P.R. report.

We shall endeavour now to show more in detail how the teachings of Theosophy are supported by the latest contribution to the subject of Psychical Research, in the collection of "Real Ghost Stories" already referred to as the Christmas number of the *Review of Reviews*. This work forms a cheap and handy book within the reach of all, and is therefore a very convenient one as illustrating the subject. It must be understood, however, that this work is taken for reference solely on this account, and that the specific instances taken from it in illustration of any point are not quoted as absolute proof of the teachings put forward, but merely as an illustration of the evidence which is now being educed. The teachings of Theosophy are definite enough; whether they are as yet sufficiently confirmed by the evidence now collected is a matter for individual judgment.

The subject divides itself naturally into two parts, first the classification of phenomena, and secondly the theory or doctrine which the phenomena tend to confirm.

W. KINGSLAND, F.T.S.

(To be continued.)

An Outline of the "Secret Doctrine".

IV.

SUMMARY.

The Mystery of the Seven. The Sevenfold Hosts of Formative Powers.

AT the dawn of Universal Day, faint lines of difference marking off the one Infinite Being into separate lives begin to appear. These lines of difference are gradually to become wider and wider, till at last, on the outermost, lowest range of life, the separate lives will appear quite isolated from each other, and quite isolated from the One.

But at first the lines of demarcation are so imperceptible that each one of these separated lives, each one of these doors to the inner majesty of the Infinite, appears almost one with the One Life, and almost possesses the fulness and power of the One Life. This pure and lofty state is shared

by every separate unit of life at the dawn of Universal Day ; and to this pure and lofty state each unit will return in the evening twilight, before the Universal Night. The purity of the dawn of Universal Day is the purity of unfallen innocence ; the purity of the evening twilight is the purity of full knowledge.

Each unit of life in its lofty state, in the dawn, is closely united in almost unseparated life with every other unit of life : and each unit is endowed with the twin powers of Consciousness and Will ; the power to perceive, and the power to generate perceptions.

The wills of these almost divine units of life, working in harmony, give birth to the rhythmic chains of images which make up the manifested universe. These chains of images are regarded as illusory because they take birth in the apparent separation of the really united powers of Consciousness and Will ; and, as the cause which gives rise to them is thus only apparent and temporary, they are also only apparent and temporary, not eternally real.

But as the chains of images exist from the dawn to the evening twilight of Universal Day, they are temporarily real ; and, with this proviso, we shall treat them as real in subsequent sections, discussing their forms and successions without further allusion to their illusory nature. The almost divine units of life produce the worlds by the activity of their wills, acting in harmony, and it appears that this activity is in a mysterious sense sevenfold ; that there are seven sides or modes of this activity ; and that, consequently, the almost divine units of life may be said to fall into sevenfold groups. It is difficult to find any essential reason for this sevenfold division ; but the following considerations may, at any rate, illustrate the idea. We have likened these units of life to the facets of a diamond ; and if these facets are conceived as circular, that is, of a perfect, unmodified form, it will be seen that around each circle are grouped six other circles, making up with it a sevenfold group. If these circles expand so as to bring their circumferences into intimate contact, their mutual pressure will mould them into symmetrical six-sided figures, or regular hexagons : each of which will be surrounded by six other hexagons, making with it a sevenfold group ; just as the cells in a honeycomb become regular hexagons. And each group being surrounded by six others, makes up, with it, a sevenfold larger group.

In this way we may conceive that the facets of the infinite diamond, by which we have symbolised the One Infinite Life, are forced by the necessity of their being into sevenfold, symmetrical groups ; and that the almost divine units of life, formed by the first differentiation of the One, are driven by the same necessity to fall into sevenfold groups ; and that, for this reason, their united wills which give birth to the chains of images and worlds are forced to act in seven modes, or to put forth seven-sided impulses of formation.

By reason of these seven modes of Will, the almost divine units of life are united with sevenfold hosts, or seven Formative Powers, the units in each of which are innumerable. The sevenfold mode of manifestation, which has its cause in the division of the One into seven Formative Powers, will be seen to reappear in every range and plane of life; and, further, will be seen to determine the division of manifested life into seven ranges or planes of perception: seven modes in which the Consciousness and Will of each unit and of all units confront each other. We shall have most to say of these seven ranges of life further on; at present we will return to the mystery of the seven. We have seen that one circle may be circumscribed by six equal circles, making with it a sevenfold group; and that pressure will resolve these circles into sevenfold groups of regular hexagons, one of the three regular figures which will fill up plane space. Whatever number of regular hexagons be drawn, in contact, we shall still always have each one surrounded by six others, thus making up a series of sevenfold groups.

This property of circles and hexagons is one reason for the repeated appearance of the circle, and the ratio of its circumference to the diameter, which is also the diameter of the inscribed hexagon, in the symbology of the fourth *Stanza of Dzian*.

The other regular figures which will fill up plane space are the square and the equilateral triangle. The equilateral triangles when placed together fall into regular hexagons, and thus into the same sevenfold groups. If the square be represented by a cube in space of three dimensions, it will be found that cubes will similarly fill up that space in groups of seven, one cube in each of "the six directions of space, and one in the middle", in the words of the *Stanzas*.

It appears therefore that both plane space, or space of two dimensions, are filled up by sevenfold groups of hexagons and cubes respectively. We do not know whether this investigation has been carried out theoretically for other dimensions of space; but apparently the same law would hold true.

This is probably one reason for the use of the triangle, cube, and circle in that part of the *Stanzas* which deals with the modelling of the manifested universe in space.

Another cause of the sevenfold processes of manifestation seems to be this: let a point be taken to symbolise the beginning of manifestation; the vibration of this point will produce a finite straight line; now a finite straight line is an ellipse whose minor axis is zero; let this minor axis become a finite quantity, though still less than the major axis; we shall thus have three stages of manifestation: first, the point—an ellipse of which both axes are zero; second, the line—an ellipse of which one axis is zero; thirdly, an ellipse with unequal axes. If the axes become equal, we shall have that special form of ellipse which is called a circle, as the fourth stage;

and the circle will pass back to the point through three similar stages, thus making the cycle of manifestation in a series of seven; namely: point, verticle line, prolate ellipse, circle, oblate ellipse, horizontal line, and point. This can be demonstrated very beautifully in a well-known experiment with two tuning forks at right angles, to each of which a mirror is attached; a beam of light falling on the first mirror being reflected to the second, and thence to a screen. The point of light will go through the seven forms we have noted. It is impossible to fully explain this familiar experiment without diagrams; but it is well worth studying as an illustration of gradual permutations of form through seven types. These seven types are generated from three elements; the spot of light, the horizontal movement of one mirror and the vertical movement of the other.

In general three elements can be arranged in seven ways: the first three being each element taken separately; the second three being the elements taken in pairs; and the seventh being the three elements taken together. This is one explanation of the derivation of the Seven from the Three in the *Secret Doctrine*; as the Three were already derived from the One.

It is unnecessary to go further into the mysteries of these numbers; enough has been said to illustrate and in part to explain the division of the almost divine units of life into sevenfold groups, and Seven Hosts of Formative Powers.

C. J.

A Visit to Sholinghur.



FEW weeks ago I had the pleasure of visiting Sholinghur, a place some sixty miles inland from Madras, and as there is much of interest there, to the student of Occultism, a short description of the locality and its traditions may perhaps be welcome to the readers of LUCIFER.

The immediate object of my visit was an official one, namely to open a new Branch of the Society, and also a Reading Room, both of which branches of activity owe their existence to the untiring exertions of our brother V. Coopposwami Iyer.

After an eight miles' drive in bullock-bandies from the railway station, over a road made doubly rugged by the recent heavy rains, and after crossing several flooded nullahs, we arrived at our destination.

The Reading Room itself is built outside Sholinghur, at a distance of one-and-a-quarter miles. The locality in which it is situated is called Ghatikachelam, which means "the place where Moksha was attained in Ghatika (a moment)". It is with a description of this place, therefore, rather than of Sholinghur itself, that I propose to deal.

There are fourteen peaks immediately surrounding Ghatikachelam, three to the east, four to the north, three to the north-east, three to the west, and one to the south. All of them are in the highest degree pictur-

esque. There is plenty of contrast here and no approach to monotony about the hills, which abound in graceful peaks on all sides, and though they present from below somewhat of a bleak appearance, a closer inspection shows the valleys to be covered with the luxuriant foliage of many trees.

It is a lovely spot. On all sides of Ghatikachelam are the hills, those close by looking majestic and grand with their rugged tops, those in the distance softened, and so to speak, idealised by the soft blue haze that surrounds them. Certainly Sholinghur and its locality are favoured by nature and ancient traditions; current local reports and other evidences tend to show that it is favoured too in other ways. It is said that Great Beings visit the hills around from time to time, if they do not actually inhabit them, which may be the case; there is in my humble opinion at all events sufficient evidence to show that Sholinghur is a place frequently visited by sages. The independent testimony of a large number of Brahmins tends to confirm me in my belief. One Brahmin brother pointed out to me a peculiar kind of shrub, which is rare and only to be found in a few localities, and wherever it is found it is said to be an indication that great Yogis live near. This is interesting, but of course no direct proof. The other evidence consists chiefly of reports of those priests and others who have more or less direct evidence on the point.

There are two principal hill-peaks close to Ghatikachelam, both having sacred temples on their summits, the higher of the two is called "Narasimhaswami's Hill". The temple here is dedicated to Narasimha (the Man-Lion God); that on the smaller one to Hanuman (the Monkey God). As time only allowed a visit to the larger temple, I can only give a description of this and its surroundings.

From the plain to the summit of the peak is a distance of about two miles. The ascent is very steep, and in former days was attended with almost insuperable difficulties owing to the ruggedness of the hill-side. Help, however, came to the devotees in the following manner. In the old days, before British rule held sway over India, a certain individual fell into great arrears in the payment of tribute to his Rajah. So behindhand did he get that when he at last made up his mind to pay he found that from seven to eight lakhs of rupees was the "demnition total" of his debts. On his way to his creditor, he had to pass by Ghatikachelam, and, like a good Hindu, determined to pay his respects to the sacred temple. He was particularly impressed by the difficulty and painfulness of the ascent, and resolved to keep back one of the lakhs of rupees and devote it to the making of steps up the hill, with a view to lightening the labours of the many pilgrims. Possibly he was foolish to controvert the saying that suggests to mankind the advisability of being just before generous; but events proved the contrary in this case. On arrival, he informed the Rajah that he had retained a lakh of rupees for the purpose above mentioned, and handed over the balance of seven lakhs. The Rajah, overjoyed at receiving so much ready money, in the fulness of his heart contributed one of the lakhs to the previously established "Fund for providing steps for Pilgrims", and two lakhs of rupees were thus placed at the disposal of the philanthropist. Thus, through the kindness of the Rajah and his debtor, pilgrims are now enabled to make the ascent to the temple with comparative ease.

As the early morning appeared most suitable for our ascent, we left the camp at about 6 a.m. The sun had not fully risen, the dew was on the grass, and the air was delightfully cool and fresh.

Seen from below the hill presents a two-peaked aspect, and only the front part or entrance gateway of the temple, which is situated on the more distant peak, can be seen. The other peak consists of an enormous mass of rock, acting as it were the part of sentinel to the sacred building behind it.

The ascent, in spite of the Rajah's steps, was laborious enough, and

several halts were called at the numerous *mantapams* (rest-houses) on the way up. But the beauty and tranquillity of the scene at the summit amply repaid our trouble—as a certain Brahmin of the party, who had manifested a strong desire to lie down and go to sleep on the way up, was ready to admit.

The temple in itself is an old and venerable pile, with a beautiful entrance-gate and steps. The actual body of the building itself, which is in a species of court-yard, is not so attractive, being low in height, and having a rather insignificant appearance. To really appreciate the temple one should regard it altogether, gateway, main hall, and outer buildings. Not being one of the “Twice-born” I was not permitted to enter the temple itself, and was fain to content myself with furtive peeps through the narrow windows.

The interior of the temple, I am informed, is extremely gloomy and is divided into various chambers or compartments.

The image within has the reputation of possessing properties for the curing of diseases. In front of the image is a large *yantra* (a receptacle for or centre of magnetic power). Large numbers of sufferers resort to the temples for alleviation, and the God is supposed to inform them in their dreams when they are cured and fit to go on their way.

Let me digress here and give a short account of the history and tradition of the building. One of the members of the Sholinghur Branch, with great kindness, sent me a copy of a Sanskrit book in Telugu characters, called *Ghatikachela Kshetra Māhātmyam*. This is a *Stahla Purāna*, i.e., one treating of the sacredness of a particular place. I am indebted to our Adyar Library Pundit for the following notes from the book in question.

The Rishi Parāshara gave out the information contained in the book to the other Rishis when they asked him for some account of King Indra Dymna.

The *Purāna* begins with the history of this King of Madura, who is said to have attained to Brahminhood only after making *tapas* (penances) at Ghatikachelam, he having been directed there by Paramashiva himself. The God Narasimha appeared to him there and blessed him, and thereupon, with the assistance of Hanuman, the Monkey God, sent by Narasimha, the king destroyed the Rakshasas who disturbed the peace of the Rishis during their meditations. The place, unlike others, does not owe its sacredness to any particular Rishi; for its sanctity is said to have existed from time immemorial. The seven great Rishis are said to reside here.

Images and so-called idols, as every Theosophist knows, like talismans, are simply centres of force. They are often endowed with magnetic properties by Adepts, and thus become potent centres of magnetic force. The properties of the image are said to be renewed from time to time as occasion requires. The temple of Ghatikachelam has the reputation of healing disease, not only on account of its specific magnetic qualities but also by reason of its position, where the health-giving mountain air tends greatly in itself to the cure of sickness.

Whilst my companions were paying their respects in the interior of the temple I remained outside, giving my homage to the Goddess Nature. Truly she was to be seen at her best. The power of the sun was just becoming perceptible, and the morning mist was being broken up on all sides. Through the rifts I could see the waters of the sacred lake below gleaming with the half-veiled light. Not a single human creature was visible. Everywhere silence reigned, save for those numerous indescribable nature-sounds, which together make up the one great nature-note. But better pens than mine have before now described early morning on a mountain-top, and I will not run the risk of wearying my readers. It does everyone good to be alone with nature, and the Theosophist should especially value such opportunities, for he comes on these occasions nearer to learning some-

thing of the real meaning of those words in the *Voice of the Silence*: "For as the sacred river's roaring voice, whereby all nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes".

The guardian of the temple is an old man, blind and bent with the weight of years. The officiating priests live in the plains below, and ascend every morning to perform their duties. Through constant practice they are able to ascend at a run, in a very few minutes, the steps which take the ordinary pilgrim some half-an-hour's hard toiling to surmount.

The old custodian informed us that some ten years back he had often known of great Yogis visiting the temple, but that when they came near him he always became confused, and could see and remember nothing. He went on to say that of late years he thought none had been there. Whether this is so or not, it is certain, as Virgil says somewhere: "The fame still haunts the place", and the whole locality has a distinctly purifying and sanctifying influence.

Few branches of the Society have such favourable surroundings and conditions as those with which the Sholinghur Branch has started its work, and the band of workers, who, under the presidentship of our Brother Coopposwami Iyer, have formed themselves into a Branch, should have before them in the future a good and useful field of activity. On this account it is hoped that this short description of Sholinghur will prove of special interest to the readers of LUCIFER.

SYDNEY V. EDGE.

Fragments from an Indian Note Book.

THE FALL OF INDIA.

I.

IT was a little more than five thousand years ago, just before the great war of *Kuru Kshetra*, that the events I am trying to depict took place; the *Pândavas*, headed by their eldest, *Yudhishthira*, had completed their terms of exile and claimed their own share of the kingdom. The *Kauravas*, headed nominally by *Dhritarâshtra* but virtually by the eldest of his hundred sons, *Duryodhana*, were determined not to allow the *Pândavas* even the smallest quantity of land. The *Pândavas* and the *Kauravas* were cousins, and they both were the most powerful of the royal dynasties in India. *Duryodhana* then ruled the whole of India as the "Lord of Kings". The weapons they knew the use of were (1) the common arrows, swords, mace, etc., (2) the arrows which would multiply by some occult process on their way, (3) the *Agneyastras* or weapons of fire, (4) the *Mantra Astras* or weapons made powerful by the *Mantras*, and (5) the *Divya Astras* or weapons received from higher beings. In addition to the above, some unscrupulous warriors, chiefly the *Rakshasas* and *Daityas*, the remnants of the Atlanteans, used *Mâyâ* or extended hallucination.

War had not yet been declared, and the *Pândavas*, though cruelly wronged and grossly insulted, tried their best to settle amicably: they would

be content, they said, to have only five villages as their own; but *Duryodhana* would never give his consent even to this. It was at this time that our *Rishis* came to *Duryodhana* one after another, to induce *Duryodhana* to avoid the war. Their instructions, their predictions, one after another, as they failed, form the most beautiful product of human spiritual insight and knowledge of the laws of nature. They have been mostly recorded in that most instructive book in the world, the *Mahābhārata*. Five thousand years have passed and still India mourns the loss of her brave sons in that Grand War. India never could recover from the shock, the Masters retreated into holier regions, *Kali Yuga* set in with the death of *Shrī Krishna*, her sons degenerated, the *Astras* became gradually forgotten, black magic began to be practised on a large scale, and the sin had to be washed out by a process of purification, the intense agony and sufferings of which are known to India alone.

The incidents related in the *Mahābhārata* have an allegorical meaning; *Dhritarāshtra* (the holder of the kingdom) is *Manas*; *Duryodhana* (difficult to fight with) is *Kāma* influencing and paralyzing *Manas*; *Yudhisthira* (firm in fight) is our spiritual devotion; *Bhīma*, the younger born of *Vāyu*, is our strength of purpose; *Arjuna*, born of *Indra*, the God of *Ākasha*, should be recognised by a student of Occultism as—; *Kuru Kshetra* means the Plain of Action or Duty.

The “Preparation before the War”, as the fifth book is named, is our probationary period *before we have completely roused our enemies*; I would therefore recommend every probationer to read that *Parvan* (joint) of the *Mahābhārata*, attentively.

II.

The great sin of the war had fallen on India, the war was over, the *Pāndavas* had won, the *Kauravas* were slain. The war was, however, ruinous to both parties; only three on the side of the *Kauravas* and seven of *Pandavas* survived; the hundred sons of *Dhritarāshtra* were all dead, and he himself shortly after went into exile and died.

The *Pāndavas* reigned for some time, then they tried to cross the *Himālayas*, in attempting which all of them, except their eldest, died.

The descendants of *Shrī Krishna* in the meantime had killed each other in a drunken brawl, and *Shrī Krishna* himself was killed by a hunter who mistook him for a deer.

Kali Yuga set in, the *Rishis* were more and more rarely seen, they had all retired to a particular spot, where *Kali's* influence could not be felt.

Darkness fell over India, the White Path (*Shukla Mārga*) became gradually forgotten and was replaced by the Black. The ancient civilisation was gradually forgotten, the people sank into superstitious ignorance, the rulers were engaged in incessant civil wars, till they were swept away by the ruthless Mahomedans.

I would not touch upon the reign of *Vikramāditya* or the rise and spread of Buddhism in India; my object is not to write a history, but to trace the causes which led to the Fall of India.

To me it appears that the national sin of the bloody war of *Kuru Kshetra*, and also the equally bloody war of extirpating the *Bauddhas*, have led to the present degraded condition of India; the only wonder is that she still lives.

As with a physical body, so with a nation, want of effort to sustain life, disunion among the members which all go their own way, the presence of vultures pouncing upon the body—all these are signs of approaching death.

On the other hand, India has suffered long and terribly—is still suffering; the *Rishis* have not wholly deserted her, there is still a spark of life left, and as long as there is life there is hope.

Is there any necessity why India should live? Yes; the necessity is in the fact that the wisdom and the teachings of the Great Adepts are still in the keeping of India, and the coming generations must be saved from crass materialism by such teachings, once again before the world.

Yudhisthira, the eldest of the *Pāṇḍavas*, was born of *Dharma*, *Bhīma* of *Vāyu*, and *Arjuna* (also named *Nara* or *Igo*, the friend of *Nārāyana*, the Logos) is born of *Indra*, the God of *Ākāsha*. The remaining two were twins. While remaining concealed in the kingdom of *Virata* (meaning the manifested Cosmos), the twins served as the keepers of the cows and horses, *Arjuna* became sexless, *Bhīma* supplied food to all, and the eldest was the minister. The allegorical meaning is not now difficult to find. Their common wife was called *Krishnā*, who, says a *Purāṇa*, became merged in the body of *Shrī Krishna*. There remains but another, the illegitimate child of their mother *Karna*, the eternal enemy of *Arjuna*; he always sided with the *Kauravas*, who supported him.

"*Yudhisthira* is the great tree of *Dharma*," says the *Mahābhārata*, "while *Duryodhana* is the great tree of sin."

(The five *Pāṇḍavas* are (1) *Yudhisthira*, (2) *Bhīma*, (3) *Arjuna*, (4) *Nakulī*, and (5) *Sahadeva*.)

III.

The life and Karma of a nation are somewhat similar to the life and Karma of a family of that nation; in Bengal hundreds of families have been ruined by disunion and disputes between brothers and cousins; the result is not only poverty but immorality, death of children, a degraded combination of narrow selfishness and want of intelligence; the descendants generally become lazy, ignorant, wanting in resources to support themselves, and at last die out.

Selfishness and wickedness may not be so ruinous to other nations, but they are ruinous to us Hindus. The cause is not far to seek; the civilization of the Hindus was based on *Dharma*, while the modern civilization of

Europe is based on Intellect. The European civilization has therefore to fear three things most of all :—

(1) The undue prevalence of materialistic views, resulting in the decay of Intellect.

(2) Increase of selfishness overpowering Intellect ; the result would be an international war, in which all the nations would take part ; some barbarian tribe would then overrun the exhausted countries, sweeping every vestige of civilization before it.

(3) Practice of black magic on an extensive scale, the germs of which have been planted by spiritualism and hypnotism. This is always too much for mother earth to bear, and she shakes off the biting insects from her body.

History repeats itself ; the history of *Ravana*, the powerful King-Magician of the Fourth Race, of the *Asuras* "who built cities, palaces, iron roads, flying cows, impregnable forts, etc.", and who could only be killed when they were persuaded to follow the materialistic doctrines of *Brihaspati*, and of the war of *Kuru Kshetra*, are to this day lessons for the West to learn and profit by. The imperishable records of our Wisdom Teachers may be disbelieved, rejected and scorned ; not the less will they point out the danger, the treacherous bank where so many vessels have stranded and sunk to rise no more.

Were there no heroes on the soil of heroic *Âryavarta* when the foreigners conquered it ? History distorted by foreigners, still answers no. It was want of power to organise, to make a combined effort, to present a bold united front ; it was worse than all these, malice and treachery on India's own soil, among India's own sons, that resulted in her loss of political independence. The *Devas* show their displeasure by deranging our intellect, is the purport of a shloka once recited by a Pandit. The fall of India is not due to physical causes, as is erroneously supposed by many ; nor is it due, as some wise men of the West say, to our having an abundance of food grains and edibles on account of the fertility of the soil. The innumerable stone temples of most beautiful workmanship, studded all over the country, the Caves of Ellora, the Causeway from India to Ceylon, the massive ancient stone buildings and Ghats, are not, cannot be, the sad remnants, after five thousand years, of the works of a nation which passed its time in idle thinking, and gradually fell into decay on account of very laziness. It could only be written by one who has never read, never heard, anything of our *Shâstras*.

Here is a short story. Not many miles from the place where I am now is a metalliferous mine ; it was owned by an enterprising European ; he could discover lumps of metal but no vein, sometimes he found the promise of a vein, but it ended abruptly ; ornaments, long worn out by use, could be found on searching the huts of hill tribes in the vicinity, made of *pure gold* (the savages of course did not know that it was so valuable). The

proprietor at last brought some experts from Europe; they made a sifting enquiry and discovered that it was a rich gold mine, which must have been worked for *hundreds of years*. Was it the work of an ease-loving, slothful nation?

THE YAKSHAS.

In my boyhood, which was spent in the district of Hûgli, in Bengal, I was very fond of hearing stories, and my neighbours would often gladly oblige a sickly boy of shy retiring habits, who heard what they said "like one in Dhyâna". The following is called "*Yak Deva*" (consecrating to a *Yaksha*, a class of elementals having affinity with metals). When a rich man wished to enjoy his treasure in his next incarnation or keep the same for a future descendant of his, he would fill a large vessel, usually of copper, but sometimes earthen, with coins, and then cover it up with a close-fitting lid. On the lid would be placed, among other things, a gold coin, red sandal-wood, burning incense, iron, and the blood of a newly-sacrificed animal with its corpse. Mantras would be chanted and the vessel silently laid in a deep hole at dead of night and covered with earth. Immediately after the ceremony the person should turn his back on the vessel and never again look at it. Thenceforth the treasure would be guarded by a *Yaksha*, whose visible form would be that of a huge poisonous snake, often that of a cobra. It is said that such snakes can never be charmed by Mantras. To a person discovering the treasure, if he were the right owner, the snake would be quite harmless and would simply glide out of sight, leaving him the possessor of the treasure. To another discovering the treasure by some magical ceremonies (for it cannot be discovered by another by any other means), the snake would hiss and show fight, and if killed and the treasure possessed, the wrongful owner would lose his children one by one and would at last die without a male descendant.

To the rightful owner, the *Yaksha* would appear in dream, give him the exact information as to the locality of the treasure, after which its duty ends: the *Yaksha* would then leave the treasure for ever.

When we find a man very wealthy but very avaricious, very fond of hoarding up his treasure, we say that he has been obsessed by a *Yaksha* and that his treasure belongs to the latter.

The following are called *Yama*, the first step of *Yoga* :—

1. *Ahimsa*—Harmlessness. *Def.*—Regarding every being as one's own self, and doing good to them.

2. *Satya*—Truthfulness. *Def.*—Speaking out just as one has seen, heard, felt, and known—provided such would not injure others. No indelicate things should be given expression to, no bad things narrated of wise men or occultists, and no faults of others mentioned.

3. *Ashteya*—Honesty. *Def.*—Nothing belonging to others should be taken without proper judgment, even in danger—either mentally, by mere word (such as in jest) or by act.

4. *Brahmachārya*—Celibacy. *Def.*—*Want of desire* for sexual intercourse, mentally, by word or deed. The above is for vowed celibates only.

Definition of *Kāma*.—The pleasure which the senses, the heart and the mind (Lower Manas) derive when engaged in their own object.

The above are all taken from our *Shāstras*.

KALI PRASANNA MUKHERJI, F.T.S.

To the Old Year.

Thou'rt passing hence, O sad Old Year,
And comes thy passing all too soon,
And the earth is hushed like a darken'd sphere
Whose sun is eclipsed at noon !
And round thy couch thy children stand,
A ring of memories, hand in hand ;
While trembling teardrops well and fall
In silent grief from the hearts of all,
For the earth is filled with a sense,
Old Year,
Of grief at thy passing hence.

What ! art thou sad at the sight, Old Year,
Of the fading forms that round thee throng ?
Or thinkest thou that every tear
Is shed for a bygone wrong ?
Ah no ! old heart, it is not so,
But the world is sad that thou shouldst go,
And leave its chorus half unsung ;
For the weak and strong, and the old and young,
And the glad and the sad of heart,
Old Year,
Will miss thy accustomed part.

O'er earth a solemn silence reigns,
And love is linked, with thoughts of thee,
To all of beauty that remains,
To garland thy sweet memory !
And the cenotaph that the world will raise
To enroll thy name with the things we praise,
Will also tell how we held thee dear
For thy sunny joys, and thy bounteous cheer,
Ah yes ! and for all the pain,
Old Year,
We never shall feel again !

Correspondence.

THE MATTEI ELECTRO-HOMŒOPATHIC TREATMENT.

THE remedies and treatment of Count Mattei will appeal to students of Occultism by reason of their conformity with the laws of correspondence in Nature. The vegetable kingdom is the storehouse of "qualities", the physical manifestation of the universal principle of "Form". Herbal remedies heal disease by inducing their particular mode or quality into the human system and causing the Prâna to vibrate in that mode. Any increase of strength that may be produced thereby, comes from our own store of vitality, hence a purely vegetable remedy merely stimulates for a time, and adds nothing directly to the stock of vitality. Herein indeed lies the whole theory of stimulants, which serve merely to liberate a portion of our stored-up Prâna. We feel the life tingling in the organs of action and sensation, and are under the delusion that force is passing into our system from without, whereas the fact is that it is passing out from within. Hence, after the temporary excitement has subsided, we are left poorer than before, like a glass of flat seltzer water which is aroused to renewed effervescence by being stirred up. Mattei, however, adds (as he claims) the vital principle to his drugs, thus rendering them dual in their composition, for they now contain both force and form; hence they do not rob the system. How this vital energy is imparted is not made known, but his variously-coloured "electricities" suggest the experiment of vitalising water by exposing it to the sun in coloured bottles (*Fate and Fortune*, Sept., 1890). The colours of these electricities and their uses will be suggestive to students of occult correspondences. They are, chemically speaking, pure colourless water, but are called respectively white, red, yellow, green and blue. The red and blue are called positive, the green and yellow negative, the white neutral. The red and yellow are stimulating and heating, the blue and green sedative and cooling. The red and blue are applied to the right side of the body, the green and yellow to the left. Count Mattei's directions as to the application of the external remedies show a considerable acquaintance with physiological correspondences.

H. T. EDGE, F.T.S.

T. L. HARRIS.

I request permission to protest in your magazine against the Editorial attack made upon T. L. Harris and his adherents, in the November number: and against your identification of the latter with those of the late Laurence Oliphant (1); and to briefly present a more accurate statement of Mr. Harris' central teaching than the travesty you have furnished (2).

I desire to premise by observing that I have been privately given to understand you do not accuse Mr. Harris in your article of personal viciousness, but only of the use of language in certain of his writings, which tends to the degradation of the public morals (3).

It is evident from your article that you have fallen into the serious error of an unreserved belief in the identity of what you term the "school" of Laurence Oliphant with that of T. L. Harris, and from this it is equally clear that, at present, you know actually nothing at all of Mr. Harris' "school" nor of the vital spirit of his teachings (4).

Recognising the sincerity of your belief, and having for years profoundly revered the noble spirit which has inspired your public work—especially your public work for womankind, I can fully understand how your mistaken belief aroused your indignation, and frankly and freely excuse and forgive it, and the undeserved criticism of my brethren and our beloved friend, T. L. Harris.

Accept, therefore, I beg of you, what herein follows, as words addressed by one lover of his race to another, for the purpose of removing misconception; accept them

as spoken in the spirit of truth and of knowledge, arising out of intercourse with Mr. Harris and members of the B.N.L., in different parts of the world, extending over a period of nearly twenty years, a short part of the latter half of it having been spent in residence in the central home of the Brotherhood at Fountain Grove.

Fully accepting what I believe I am correct in assuming to be your position; namely, that you do not charge Mr. Harris, but his language, with being unclean; permit me to remind you that language in itself is neither clean nor unclean, but simply a vehicle to embody the quality imported into it by the reviewer. Wherefore, seeing that it is but words you censure because of the erotic character you see in them, who but yourself, and such as think with you, have imported that character into them? (5)

Coupled with this is the fact that the book whose verbiage you have publicly criticised, is a privately printed communication to private friends. It was given to and accepted by the T.S. as such a private communication, and it was unknown to the public until you made it known. If therefore, any harm should come to the public morals from the quality you have discovered and made public, the fault rests with LUCIFER (5).

Whether or not the T.S. teaching (if I have correctly apprehended it) be the higher—to attain perfection, humanity must stamp out sex and become sterilized (7); or the converse—that perfect Society is attained through sex purified and made perfect, as emphasized by T. L. Harris, I do not here desire to question; but one thing I unhesitatingly affirm, namely, that to man T. L. Harris says:—You being in the male form and possessing the (godlike) power of generating an image of man, must refrain from using that power until the Divine Man, who is your Higher Life, possesses you from His own high and inmost plane, to your own lowest and outermost, lest the image generated possess only the *form* but not the spirit of man. Again, I likewise affirm that to woman he says:—Guard watchfully your virgin state and maintain it in whole-souled integrity. . . . [A few lines are omitted]. To you it is given to embody and give form to the Divine Idea. Through you the Christ of God descends, the Divine Man is manifested, God in form and fashion as a Man. One-Twain in counterpartal outwardness, but Twain-One in inscrutable Being.

To attain this end, the Supreme Good, as revealed in the concept of the Ideal by the man and the woman, must be loved and worshipped in race-service by each with the whole heart, soul, mind and strength, with unfaltering and unswerving faithfulness, whate'er may betide. So loving and so doing, the Ideal will be seen to be the indwelling operation of the "Counterpartal" or Higher Self, and the Twain will become One in God, who is the Only Life. Thus will every Man-Truth become One with his counterpartal Woman. Good and Illusion vanish in the Reality of the God-Idea embodied, manifested and glorified in a Divine Theo-Social Humanity. (8)

This is the spirit and end of T. L. Harris' work, and there are numbers of noble men and women among the English-speaking people who are in heart-sympathy with him, and striving with undaunted courage to win the Higher Life. Men and women, husbands and wives, twain yet reaching up to the unity, who are surely, even though it may be but very slowly, ascending to their place amongst the children of the Highest. Surely, even if slowly, is the Highest descending into them, to take full possession—even into the sex-idea and sex-form; not effacing them but purifying; not degrading but exalting them, making them the holiest of holies within us, as is most fitting, seeing that through sex the Highest incarnates and becomes the Son of Man. (9)

C. W. PEARCE.

I print the above, as I attacked Mr. Harris' writings, but having thus admitted a reply, I do not propose to prolong the correspondence. I append brief answers.

(1) I spoke of Laurence Oliphant as one of the most brilliant adherents of "the school based on the teaching of Mr. Thomas Lake Harris". Everyone knows that Mr. Oliphant quarrelled with Mr. Harris, but that does not alter the fact that the former learned his ideas from Mr. Harris. As my attack, however, was on the writings of Mr. Harris, and not on those of Mr. Oliphant, there is no "identification" to Mr. Harris' detriment.

(2) The "travesty" is carefully taken from Mr. Harris' writings, and the literal quotations carry sufficient condemnation.

(3) There is no need for Mr. Pearce to be privately given to understand that I do not accuse Mr. Harris of personal vice in my article. If he has read the article, he

knows that I make no personal accusation. I do not know Mr. Harris, and certainly should not accuse him of vice on the strength of newspaper paragraphs.

(4) Again I am made to doubt if Mr. Pearce has read my article. I have not spoken of the "school of L. Oliphant", but of that of Mr. Harris to which Mr. Oliphant belonged, and I distinctly say that it is "best to judge the school by the writings of its founder" and go on to criticise Mr. Harris' writings.

(5) "Language in itself is neither clean nor unclean, but simply a vehicle to embody the quality imported into it by the reviewer"! So a man may fitly use obscene language, and anyone who protests against it is responsible for its vileness. I can only register my dissent from this theory, which would seem to imply that if a man is brought up in a police court for the use of foul language, the magistrate who condemns it as foul should be fined rather than the speaker.

(6) A book presented to a public Society for use in its reading-room can hardly be regarded as a "communication to private friends". I quite understand that Mr. Harris may object to its publication, but I published my article to warn the public against a private propaganda, which was attracting some people who most certainly would not be attracted if they knew the end of the path the beginning of which was so promising. Publicity is the best cure for insidious mischief of this kind.

(7) The Theosophical Society does not teach that sex must be stamped out and sterilized. Theosophy, in its *Occult branch*, lifts man beyond sex.

(8) Mr. Pearce is not as flowery and passionate in his language as is Mr. Harris, but the teaching is curiously identical with my "travesty".

(9) "The sex-idea and sex-form" have ever been the "holiest of holies" in phallic worship, but personally I regard this view as a blasphemy against the spiritual and intellectual nature of man, as exalting his physical nature—which is a transitory phenomenon—above his real Self, which is immortal.

Finally, I am sorry if in my criticism of Mr. Harris' writings I have hurt the feelings of any worthy people. But surely they ought to recognise that the right of free propaganda, which I should be the last to deny them, must carry with it the right of free criticism. For my own part, I am always glad when those who will not teach Theosophy criticise it, for, believing it to be true, I know that attack can only serve it, and where Truth is concerned I do not "misdoubt her strength".

ANNIE BESANT.

Reviews.

LETTERS THAT HAVE HELPED ME.*

SOME books are meant not for review and criticism, but for pondering and learning from, and such a one, emphatically, is that the name of which stands at the head of this notice. For many its words will be without meaning, or even repellent in the meaning that may be grasped. For the Letters that have helped Jasper Niemand could only have been written by one who was wise, and will only be appreciated by those who are learning wisdom. The atmosphere they breathe is that of the mountain-top, clear, serene, cold—as men count coldness—but bracing and life-giving to those whose lungs can bear the inrush of that purer air. Jasper Niemand was evidently an apt pupil, and many delicate touches shew that he has caught to some extent the spirit of his teacher. He is not of the many who will be inclined to cry:

"I thought I could not breathe in that fine air,
That pure serenity of perfect light;
I wanted warmth and colour."

These Letters, briefly, are for the Occultist rather than for the Theosophist; for those who have deliberately turned their backs on material delights and are seeking, at whatever cost of personal pain, to

*Compiled by Jasper Niemand. New York: Path Office. London: Theosophical Publishing Society.

tread the Path that "winds uphill all the way". For such are the Letters written, and such will find them a quite inestimable gift.

It is not possible to give any fair idea of the book by extracts; one may say that the spirit of it throughout is love for all that lives, resignation to law, indifference to praise and blame and all things earthly, desire to serve the Great Cause in any way the Good Law brings, unselfish endeavour for the common good. One extract may, perhaps, be suggestive as shewing the way in which the writer sought "how I could enlarge my idea of brotherhood". He says: "I am not separate from anything. 'I am that which is.' That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends; and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition, or of wisdom, or of evil. . . . Shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?"

Another passage may be interesting to all Theosophists just now, when there is so much discussion on methods of propaganda, for it shews how one who is far on the Path measures our duty. Speaking of those who have stood idly aside, he says: "Had they spoken for their Cause, more earnest people would long ago have heard of the movement, instead of being kept away until now, like yourself, for want of knowledge that it existed. . . . All around you are those who do not know these things, who never heard of them, and yet many of our fellow-members are only anxious to study for their own benefit."

Very earnestly we commend this little book to all who seek the Path, for it may serve them as a sign-post to the entrance; or, if for that they be not yet ready, it will tell them of the spirit that should animate the disciple, the spirit that must be born in the heart ere the first steps can be taken.

FURTHER EVOLUTION.*

THIS work of some 131 pages, by Neil Gordon Munro, has some advanced thought along scientific lines upon Mind, Activity, Unity, Complexity, &c., and a specially interesting presentation of the "physical basis" of mind. It is difficult for a Theosophist to review a work which leads to Theosophical conclusions from wholly untheosophical premisses. "Let us not forget", says the author, "that we help to constitute the surroundings of our fellow-beings, and that we cannot confine our influence to ourselves. We are partly responsible for the progress of our brethren in humanity, and can by our aid and sympathy help them in those circumstances that are so hard to reconcile with progress in the path of truth." Yet we are told in the preceding pages that *emotion* is a passage of nerve motion from the perceptive centres towards the outer terminations of efferent nerves, particularly in the muscular system; that it is inseparable from intellect in the present state of existence, and that intellect is *par excellence* mind. This practically means that emotions are the evidence of intellect, and this latter is the highest expression of mind. Add to this the statement that *Will* is the conception by the mind of a "dominant idea", which may become suffi-

* Yokohama; R. Meiklejohn & Co., 1890.

ciently definite to guide other ideas, and through them to influence our actions, and it will be seen that, from the view of mind as "an aggregation of differences that formed part of the environment", moral responsibility must be the result of environment, and not a factitive power in relation thereto. Hence we are not surprised that the questions of evolution remain unanswered. The book is full of strong thought and works up some of the latest scientific knowledge to a conclusion from which no Theosophist could dissent, *viz.*, the ultimate unification of individual consciousness in the Universal Mind, and hence the essential unity of the whole of the Human Race.

W. R. O.

ORACLES OF NOSTRADAMUS.*

A VINDICATION of Nostradamus is by no means an easy task, or one likely to meet with due recognition in days like these, when, as Mr. Ward says in his preface, "there is a huge prejudice . . . that sets in strongly with the multitude against anything that endeavours to deal seriously, or by mystical insight, with things occultly spiritual, or future". Nevertheless, our author has undertaken the task in quite an ingenuous manner, and with much success, as it seems to us, in an elegant book of some 400 pp.

The author takes the reader into his confidence at the outset, and puts him in the way of arriving rapidly at the pith of the book and its oracular forecasts, so that, as it is said, "he may discern for himself in a few minutes whether, or whether not, the topics treated of have for him a sufficient interest to lead him on to make a thorough study of the book or to decline it altogether".

Mr. Ward has devoted some 30 pp. to the life of Nostradamus, which is exceedingly interesting reading. Then follows the preface of Nostradamus to his prophecies, in which he dedicates his writings to his son Cæsar, then only a babe some few weeks old. An epistle of Nostradamus to King Henry II., with a dedication of a thousand prophecies to him, affords some useful hints as to the methods by which the calculations were made. The author introduces a chapter on Magic, in which a description of the manner in which Nostradamus received his oracles is given; but in this matter we think the author has taken the prophet's statement too literally. The body of the work is devoted to the "Oracles" and their interpretation, and although the former are familiarized to us in the old work of Dr. Theophilus de Garencières, published in London in 1671, yet the ingenious interpretation of some of the prophet's anagrams throws a new light upon many of the most famous quatrains.

We are glad to be able to recommend Mr. Ward's book to our readers, and those who are interested in the prophetic art, or have made a study of the law of Cycles as set forth in the *Secret Doctrine*, will find in the *Oracles of Nostradamus* a most fruitful field of research, opened up by one who is evidently as completely in love with his subject as he is skilful in its treatment.

W. R. O.

THE MAHÂBHÂRATA.†

It has been a matter of much regret that the longest and, very probably, the most ancient epic in the world, the great Indian poem, the *Mahâbhârata*,

† By Chas. A. Ward; London: The Leadenhall Press, E.C.

* Translated into English prose by Protapa Chandra Roy, C.I.E. The Bhârata Press, 1, Râja Guru Dass Street, Calcutta.

has never yet been rendered in its entirety into any European language. Portions of it have been translated, and the continued version of it by the French Orientalist, Fauche, was only cut short by his death, although indeed this version, as Weber says, "can only pass for a translation in a very qualified sense". "The Great (War of the) Bhāratas", told in no less than 220,000 lines of metrical Sanskrit, is to India what the *Iliad* and *Odyssey* were to Greece. But whereas the Greeks, who were spurred on to noble deeds by the rhapsodical recital of the Homeric hexameters which told the "Fate of Troy divine", have long passed into the Unseen World of Hades, and returned, the Hindūs still listen to the shlokas of "Vyāsa" in the rhapsodical recitation of their Paurāṇikass.

In 1795, F. A. Wolf startled the lights of classical scholarship in Europe with his famous *Prolegomena*: the anthropomorphism and dead-letterism of the ages were shattered by the enlightened thesis of the great German scholar, who contended that the *Iliad* and *Odyssey* were not originally two complete poems, but two collections of epic songs enshrining the dateless tradition of a hoary antiquity; of which, indeed, the theme was one, but the poets many. In brief, that Homer was not a "solar myth"—we had not discovered that "universal solvent" of a materialistic scholarship in those days—but at any rate a generic term. So with the *Mahābhārata*; its wisdom and beauty are not to be set down to an individual; and Oriental scholarship is almost unanimously in favour of viewing its authorship as Wolf viewed the Bible of Greece. Whether there was an actual individual called Krishna Dvaipāyana, who afforded the material basis round which the subsequent mythological legends crystallized, or whether there was not, is not perhaps competent to be decided in the Kali Yuga. But seeing that this Krishna Dvaipāyana was also the Vayāsa, or arranger, of the *Vedas*, Theosophists may throw his date back to at any rate a direct descendant of that "Being" of the Third Race, who was the Root of the Tree from which all Initiates have sprung.

Mr. Protapa Chandra Roy has not ventured to enlighten us as to the history of the great epic he is so industriously translating, nor has he thought fit to aid his translation with explanatory notes; his object, apparently, is to do the pioneer work of a first translation and to leave future developments to less stout-hearted scholars. The extent of the undertaking also must have precluded anything but a strict rendering of the text, to bring the work into reasonable compass. The translation was commenced in 1883, and now in 1891 we are arrived at the seventieth Part of seventy-two octavo pages, which only brings us to the Shānti Parvan or "Book of Consolation", the twelfth of the eighteen.

And now a word about the self-sacrificing editor and translator of this monumental undertaking. Babu Protapa Chandra Roy was impressed from his youth with the desire of rendering the great religious works of India more accessible to his fellow-countrymen. His first undertaking was an edition of the *Mahābhārata* in Bengālī, a work which took him seven years to accomplish, and which was sold at the very moderate cost of Rs. 42 a copy. Impelled by almost unparalleled generosity, Babu Protapa Chandra Roy distributed *gratis* 1,000 copies of this work. But he forgot that he was not living in the Golden Age, which ancient poets sing of, but he was in the midst of the nineteenth century of "enlightenment", and he soon found his *gratis* copies sold in the market at a price exceeding the moderate one his patriotism has placed on the edition. By no means discouraged, however, Mr. Roy conceived the project of establishing a national institution for printing the sacred literature of India, which took shape in the "Dātavya Bhārata Karyalya". Writing in 1883, the founder says:—

"The 'Dātavya Bhārata Karyalya' has, within the course of the last seven years printed and gratuitously distributed two editions of the *Mahābhārata*, in Bengālī translation, each edition comprising nearly 3,000 copies. One edition of the *Harivansha*, comprising

3,000 copies, has been exhausted. The *Rāmāyana* also has been taken in hand and is nearly completed, the text of *Vālmiki* being published along with the translation. Roughly estimated, the 'Bhārata Karyalya' has distributed nearly 9,000 copies of the *Mahābhārata* and the *Harivansha* taken together, and that number will swell to 18,000 when the fourth edition of the *Mahābhārata* and the first edition of the *Rāmāyana* (both diglot) are complete. A single copy of the *Mahābhārata* consists of about 1,033 forms, octavo, demy; a single copy of the *Harivansha*, of 112 forms, and a single copy of the *Rāmāyana*, of 578 forms. The arithmetical result, therefore, of the 'Bhārata Karyalya' has been that 13,783,500 separate printed forms have been already *gratuitously* distributed and in course of distribution."

This is something like good solid and self-sacrificing work; work of a nature that no "arithmetical result" can accurately gauge in importance. For the renaissance of Sanskrit literature is not to be estimated by figures, and such extensive efforts at the rescue of these world-heirlooms from a rapidly closing-in oblivion cannot be too highly eulogized.

The approbation of all lovers of disinterested generosity is also due to those who have aided Babu Protapa Chandra Roy in his undertaking, and have by their donations defrayed part of the estimated expense of Rs. 100,000. As to the translation itself, it is written in exceedingly good English for a foreigner; though of course, here and there, the reader stumbles on a phrase that is not quite orthodox; still in spite of these blemishes, from a strict literary point of view, the sense of the original is preserved, and a most useful translation placed in our hands, for which we cannot fail to be thankful. The method of transliteration is faulty and misleading for all who do not possess a knowledge of Sanskrit; but here again we can afford to be lenient in a review of such pioneer work, and be inclined to accord the translator a maximum of praise and a minimum of blame, where a later translator would meet with a more severe criticism.

Babu Protapa Chandra has given us a translation which we did not previously possess, and which, by adhering closely to the original, gives us an insight into the spirit of the great Hindu epic that is otherwise unattainable. Earnest students of Āryan religious thought and methods, especially Theosophists, will therein find an inexhaustible treasure-house of philosophical and scientific psychological knowledge in allegorical garb. Page after page of legend and myth teach the great lesson that the consistent method of antiquity forced home, by every means available, on the human mind—the history and nature of the Soul. Theosophical students, skilled in symbolism and allegory, will find therein reiterated confirmation of what H. P. Blavatsky has taught us in the *Secret Doctrine*; and the philosophical treatises which are contained in it, such as the *Bhagavadgītā*, *Anugītā* and *Sanatsujātiya*, will give endless instruction to those, who are not attracted to the more obscure allegorical narrative of the epic.

All Theosophists, however, who would learn of the great war between the Kauravas and Pāndavas that takes place daily in each child of man, should read the *Mahābhārata*. In any case, the reader cannot fail to be impressed with the spirit of gentleness and courtesy, of purity and high ideals, that pervades the narrative, and be enchanted with the gorgeous imagery of the constructive Eastern mind. Although the translation we are dealing with is only two-thirds completed we cannot refrain from giving a digest of the closing act of the great drama and the fate of the last of the heroes, the lot of the awakened human Soul. Here it is as given in the *Hindu Classical Dictionary*:

"Yudhishtira went on alone with the dog until he reached the gate of heaven. He was invited by Indra to enter, but he refused unless his brothers and Draupadi were also received. 'Not even into thy heaven would I enter if they were not there.' He is assured that they are already there, and is again told to enter, 'wearing his body of flesh'. He again refuses unless, in the words of Pope, 'admitted to that equal sky, his faithful dog should bear him company'. Indra expostulates in vain. 'Never, come weal or come woe, will I abandon yon faithful dog.' He is at length admitted, but to his dismay finds there Duryodhana and his enemies, but not his brothers or Draupadi. He refuses to remain in heaven with them, and is conducted to the jaws of hell, where he beholds terrific sights and hears wailings of grief and anguish. He recoils, but well-known voices implore him to re-

main and assuage their sufferings. He triumphs in this crowning trial, and resolves to share the fate of his friends in hell rather than abide with their foes in heaven. Having endured this supreme test, the whole scene is shown to be the effect of *māyā*, or illusion, and he and his brothers and friends dwell with Indra in full content of heart for ever."

In conclusion, we congratulate Babu Protapa Chandra Roy on his patriotic work, and can assure him that in the West also there are some "White Brāhmans" who love the sacred Books of the East, and who appreciate his self-sacrificing efforts, and hope to see the day when the *Mahābhārata* and the *Rāmāyana* will take their proper place in the world's literature, and throw their light on many problems that are obscure only because of racial prejudice and the general ignorance.

Members of the T.S. will be glad to hear that a copy of this valuable work is being procured for the Library at Headquarters; and readers who believe in the aphorism "*non refert quam multos, sed quam bonos libros legas*", will be able to obtain the whole series of the translation for £6, or, if they are scholars who are unable to pay the full rate, they may procure the work for £3 10s. *The Theosophical Publishing Society*, 7, Duke St., Adelphi, W.C., will be pleased to take orders for Mr. Protapa Chandra Roy.

Theosophical Activities.

INDIAN SECTION.

We have received a telegram from the General Secretary of the Indian Section:—"The Convention has been very successful".

The President-Founder has returned in good health from Japan, bringing with him the signatures of the majority of the Buddhist sects to the fourteen propositions which have been already signed by the Burmese and Singhalese sects. We also learn from a correspondent that the propositions have been taken to Lhassa by a Chinese priest, who was visiting Ceylon at the time of the Colonel's visit there on his way home. It is impossible to say what will be the result of the creation of this common platform of Buddhism; and it seems almost incredible that antagonistic sects should show such a spirit of amity in the latter end of the nineteenth century. Surely strange days are arising among us at the close of the cycle!

The Ranchi Branch reports that their President, Bro. Nibaranchandra Gupta, has been authorised to visit all districts and sub-divisions of Chota Nagpur and all places which are comprised in that division, with a view to delivering addresses on Theosophy and forming new Branches and Centres.

We also hear with pleasure from a correspondent that efforts are being made to start a Theosophical newspaper in the vernacular at Calcutta.

A learned Indian writes to us from Bombay, stating that he hopes soon to visit Armenia, in search of the "large number of very valuable and archaic MSS. in certain Armenian monasteries". We cordially wish our brother success in his difficult undertaking.

INDIAN LETTER.

ADYAR.—The President-Founder returns here on the 10th December from Ceylon, where he has been spending a few days *en route* from Japan. Bertram Keightley will also return about that time. The latter has visited

a large number of Branches in Bengal and N.W.P., including Calcutta, Berhampore, Bankipore, Benares, Allahabad, etc. His efforts, I am happy to say, met with success and his lectures have been favourably reported in the press. He ends his tour at Bombay, where he spends a few days and gives lectures. He proposes, all being well, to go on tour again after the Convention.

The Indian National Congress assembles at Nagpur on the 27th December. This will unfortunately keep away some of our members, who are obliged for various reasons to attend it. Next year, however, the Congress is to be held in England, so that we shall have greater facilities for a successful Convention. If Annie Besant can come out then, I think we can promise her a good reception at Adyar.

One of our local members, the Hon. S. Subramania Aiyar, has been elevated to the judicial bench. Our brother is a longstanding Theosophist, and was very active in the 1883 and 1884 days.

A new Branch has just been formed at Erode in the South, and one will probably be formed at Ernakulum. These owe their existence to the exertions of Bro. C. Kottayya, the Inspector of Branches, who is now on tour in the South.

The Madras Branch has just opened its new rooms. They have taken a large house, where there is a hall for lectures and other rooms, including a library. Meetings are held every Sunday, and on every Saturday a Sanskrit Pandit gives lectures in the vernacular on the *Bhagavad Gītā*. Special lectures will also be arranged from time to time.

The press notices of Theosophy still continue to be numerous, and they are on the whole favourable. Owing to the kindness of Bro. John M. Pryse of the American "Press Scheme", I am supplied with a number of printed paragraphs of Theosophical articles, news, etc., which I am sending to some of the leading papers. Indian papers are almost always glad of foreign news, so I have the pleasure of seeing some of our articles inserted in the papers. We have also been sending them some original articles, and in the *Indian Mirror* now are appearing some articles on Annie Besant's Life from the pen of Miss Anna Ballard, F.T.S., resident at the Headquarters. The *Indianapolis Letters on Theosophy* are also appearing as leaders in one of the Madras papers.

We hope next year, if possible, to enlarge the *Prasnottara*, and put it on a par with its brother, the *Vahan*, devoting a few pages of it to Theosophical news.

Your correspondent has also been making a short tour, and has visited the Branches at Kumbakonum and Mannargudi (in the South about 200 miles from here). Both the Branches show a considerable amount of activity, the latter in particular. In the former, two of the members, as is well known, employ their time largely in translating Sanskrit books into English. The President of the Mannargudi Branch, Brother A. Nilakanta Sastri, is a most energetic Theosophist; and though President of the Kumbakonum Branch, in reality lives at Mannargudi, and is the life and soul also of that Branch. At the latter place, the Branch has a reading room and a nucleus of a library.

Brother C. Kottayya, the Inspector of Branches, is also away on tour through the Branches in the South, many of which he is engaged in reorganising. Speaking of reorganisation reminds me of the great lack in this respect among most of the Branches in India. Many members work very well individually as Theosophists, but through lack of internal organisation many of the Branches do not accomplish as much practical work as they might. It is hoped, next year, if we can establish Headquarters at Bombay and Calcutta, to have the distant Branches more fully within reach, and we shall then be able to visit them two or three times a year, instead of paying them brief visits once a year, as is the case at the

present time. The difficulty of dealing with such a large country as India is well known to all; but if, as I said before, we can succeed in dividing India into Sub-Sections, we shall certainly be able to deal with this large organisation more efficiently.

There is every probability of a large and well-attended Convention; many of the members having expressed their intention of making every possible effort to be present. Already preparations are being made by Babula to provide the necessary accommodation, The Headquarters, to use a vulgar expression, are being generally "done up".

S. V. E.

CEYLON LETTER.

(From our own Correspondent.)

Early in November a party of gentlemen from the Colombo Headquarters went to Wekada, a village some miles from the metropolis, to found a boys' school there. The villagers had built a very pretty school-room, a couple of miles from the site of the old one, to meet the educational demands of that neighbourhood, and the staff of the Colombo Headquarters was asked to open the school. This school promises to be one of our very best seats of instruction among the villages.

While the education of our boys is going ahead, the education of our girls cannot be said to be altogether neglected. I have the very pleasing task of announcing to my readers the safe arrival of Mrs. Higgins from America. She has come to take the entire supervision of female education in Ceylon, filling also the post of Lady Principal of the Sangamitta School. Mrs. Higgins is the widow of the founder of the Blavatsky Lodge at Washington, D.C., a very earnest worker for the cause. It was the special wish of Mr. Higgins that his wife should devote her life to Theosophy by teaching the girls in the East, and when she read Mr. P. de Abrew's letter in the February *Path*, asking for a worker in that line in Ceylon, she felt that that would be her life's mission. On the 16th of September she left Washington for her new field of work. She came *via* Germany to bid her aged father good-bye, and to interest her German relations and friends in her work in Ceylon. The result of her work there is shown in the many pretty articles which busy little hands have been making for the intended Fancy Bazaar for the benefit of the Sangamitta School. She reached Colombo at noon on the 15th inst., by the *S.S. Preussen*. Mr. Peter de Abrew went on board the steamer as soon as it entered the harbour, to welcome Mrs. Higgins, who agreeably surprised him by greeting him with a few Singhalese words, which were well expressed and pronounced. Shortly afterwards Mr. de Abrew brought her on shore, and they drove down to the Sangamitta Girls' School, which was crowded with a large gathering of Buddhist men, women, and children, waiting to welcome the lady. The school was beautifully decorated with ferns and flowers, &c. She was conducted to her seat, and Miss Louisa Roberts, the first teacher of the school, read an address of welcome, tastefully got up by the teachers and pupils of the school, and to this Mrs. Higgins replied in very suitable terms. This was followed by an address from the W.E.S., read by Miss V. Kumarasinghe. After replying in a few words Mrs. Higgins went up to the school children and spoke to each of them kindly, and the children loaded her with pretty bouquets of flowers. Then the ladies and gentlemen present were introduced to her, and the proceedings terminated shortly after 6 p.m.

A few days after Mrs. Higgins' arrival, a group photograph of herself and the school was taken by a well-known artist in Colombo, and he has

also taken another of the school building and its grounds; this pretty picture shows the "push-push" carriage of H.P.B., which she used at Adyar. Theosophists and friends of the school are invited to kindly take copies of these pictures, the proceeds of the sale of which will go in aid of the sustenance fund of the Sangamitta Girls' School.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge publishes the following new Syllabus of its Thursday meetings:—Jan. 7th—"Leading Theosophical Conceptions", G. R. S. Mead. Jan. 14th—"Reincarnation", Annie Besant. I. *What it is that Reincarnates*. Jan. 21st—"Reincarnation", Annie Besant. II. *The Method and Results of Reincarnation*. Jan. 28th—"Reincarnation", Annie Besant. III. *History and Society in the Light of Reincarnation*. Feb. 4th—"Objections to Theosophy Considered and Answered", Herbert Burrows. I. *Scientific Objections*. Feb. 11th—"Objections to Theosophy Considered and Answered", Herbert Burrows. II. *Philosophical Objections*. Feb. 18th—"Objections to Theosophy Considered and Answered", Herbert Burrows. III. *Religious Objections*.

The Bow Club has been providing festivities for its members and friends at Christmas time. Three nights saw the hall crowded, twice with women and girls enjoying supper, followed by an entertainment; and once with children, delighted with a Christmas tree. A sale of very cheap clothing is to be held on the 25th inst., to which Mrs. Raphael and her little band of co-workers are contributing clothes made by them.

The Debating Club at 7, Duke Street, Adelphi, W.C., publishes the following subjects for discussion in January, 1892:—8th—"Should Theosophists be Propagandists?" Negative—P. W. Bullock. 15th—"Is Denunciation a Duty?" Negative—R. Machell. 22nd—"Is Divination a desirable Practice?" Affirmative—C. Hill. 29th—"Is Life worth living?" Negative—T. Green. The speaking of those who attend the above debates is optional. Members and associates of the Society are invited to take part in the programme.

The Section Library.—W. R. Old, the Librarian, desires to acknowledge with many thanks the receipt of books for the Headquarters' Library from Mrs. E. Wilkinson, H. T. Edge, and "E. S." If members will kindly look over their libraries and send to him any books for which they have no further use, they will be doing a practical good. It is of no consequence that the books are not Theosophical or that they are out of repair, for a use can be found for them. The Librarian will be glad to pay the carriage of any packages sent to him.

Annie Besant returned from America on December 16th, and has arranged the following lectures:—Jan. 10th, Bristol; 24th, Loughborough (two); 29th, Brixton; 31st, Merthyr Tydvil; Feb. 1st, Cardiff; 2nd, Pontypridd; 7th, Central Hall, Scrutton Street, London, E.C.; 8th, Carlisle; 9th, Maryport; 10th, Whitehaven; 15th, Bournemouth; 16th, Poole.

The Chiswick Lodge is increasing rapidly. On December 11th Herbert Burrows lectured to an audience of some forty members and visitors, on "Karma and Reincarnation"; and on January 8th, the anniversary of the Lodge, the General Secretary addressed the members.

The Brixton Lodge has removed to new and more commodious premises which will contain an audience of 100. The Lodge is working hard, and is increasing its membership under the presidency of our enthusiastic brother, H. A. W. Coryn.

The Battersea Lodge now holds its meeting in new premises, and its Sunday meetings are devoted alternately to set lectures and continuous study. On January 3rd H. A. W. Coryn lectured on "The Practical Import of Theosophy", and on January 10th J. M. Pryse spoke on the "Study of the *Bhagavad Gītā*".

The Halifax Centre reports that it is giving lectures and holding meetings for discussion. It organised a meeting addressed by Annie Besant on December 18th.

Stoke-on-Trent.—Our local members inform us that they are doing quiet but effective work. Letters on Theosophy have been inserted in the columns of a leading "daily".

At Workington on December 17th a large meeting was addressed by Annie Besant, who also spoke three times at Southampton on December 20th, to good audiences.

THE THEOSOPHICAL GLOSSARY.

The Theosophical Glossary, we are glad to announce, is nearing completion. The last page proofs are sent in, and the book will be on sale in the course of a few weeks. The price is fixed at 12s. 6d. It is a work of some 400 pages of the same size as the *Secret Doctrine*, and contains much valuable information, which H.P.B. alone could give, on Esoteric Philosophy. The information on the Esotericism of the Buddhist system, and in elucidation of the Glossaries of the *Voice of the Silence*, is especially valuable; and from every point of view it is a book that no student of Theosophy can allow to be absent from his shelves. It can hardly be too much regretted that the *Glossary* is a posthumous work, for H.P.B. was adding largely to it on the few proofs that came in previous to her departure. In fact she had intended to incorporate a short account of the lives of the great Adepts, which would have still more increased the size and utility of the volume. The editing has naturally been a matter of great difficulty, as it would tax the resources even of the best polyglot scholar to the utmost. The work, however, is completed, and we have one more gift from H.P.B. to us; one all the more precious as being mostly written in the greatest pain and suffering, every line being literally produced by an effort of will in the midst of extreme physical torture. An example for us to the last!

THE CORRESPONDENCE STAFF.

In consequence of the great increase of enquiries about Theosophy, a Staff of Correspondents has been organised, composed of comparatively advanced students, who will put themselves at the service of beginners. Letters of enquiry addressed to the European Headquarters will be handed to some member of this Correspondence Staff, and it is hoped that much assistance may thus be given to those who are taking the first difficult steps in study.

It must not be supposed from the notice in the last issue of *LUCIFER* that the new edition of the *Secret Doctrine* will shortly be on sale. Many months must elapse ere it makes its appearance in the book market.

FRANCE.

The French Centre at Paris has its reading room open every day from nine to six. Several classes for study have been organised. One for the elementary study of Theosophy, one for the more advanced study of the *Secret Doctrine*, another for Sanskrit, etc. In addition a large monthly gathering has been arranged for.

SPAIN.

The past month has been marked by a recrudescence of work, principally at Barcelona, where the activity of our propaganda is daily increasing, and our lecture room is each time more and more filled with people desiring to find out about Theosophy. Our Brother Montoliu, whom so many people seek to know after reading his printed articles, is well qualified, by his eloquence and earnest conviction of the truth of Theosophy, to awaken an interest in the auditors. Our relations with the Spiritualists are increasing in cordiality, as also with members of various philosophical societies; we cannot too much congratulate ourselves on this sympathetic current. We have also hopes of having our meetings attended by ladies. Our Headquarters are being made daily more comfortable and ornamental, owing to the generosity of the members, especially of Bros. Montoliu, Roviralta and Bosch. We have also established a Theosophico-Oriental library, with a reading-room open daily, from ten to twelve, to all who come furnished with a card of introduction. The translation of the *Secret Doctrine* is being brought out in parts. *Isis Unveiled* will shortly appear in the same manner; we have already received fifty subscriptions, and are going to send out a prospectus containing an index of both volumes, which will doubtless extend our plans considerably. The *Voice of the Silence*, also translated by Montoliu, is nearly off the press.

The Barcelona group is hard at work, and the Madrid group holds regular meetings and endeavours to spread Theosophy in every possible way; and though the surroundings are unfavourable, the group itself is so earnest and harmonious that it cannot fail to make its influence felt before long. On the whole we do not doubt but that the year 1892 has great successes in store for Theosophy in Spain.

VINA.

AMERICAN SECTION.

The two Branches at Fort Wayne, India, have consolidated into one Branch under the name hitherto borne by the Women's Branch, that of "The Annie Besant T.S." The energy of our Fort Wayne Theosophists, under the presidency of Judge E. O'Rourke, has been so great that among other things they have created a demand for no less than 1,000 copies of *Esoteric Buddhism*.

The work on the Pacific Coast goes on apace, and has received a great impetus by the visit of the General Secretary of the Section, William Q. Judge. "The Golden Gate T.S." of San Francisco and "The Aurora T.S." of Oakland publish interesting lists of lectures. One energetic member, Mr. Sydney Thomas, keeps open house, so to say, for Theosophy, and—a thing only possible in California at this time of the year, as far as the present Branch list is concerned—holds open-air meetings at his house for want of space.

"The Narada T.S." of Tacoma and the Branch at Seattle, Wash., have inaugurated a Lecture Bureau, and will extend their operations to the new Branch at Olympia (the 60th on the roll) which has just been formed.

"The Aryan T.S." of New York City, has also started a Lecture Bureau; among the lecturers specially mentioned are Miss Kate Hillard and Alexander Fullerton.

The Toledo Theosophists have begun a scheme for circulating Theosophical literature; and the Branch at Baltimore has acquired new and pleasant rooms, with a marked increase in attendance and inquiries. Our Portland (Oreg.) members have also acquired new rooms in the centre of the city, and have opened a free library.

Two pages and a half of *The Path* are devoted to the report of the

remainder of the General Secretary's lecturing tour. Lectures were delivered at Sacramento, Salt Lake City, Omaha, Lincoln, Sioux City, St. Paul, Minneapolis, Chicago, Fort Wayne, Toledo and Jamestown. The size of the audiences in the Central States reached the highest figures at Fort Wayne, where as many as 1,400 people assembled to hear Mr. Judge.

Our Boston brothers are working hard. A correspondent tells us they are holding classes for the study of the *Secret Doctrine* and of the *Key to Theosophy* on alternate Sundays. On Thursdays open lectures are given. On Saturdays a *Secret Doctrine* class. The League of Theosophical workers meets on Sunday afternoons. A "question class", and a class for the esoteric study of the Bible are also projected. If this programme be steadily carried out, the "Hub of the Universe" will become a credit to Theosophy.

Annie Besant, during her few days' stay in America, lectured twice in New York, once in Fort Wayne, and once in Philadelphia. There is some talk of arranging for her a tour through the Central and Western States in the autumn of 1892.

As we go to press we hear from New York that the indefatigable General Secretary is to lecture at Chicago on January 13th and 14th, and before the Secular Liberal Club at New York on January 22nd. We are delighted to say that his health is much better than it was.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for December introduces its pages to the reader with a short article from the pen of our brother S. V. Edge, who deals with the correspondence in the *Daily Chronicle*, and treats of the bearing of "phenomena" on the theosophical movement. Doubtless it was necessary in the early days of the Society, in order to plough furrows in the field of materialistic science and religion, for the reception of the seeds of Theosophy which were to be sown; but when the seed is sprouting the wise husbandman does not stand gazing at the plough with his hands in his pockets. The translation of Sādhū Nischaladas' exhaustive treatise on the Vedānta philosophy, from Hindustani into Tamil, gives A. Siva Row the opportunity of presenting the reader with a very useful digest of "The Vichāra Sāgara, or Ocean of Enquiry". It is divided into seven "waves" or chapters. The first deals with the eight means of internal knowledge, leading up to the great formula, the *Mahāvākya* "Tatvamasi"—"That art Thou"—and the rest of the chapters take up the main points of the transcendental metaphysics

and psychological practices of the greatest of the Hindu philosophies, ending with an explanation of the meaning of the various forms of religion by the light of the Universal Principle. Purenḍu Narayan Sinha contributes a paper, "Some Mythologies in Relation to the Vedas", bringing out strongly one very probable interpretation of the Purāṇic quarrels of the Rishis, Prajāpatis and Gods, viz., that they allegorise the differences of opinion between the various Brāhmanical sects. This is followed by the first instalment of our contributor "C. J.'s" excellent series of articles on the *Secret Doctrine*. The correspondence on the Mānushya-gandharvas and the "fawn" symbol has produced another paper from our brother A. Nilakanta Sastri, in the course of which he gives the seven planes of experience to be passed through before the attainment of the Nirmānakāya vesture, allegorised in Vedic terms as: Man, Mānushya-gandharva, Karma-deva, Deva, Indra, Brihaspati, and Brahma. Our brother also suggests the following correspondences between the aspects of the Quaternary and the Purāṇic "creations";

Sthūla Sharīra—elemental creation; *Līnga Sharīra*—the "Body of Smoke"; *Prāṇa-kāma*—creation with base in air; Lower *Manas*—with base in *Soma*, the downward aspect of *Ākāsha*. This will prove interesting to Theosophical students of the Paurāṇic systems, and also his attempt to show the connection between the fawn symbol and the Moon (*Soma*). The question, we are afraid, however, is somewhat beyond any but the very few Western readers; such bye-ways of esotericism are difficult, especially when the writer hints and says nothing. A Brahmin under the initials T.S.G. writes on "The Brahmins and our Cosmopolitan platform", and deplores the tendency of a "certain class of Theosophists to cry down everything as exotericism and ritualism", maintaining that ritualism, even if not understood, is useful in preserving the tradition of the birthright which the Twice-born alone possess. Perhaps the writer is not so familiar with the Western as with the Eastern *Śāstras*, and has not heard the parable of the man who hid his talent in a napkin. There have been and are "Twice-born" who have never set foot in India, though it is true that the ancestral wealth of *Aryavarta* in adjuncts to devotion is the greatest extant. Miss Emily Kisingbury concludes her interesting paper on "Modes of Meditation" as practised in the Roman Catholic Church, giving a sketch of the method of the "Retreats", according to the system of Ignatius Loyola, the founder of the Order of Jesus. The paper will be interesting to students of Mysticism, and to general students as showing one of the reasons why the Roman Catholic Church has within it a potentiality of development which no sect of Protestantism, except the extreme High Church party, possesses. The conclusion of the translation of the Vth Skanda of the *Mahā-Bhāgavata Purāna*, under the title "The Episode of Jadabhārata", follows. In the XIth *Adhyāya* or "Lecture", we read :

"Thus the higher mind which has the lower mind as its vehicle body, sees its (the lower mind's) seemingly real actions in the waking and dreaming states. It also sees the modifications of the lower mind in the dreamless sleeping state. If the lower mind is unaffected, then there is the cognition of the pure reality of *Paramātmā* (the Higher Self). Then, *Paramātmā* (the Higher Self) is cognised by the higher mind—that Higher Self which is the cause of the Universe, the All-full, the Self-shining, the One void of birth, and the rest, and that has the higher mind as its body."

The conclusion of the translation of "The Sāṅkhya-tattva-kaumudī of Vāch-aspati Mishra" concludes an interesting but difficult number for Western readers.

THE PATH for December concludes the article of Pilgrim on "The Ideal and the Practical", who says :

"Words are of course mere counters which bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of the ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that the active emotional nature of one lit with the fire of Passion (*Rajas*) is greatly superior to the apathy of one sunk in the ignorance of Sloth (*Tamas*), but far above the passionate nature stands the one who has transferred his nature from the outer to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of 'quietism' is reached, which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime height of Serenity (*Sattva*) for the depth of ignorant sloth?"

Every Theosophist should endeavour to understand the philosophy of the three *Gunas* or Qualities above mentioned. Spirit, Mind and Matter are in equilibrium in the Great Mind, and conscious union with That will manifest itself on all planes and in all departments of life, and so restore the harmony which at present is not among men. Eusebio Urban next administers a prudent rebuke to those who imagine that intellectual assent to an ideal constitutes its practical realisation; and points out the impossibility of cutting out of the human heart its natural feelings, as some foolishly imagine may be done, characterising such short-sightedness in the title "Hypocrisy or Ignorance". "The Vision of Horil", in the usual orthodox diction of visions, prefaces an excellent paper by Miss Katharine Hillard, on "The First Object of the T.S." K.W. follows with a bright and amusing paper on "Cranks" "The Plagues of our Public Meetings". We sympathize with the writer and can fully endorse his experience on this side of the "Pond". But we also remember a slashing article on Cranks in some American paper, which ended with the words "Galileo was a Crank, Plato was a Crank, Jesus was a Crank! God bless Cranks!" A Hindu, under the *nom de plume* of "François Flamel" contributes a very valuable

article on the *Upanishads*, speaking in no measured terms of the responsibility assumed by those who translate the practical Yoga portions of them. Of the 108 existing *Upanishads* in the Telugu edition, only ten are quoted from by Shri Shankarāchārya, and these are all free from the defects the writer takes objection to, following in this the repeated warnings of H.P.B. We say again, it is an important article. Julius, in "Tea Table Talk", shows how readily children take to the simple truths of Theosophy. William Brehon concludes the number with a well merited rebuke to Mr. Herbert Spencer's self-sufficiency in neglecting to study the philosophy of even so near a predecessor as Kant. Mr. Spencer's "discoveries" are often found to have been anticipated by generations of thinkers.

THE BUDDHIST should be more careful of the selection of its papers. There is an article which endeavours to trace a Buddhist origin in such words as Eloha, Adoni, &c., and which displays a remarkable ignorance of Hebrew, and we should also think of Pāli and Sanskrit. Eloha is given as a copy of Arhan; Adoni of Pradhāna, &c.! We should also like to see more Buddhism and less reprints from Western writers in the pages of our contemporary. The *Jātakas*, or "Birth Stories", are very interesting, but like the *Purānas* are not of much value to the ordinary reader without a key, except of course in so far as the moral teaching contained therein is concerned. Annotations to certain texts also should be added, unless it is desired to confirm the public mind in the belief that Buddhism is pessimistic and agnostic in the last degree. For instance, what can be said in defence of such a doubt-creating text as the following?

"O monks, you should think of the four elements—earth, air, water and fire, for of these is the body made up. To-day they are temporarily united as a manifestation of life; and to-morrow they are disunited, as a manifestation of death. O monks, where is the element 'Self', which is eternal? After all, is there any 'Self'? Truly, life is only a bubble on the sea of time!"

If the Self is eternal, why the query: "is there any Self?"

LE LOTUS BLEU for December is without doubt the best number so far produced. Our French magazine is really showing signs of study and enthusiasm, which put us in mind of the best days of the old *Lotus*. This number is noteworthy for several remarkable diagrams and tables. In the "Introduction to the Study of the *Secret Doctrine*" a page is

devoted to two diagrams, the first showing six concentric circles in lines of graduated thickness, giving the correspondences between the macrocosmic and microcosmic principles, planets, elements, &c., and much else; the second giving a figure of the Planetary Chain with series of concentric circles to mark the degrees of matter, by way of a mnemonic. These diagrams should be seen by all students of the *Secret Doctrine*. Another excellent article is "L'évolution d'après l'Advaita", which contains a figurative representation of the Tatwas, a table exemplifying the principle of Panchikāranam or the quintuplication of the elements, and a reprint of the synthetic table of the Vedāntic evolutionary system taken from M. N. Dvivedi's excellent book, *Monism or Advaitism?* Another matter on which to congratulate the editor is the enthusiasm with which the *Vāhan* columns, so to say, or "Tribune Théosophique", are conducted: pages of valuable information are thus given to the reader. We heartily congratulate "la redaction" with a Virgilian "*Macte virtute esto!*"

THE VAHAN is a very interesting number this month, especially the answers to the question on the antiquity of the Sabbath and of the seven days of the week. The mystical meaning of the Sabbath is given as expounded by H. P. B. The question as to the resistance or non-resistance to evil, and whether or not a Theosophist may engage in a libel suit, is fully treated, and the number is headed by a strong protest by W. Q. Judge against the ignorant practice of Hatha Yoga.

THE PRASNOTTARA has an interesting answer on Mukti (Freedom or Release) or Nirvāna.

"No Vedāntic writers, the great Shankarāchārya included, are able to give an idea of what Mukti is and how a Mukta feels and acts. The reader is puzzled to realise that he is himself the knower, himself the knowledge, and himself the known."

But because we finite mortals are not able to realize what is called Mukti, it is no reason that it does not exist, and so let us call it the state of Nārāyana as it is by the Hindū Paurānikas, or Paranirvāna, as it is called by the trans-Himālayan religious philosophers. It is called Mukti by the true Vedāntists, and the Supreme Abode of Vishnu in the *Vedas* and *Purānas*. Let us imagine a Supreme Light, or the First Space, that serves as the body of Nārāyana, and also acts as a universal screen which keeps the Supreme Mystery from the cognizance of all entities, from the highest Yogis downwards. This Light, or Space, is the Lakshmi of our *Purānas*, who

ever forms the Body for her Soul—the Over-Soul of the Universe.”

TEOSOFISK TIDSKRIFT, our Swedish magazine, commences with the translation of the President-Founder's public lecture in Stockholm, during his recent visit, entitled “Theosophy from all Points of View”. “A Good Old Precept”, by F. Kellberg, follows. The old maxim is, “We must learn to direct our thoughts”. A translation of an article in the *T.P.S.* on Reincarnation, and an extract from the “Indianapolis Letters on Theosophy”, by our brother Alexander Fullerton, whose sensible letters are being extensively translated and reprinted, brings us to a short “Conversation with Myself”, from the pen of Dr. G. Zander, the indefatigable President of the Swedish Branch, which, together with a judicious *précis* of Activities, brings a very useful number to a close.

PAUSES, the monthly organ of our Bombay Theosophists, after some verses, introduces us to a short paper, in which Jehangir Sorabji attempts twenty-two answers to the question “Why Theosophy?” and in which he has managed to condense many Theosophical ideas. W. Beale follows with a short article on “What is Life?” which he naturally divides into two aspects, the inner and outer, or the higher and lower, justly asserting that the object of life for us is “to conquer our passionate nature, and gradually so subdue the animal-man that the God may become ascendant in us, and our light shine before men”. Well selected reprints, especially “Some Words on Daily Life”, by a “Master of Wisdom”, which appeared in our own pages, make a useful number, which concludes with the following beautiful Suffee fable:

“The Soul knocked at the door, and a voice from within cried, ‘Who is there?’ Then the Soul answered, ‘It is I’. And the voice of God said, ‘This house will not hold me and you’. So the door remained shut. Then the Soul went away into the wilderness, and after long fasting and prayer it returned, and knocked once again at the door. And again the voice demanded, ‘Who is there?’ Then the Soul said, ‘It is thou’, and at once the door opened to the Soul.”

ESTUDIOS TEOSOFICOS, our Spanish periodical, continues its fortnightly publications, with well-selected translations and sensible original contributions. There is a good sprinkling of articles on Eastern Philosophy, and we notice with pleasure a scheme for supplying readers with mimeographed translations from

portions of the *Secret Doctrine*. In spite of the extraordinary activity of our Spanish brethren, it is not difficult to see that they possess a reserved force of strength which is continually displaying itself. *O si sic omnes!* We have received a bound volume of the “Série Primera” of the *Estudios*, from February to October, which forms a most useful collection of Theosophical instruction. We have also received bound copies of W. Q. Judge's *Ecos del Oriente* (*Echoes from the Orient*), which we have already noticed. It is excellently translated by D. Senor F. Montoliu, and adds one more leaf to his literary laurels.

BRANCH PAPERS. Among the most recent we notice with pleasure the paper read before the Golden Gate Lodge, San Francisco, by Mr. Geo. P. Keeney. The amount of matter he has managed to condense into the space at his disposal is extraordinary. For the Indian Section, Dr. D. J. Edal Behran, of the Surat T.S., writes at length on “The Right Knowledge of the Real and Unreal”. This is a useful paper, seeing that it condenses the fundamental postulates of Esoteric Philosophy from the *Secret Doctrine*. The analysis of the Pranava *Om (Aum)*, however, is by no means sufficient. If the Agni, Varuna and the Maruts of the *Veda* and the Atmā, Buddhi and Manas of Theosophy are identical, and the factors of the Aum, then the correspondence of the first letter A to the waking state (Jagrat), of the second U to the dreaming state (Svapna), and of the third M to the deep sleeping (Sushupti), would be hardly reconcilable.

THE TRANSACTIONS OF THE SCOTTISH LODGE. We are exceedingly glad to welcome these Transactions, as a sign of the ever-growing activity of our Lodge “over the border”. Passing by the Introduction, we come to an excellent paper by the Vice-President on “Alchemy and the Alchemists”. The writer runs over the historical side of the Art, giving most space to Nicolas Flamel and Paracelsus, and concludes with the opinion that the Alchemical receipts “are to be taken literally, though the processes and materials themselves may receive a mystic interpretation”. But should we not reverse the order of the above sentence, and rather conclude that the Hermetic Art was originally a knowledge of the spiritual or subtle elements in man and the universe, which can be translated by correspondence into the grosser or material elements, on any of the lower

planes, including our own? The President's paper on "Occult Science in its Relation to Physical Science" concludes this first number, and is an exceedingly clear exposition of the subject. Very wisely does he say:—

"The laws governing the whole universe are the same as those which govern a grain of sand, which is a universe in miniature, and *vice versa*; therefore we have always at hand, if we know the correspondences, microscopes and telescopes wherewith we can investigate physical laws. An anthill or beehive may be a highly magnified crystal."

NEW PAMPHLETS. *Theosophy made Easy* is a useful little pamphlet of twenty-eight pages, by Major W. Hudson Hand, and is written to catch the attention of those who are too busy or too lazy to study for themselves. Therefore the subjects are treated of in a series of paragraphs, each with a distinct head-line,

which will catch the roving eye of the "busy person". We believe that the substance of the matter originally appeared in the columns of one of our largest provincial dailies.

THE NEW CALIFORNIAN, of San Francisco, edited by our brother Dr. Jerome A. Anderson, contains the continuation of the editor's interesting paper on Hypnotism, in which he quotes largely from H.P.B.'s article in Vol vii., No. 40, of LUCIFER. This is followed by an abstract of one of William Q. Judge's lectures on "The Inner Constitution of Man". Among other papers to notice is Brother Wolleb's article on "Theosophy and Socialism", which concludes with the words: "It will require almost superhuman wisdom and self-abnegation to unite its many streamlets into one mighty, irresistible current. To Theosophy must it look for these elements."

Our Budget.

UP-KEEP OF HEADQUARTERS.

| | £ | s. | d. |
|------------------------------------------------------------|------------|-----------|----------|
| Half surplus, Liverpool lecture, per Liverpool Lodge - - - | 16 | 12 | 0 |
| Half surplus, Halifax lecture, per Halifax Lodge - - - | 2 | 6 | 2 |
| Surplus, Workington Lecture - - - - - | 0 | 16 | 1 |
| | <u>£19</u> | <u>14</u> | <u>3</u> |

BOW CLUB.

| | £ | s. | d. |
|--------------------------------------------|-------------|-----------|-----------|
| A. Kislingbury - - - - - | 1 | 0 | 0 |
| Friends on Board "City of Paris" - - - - - | 5 | 5 | 0 |
| Jumble Sale - - - - - | 15 | 3 | 2½ |
| Lady Meux - - - - - | 50 | 0 | 0 |
| B. W. - - - - - | 1 | 0 | 0 |
| H. V. A. - - - - - | 30 | 0 | 0 |
| E. W. - - - - - | 0 | 10 | 0 |
| | <u>£102</u> | <u>18</u> | <u>2½</u> |

ANNIE BESANT, *Treasurer*.

There has also been sent for the aid of the approaching sale:—

| | £ | s. | d. |
|-----------------------|-----------|-----------|----------|
| H. S. Green - - - - - | 1 | 0 | 0 |
| F. C. H. - - - - - | 1 | 0 | 0 |
| Nemo - - - - - | 0 | 2 | 6 |
| A. E. B. - - - - - | 0 | 10 | 0 |
| | <u>£2</u> | <u>12</u> | <u>6</u> |


K. LLOYD, *Matron*.

LUCIFER.

VOL. IX. LONDON, FEBRUARY 15TH, 1892. No. 54.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

Theosophy and the Theosophical Society.

N address delivered by the Rev. G. W. ALLEN before the London Spiritualistic Alliance, in November last, has only just been brought to my notice. It appeared in LIGHT (November 28th), a journal that I see every week by the courtesy of its Editor, and my missing it was due to my absence from England. The questions raised by Mr. Allen are so interesting that, though late in the day, I am tempted to take them up; and it may be that there are others also who would like to say something in the pages of LUCIFER on the points at issue.

Mr. ALLEN entitled his paper, "Our Eastern Theosophists and what we are to say to them", and he began by expressing the wish that it might be the means of drawing from the Theosophists of the Theosophical Society "some definite pronouncement as to what attitude they intend to take towards those whose apprehensions differ from their own". This wish seems to me to be doomed to disappointment, if it means that the Theosophical Society should make such a pronouncement, for the Society has no views *quâ* Society, save that it desires to form the nucleus of a Universal Brotherhood, that it promotes the study of Aryan literature, and the investigation of the powers in nature and man which are as yet hidden or latent. The last two even of these objects are not conditions of membership, though as they are officially announced as "objects", the Society may fairly, as a whole, be held to be answerable for them. Outside these, the "Theosophical

Society" cannot be said to have any views, although it contains members holding a great variety of views. Each member has an equal right to his own opinions, and no fellow-member has any right of challenging another. The Christian who asserts the Deity of Jesus of Nazareth has quite as much right in the Society as the Jew who believes him to have been an impostor, and the sceptic who regards him as a solar myth.

Mr. ALLEN says that "no one can take up LUCIFER, or listen to a lecture of Mrs. Besant's, without being quite sure that Theosophy is now not a *study* of Truth so much as a *promulgation* of a certain view of Truth". If anyone take up LUCIFER he will find there many opinions; for instance, Mr. BRODIE INNES for many months was occupied in justifying the Church, and was finally opposed and answered by Mr. MEAD. Mr. MAITLAND has given a series of articles to maintain and elucidate the conception of "The Esoteric Christ". The Editor is completely in opposition to the views of Mr. BRODIE INNES, and does not agree with those of Mr. MAITLAND, yet each has had full and free opportunity of setting them forth, and no one has suggested that such views are "misapprehensions which any intelligent person ought to be ashamed of holding". Not only so, but the Editor, only in last October, wrote:—

"The Theosophical Society has no creed. It is not Christian nor Buddhist; it is not Theistic nor Atheistic; it is not Materialistic nor Spiritualistic. It embraces men of all creeds and of none. Does anyone recognise the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry, nor bid him stand aside."

So far as LUCIFER is concerned, then, there has been no challenge of the position of the Theosophical Society; but if there had been, the Theosophical Society would be in no sense responsible for the Luciferian aberration, in that LUCIFER is not official and has no official weight; it helps the Society wherever it can, but is absolutely without authority.

Nor have I ever, in any lecture, asserted that the Theosophical Society is, or should be, narrowed down to the acceptance of any particular views. Had I done so, then again the fault would have been mine, and the Society would not have been in any way to blame, for I hold no official position in the Society, save the very humble one of President of one of the Lodges in London.

But, says Mr. ALLEN, "I know that I could not join the Theosophical Society without being forced to hear dogmas put forward as Theosophy *par excellence* which I do not believe". But indeed Mr. ALLEN is mistaken. He can join the Theosophical Society and

hear no more of the views of the members with which he disagrees, than he hears as a non-member. He would be as free to oppose those views as a member as he is now free to oppose them, being a non-member. The Society is perfectly neutral ground, and no weight attaches to the arguments of any member save such weight as he may give them by his reasoning powers or his character; and such weight attaches to them equally without the Society as within it. It is personal, not official.

Again, Mr. ALLEN says that the position of the Society to-day

"Is, as I understand it, very different indeed from that which the Society first took up. Then, their central idea was to promote brotherhood irrespective of differences of race and creed, and to draw attention to phases of enquiry which were being generally neglected—Eastern philosophical systems and the occult faculties in man. Now, their study of Eastern systems has blossomed into a definite creed, which is everywhere preached as 'Theosophy'."

In this passage—and it contains the gist of the whole of Mr. ALLEN'S argument—there seem to me to be two salient errors: a statement that there is a change in the position of the Society; a confusion of Theosophy with the Theosophical Society.

Certainly, the position of the Society is unchanged. Its objects and rules are as they were, and are binding on members until those members change them. But has the position even of "prominent members" changed? From the very first, prominent members put forward a certain definite system which they called "Theosophy", to which they proclaimed their adhesion in no faltering terms. Let us glance for a moment at the view taken by H. P. BLAVATSKY herself, at once a Founder of the Society and the "transmitter" of a distinct system of philosophy; no one who reads the Introduction to vol. i. of the *Secret Doctrine* can have any doubt that she claimed to be putting forward or, if the words be preferred, to be preaching or promulgating a part of a definite philosophy, called by her the Wisdom Religion, Theosophy, the Esoteric Doctrine, the Esoteric Philosophy, etc. She speaks of the "actual existence of a Parent Doctrine"; "the existence of one primeval, universal Wisdom"; religious "founders were all transmitters, not original teachers"; "The Wisdom Religion is the inheritance of all the nations, the world over"; "The Secret Doctrine is the accumulated Wisdom of the Ages. . . . The system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers"; and she goes on to speak of "the fundamental Law in that system", "the fundamental conception of the system", and so on. Yet she, who thus so definitely put forward a system of doctrine, none the less

insisted that the Theosophical Society should embrace men of all creeds, and should never make the acceptance of Theosophy as a system a condition of admission to the Theosophical Society. The Society was to serve as a bond of union, and to be content to slowly influence the thoughts of men by its wide tolerance and generous welcome of the earnest of any and of every creed. If it continued to refuse to erect exclusive barriers, it would continue to last as a force for good. Then, she said :

It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices ; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will remain in his mind, instead of the discord and strife which are everywhere apparent around us to-day.

Surely it cannot be said that they are changing the position of the Society who continue to insist that absolute freedom of opinion shall be the right of its members, yet who—happening to be adherents of the Wisdom Religion—put forward its definite body of teaching as “Theosophy”. The name has historically represented this system, and it is inconvenient to change a name long associated with a school of thought.

One of the earliest expounders of Theosophy to the present generation was Mr. A. P. SINNETT: he was one also of the early adherents of the Society. He has certainly no doubt that a definite philosophy exists now “preached as Theosophy”. He begins his *Occult World* with the statement: “There is a school of philosophy still in existence of which modern culture has lost sight. . . . The wisdom of the ancient world—science and religion commingled, physics and metaphysics combined—was a reality, and it still survives. It is that which will be spoken of in these pages as Occult Philosophy.” Mr. SINNETT's second well-known book, *Esoteric Buddhism*, puts forward this same Occult Philosophy as a definite system, clearly and plainly. And it is the setting forth of this system that has been the

objective point of all Mr. SINNETT's efforts. Yet Mr. SINNETT has never shown any desire to alter the wide platform of the Theosophical Society, nor has he made any attempt to commit the Society, as a Society, to the official sanctioning of these teachings.

I might give other instances to prove this same point, that while the Society has been open to all, Theosophy has always been preached by the most prominent members as a definite system of philosophy. Nothing more is being done now. Most certainly in my lectures I promulgate a certain view of Truth, known as Theosophy, following in this the eminent examples who have familiarised the Western World with the teachings of the Wisdom Religion. But as this is not the introduction of a new policy but the following of the old policy, there can be no reason for changing the platform of the Society. There have always been in the Society members who do not accept the Esoteric Philosophy, and their status is as undoubted and as honourable as that of those who accept it. The latter members never dream of complaining when the former signify their dissent from the teachings of the Wisdom Religion. Why should not those who assent to them have equal liberty to proclaim that assent, and liberty also to do their best to spread views which they believe to be useful to the modern world? They do not commit the Society to these views, but it would indeed be a strange thing if adherents of the Esoteric Philosophy were the only people denied admission to, or liberty within, the Theosophical Society.

Mr. ALLEN not only makes the mistake of taking as a new thing the definite teaching of Theosophy by prominent members of the Theosophical Society, but he further confounds the Theosophical Society and Theosophy. Yet H. P. Blavatsky always very strongly insisted on the distinction. (See, for example, *The Key to Theosophy*, pp. 19-25.) "Every member", she writes, "must be a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a Fellow. . . . These may, or may not, become Theosophists *de facto*." Again, there may be Theosophists, as she says, who are not members of the Society at all. No one has the right to deny the name to an adherent of the Esoteric Philosophy, merely because he is not enrolled in a particular Society.

The truth is that the name "Theosophist" is used in various senses. It is applied, loosely, to all members of the T.S., whether or not they accept Theosophical teachings. It is used in an intellectual sense, to denote those who accept a certain definite system of

Philosophy. And sometimes it is used as describing one who fulfils the loftiest moral ideal, a sense in which it would be applicable, if at all, only to one or two persons in a generation. Thus we find a MASTER writing :

"HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST."

In this sense, few indeed can be Theosophists, save in aspiration.

It will now be seen that it is quite impossible to meet Mr. ALLEN's wish, and to change the platform of the Society. He says :

"Now, I am not blaming the Theosophical Society for being more dogmatic in teaching now than of yore. I only want it to acknowledge the fact, and say plainly : 'The Theosophical Society now exists for the purpose of uniting in one organisation all persons, of whatsoever race or creed, who can accept the doctrines of an Unknowable God, of Karma, of Re-incarnation, of human Free Will, and the absolute responsibility of every man for himself and his future.' Such a position is perfectly logical and worthy. The old position of uniting men without any regard to differences of philosophical or non-philosophical apprehension was a fine ideal, but too fine to be practicable. Mankind is not yet sufficiently advanced to be capable of it."

To do this would be to destroy the objects for which the Theosophical Society was founded. Many members may study Aryan literature, or physical science, and yet not believe in Karma and Reincarnation. The basis of the Society is action, not belief. "To form the nucleus", to "study", to "investigate", not to hold any particular opinions, was the platform chosen by the Founders and accepted ever since by the members. Why should the Society change its ground, and why should Mr. ALLEN—not even a member of it—wish it to change its ground? It injures no one, intrudes upon no one, seeks to coerce no one. Why should it be asked to commit suicide, and then to reincarnate in another form? Surely it may be left to exist, and to carry on its own work !

Mr. ALLEN objects to the high ideal of the Society, and thinks it "too fine to be practicable". Farther on he says that "in aiming at Universal Brotherhood the Theosophical Society is aiming too high. Higher even than their leading men can reach." But can we aim too high, and is the poor limit of our realization to fix the height of our ideal? Surely it is well to have a lofty ideal, though we may fall far

short thereof, for failure to reach the highest is more elevating than contentment with the low.

"The next thing", says Mr. ALLEN, "I would suggest that we have to say to the Theosophical Society is: 'Try to preach your own view without seeming to assume that those whose apprehensions differ from yours are philosophically incapable'." And on this he tells a "good story", in which a "prominent member of the Society" says to a gentleman: "The Christo-Theosophical Society is very well for people who are intellectually incapable of joining us. If I came across a man for whom our teaching was too advanced, I should advise him to go to the Christo-Theosophical Society." Mr. ALLEN did not hear this remark himself, and it may easily have been coloured in the repetition of it. It may have been said lightly, in good-humoured criticism, or as the last word of a conversation modified by what went before. In any case, "the Theosophical Society" does not say that a person is "philosophically incapable", because one of its members is reported to have made an irresponsible and even unwise remark.

The question submitted is: Does the Theosophical Society claim that only those who "seek initiation in their organization" can reach a certain "fount of truth", and does the Society commit itself

To the position that there is upon earth, and has always been, a sort of Bureau of Truth with all its staff of principals and subordinates, and a definite policy to carry out; from which, as from a centre, have come all great teachers and prophets, whose messages have ever been one and the same, but have got perverted and misrepresented by the churches and organisations which professed to preserve and perpetuate them?

Certainly the Society commits itself to no such statement. In fact the Society says nothing on the subject. H. P. BLAVATSKY did say that there was a great BROTHERHOOD of Sages, or Initiates, scattered over the whole globe, who were the custodians of the accumulated body of knowledge spoken of as Esoteric or Occult Philosophy, and that all the great religious Teachers have been members of that BROTHERHOOD. Also that every exoteric religion possessed fragments of the Truth, however overlaid they might, in course of time, have become. In founding the Society she claimed to be acting as a messenger from that BROTHERHOOD, but she did not make the acceptance of her message a condition of entry into the Society, and the Society is not committed to her view.

Nor did she ever dream of saying that only by way of the Theosophical Society could the BROTHERHOOD be reached. That BROTHERHOOD acts in many ways, by many methods, and the Theosophical Society is only one of the many agencies through which They work for the elevation of mankind.

Nor is it even necessary that a seeker after Truth should find the BROTHERHOOD in order to find Truth. As Mr. ALLEN says, "Truth is a universal omnipresent vibration", and a man may place himself directly in *rapport* with it. But she used to say that while a person might start on his way by himself and grope on alone, he would be like one who would reject all that mathematical science had done and insist on building it up again for himself. If he had strength, and time, and genius, sufficient for the task, he might build up mathematics from their foundation, for the facts were as free to him as to the great master-builders of the science. His success would be problematical, and he would be unwise to place himself in the position of the first investigator by rejecting the stores of accumulated mathematical knowledge; but he might do so. This truth also is "as free as air", but the "bureau" composed of mathematicians all the world over is a useful institution for those who want to reach mathematical knowledge within the limits of one short life.

Mr. ALLEN passes on to discuss certain philosophical problems, but into these I will not follow him. I have only sought here, in all courtesy and good-will, to point out, in answer to his challenge, some errors of statement into which he appears to me to have fallen. And I venture to say that the Theosophical Society is just the very place for Mr. ALLEN, leaving him free, as it does, to hold and to teach his own views, just as, on the other hand, it leaves me free to hold and to teach what I have learned of the Esoteric Philosophy. Those of us who believe in the BROTHERHOOD, and who seek to spread in the Western World the characteristic teachings of that which is now "preached as 'Theosophy'", do not seek to impose these views on the Society, but we claim the right to hold and teach them, while remaining members of the Society. Strange indeed would it be if the promulgation of the message brought by the chief Founder of the Society, views taught also by the other two Founders, should be forbidden to members of that Society. All that such members are bound to do is to avoid all temptation of imposing these views on others as a condition of membership or of good standing in the Society.

Such, personally, is my answer to Mr. ALLEN's friendly challenge. It seems to me that we might well be brothers within the broad limits of the Theosophical Society, content to differ on many philosophical doctrines. His difference from me in no way detracts, in my mind, from the respect due to his keen intellect and to his value as a mystical

thinker. Truth is too great for any one of us to grasp it, too many-sided for any one of us to see. If some of us have found aid from great spiritual Seers, standing at heights that as yet we may not reach, surely our brethren need not grudge it to us, since we force it not on them, but only offer it to any who desire to share it with us. Wealth has been placed in our hands to give to the poor; why blame us that we scatter it to those who wish for it, having no desire to force it on any who say that it is dross, not gold. Here, as in other things, let us try to follow the Law of Liberty, and not transgress the Law of Love; for all servants of Truth have their faces set in the same direction, and though the ways thereto be many, they will lead us to the goal at last.

A Bewitched Life.

(Concluded from page 368.)

VI.

I DEPART, BUT NOT ALONE.

SEVERAL days later I sailed, but during my stay I saw my venerable friend, the Bonze, no more. Evidently on that last, to me for ever memorable, evening he had been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him? He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze—a man whom I knew to be thoroughly honourable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during those evil hours, the smallest details of the supposed insult to that same suicidal pride? Remorse, as an old poet has aptly remarked,

“Is like the heart in which it grows,
 If proud and gloomy,
 It is a poison-tree, that pierced to the inmost,
 Weeps only tears of blood.”

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered; and all I could do was to promise myself the satisfaction of writing him a friendly letter as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was! So sure did I feel that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy!

I had not been at sea for a week before I had cause to remember his words of warning.

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it at first to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was; and besides the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years before. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in gaol, I saw near him the yellow, villainous face of a man answering to his description. I kept silence about such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it,

seemed familiar to me, and I immediately recognised it ; it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant. . . . But who was the victim ? O horror unutterable ! unspeakable horror ! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart at the sight of a wrong done to, or a misfortune befalling, those one loves ; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with a powerful grasp, but the man heeded it not, he seemed not even to feel my hand. The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the ground. It was with the loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow ! . . .

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence ; but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present, or even future—as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery, of lust, fell dismally upon my sight, and I was brought face to face with the vilest results of man's passions, the most terrible outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "an ingress", "a door open" in me ? Nonsense ! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear as they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst material shape, is a proof, to me, of their unreality.

"If, as you say, man consists of one substance, matter, the object of the physical senses ; and if perception with its modes is only the result of the organization of the brain, then should we be naturally attracted but to the

material, the earthly," . . . I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an oft-used argument of his in his discussions with me.

"There are two planes of vision before men", I again heard him say, "the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe."

VII.

ETERNITY IN A SHORT DREAM.

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself *ad nauseam* the words of Rousseau, who said that superstition, "the disturber of society", could never be too strongly attacked. Why should the sight, the phantasmagoria, rather—I argued—"of that which we know in a waking sense to be false, come to affect us at all?" Why should—

"Names, whose sense we see not
Fray us with things that be not?"

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that "superstition renders a man a fool"—after which he hesitated for an instant, and abruptly stopped. I had not taken any part in the general conversation; but no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"and *scepticism makes him mad*".

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a *clairvoyant*! A new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. At this moment my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me, while I was lying unconscious, touched some unknown physiological spring in my brain, and

by loosing it had called forth a faculty generally hidden in the human constitution ; and it was the Japanese priest who had introduced the wretch into my house !

But my anger and my curses were alike useless, and could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had *dreamed of*, was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I *felt* that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port, I had a dream.

I fancied I was dead. My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still regarded itself as "I", realizing the event, was preparing to meet in a few seconds its own extinction. It had always been my belief that as the brain preserved heat longer than any of the other organs, and was the last to cease its activity, thought in it survived bodily death by several minutes. Therefore I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf "no mortal e'er repassed", its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my THOUGHT, wrapped, as I believed, in the remnants of its own fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, *i.e.*, *annihilation*. "I" was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to feel and *enjoy* the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions but that fathomless black space, as dark as pitch ; to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man's brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato, as "but the image of our hopes and fears". Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved

at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering and of every anxiety, was close at hand. The constant anguish that had been gnawing ceaselessly at my heavy aching heart for many long and weary months had now become unbearable; and if, as Seneca thinks, death is but “the ceasing to be what we were before”, it was better that I should die. The body is dead; “I”, its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed-for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome guest; a calm and peaceful haven amidst the roaring billows of the Ocean of Life, whose breakers lash in vain the rock-bound shores of Death. Happy the lonely bark that drifts into the still waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!” . . .

While uttering this death-chant to the prostrate form before me, I bent over and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet . . . how very strange! If real, final death takes place in our consciousness; if after the bodily death “I” and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my *brain*-action seem as vigorous as ever, now . . . that I am *de facto* dead? . . . Nor does the usual feeling of anxiety, the “heavy heart” so-called, decrease in intensity; nay, it even seems to become worse . . . unspeakably so! . . . How long it takes for full oblivion to arrive! . . . Ah, here’s my body again! . . . Vanished out of sight for a second or two, it reappears before me once more . . . How white and ghastly it looks! Yet . . . its brain cannot be quite dead since “I”, its consciousness, am still acting, since we two fancy that we still are, that we still live and think, disconnected from our creator and its ideating cells.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last before it placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even *touched the brain-matter*. . . . How, or with *whose hands*, I am now unable to say; but the impression of the slimy, intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues themselves

having undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I—or my consciousness, which is all one—standing, apparently entirely disconnected from my brain, which could no longer function. . . . But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention. . . . What *does* this signify? . . .

The same darkness was around me as before, a black impenetrable space extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial and at the pendulum moving to and fro regularly and slowly in space, as if its swinging meant to divide eternity, I saw its needles pointing at *seven minutes past five*. The hour at which my torture had commenced at Kyoto! I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same identical process that I had been made to experience on that memorable and fatal day. I swam underground, dashing swiftly through the earth; I found myself once more in the pauper's grave, and recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister's house; followed her agony, and saw her go mad. I went over the same scenes without missing a single detail of them. But alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description, and well-nigh unbearable. Even the settled despair, the never-ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of vision and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered, in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death—for in that dream I firmly believed that my body was dead—added the most terrifying of all.

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me, was not of long duration. The long, arrow-shaped needles were pointing on the colossal disk at—*seven minutes and a half past five* o'clock. But before I had time to well realize the change, one needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate. . . . I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered, every torture that hell can provide, I passed through every mental anguish known to man or fiend; I returned to see the fatal dial and its needle—after what appeared to me an

eternity—moved, as before, only half a minute forward ; I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end. . . .

Worst of all ! my consciousness, my “ I ”, had apparently acquired the phenomenal capacity of trebling, quadrupling, and even of decuplating itself. I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances ; though predominant over all was my *spiritual* experience at Kioto. Thus, as in the famous *fugue* in *Don Giovanni*, the heart-rending notes of Elvira’s *aria* of despair ring high above, but interfere in no way with the melody of the minuet, the song of seduction, and the chorus, so I went over and over my travailing woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in nowise even a single pang of my despair and horror ; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience ! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister’s husband ; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling *at the same time* hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother’s, and my sweet sister’s voices, admonishing me and teaching duty to all men. I am saving a friend from drowning, and am sneering at his aged father, who thanks me for having saved a “ soul ” yet unprepared to meet his Maker.

“ Speak of *dual* consciousness, you psycho-physiologists ! ” I cried, in one of the moments when agony, mental and, as it seemed to me, physical also, had arrived at a degree of intensity which would have killed a dozen living men. “ Speak of your psychological and physiological experiments, you schoolmen, puffed up with pride and book-learning ! Here am I to give you the lie. ” . . . And now I was reading the works of and holding converse with learned professors and lecturers, who had led me to my fatal scepticism. And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my niece and nephew. More terrible than all : I knew, *as only a liberated consciousness can know*, that all I had seen in my vision at Japan, and all that I was now seeing and hearing over and over again, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock. I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in eternity. I was beginning to realize from personal experience how the condemned sinners would feel; "were not eternal damnation a logical and mathematical impossibility in an ever-progressing universe"—I still found the force to argue. Yes, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for "I"—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF. . . . No; I denied the independent nature of my consciousness no longer, for I knew it now to be such. But is it *eternal* withal? O thou incomprehensible and terrible reality! But if thou art eternal, who then art thou?—since there is no deity, no God, whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable REALITY, and impenetrable MYSTERY! Oh, I would fain annihilate thee. . . . "Soul-Vision!"—who speaks of soul, and whose voice is this? . . . It says that I see now for myself that there is a soul in man after all. . . . I deny this. My soul, my vital soul, or the spirit of life, has expired with my body, with the grey matter of my brain. This "I" of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should believe, may be true. . . . Why not? Is not the flower born year after year from the same root? Hence this "I" once separated from its brain, losing its balance, and calling forth such a host of visions . . . before reincarnating. . . .

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying—"In this case, I fear, *you would have only to open and to shut the temple door, over and over again, during a period which, however short, would seem to you an eternity*". . . .

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.

VIII.

A TALE OF WOE.

We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg.

Half an hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any

expectations could have made it, and I was henceforward doomed to the most desolate life. I ascertained that I had seen the terrible tragedy, with all its heart-rending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece—the sweet flower of nature's fairest work—dishonoured, in a den of infamy; the little children, dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where! A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster which rose before me all at once. The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister:—"Had we known of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers, and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else—I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so—that was killing me. Had I but followed the friendly advice of the Bonze Tamoor, and communicated with the authorities some time previous to my return, much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could not escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world. . . .

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loath-

some burden of life henceforth alone, and in constant remorse ; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought-for visions, whose correctness and reality I could deny no more. Alas the day ! they were no longer in my sceptical, blind mind—

“ The children of an idle brain,
Begot of nothing but vain fantasy ” ;

—but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends. . . . Thus, I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism ; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish, innocent face of my young niece, so sublimely simple and guileless in her pollution ; and to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her in her dreams as soon as she was asleep. These dreams took an objective form to me, as they had done in the steamer ; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent as of yore, to what I witnessed in my Soul-life. Something had suddenly developed in me, had broken loose from its icy cocoon. Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin ; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature. Thus now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs ! Woe is me, it was a daily and nightly torture ! Oh, how I mourned over my proud folly ; how punished I was for having neglected to avail myself at Kioto of the proffered purification, for now I had come to believe even in the efficacy of

the latter. The Daij-Dzin had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his victim. . . .

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her but for a few short months, her young and first-born daughter. Consumption made short work of that tender, girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his sea-faring career.

And now, the sequel of my sad, sad story is soon told. A wreck, a prematurely old man, looking at forty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would never leave him until he had recalled the Frankenstein monster he had raised, and with whom, at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoorá Hideyeri. I now implored him to take me, without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom, and tenfold intensified my despair. The Yamabooshi had left the country, for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years! . . .

In this mischance, I applied for help and protection to other learned Yamabooshis; and though well aware how useless it was in my case to seek efficient cure from any other "adept", my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated. I found from them that not one of those learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it become almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed

in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than was the Daij-Dzin. Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners, and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitated liquidation, I found myself, after closing the accounts, a far richer man than I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I would have neglected entirely even a small provision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze that knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence, I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, when, or if, I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the "Masters of the Long Vision", who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.

Many are the mysteries of nature that I have fathomed since then; and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental. One who would reach such power of control would have to become entirely identified with the Yamabooshis, to accept their views and beliefs, and to attain the highest degree of Initiation. Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons, besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwholesome visions away, I still remain, and do remain to this day, helpless to prevent their forced appearance before me now and then.

It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept, that I reluctantly gave up any further

trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss *châlet* in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointment. "My son", he said, "regard all that happened to you as your *karma*—a just retribution. No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a *Rahat* (an Adept) a high-souled Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. *Like a scar left after a poisonous wound the trace of a Daij-Dzin can never be defaced from the soul until purified by a new rebirth.* Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt. And of this priceless knowledge, acquired through suffering and personal efforts—no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under the instruction of the Yamabooshis, but feel grateful for the knowledge received. Of the priest Tamoora Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its, to me, painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.


H. P. B.



A new work by the Hon. Alexander Aksakov, of St. Petersburg, has lately appeared, entitled *Animismus und Spiritismus*. It is in two volumes, and is published by Oscar Mutze, at Leipzig. The services rendered by this distinguished author to psychological science in Germany and Russia, by his researches in the domain of psychism and his investigation of its phenomena during a long series of years, entitle his works to the consideration of every student.

The Law of Cycles.

A paper read before the Blavatsky Lodge, London.

NE of the most important aspects of Theosophic study and that which seems to afford the most available proof of the inherent truth of its teachings in regard to cosmogenesis, the creation and destruction of worlds, the out-breathing and in-breathing of the Universal Life, and the orderly array of phenomena which constitute the working out of the design of the Great Architect, is the law of Cycles, or as it is more familiarly known in natural science, the law of periodicity. Wherever we turn, or in whatever direction our studies may take us, we are met with innumerable facts which seem to be so intimately connected with one another, and yet each to be exercising such an appreciable influence upon the course of events in the universe, as to be each and all indispensable to the constitution and sustentation of our very being, and equally so as regards the progress and perfection which the healthy mind contemplates as the heritage of the human race, if not indeed as the natural result of the out-working of a fixed law. And in view of all this we are led to enquire how so many indispensable factors, often found in such fierce conflict with one another, can find each one its place and line of progress in the economy of nature. The chemist sees us surrounded by, and dependent upon, a number of universally diffused elements, a slight modification of whose conditions would render them the powerful and speedy agents of Death. The physiologist has determined by his researches, that our bodies are the playground as well as the workshop of countless little lives, all of which have their laws of being, their rights and privileges, their little loves and pet aversions, their tribal feuds and class distinctions; and what is more important to us, that it needs but a very little interference on our part to make them rise in fierce rebellion and convert our bodies into a field of carnage and distress.

The astronomer can bring within the definition of his lens a revelation of infinitely vaster magnitude. He can point you to worlds and systems in formation, and to others in process of destruction; great systems mightier far than ours, falling into chaos and disappearing from the screen of nature. Nearer to view he can show you how the very earth we live on depends for its continuance upon the exquisite adjustment of each of the planetary bodies as regards orbit, bulk, gravity and motion, in respect to a common centre. Indeed, every department of natural science bears witness to the fact that the constant

interplay of forces in nature, and the inter-dependence of the laws which govern them, are responsible for the changes constantly taking place in the condition of all bodies, and thus far the modifications of human life and thought, as well national as individual. But what a field of enquiry is opened up by the word "*change*"!

How inclusive of all that makes up the happiness or misery of human life on earth is that word! So important indeed does it become to us upon reflection, that our first thoughts of it are mingled with a sense of something akin to fear and uncertainty; for upon first perception of its universal and persistent presence, it seems allied to hope only in proportion as our condition is poor and miserable. But we are reassured when, upon enquiry, we learn that all we see around us is the outcome of the working of *changeless laws*. But even this assurance does not extend further than the eye can reach, or history chronicle. Up to a certain point in the scale of phenomena *change* is a correlative of natural law, but once we go beyond the short range of observed and orderly happenings, *orderly* merely because consistent with all else in our brief experience, the law of change becomes *chance*, and the repetition of change, *coincidence*! In short, all that is observed as in *process* of happening is scientific, and agreeable to the *law of change* in nature; but all that happens *unforeseen* is *chance*, and when repeated, *coincidence*. And so we find excuses for our ignorance, words for our dictionaries, and stuffing for our craniums. But then we are nothing if not consistent, and if we are "wise in our generation" let it be our excuse that the generation is "scientific"!

The Theosophist views the entire procession of events (whether occurring in the mental, psychic, or physical universe), which makes up the life of humanity, as an unbroken chain of graduated series of links, carried from one eternity to another by a complex but orderly interplay of wheels; he sees that the links are human lives, that the eternities which they bridge over are the past and the future, that the main-spring of action is the pulsing of a hidden Life, and that the wheels by which the two are bound together are the laws of cyclic impulse. For him there is no chance, but all is measured and orderly progression, the working out of a mighty and beautiful design in a universe of *Embodied Thought*. From the great Manvantara and Pralaya, the outbreathing and inbreathing of the Universe, down to the pulsing of the minutest creature that has life, the cyclic law is in constant operation; and whatever changes take place in human life and consciousness, individual, national, or racial, are due to the conformity of all natural action to this which is primarily the very heart-beat of the Universe.

Some of the more important cycles treated of in Theosophic literature may be brought to our notice in witness of the old Vedic, and later of the Pythagorean statement, that the world is formed and maintained by *number*. Pythagoras averred that *number* was the principle of everything, and that

nothing but intentional design, regularity, correspondence, beauty, proportion, and harmony, could be perceived in the creation and preservation of the universe. To begin then with the largest cycle treated of in occult philosophy, *viz.*, the Mahâ Kalpa, which includes one hundred days and nights of Brahmâ. It is said to consist of a period of our time represented by a series of fifteen figures—*viz.*, 311,040,000,000,000 (three hundred and eleven billions, and forty thousand millions) of years. At first sight these figures may appear fanciful, but upon resolving them into their constituents they will be found to have a basis in natural phenomena. The least common multiple of the number of days required by the planets Saturn, Jupiter, Mars, Earth, Venus, Mercury and the Moon to perform their revolutions round the sun, is 4,320,000 years. At the end of this period they are all in conjunction. This period is called a Mahâ Yuga, the sum of four Yugas or ages known in Western mythology as the Golden, Silver, Copper and iron ages. Now let us see how this is made up. Every complete cycle has its period of activity and latency, its flow and its ebb, represented numerically by the figures 1 and 0, the perfect number 10. One tenth part of the Mahâ Yuga=430,000 years, which is the duration of the iron age or Kali Yuga. From this as a unit quantity we derive the other ages by an arithmetical progression of 2, 3, 4, thus twice 432,000=864,000, the length of the copper age or Dvâpara Yuga; 3 times=1,296,000 years, the silver age; and 4 times=1,728,000 years, the golden age. The series of 1, 2, 3, and 4 make up the number 10 again, represented symbolically by the triangle of the ten yods or the ten tens; thus showing the periods we have given to be aliquot parts of a perfect cycle, *viz.*, the Mahâ Yuga. Let us look at it now from another astronomical standpoint. The year of any celestial body is the time it takes to complete its orbit or path round the centre or sun. Modern astronomical researches have shown that our sun, far from being a fixed and independent centre, as supposed by Newton and others, performs an orderly revolution around a point apparently identical with the fixed star Alcyone. The period required for the sun's revolution around this centre is 25,920 years as given by Sûrya Siddhânta, and corresponds to the precession of the Equinoxes, which phenomenon is indeed the direct result of the sun's motion. The signs of the Zodiac, therefore, will pass the Equinoctial points once in every 25,920 years, which period, when divided by twelve, the number of signs in the Zodiac, gives 2,160 years for each sign. By multiplying this period by an arithmetical progression of twice 10 *viz.* 8, 6, 4, and 2=20 we shall again obtain the figures for the four Yugas, which, multiplied by 100, 10×10, will give the full period of a Mahâ Yuga. Now the period for the precession of the Equinoxes is $\frac{1}{100}$ of that required for the polar revolution of the earth, quite a modern discovery in Western astronomy, though mentioned by the great Hindu astronomer above referred to, and involved

in all his calculations of the major cycles. The declination of the earth's axis is found to be decreasing at the rate of 50" per century, or half a second per year, which gives for one revolution of the earth's axis 2,592,000 years. This means that some 240,000 years ago the axis of the earth was in the plane of its orbit, days and nights having a continuous duration of six months in alternation. Out of this great terrestrial period arise the cycles of 7,200 years and 600 years; the latter being the famous Naronic cycle. The first of these is obtained by dividing the period of 2,592,000 by 360, the number of degrees in a circle; the Naronic cycle being derived from this when further divided by twelve, the number of signs in the Zodiac. At the end of this latter period it is said that a great change in the religious movements of the world takes place. It is well worthy of notice that this period has intervened between the great religious revivings, for instance, between Zoroaster, Buddha, Lao-tse, Mohammed, Khenghis Khan. Now having shown that the Mahâ Yuga has an astronomical basis not only in the motions of the planets but also in the precession of the Equinoxes, we may go forward with the computation and complete the figures for the Mahâ Kalpa, 1,000 Mahâ Yugas = a Kalpa, *i.e.*, one day of Brahmâ; the night is of the same duration, *viz.*, 4,320,000,000; these making together 8,640,000,000 years. 360 of such days and nights = one year of Brahmâ, *i.e.* 3,110,400,000,000—3 billions, 110 thousand and 4 hundred millions of mortal years. One hundred such years make an age of Brahmâ, *i.e.*, the Mahâ Kalpa. It will thus be seen that the enormous age we have been considering is a direct numerical product of the periodic times of the solar system. From this great rhythmical breathing of the Logos, universal nature is persuaded to a response in a thousand different ways, moving in perfect harmony throughout her silent walk, with the life-pulse that thrills in her sacred heart.

In the *Secret Doctrine* it is said: "The ONE LIFE is closely related to the *one law* which governs the world of Being—KARMA". Consequently we may expect to find the cyclic law in similar relations to the life of humanity on earth; and indeed this is stated as a fact of esoteric teaching by H.P.B., for she says: "The events of humanity *do* run co-ordinately with the number forms, since the single units of that humanity proceed one and all from the same source—the central and (its shadow) the visible sun. For the equinoxes and solstices, the periods and various phases of the solar course, astronomically and numerically expressed, are only the concrete symbols of the eternal living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors."

Winchell, in his *World Life*, says: "There is a method in the succession of events, and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back and forth over æons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with

their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past." This cyclic repetition of events is well worth showing, and I shall therefore submit some instances already on record in illustration of the fact.

Dr. E. Zasse has shown that if we divide the old world into six parts, *viz.*: Eastern, Central and Western Asia; Eastern and Western Europe; and Egypt, we shall find that each of these areas is in succession subject to a cyclic wave of intense activity every 250 years; the wave beginning in the East and proceeding towards the West, passing successively from one to the other of these divisions. The first of these waves began in China 2,000 years B.C., the age of philosophy, of discovery, and reform in that country. "In 1750 B.C. the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and extends its sway over many parts of Europe and Asia; and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic Expedition, and dies out in 1000 B.C. at the siege of Troy." At this time the second historical wave appears in Central Asia. "The Scythians leave their steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for Ancient Persia; and the wave moves on to the East of Europe, where about 250 B.C. Greece reaches her highest state of civilization and culture—and further on to the West, the Roman Empire finds itself in the apogee of power and greatness at the dawn of the Christian era." Again at this period we find the rising of a third historical wave at the far East, where in China a revival of arts, science, and commerce is made. Then 250 years later we find the Huns emerging from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire; and in the year 1000 on the Western side springs up the second Roman Empire, that of the Papacy. At the same time the fourth wave approaches from the Orient. China is again flourishing; in 1250 the Mongolian wave in Central Asia overflowed in the direction of Europe, covering an enormous territory. About 1500 in Western Asia the Ottoman Empire rises in all its might, and conquers the Balkan peninsula; and in 1750 the Russian Empire, which had thrown off the Tartar yoke, rises to unexpected grandeur during the reign of Empress Catharine, and covers itself with glory. The wave thence sweeps over Europe, coming with the tide further West in each cycle, and here, in the year 1875, at the half period of the cycle, we passed the middle point of a period of culture and progress which will find its climax about the year 2000. It has also been shown that the wars and revolutions of the world are subject to this *law of cycles*, those of the European nations being strikingly regular in their periodicity. Thus in review of the last two centuries we have a thirty years' period, 1710, 1740, 1770—then a

twenty years' period, 1790, 1810, 1830—then a twenty-five years' period, 1855, 1880. A general summary of the war cycle covered by these dates, will show a central wave from 1768 to 1812, three wars of seven years' duration each, and at both ends wars of two years. Thus it is certain that a general cyclic law regulates the ebb and flow of activity in nations; and following the line of impulse successively operating in the spiritual, mental, psychic and physical worlds, we may trace the unbroken chain of causation that binds them together, making them inseparable and seemingly one.

Similar calculations to the above have been extended in the direction of meteorological and seismic phenomena and with similar results, variability appearing only within certain limited periods and disappearing entirely when the full cycle is known. A modern German Professor has published a chart, indicating by two wave-lines the rise and fall of the barometer and thermometer during each day for successive periods of 69 years, which chart, after eliminating local influences such as altitude, coast line, &c., is found to have a general application in the latitude to which it is adjusted. These observations will also admit of a division into cycles of 10 and 13 years each, following in triple groups, and marking years of highest and lowest temperature.

The Kabalists have a method of determining the time of events simply from the date of any great epoch in the life of an individual, the history of a nation, or the reign of a dynasty. Of the latter class one or two instances may be given:—

The History of France affords an epoch, of the kind referred to, in the fall of Robespierre in 1794. The total of the integers of this number is 21 which, added to 1794 gives 1815, the date of the Fall of Napoleon; from this date we get a total of 15, which added to 1815 gives 1830, the date of the Fall of Charles X., from which, by adding 12, the sum of its integers, we get 1842, the date of the Death of the Duc D'Orleans, the heir apparent.

The House of Brunswick is similarly treated. The date of its accession to the English throne in the person of George I., was 1714. Sum of its integers=13, which added gives 1727; accession of George II. Add 17, the total of its figures=1744; the date of the Scotch Rebellion for the object of replacing the House of Stuart. $1+7+4+4=16$, which added gives 1760 and the accession of George III. Proceeding in the same way we obtain successively the dates of the American War; the Revolution of France; the war with France, culminating in the Battle of Waterloo; and the death of the Duke of York, heir presumptive to the throne.

If it should be argued that these are but *coincidences*, we should not dissent, providing the argument goes far enough to show what a coincidence is in itself. A graduated series of events are shown to be coincident with a graduated series of figures, representing periods of time, as so many branches from a common radix. This, if it shows anything, surely illustrates coincidence of cause and effect. Events grow out of a single

cause, as numbers grow from *number*, and periods out of *Time*. "The future is but an unfolded present." To this point I may quote the *advance thought* of modern science as embodied in that remarkable address of Prof. Oliver Lodge to the Mathematical and Physical Section of the British Association at Cardiff in the present year, where he says:— "If once you grasp the idea that *past* and *future* may be *actually existing*, we can recognise that they may have a controlling influence on all present action, and the two together may constitute the *higher plane* or the totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force, or determinism, and the action of living beings *consciously directed to a definite and preconceived end*."

Yes, truly, the end is preconceived—but we, who see events only in relation with our conceptions of time and place, are but tracking homewards through the circling maze of time, with nothing to guide us but the foot-prints we ourselves have made in ages long gone by.

"This continuity and unity of history," says the author of *The Cycles of Matter*,* "repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us with the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual*, illustrated in the changing phases of every single maturing system of results. These thoughts summon into our immediate presence, the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift itself towards a sublime apprehension of the Supreme Intelligence whose dwelling-place is Eternity."

This "*law of correlated successiveness*" is in all respects agreeable to the Theosophic conception of the unfolding of events in the gradual process of human evolution. Theosophy holds that all future time, or rather the succession of events by which the idea of time is induced upon the mind, are already in the astral light, waiting the conditions of development under which they will pass into objective reality. The past and future are but extensions of the present, and when it is said that the future, not only of races and nations, but also of individuals, is already in the Astral Light, and pre-determined, as to sequence of event, by its dependence on the past, we are not arguing for predestination in a theological sense, or fatalism in a natural sense, but for a proper conception of the orderly unfoldment of events, in relation to the gradual development of human faculty along preconceived and determined lines. And this statement impels upon me a

repetition of thought, for I have to show, in accordance with the law of the periodical recurrence of events, that the whole course of human evolution is but a repetition of pre-existent conditions. This indeed it is in the sense that at a certain point in the circle of progression, nature folds into herself, action is followed by reaction, the outbreathing becomes an inbreathing and the universe passes into Pralaya. What then does this future mean, to which we are for ever impelled, but the retracing of foot-steps, and a realization of pre-existent types and self-evolved ideals? In order to get a proper view of the subject we have to consider the human Ego in its descent into matter, as all along creating the prototypes to which it will eventually attain in the course of its upward progress in association with physical evolution. No two Egos in the universe are progressing along the same lines; but each is fulfilling some special function and thereby gathering a set of experiences necessary to the complete upbuilding of a perfected humanity. If two Egos were functioning alike and under the same conditions, there would be a waste of energy, and nothing gained for humanity when considered as a unit. Each is adding a separate quantity to the sum total of experiences, which, when fully worked out, and realized in the consciousness of each, will constitute collectively the "mass-chord" of the whole Manvantara, destined finally to manifest as the Logos of the next creation. Viewed from this standpoint the lines of progress pursued by individuals, and hence the whole series of events thereby included, are those along which the incarnating Ego had elected to function, when (as says the *Secret Doctrine*) "the Sons of Wisdom, the Sons of Night, ready for rebirth, came down": "We can choose," said the Lords, "for we have wisdom." Thus the future becomes only a *realized past*, and our freedom of choice, for which we clamour so loudly, does not lie with the perishable personality whose interests are vested in things equally evanescent and perishable, but with the immortal Ego whose choice was long since made, and whose purpose, linked as it is with that of the Divine and Changeless Law, is fixed and immutable. The law of Karma is the law of progress; and we, who from this embodied standpoint take note of the passage of events, can, if we will, see therein the working out of the Karmic law only by means of their cyclic recurrence. The astronomer sees only a natural law in the return of the planets and comets in their respective orbits, and the succession of phenomena attaching thereto is found to be continually repeating itself. Hence he is able to predict the return of comets, and the moment of an eclipse, centuries in advance of their actual occurrence; and the Occultist and astrologer, taking note of the cyclic repetition of events, is by the same law enabled to predict the times of their occurrence. There is nothing supernatural in this once we come to know the recording nature of the Astral Light, and the power of man to read its impressions; a fact illustrated to us in a minor degree by the phenomena of hypnotic or induced clairvoyance, the records of natural seers, and even by the

daily occurrence of the *localization of memory*; ~~and~~ by psychometric impressions.

Now without introducing the *cyclic law of rebirth*, which seems to offer so many attractions in this connection, I must bring these remarks to a close. What I have been able to say is very limited in its scope, and I am conscious of having purposely avoided a hundred different sets of phenomena which might have been drawn from our daily life in support of the main idea of this brief treatise. Their importance, however, as proofs near to hand, is so great, that nothing short of the sense of strangulation induced by attempting this subject in so short a time, would compel me to omit them. I think it will be seen, however, from what has been said, that the occult doctrine of the *cyclic law* has its basis in natural phenomena, and is therefore capable of a critical and exhaustive study, which, considering its importance in relation to the ordering of human life and thought, I venture to say it merits.

W. R. OLD, F.T.S.

Fragments from an Indian Note Book.

SHLOKAS REGARDING THE COSMIC EGG.

1. *Nārāyana* is beyond the *Avyakta* (the Unmanifested, or Potency of Matter);* the Egg is born of *Avyakta*; within the Egg are all these *Lokas* (that which can be sensed; Worlds) and the physical world composed of seven islands.

2. Then was born (or issued or came into existence) the Egg—golden and shining like lightning; in the Egg was born *Brahmā* (male) the Grand Father (Generator of the Pitris) of all beings.

3. *Mahesvara* (the Supreme Lord) is beyond *Avyakta*; *Avyakta* gave birth to the egg, within the egg was born *Purusha*, resplendent as the Sun. In that egg are all these *Lokas*, the internal (occult or supersensuous) as well as external Cosmos.

4. He, *Nārāyana*, wishing (or contemplating) to create this Universe out of his body, first created *Apah* (the waters of Cause) and (then) let the seed fall in that water. Then was born the Great (*Mahat*) golden egg.

5. *Vishnu* has three *Rūpas* (aspects); the first evolves *Mahat*, the second is within the egg, the third is in every *Bhūta* (Being); one who knows this is liberated.

6. These *Indriyas* and *Bhūtas* were disunited and could not evolve any body; then they received *Shakti* (force) to do so and produced the Cosmic

* N.B.—Words within brackets are mine.

Egg (*Brahmanda*). At first the egg was without Life (Consciousness) and floated on the waters; then *That* entering *Kāla* (Duration), *Adrishta* (Karma) and *Svabhāva* (Law), made it (the egg) living and issued forth from the egg as *Paramātmā* or *Purusha* with a thousand heads, thousand eyes, thousand arms, &c. These fourteen *Bhuvanas* have come out (have been formed out) of the limbs of the above *Purusha* (called elsewhere *Virāt* or *Mahā Vishnu* or *Hiranyagarbha*).

WHAT IS THEOSOPHY?

Theosophy is *Brahmā Jñānam*, the Divine Knowledge, the Knowledge of the Macrocosm. *Brahman* (neuter) is from the Sanskrit root *Brih*, to expand, and means the Universe, Pervading Intelligence, the One Reality; every periodic manifestation being its veil or *Māyā*—the Great Illusion—which we in our ignorance, or *avidyā*, mistake for the Reality. *Brahmā Jñānam* includes the knowledge of *Brahmandam* or Macrocosm, and *Pindandam* or Man. By man we mean corresponding beings of other worlds—corresponding in the manifestation of consciousness or *Chaitanyam*. Our *Shāstras* teach that there is a close connection between the *Brahmandam* (the Egg of *Brahmā*) and *Pindandam* (the smaller Egg), so that by studying one we may know the other. We begin by studying the Universe, and come from universals to particulars.

Theosophy includes *Brahmā Vidyā* or White Magic. Black Magic is called *Aparā Vidyā* or *Vāma Mārga* (the Left Path) or—both *Guptā Vidyā* or *Rahasya*, Occultism. *Brahmā Vidyā* means the knowledge of the Secret Laws governing the Universe and the *ādhyātmic* or spiritual powers in man.

We hold that ordinary man must fit himself by a particular training in order to be able to understand what Theosophy is; but the broad outlines are for all. To appreciate even such outlines is often the result of previous good Karma. It is only *Nishkāma* Karma (good action without *any* selfish motive) that makes one lean towards Theosophy.

Man's *Avidyā* (Ignorance), an aspect of *Māyā*, can be dispelled in two ways: (1) by ages of sufferings, the result of experience, birth after birth, slowly as drops of water falling on a stone at last wear it out; or (2), by *Jñānam* (which includes true *Bhakti*) at once, as the light of the sun dispels darkness.

It is no wonder, therefore, that one cannot readily explain what Theosophy is; the seven *Khandas* of the *Rāmāyana*, says a proverb, cannot be explained in one breath; nor can the elephant, says another proverb, be made to enter a *thalee* (a small earthen pot about four inches high); the Inquirer must study and think and live a pure life, communicate with those who are on the same path, and then the Grand Truth will begin to dawn upon his mind, gladden his whole heart, and though earthly calamities may darken his life, treachery and injustice sadden his soul, and his own failings

often stand in the way, he will bravely bear them all and bless the day when he first began to tread the Path in right earnest.

Often a spiritual seed thrown unheeded, without any expectation of good result, takes root and blossoms forth into a tree of *Amrita*; often a chance acquaintance for a few hours only gives us an opportunity to benefit others—this I know from my own experience as well as from that of some of my brother-workers; we are never discouraged by such “non-plussing”, we know our very efforts to purify the atmosphere make it easier for other thirsty souls to approach Theosophy; the darkness of *Kâli* is dispelled for a moment from a certain place, and good results must follow.

THE EIGHT GRAHAS.

In the *Secret Doctrine*, Vol. II., the Commentary on Sloka I. 2, runs thus:—“*The first (Race) is born under the Sun; the second under Brihaspati; the third under Lohitāṅga and Shukra; the fourth under Soma (the moon, as also our globe, the fourth sphere), and Shani, Saturn, the Krura-lochana (evil-eyed) and the Asita (the dark); the fifth under Budha.*”

Now in our Hindu astrology there are eight *Grahas* or planets, the last having been cut into two by Vishnu, forms nine in total; they are—

1. *Rabi* or *Sūrya*, the Sun.
2. *Soma*, the Moon.
3. *Mangala*—Mars.
4. *Budha*—Mercury.
5. *Brihaspati*—Jupiter.
6. *Shukra*—Venus.
7. *Shani*—Saturn.
- 8 } 8. *Rāhu*—the upper half.
- 9 } 9. *Ketu*—the lower half.

A Sanskrit Shloka thus describes *Mangala* or Mars:—

“Born from the womb of *Dharani*, the earth, shining like clusters of electricity, a *Kumāra* (a virgin), with a *Shakti* (a kind of weapon) in hand, I bow down to *Lohitāṅga*.”

Lohitāṅga is from two words, “*Lohita*”, red (from *Loha*, the essence of iron), and “*Anga*”, body. The word means red-bodied.

Another Sanskrit Shloka thus describes Venus or *Shukra*:—

“White as snow and *Kantha* (a kind of white flower), smooth as *Momala* the great *Guru* of the *Daiṭyas* (*Asuras*), teacher and expounder of the *Shāstras*, I bow down to the Son of *Bhrigu* (one of the ten incarnating *Rishis*, some say of the seven).”

Then again, who is *Asita* the dark? In Hindu astrology it is *Shani* or Saturn, whose colour is described as dark blue; or it may mean *Rāhu*, who is “*Ghoram*”, or dark and awful.

It may be noted here that *Shani*, *Mangala* and *Rāhu* are the most evil planets of the lot, and a person born under the influence of any one of them is likely to suffer. The third and the fourth races suffered much in consequence.

Shani is called *Krura-lochana*, or evil-eyed, because he is said to possess the peculiar property of instantly causing the vanishing of what he sees. Even *Ganesha*, an incarnation of *Vishnu* and the son of *Shiva*, had to lose his head on account of a glance from *Shani*, who was unwisely requested by *Pārvatī* to see her newly-born child. *Ganesha* thenceforward had to content himself with an elephant's head. This sounds like a fairy tale, but perhaps there is a deep occult truth lying hidden under such apparently absurd stories, and it is for those who want to know to discover such truths.

STUDENTS OF OCCULTISM.

The son of a Brāhman (so runs the story) was once sent by his father to his *Guru* to study *Shrīmat Bhāgavata Purāna*, soon after the ceremony of the sacred thread.* The boy was very intelligent, and returned to his father after a few years.

"Have you completed your study, my son?" asked the father.

"Yes," replied the boy, with a satisfactory smile spreading over his face.

"No, you have not; go to your *Guru* again and request him to teach you again."

The boy returned to his *Guru*, came back after a few more years.

"Have you completed your study of the *Purāna*, my son?" again asked the father.

"Yes, father; this time I have studied the book with all the commentaries existing," replied the son triumphantly.

"Not yet, my son; go to your *Guru* again and pray to be taught."

The son again returned to his *Guru* and told him everything with a troubled face; the *Guru* smiled and began to unfold the Inner Meaning.

Long after the son, now a young man, returned to his father.

"Have you completed the book, my son?" asked the father for the third time.

The young man did not answer, but hung down his head in silence.

"I understand what you mean, my son," said the father, with tears in his eyes, "you have now learnt completely the teachings contained in that book, and I am going to lose my son; I knew from the beginning it

* This ceremony generally takes place between the tenth and the fourteenth year; it was our custom to send the boy soon after the ceremony to the house of a teacher, where he was fed, clothed, kept, taught and trained till he could complete his study; all this time the student had to observe certain ascetic rules, such as abstaining from sexual indulgence, avoiding animal food, taking meals in silence, &c. The young man had to return home after completing his study generally between the twenty-first and twenty-fourth years of his life; he had then the choice before him of either remaining a celibate for life or marrying.

would end thus, but I would not be a bar to your spiritual progress; choose your way."

The son fell at his father's feet and became a *Sannyisin*.

The story has a deep meaning to every modern student of Occultism; the question is not want of instructions, as is often supposed, but our inability to profit by them. The first stage of study yields only superficial knowledge and vanity, the second deep learning and pride, the third the Occult meaning and melancholy, the fourth and last complete self-sacrifice and devotion to the pursuit.

Every one should examine himself critically (as he would examine others) and find out his own position; is he vain? then his knowledge must be superficial; is he proud? then it is only learning and not Occultism; for, says a Shloka:—

"As an ass burdened with the sandalwood can only feel the burden but not the fragrance, so, having read so many *Shāstras*, and not knowing the essence, he merely *carries* them like an ass."

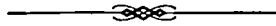
The real progress begins when we begin to profit by the teachings, and mould ourselves accordingly; the rest are only preparations for this.

Many fail by desiring to find out an easier path; a path suited to his taste, requiring less effort, less sacrifice, and so on: a *Sīdhaka* (Chelā) sings thus:—

"The Path of *Vikuntha* (the Abode of *Vishnu*, meaning *Bhakti Mārga*, or the path of Love and Devotion) is very difficult to follow, while the path of *Kailāsa* (the Abode of *Shiva*, meaning *Jñāna Mārga*, or the path of Wisdom) has almost disappeared from view."

Yes: and *Māra*, with his downward attractions, leads many to its gaping mouth. My brothers, beware!

KALI PRASANNA MUKHERJI, F.T.S.



PROF. MAX MULLER, in one of the course of Gifford lectures now being delivered, dealt with the attempts made to explain the relation of the soul to God, "the divine homesickness" so characteristic of man. The Brahmins asserted that what was divine in man was one with that which was divine in God, and that our true self was the Self that is All in All. The Indian philosophy had never yet attracted the attention it deserved, and Western philosophers were too apt to disregard all that did not come from Greece and use the Greek terminology. During centuries, in India, not only with priests but with nobles, men and women, religion and philosophy had formed the one absorbing subject of meditation, and the invisible life, the life to come, was the real life. Whoever caught a new ray of truth became the centre of attraction; he was looked on as holding a position far above that of kings and princes, and was sought by all. There had been nothing like this side of the life of ancient India in the rest of the world. There nature was bountiful and the necessities of life few; the people, endowed with transcendent intellect, troubled with little struggle for existence, looked on life, not as a gladiatorial arena, but as a waiting-room at a station on a journey, a journey that from their very ignorance of its end stirred their curiosity as to whence they came and whither they were going. The Indian philosophy was unique, and deserved our most careful attention.

Reincarnation.

INTRODUCTION.

IF it be difficult for a new truth to gain a hearing amid the strife of tongues that marks our modern civilisation, it is yet more difficult for a truth to make itself heard, which has become new only by force of age. If our eye could sweep over the intellectual history of the race, unrolled before us for centuries of millenniums, then a gap in the dominance of some world-wide idea, stretching over some few hundreds of years among a small number of the nations, would but slightly impress us. But when that gap—a mere partial fissure in an immemorial past—includes the intellectual development of Europe, and is scanned by Europeans, it assumes an importance quite out of proportion to its relative extent in time, its relative weight in argument. Great and valuable as is the contribution brought by Europe to the mental treasure-house of mankind, we Europeans are very apt to over-estimate it, and to forget that the very brief period of intellectual achievement in Europe cannot rationally be taken as outweighing the total mental fruitage of the non-European races, gathered over thousands of centuries. This looming large of our own recent past, until, as a plate held before our eyes shuts out the sun, it hides the past of the world from our mental gaze, is a danger against which we should be on our guard. Neither for individuals nor for nations is intellectual arrogance synonymous with intellectual stature; the feeling which makes the Englishman look on all dark-skinned races as inferior, and lump them comprehensively as “niggers”, from whom nothing can be learned, is a feeling essentially petty and parochial. The wise listen most readily to those whose habits of thought are most alien from their own, knowing that thus they may chance to catch a glimpse of some new aspect of Truth, instead of seeing once more the mere reflexion of the aspect already familiar. Men’s racial habits, traditions, surroundings, are as coloured glasses through which they look at the sun of Truth; each glass lends its own tint to the sunbeam, and the white ray is transmitted as red, or blue, or yellow—what you will. As we cannot get rid of our glass and catch the pure uncoloured radiance, we do wisely to combine the coloured rays and so obtain the white.

Now Reincarnation is a truth that has swayed the minds of innumerable millions of our race, and has moulded the thoughts of the vast majority for uncounted centuries. It dropped out of the European mind during the Dark Ages, and so ceased to influence our mental and moral development—very much, be it said in passing, to the injury of that development. For

the last hundred years it has from time to time flashed through the minds of some of the greater Westerns, as a possible explanation of some of life's most puzzling problems: and during the last dozen years, since its clear enunciation as an essential part of the Esoteric Teaching, it has been constantly debated, and is as constantly gaining ground, among the more thoughtful students of the mysteries of life and of evolution.

There is, of course, no doubt that the great historical religions of the East included the teaching of Reincarnation as a fundamental tenet. In India, as in Egypt, Reincarnation was at the root of ethics. Among the Jews it was held commonly by the Pharisees,* and the popular belief comes out in various phrases in the New Testament, as when John the Baptist is regarded as a reincarnation of Elijah, or as when the disciples ask whether the man born blind is suffering for the sin of his parents or for some former sin of his own. The *Zohar*, again, speaks of souls as being subjected to transmigration. "All souls are subject to revolution (metempsychosis, *a'leen b'gilgoolah*), but men do not know the ways of the Holy One; blessed be it! they are ignorant of the way they have been judged in all time, and before they came into this world and when they have quitted it".† The *Kether Malkuth* evidently has the same idea as that conveyed by Josephus, when it says: "If she (the soul) be pure, then shall she obtain favour and rejoice in the latter day; but if she hath been defiled then shall she wander for a time in pain and despair".‡ So also, we find the doctrine taught by eminent Fathers of the Church, and Ruffinus§ states that belief in it was common among the primitive Fathers. Needless to say that the philosophic Gnostics and Neo-Platonists held it as an integral part of their doctrine. If we glance to the Western Hemisphere we meet Reincarnation as a firmly-rooted belief among many of the tribes of North and South America. The Mayas, with their deeply interesting connexion in language and symbolism with ancient Egypt, to this day hold the traditional doctrine, as has been shown by the investigations of Dr. and Mme. Le Plongeon. To these, the name of many another tribe might be added, remnants of once famous nations, that in their decay have preserved the ancestral beliefs that once linked them with the mightiest peoples of the elder world.

It could scarcely be expected that a teaching of such vast antiquity and such magnificent intellectual ancestry should fade out of the mind of mankind; and accordingly we find that the eclipse it suffered a few centuries ago was very partial, affecting only a small portion of the race. The ignorance that swamped Europe carried away belief in Reincarnation, as it

* Josephus, *Antiq.* xviii. i. § 3, says the virtuous "shall have power to revive and live again".

† *Zohar*, ii., fol. 99, b. sq. Quoted in Myer's *Qabbalah*, p. 198.

‡ Quoted in Myer's *Qabbalah*, p. 198.

§ Letter to Anastasius, quoted by E. D. Walker in *Reincarnation: a Study of Forgotten Truth*.

carried away all philosophy, all metaphysics, and all science. Mediæval Europe did not offer the soil on which could flourish any wide-sweeping and philosophical view of man's nature and destiny. But in the East, which enjoyed a refined and gracious civilisation while Europe was sunk in barbarism; which had its philosophers and its poets while the West was densely illiterate; in the East, the great doctrine held undisputed sway, whether in the subtle metaphysics of the Brāhmans, or in the noble morality which finds its home under the shadow of Buddha and his Good Law.

But while a fact of Nature may in some part of the world for a time be ignored, it cannot be destroyed, and, submerged for a moment, it will again re-assert itself in the sight of men. This has been anew demonstrated in the history of the doctrine of Reincarnation in Europe, in its occasional reappearances, traceable from the founding of Christendom to the present time, in its growing acceptance to-day.

When Christianity first swept over Europe, the inner thought of its leaders was deeply tintured with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediæval advocates. Every great intuitional soul, as Paracelsus, Boehme and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. The younger Helmont, in *De Revolutione Animarum*, adduces in two hundred problems all the arguments which may be urged in favour of the return of souls into human bodies, according to Jewish ideas. Of English thinkers, the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudworth and Hume it ranks as the most rational theory of immortality. Glanvil's *Lux Orientalis* devotes a curious treatise to it. It captivated the minds of Fourier and Leroux. André Pezzani's book on *The Plurality of the Soul's Lives* works out the system on the Roman Catholic idea of expiation.*

The reader of Schopenhauer will be familiar with the aspect taken by Reincarnation in his philosophy. Penetrated as was the great German with Eastern thought from his study of the Upanishads, it would have been passing strange had this corner-stone of Hindu philosophy found no place in his system. Nor is Schopenhauer the only philosopher from the intellectual and mystical German people, who has accepted Reincarnation as a necessary factor in Nature. The opinions of Fichte, of Herder, of Lessing, may surely claim to be of some weight in the intellectual world, and these men see in Reincarnation a solution for problems otherwise insoluble. It is true that the intellectual world is not a despotic State, and none may impose his opinion on his fellows by personal authority; none the less are opinions weighed there rather than counted, and the mightier and more instructed intellects of the West, though they be here in a small minority,

* E. D. Walker. *Loc. cit.* Pp. 65, 66.

will command respectful hearing for that which they deliberately advance, from all whose minds are not so hide-bound by modern tradition as to be unable to appreciate the value of arguments addressed to the support of an unfashionable truth.

. It is interesting to note that the mere idea of Reincarnation is no longer regarded in the West—at least by educated people—as absurd. It is gradually assuming the position of a possible hypothesis, to be considered on its merits, on its power of explaining puzzling and apparently unrelated phenomena. Regarding it myself as, to me, a proven fact, I am concerned rather to put it forward in these pages as a probable hypothesis, throwing more light than does any other theory on the obscure problems of man's constitution, of his character, his evolution, and his destiny. Reincarnation and Karma are said by a Master to be the two doctrines of which the West stands most in need; so it cannot be ill done for a believer in the Masters to set forth an outline, for the ordinary reader, of this central teaching of the Esoteric Philosophy.

THE MEANING OF REINCARNATION.

Let us start with a clear understanding of what is meant by Reincarnation. So far as the derivation of the word is concerned, any repeated entering into a physical, or fleshly, covering, might be included thereunder. It certainly implies the existence of something relatively permanent, that enters into, inhabits, successive somethings relatively impermanent. But the word tells us nothing of the nature of these relatively permanent and impermanent somethings, save that the impermanent habitations are of "flesh". Another word, often used as synonymous with Reincarnation, the word Metempsychosis, suggests the other side of the transaction; here the habitation is ignored, and the stress is laid on the transit of the Psyche, the relatively permanent. Putting the two together as descriptive of the whole idea, we should have the entry of a Psyche or "soul" into successive "bodies" of flesh; and though the word "soul" is open to serious objections, from its looseness and its theological connotations, it may stand for the moment as representing in the minds of most people a form of existence which outlasts the physical frame with which it was connected during a life on earth.

In this general sense, apart from any special exoteric or esoteric teachings, Reincarnation and Metempsychosis are words which denote a theory of existence, according to which a form of visible matter is inhabited by a more ethereal principle, which outlives its physical encasement, and, on the death of the latter, passes on immediately, or after an interval, to dwell in some other frame. Never, perhaps, has this doctrine, in its loftiest form, been put more clearly or more beautifully than in the famous encouragement of Arjuna by Krishna, given in the *Bhagavad Gītā* :

These finite bodies, which envelope the souls inhabiting them, are said to belong to him, the eternal, the indestructible, unprovable spirit, who is in the body. . . .

The man who thinketh that it is this spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived : for it neither killeth nor is it killed. It is not a thing of which a man may say, " It hath been, it is about to be, or is to be hereafter " ; for it is without birth and meeteth not death ; it is ancient, constant and eternal, and is not slain when this its mortal frame is destroyed. How can the man who believeth that it is incorruptible, eternal, inexhaustible, and without birth, think that it can either kill or cause to be killed ? As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away ; for it is indivisible, inconsumable, incorruptible, and is not to be dried away : it is invisible, inconceivable, and unalterable.*

In exoteric Brahmanism and Buddhism alike, the living reincarnating principle is said to pass from human to animal forms, and *vice versâ*, and may, indeed, pass from human bodies to dwell in minerals and vegetables. Belief in this form of metempsychosis is, and has been, very widely accepted, not only in the East, but among the followers of Pythagoras and Plato, and among the Neo-Platonists. This view is a travesty of the Esoteric Teaching, which does not admit—as will later be clearly seen—that the Human Ego can pass, against the general stream of evolution, backwards to the brute. While clearly postulating the unity of Life, and tracing that One Life in the gradual upward evolution through mineral, plant, and animal, to man, it denies that the individuality gained in man can be submerged again in the lower collective existence, for in man individual Reincarnation has replaced, as the method of evolution, the collective indwelling of the life in lower forms.†

The theory of Reincarnation, then, in the Esoteric Philosophy, asserts the existence of a living and individualised Principle, which dwells in and informs the body of a man, and which, on the death of the body, passes into another body, after a longer or shorter interval. Thus successive bodily lives are linked together like pearls strung upon a thread, the thread being the living Principle, the pearls upon it the separate human lives.

WHAT IT IS THAT REINCARNATES.

Having grasped the idea that Reincarnation is the indwelling of a living something in a succession of human bodies, we naturally make the enquiry : What is this living something, this persistent reincarnating Principle ? As our understanding of the whole teaching hinges on our thorough understanding of the answer to this question, it will not be wasted time to dwell a little on the circumstances which led up to and surrounded the first incarnation of this living Principle in the human form. To make this incarnation thoroughly intelligible, we must trace the steps of the evolution of man.

* From the beautiful translation edited by W. Q. Judge, ch. ii. pp. 12, 13.

† See *Seven Principles of Man*, by Annie Besant, pp. 66-70.

Those who have read the preceding papers will remember that the Monad, or Âtmâ-Buddhi, is described as the "mainspring of all evolution, the impelling force at the root of all things".* Those to whom the technical name is unfamiliar will seize the idea conveyed by the name to the Theosophist, if they will think of the Universal Life, the Root of all that is, gradually evolving as its own manifestation the various forms which make up our world. We cannot here retrace our earth's story in former stages of its æonian evolution; that will, I hope, be done in one of some following papers. But here we must be content to pick up the thread at the beginning of the present stage, when the germ of what was to become man had appeared, as the result of previous evolution, on our globe. H. P. Blavatsky, in the second volume of the *Secret Doctrine*, has drawn the evolution in detail, and to that work I must refer the earnest and thorough student. Let it suffice to say that the physical form of what was to be man was slowly and very gradually evolved, two great Races passing through their full development, and a third Race having run half its course, before humanity had reached completion so far as its physical, or animal, nature was concerned. This nature, rightly called animal, because it contains that which man has in common with the brute—a physical body, its ethereal double, its vitality, its passions, appetites and desires—this nature was builded up by terrestrial and other cosmic forces through millions of years. It was brooded over, enveloped in, permeated by, that Universal Life which is "the Force back of Evolution", that life which men have in all ages called Divine.

An Occult Commentary, quoted in the *Secret Doctrine*,† speaking of this stage of evolution, mentions the forms, technically called "astral doubles", which had evolved into the physical bodies of men, and thus describes the situation at the point we have reached: this

RŪPA (FORM) HAS BECOME THE VEHICLE OF MONADS (SEVENTH AND SIXTH PRINCIPLES) THAT HAD COMPLETED THEIR CYCLE OF TRANSMIGRATION IN THE THREE PRECEDING KALPAS (ROUNDS). THEN, THEY (THE ASTRAL DOUBLES) BECAME THE MEN OF THE FIRST HUMAN RACE OF THE ROUND. BUT THEY WERE NOT COMPLETE, AND WERE SENSELESS.

Here were, we may say, the two poles of the evolving Life-manifestation: the Animal with all its potentialities on the lower plane, but necessarily mindless, conscienceless, errant aimlessly over the earth, unconsciously tending onwards by reason of the impelling force within it, that drove it ever forward; this force, the Divine, itself too lofty in its pure ethereal nature to reach consciousness on the lower planes, and so unable to bridge the gulf that stretched between it and the animal brain it vivified but could not illumine. Such was the organism that was to become man, a creature of marvellous potentialities, an instrument with strings all ready

* Page 236, *et seq.* † Vol. I. p. 183.

to break into music ; where was the power that should make the potentialities actual, where the touch that should waken the melody and send it forth thrilling into space ?

When the hour had struck, the answer came from the mental or Mānasic plane. Whilst this double evolution above described, the Monadic and the Physical, had been going on upon our globe, a third line of evolution, which was to find its goal in man, had been proceeding in a higher sphere. This line was that of Intellectual Evolution, and the subjects of the evolution are the Sons of Mind (Mānasaputra), self-conscious intelligent Entities, as is implied by their name. These are spoken of under many different names ; Lords of Light, Dhyān Chohans, Kumāras, Solar Pitris, Dragons of Wisdom, etc., etc., allegorical and poetical names, that become attractive and familiar to the student in the course of his reading, but which cause much trouble and confusion to the beginner, who cannot make out whether he is dealing with one class of beings or with a dozen. The one fact that the beginner needs to grasp is that, at a certain stage of evolution, there entered into, incarnated in men, certain self-conscious intelligent Entities, with a long past of intellectual evolution behind them, who found in physical man the instrument ready, and fitted, for their further evolution.

The coming of these Sons of Mind is given in poetical phrase in the Stanzas from the *Book of Dzyan* : *

THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH,
CAME DOWN . . . THE THIRD [RACE] WERE READY. "IN THESE SHALL
WE DWELL", SAID THE LORDS OF THE FLAME.

. . . THE THIRD RACE BECAME THE VĀHAN [VEHICLE] OF THE
LORDS OF WISDOM.

These Lords of Wisdom then are they who became the Reincarnating Egos of men : these are the Mind, or rather Minds, in men, the Manas, or Fifth Principle, sometimes described as the Human, or Rational, Soul. I prefer to speak of the Reincarnating Ego as the *Thinker*, rather than as the *Mind*, in man ; for the word Thinker suggests an individual Entity, whereas the word Mind suggests a vague generality.

It is interesting and significant that the word *man*, running through so many languages, is related back to this Manas, to its root *man*, to think. Skeat† gives the word in English, Swedish, Danish, German, Icelandic, Gothic, Latin (*mas*, for *mans*), deriving it from the Sanskrit root *man*, and therefore defining man as a "thinking animal". So that whenever we say Man, we say Thinker, and are carried back to that period at which the Thinkers "came down", *i.e.*, became incarnate in the physical vehicle builded for their reception, when the senseless animal became the thinking being, by virtue of the Manas that entered into him and dwelt in him. It

* *Secret Doctrine*, vol. II., pp. 18, 19. † *Etymological Dictionary*, under "Man".

was then that the Man became clothed in his "coat of skin", after his fall into physical matter in order that he might eat of the Tree of Knowledge and thus become a "God".

This man is the link between the Divine and the Animal, that we have viewed as essentially connected and yet held apart from close inter-communion. He stretches one hand upwards towards the Divine Monad, to the Spirit whose offspring he is, striving upwards, that he may assimilate that loftier nature, that his intelligence may become spiritual, his knowledge wisdom; he lays his other hand upon the Animal, which is to bear him to conquest of the lower planes, that he may train and subdue it to his own ends, and make it a perfect instrument for manifestation of the higher life. Long is the task that lies before him; no less than to raise the Animal to the Divine, to sublime Matter into Spirit, to lead up the ascending arc the life that has traversed the descending, and has now to climb upwards, bearing with it all the fruits of its long exile from its true home. Finally he is to re-unite the separated aspects of the One, to bring the Spirit to self-consciousness on all planes, Matter to be its perfect manifestation. Such his sublime task, for the accomplishment of which Reincarnation is to be his tool.

This Man, then, is our real Human Self, and we err when we think of our body as "I", and too much exalt our temporary "coat of skin". It is as though a man should regard his coat as himself, himself as a mere appendage of his clothes. As our clothes exist for us and not we for them, and they are only things rendered necessary by climate, comfort and custom, so our bodies are only necessary to us because of the conditions that surround us, and are for our service, not for our subjugation. Some Indians will never speak of bodily wants as theirs: they say, "my body is hungry", "my body is tired"—not "I am hungry", or "I am tired". And though in our ears the phrase may sound fantastic, it is truer to facts than our self-identification with our body. If we were in the habit of identifying ourselves in thought not with the habitation we live in, but with the Human Self that dwells therein, life would become a greater and a serener thing. We should brush off troubles as we brush the dust from our garments, and we should realise that the measure of all things happening to us is not the pain or pleasure they bring to our bodies, but the progress or retardation they bring to the Man within us; and since all things are matters of experience and lessons may be learned from each, we should take the sting out of griefs by searching in each for the wisdom enwrapped in it as the petals are folded within the bud. In the light of Reincarnation life changes its aspect, for it becomes the school of the eternal Man within us, who seeks therein his development, the Man that "was and is and shall be, for whom the hour will never strike".

ANNIE BESANT, F.T.S.

(To be continued.)

Gems from the Apanishads.

O saint, we bow before thee; teach thou, for thou art the way, and there is no other for us. What process is there for the Elemental Self, by which, after leaving this (identity with elemental body), he obtains union with the (true) Self?

In the beginning Brahman was all this. He was one, and infinite; infinite in the East, infinite in the South, infinite in the West, infinite in the North, above and below and everywhere infinite. East and the other regions do not exist for him, nor across, nor above, nor below. The Highest Self is not to be defined, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake. Thus from that ether he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved.

Because in this manner he joins the Prâna (breath), the Om, and this Universe in its manifold forms, or because they join themselves (to him), therefore this (process of meditation) is called Yoga (joining).

The oneness of breath, mind, and senses, and then the surrendering of all conceptions, that is called Yoga.

If a man could not understand it (Brahman) before the falling asunder of his body, then he has to take body again in the worlds of creation.

That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.

But he who has not first turned away from his wickedness, who is not tranquil and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge.

There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light. . . . May we be able to master that Nâkiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.

His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this are immortal.

When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.

This the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.

When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.

When all the ties of the heart (ignorance, passion, &c.) are severed here on earth, then the mortal becomes immortal—here ends the teaching.

Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by action only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another? How should he know Him by whom he knows all this? How, O beloved, should he know (himself), the Knower?

There are two, one knowing (tsvara) the other not knowing (jiva), both unborn, one strong, the other weak; there is he, the unborn, through whom each man receives the recompense of his works: and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

From that Self (Brahman) sprang ether (ākāsha, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food.

That which is perishable is the Pradhāna (the first), the immortal and imperishable is Hara. The one God rules the perishable (the Pradhāna) and the living self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

When that God is known, all fetters fall off, sufferings are destroyed and birth and death cease. From meditating on him there arises on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied.

As oil in seeds, as butter in cream, as water in (dry) river-beds, as fire in wood, so is the Self seized within the self, if man looks for him by truthfulness and penance.

(From Max Müller's Translation.)

WE hear that Mr. A. P. SINNETT, the well known author of *Esoteric Buddhism* and of the *Occult World*, has in the press a new work, entitled *The Rationale of Mesmerism*. It will be published on the 20th inst. by Messrs. Kegan Paul, Trench, Trübner & Co. We understand that it is an attempt to explain the phenomena of Mesmerism in a systematic manner by the help of Occult Science, and that it is largely based on Mr. Sinnett's own investigations. It is quite time that a student of Occult Science should enter the Western field, now wholly occupied by scientific enquirers of the Materialistic cast.

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S.,
revised and enlarged for the Press.)

(Concluded.)

BEFORE proceeding further I might point out to you that this passage contains the Hindu theory of the nature of electricity. Electricity, according to the *Upanishads*, is the *solar prāna*, which burns in the atmosphere, and which turns water vapour into fluid. The spark is only the visual manifestation of this *prāna*. This electric *prāna* is present in every earthly object, inasmuch as all earthly objects have once existed in the atmospheric gaseous state. When these forces are present in any substance in the latent state, they can of course be awakened by certain appliances. The presence of this form of *prāna* in nature was therefore known to the Rishis of the *Upanishads*.

To return, however, to the subject in hand. The lunisolar light which is thus turned into the aqueous state contains many life-types, which have descended from the moon, and those types are now in their course of upward motion turned into the liquid state.

This rain-water is thrown into the third fire which burns in earth. This is another phase of *prāna*. To describe this fire let us take the earth as a whole. It is said that the fuel of the fire which burns in the earth is the year. The year is an aspect of lunisolar life in its relation to earth. How? You know that the year is the period of one revolution of the earth round the sun. During the year the sun for six months keeps in the northern, and for the remaining six months in the southern hemisphere. On account of this motion of the solar *prāna*, two currents are developed in the body of the earth—the northern and southern. The one is the opposite of the other. The one is called north polar or positive magnetism, the other south polar or negative magnetism by modern science. That magnetism was known to the ancient Rishis as *the solar prāna moving in earth northwards and southwards*, is an irresistible conclusion to the intelligent reader of *The Science of the Five Fires*. But these are not the only two motions of the earth-fire. It has also two other currents of this force dependent upon the daily rotation of the earth upon her own axis. These are the eastern and western currents. Thus in the body of the earth are established, on account of its annual motion, a number of currents. Had there been no year, these currents could not have existed, although the solar *prāna* out of which these currents arise must no doubt have existed in a stationary state. Hence annual motion is the fuel of the fire that burns in the earth. Every point of earth-matter thus contracts a tendency to move northwards and southwards, eastwards and westwards. Some forms of matter possess this tendency to a greater, others to a less extent; but all of them possess it. Besides a tendency to move towards the four quarters, every atom of earth-matter acquires the tendency to move towards the intermediate quarters as well, nay to move in every direction, including up and down. Out of all these motions arises a state which becomes the immediate

mother of all the seed forms of the earth. This state is called *ākāsha*, for it is out of *ākāsha* that everything comes, and it is in *ākāsha* that everything lives. The motions of the earth combined in various degrees and various proportions become the source of the variety of seeds. This fire keeps up all terrestrial forms, and it burns so as to be naturally receptive of lunisolar life. It is now clear why *ākāsha* is said to be the smoke of this fire, and why night, the emblem of the receptive negative life, the flame, and why the quarters and the intermediate quarters are termed the coals and sparks of this terrestrial fire.

When the lunisolar life-monad, which has up to this time developed only to an aqueous degree, enters this earth-fire, it is there assimilated to terrestrial life, and makes its appearance as a vegetable organism. It might be useful to remind you here of what I have already said, that the life which is entering these various forms of earth-matter is quite distinct from the original *prāna*, which gave birth to gross matter itself.

This vegetable organism is thrown as food into the fourth fire, which burns in a male human being, and there it changes its vegetable vesture into the human germinal vesture. This fire has *vāk* for its fuel. Now this *vāk* is not the language of man. It is the Creative Power, the Goddess of creation, the Light of the Logos (*Shabdabrahma*), the spouse of Brahmā, the creative unit of the Hindu Trinity. The *prāna* which is compared to smoke, is the ever-rising male procreative instinct, which has the creative power for its natural basis. It ought not to be translated as breath. The word *jihva*, rendered by tongue, stands allegorically for the instrument of the manifestation of this power on the physical plane. It might also mean that sexual love receives its expression through the tongue, the eyes, and the ears. Hence are the two naturally called the coals and sparks of this fire. This portion of the description and the following five-fold description of the female fire, must be left untouched here. You will be able with very little effort to understand it all in the light of what has gone before. I may however tell you that the word *garbha* in this connection ought to be translated as foetus, not as germ.

Here ends the journey of a human life-monad from the lunar state of absolute latency, to a full-grown human child. If the life-type has not already learnt by past evolution to reach the human form, it remains in some lower form, whether it be animal or vegetable, and does not pass on higher. If, however, it has already reached that state, it only takes passing time to stop in these lower modifications of life. Each descent of a human life-type from the moon, must ultimately culminate in the attainment of the human forms.

These are changes which it is necessary for the human *prāna* to go through before it can blossom as a full-grown child, and these changes, as we have seen, begin in that world. Now also as to the mind, it is easy to understand that it must go through all the changes it has passed through in its evolutionary development. Up to the vegetable kingdom it must remain absolutely latent, and only begin to develop with the appearance of the sensuous organs. The *mâyāvic* brain-mind cannot come into existence without the senses, and these begin to work only after birth. Hence no one need imagine that the vegetable through which a human monad passes, must have or does have a mind. It is also plain from the above considerations that a child's mind must naturally pass through all the stages of development, which it has already passed through in its course of evolutionary development. A child can never have immediately the fully developed active mind of the last-birth man. The brain, however, develops by the mere act of physiological growth, on the lines of its past development, and the impressions of sensations, inferences, emotions, will and desires, which had reached a certain stage of development in the last birth, now take a shorter time to reach that stage. The basic powers of the

subjective mind, too, have the same effect. When the phenomena of the new brain-mind are presented to them, they assimilate them very soon to the extent of their past *mâyâvic* development, and comparatively less time being thus expended after every new birth in reaching the past stage of development, the human mind has always greater and greater time at its command to rise further towards its ideal. If, however, there has been very little development in the last birth, if the actions of the man have not been progressive, then woe be to him in this birth. His brain is but poorly developed, and his subjective mind to the same extent. It is only the retrogressive impressions that make their home easily in his brain, thus leading him to misery, and terrible waste of time consequent upon his past misdeeds.

Before, however, proceeding further, let me make some additional remarks upon progressive actions. These depend upon two things:

1. The ordinary current of evolution, which strengthens these powers by the mere fact of the same manifestations of the brain-mind appearing, developing, and working again and again. The mere running on of this current serves also to counteract the checks placed by retrogressive manifestations. The impressions which develop these powers receive qualification from individual and social environments.

2. Yoga, which means the highest possible development of the mind, by expediting the egress of the retrogressive and the ingress of the progressive manifestations.

The first of these means of development is involuntary. Man has no hand in it. By the running on of this current the retrogressive impressions are counteracted and destroyed in the end. Whenever the manifestation of the retrogressive tendencies is complete, their force ceases, and it thus becomes impossible for them to run on by their own force. The evil tendencies of the past are thus always destroyed after some time. The appetites, however, that are created anew by the working of the same *avidyâ*, which had given them birth previously, must have their effect in the future. Thus while the good is always strengthening and running on into infinity, the evil is always appearing and disappearing, and is bound to disappear altogether in the end. Thus you see that while the retrogressive manifestations from the past are destroying themselves and are in the end bound to disappear altogether, the present is constantly giving birth to other retrogressive potencies, independent of the past altogether. As to the progressive manifestations, while those from the past are showing themselves, those of the present are independently creating other potencies, which in this case serve to expedite progress. This shows that so far as the effect of the evolutionary current upon the mind is concerned, the good and bad *Karmas* of the past are showing themselves simultaneously with those of the present. Thus while you use your senses, being led thereto by any mental appetite, you may be sure that the action is the result of the past. But the senses also act by the mere fact of their existence; and generally quite independent of any mental appetite. This independent action leads us on to the acquirement of new appetites. Where the appetite precedes, the action is an effect; where however it follows the action is a cause. In the former the karma is old; in the latter new.

What I have said of the mind is also true of physiological life. Where any physiological appetite precedes physiological action, the karma is old; where however the appetite follows any physiological motion, the karma is new.

Similar is the case with yoga. Where physiological curiosity precedes any higher mental action, the action is an effect of old karma; where, however, any mental action precedes physiological curiosity (*vitarka*), the action is new.

This leads us naturally into the question of the freedom of the will.

Does any such power exist in the human constitution? I may at once say that it does; for otherwise yoga would be impossible; whereas it is not impossible, as both individual and racial experiences show.

I shall not here trace the genesis of this power into conscious manifestation. Suffice it to say here that it exists. I may, however, tell you that those actions are free in which the soul acts subjectively, and those are bound in which the soul is passive. To understand these things properly, an intelligent study of the whole system of this philosophy is required.

From what you have now heard of the doctrine of karma and reincarnation, you have long seen that this sublime doctrine is as far removed from fatalism, as light from darkness. According to this doctrine, while the environments of your present life, your sufferings and your enjoyments, are all the result of past karma, your future is still in your own hands. Individuals and nations always degenerate for their past misdeeds; but the degeneration is always being destroyed of its own force, and both individuals and nations have their future rise in their own hands. Whatever is has no doubt come from the past; but whatever will be must result from the present, which is always in your own hands. Man has always a double existence in the present. He is enjoying and suffering certain effects caused by past actions; at the same time, however, he is generating other causes for future effects. The effects and causes are not, however, identical. As to the efforts of yoga, they will no doubt be resisted for some time by the manifestations of your retrogressive potencies; they are, however, bound to triumph in the end and expedite the egress of evil. The degeneration of the Hindus began when their life became a mere idle faith that all their good and evil portion was caused by a predestining will, independent of their actions, and that a mere idle belief in that power would remove their evil and strengthen their good. Let them now return to an intelligent belief in the sublime doctrine of karma, and they will rise.

After all that I have said, you will hardly think of asking the question, Why does a man not remember having seen the things which he saw in the previous birth? I have already told you that memory being a function of the brain-mind is generated anew in every life, and ends with the same life. This is very well shown by the fact of weak-brained and old people losing their memory. The brain being new, the impressions on the brain are absolutely new too. There has been no co-existence, no association at any time between the phenomena of the last birth, which now live by way of aroma in the higher mind, and those of the present brain-mind. The latter determine only the lines of present mental being; that is to say, they become the cause of the sooner or later development of our present powers and appetites; the former have never had anything to do with them.

But though this ordinary memory of ours is a function of the brain, the higher *manas* also has a faculty which is the counterpart of the brain-memory. That higher power is called reminiscence. It is this power in fact, whose working gives the receptive power we have been speaking of to the new brain. But this receptivity is all that it can give generally to the brain in the present race of man. When this power of reminiscence is strengthened to a very high degree of perfection after repeated births yet to come, the new brain will be thrown by the higher *manas* into that high state of energy, which from mere receptivity will have passed into active subjectivity. Then only the present consciousness of past experiences will become possible. That will be the day of resurrection, the perfect awakening of the soul. Then you will remember your past births. Patanjali makes this power a *siddhi* (attainment) for the Yogi, and he who follows his method can acquire this power even now.

Thus he says in the 18th aphorism of the third book of his treatise on Yoga:—

"Knowledge of the previous birth is obtained by bringing into consciousness (the yet unconscious) *sanskāras*."

Now the understanding of the how of this high attainment, depends upon an intelligent comprehension of the philosophy of *sanskāra*, a small portion of which I have attempted to lay before you in the foregoing pages. The word *sanskāra* is a synonym of *vāsana* and means the habituation of the mind and *prāna* to the impressions of the external world. The word *sanskāra* has been translated in two different ways by Dr. Ballantyne and Professor M. N. Dvivedi. The former renders *sanskāras* as "the trains of self-reproductive thought, which consist in the present consciousness of past perceptions". The latter translates it by the word "impressions". In the first place it is evident that *sanskāras* do not refer only to thought. They refer as well to physiological enjoyments and sufferings, etc. To say the least, therefore, the translation of Dr. Ballantyne is inadequate. M. N. Dvivedi translates the word as impression, which is again quite inadequate. The great difference between *sanskāras* and impressions is that the former are given birth to by the latter; they are not identical. Perceptions are impressions but they are certainly not *sanskāras*. The best English equivalent for the word would be *habit*. *Sanskāras* give to man an altered nature, and habit it is well-known is second nature.

There is another blunder which these gentlemen seem to have unconsciously committed. One of them translates the word *sīkshatkarana* as "presenting to our mind", while the other puts it as "mental presentation". These gentlemen seem to have forgotten for the time being that the word *sakshat*, when joined to *kri*, gives the meaning of the suffix *chivi*: that is to say it means the bringing into consciousness of that *which has not been there before*. It is evident that the mental phenomena of the present brain-mind might very well be spoken of as objects of mental presentation. But the habituations of which this aphorism speaks are certainly not phenomena of this nature. They are not present in our brain-mind. They are strangers to our present consciousness. The rendering of these gentlemen would go to show that the mental presentations of the impressions of this life would end in "a knowledge of former class". That this is an impossibility goes without saying. Hence I have translated the aphorism as above.

"Knowledge of the previous birth is obtained by bringing into consciousness the yet unconscious *sanskāras* (habits)."

The habituations, says Bhojarāja, are of two descriptions, one class causes memory. The English translators most unaccountably say that this memory is a memory of the previous experiences. If this memory be the memory of past experiences, then it must be the memory of the impressions causing "class" (*jāti*), "time" (*āyus*), and "experience" (*bhoga*). Now Patanjali defines memory in the words of the translation of Dvivedi, as "the not-allowing of a thing cognised to escape". The impressions of class, time and experience must evidently not be allowed to escape, before they can make their appearance in the next birth; and the act of recollection, that is bringing the preserved impressions into consciousness, does not in nature differ from the act of impressions of class, etc., coming into present being. In fact both of them are, as the commentators say, the results of *vāsana*. What then was the use of making a twofold division of these habituations? Besides, if the power of bringing these past experiences into present consciousness already exists, there would be no use in the exercise of yoga, to bring about an already existing state of the mind.

In fact, the memory of the commentator of Patanjali has nothing to do with the past experiences. This faculty, along with all the other manifestations of the human mind, is given birth to by sensuous impressions. It has

only to do with sensuous impressions, and dies with the destruction of the brain. Hence must the memory-producing impressions be differentiated from the impressions of class, etc. These impressions do not die with the brain. These are the impressions which, as we have seen, determine our future line of existence, our sufferings and our enjoyments. It is these impressions which are not known to modern humanity, and they alone need be the objects of yoga.

When the nature of these habits is known, the nature of the former birth is known. And how is the nature of these habits to be known? By trying to discover, and thus coming to know, the causes which, according to the known lines of mental and physiological causation, could have caused them. By thus making our habits the constant subject of our study we develop in ourselves the state of *samprajñāta samādhi* with these habits as their object. This arises when the brain is accustomed by constant repetition to the retention and recollection of these phenomena. The tatvic currents which induce these impressions into our brain must always be kept up by constant exercise, at a certain degree of kinetic level, below which they will never respond to volition or association in the ordinary state of mind. The development of literary memory in a child is in this connection a phenomenon worthy of study. Unless a thing is made the object of constant study, it can never be remembered.

Now in order that we may connect any present mental phenomenon with the same phenomenon as it was presented to us in the last birth, we must have in our present consciousness the last birth as connected with the particular phenomenon, and the present mental phenomenon placed together. A knowledge of the last birth is only possible as the cause of the present one. Hence if we make the subject of our study the *sanskāras* (habits) which have caused our present life, we shall by-and-bye become habituated to the notion of consequential connection between the two. The next step will be the discovery of the nature of the last link in the chain of births, and when the brain is habituated to this high state of mental energy, then and then alone, will a full reminiscence of the past life have become possible.

Reminiscence, as I have already told you, is a faculty of the higher mind, a modification of *sankalpa* and *vikalpa* consequent upon its connection with the limitations of the brain-mind. This power differs from memory in this very important respect, that while memory depends for its existence upon the brain and dies with it, reminiscence never dies, having for its substratum the higher *manas*. It is always bound to rise to a higher and higher pitch of perfection with every new birth, or by the exercise of yoga. The facts which are preserved in reminiscence can only be transferred to brain memory when made the special object of study. Our memory can never keep within the range of possible recollection any fact which we have not made the special subject of study. How then can there be any memory of the past life when we have not made it the special object of contemplation, which Patanjali wishes us to make it? The natural tendency of our brain-mind is to forget things; the sensuous impressions tend always to pass off. It is a matter of daily observation that we forget after some time facts which we once remembered and were familiar with; and when once forgotten these facts become to our present consciousness as it were quite new.

But it might be said: Why does not the notion of personal identity live on through death? The answer to this question is: Because the *person* is not the same in this birth, as it was in the last. If you remember, I drew a distinction some few pages back, between *personality* and *individuality*. The *mâyāvic*, that is the lower, *prāna* and *manas*, as I have said, constitute with the gross body, the *personality*; while the four higher principles which separate in death constitute the individuality of man. The notion of

personal identity means the notion of the sameness of the personality. When the personality, as we have seen, actually changes there can be no notion of personal identity. It would be absurd to say that because there is no notion of personality, the present human being could not have lived before on this earth. The notion of personal identity is given birth to in the mind by the sameness of the manifestations of the heart and brain. In death our heart and brain are both destroyed; there can remain, therefore, no notion of sameness. The phenomena of the last mental or physiological life, now act upon our brain subjectively from within, while the phenomena of our present life act subjectively from without, thus giving birth by *vāsana* to the appetites. How can forces moving in two opposite directions generate with reference to themselves the notion of identity? Our present notion of personal identity has reference only to the phenomena of our present brain, because we pass almost the whole of our life in the manifestations of our brain. If we begin to live a higher life, then is awakened into our mind the notion of what might be called individual identity. This, as I have told you, means resurrection, and in this state we know the nature of past individual experience. In this state we have passed entirely out of objectivity into absolute subjectivity.

And now I must bring these remarks to a close. I have told you that human life, physiological or mental, is nothing more than a bundle of actions; that thoughts and physical actions are both motions of ethereal matter on different planes; that all the kinetic states of life-matter are both antecedents and consequents, and that, therefore, human life is eternal. I have also told you that human life, as it is at present, is the result of evolution, and that the same evolving forces which worked in the past, being yet existent, man is bound to rise in the scale of life. Present human life is not the most perfect that can be. I have also told you that a higher life is possible on this planet of ours, both for the human species and the individual; and that, therefore, there must be reincarnation on this earth. The powers divine that are upraising humanity, are neither so foolish, nor so cruel and unjust, as to doom imperfect man either to eternal damnation, or even at one jump bless him with eternal bliss. I have also told you that human life, and in fact all life, as it exists on this planet, must live through alternate phases of life and death; and that earth-life when it becomes negative and potential corresponds in its conditions of existence with life as it must be on the moon. I have also told you that in nature there can be no sudden changes of state, and that, therefore, human life, in order to pass from its lunar state to earth-life, must pass through mineral and vegetable states, before it can manifest its animal capabilities. I have also, in illustration of this principle, explained the process of descent as given in the *Chhândogya Upanishad*. I have also shown that although the awakening of human physiological life begins in the moon, the awakening of the human mind and, therefore, of self-consciousness, begins with birth, when the fully-developed senses begin to work. I have also refuted the one or two puerile objections that are sometimes raised to the doctrine of karma and reincarnation; and I have, above all, told you how the past actions of our life manifest themselves in this life, and how our future is still in our own hands. I shall feel happy, indeed, if this essay does something towards increasing a sense of responsibility in my readers, encouraging their endeavours to reach that soul-knowledge which is the basis of the Brotherhood of Humanity.

An Outline of the "Secret Doctrine".

V.

SUMMARY.

The Seven Ranges or Planes of Manifested Life. The Birth of Space. The Genesis of Worlds. The Seven Principles.

IN the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate, nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly-separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is Perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a pure illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of Perception, which "runs the errands" between consciousness and objectivity. In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, Objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion, and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential Objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscurity in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance, when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on

the strength or weakness of the vibrations affecting the same portion of the retina ; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a uniform distance all the time, but of alternating intensity ; the waxing and waning of the sensation of sound will in both cases be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images ; and if we further conceive the elementary objectivity thus formed subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation ; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us ; further, each of these potential images, perceptions, and sensations possesses the possibility of waxing and waning intensity ; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is afterwards to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of Sound, or plane of *Æther* ; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it ; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character ; and may consequently be called the plane in which Sound dominates, or simply, the plane of Sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way ; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germ of space and reason.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a

unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of Colour or the plane of Fire; the quality we are familiar with in colour or fire being its dominant quality; and fire therefore being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and therefore this and the lower planes proceeding from it are the Planes of Form; the three above, from which it proceeds, being Formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity; of space of three dimensions; the conception of Space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore,

and in harmony with the classification of the two previous planes under the general names of sound and colour, or fire, we may call this plane the plane of Air, or of Heat, which causes the expansiveness of Air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension ; but as this expansion is for us represented by aërial expansion, we may say that aërial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the ideas of internal mutation to objectivity ; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of Water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity ; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of Earth ; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others ; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale ; these sevens being further re-entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception ; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness ; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other ; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, weld the potential objectivities into sevenfold groups and systems, harmonising with

the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and *lowest* as the first instead of the last. Let us summarise them:

The First and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the Divine. In this phase, the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unity of life is as yet almost unbroken.

This First range of life, counting downwards, is the *seventh* plane, counting upwards; and the mode of Consciousness in it is the *seventh* principle, whose field is the seventh plane.

In the Second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to Objectivity by Perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the *sixth*, counting upwards; its mode is the *sixth* principle, or Soul, the vehicle of direct apprehension.

The Third phase adds to objectivity the element of varying intensity, illustrated by Sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the *fifth* plane, that of sound or æther, counting upwards; and its mode is the *fifth* principle, or Mind, the vehicle of measure and comparison.

The Fourth phase adds the element of reflection, consideration or memory, where consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or Fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the *fourth*, counting upwards; it corresponds to the plane of fire, and the principle of Will and Desire.

The Fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by Air, or the heat which expands

air ; it corresponds to the third plane, counting upwards, with its principle, the ærial body.

The Sixth range adds the idea of internal mutation or growth, and is typified by Water. It corresponds to the second plane, and principle, counting upwards, the principle of Vitality.

The Seventh and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of Earth.

Each of these ranges being, as we have said, the field of infinite potentialities ; to fully grasp them the powers of intuition and imagination must be used ; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the blue firmament of heaven.

C. J.

(To be continued.)

Theosophy and Psychical Research.

(Continued.)

WE may arrange the various phenomena described in the Christmas number of the *Review of Reviews* under two main divisions : (I.) Clairvoyance—or the possibility of seeing in an objective form scenes or events which are not physically present. (II.) The existence of an "ethereal double", "astral body", or "thought body", which can be separated from the physical body, and act independently of it in various ways.

Under these two heads we may classify the phenomena as follows :—

I. Clairvoyance.

(a) The possibility of seeing scenes or events of the past.

Example :—"A clairvoyant vision of a murder," page 40.

(b) The possibility of seeing scenes or events of the present.

Example :—"Seen and heard at 150 miles range," page 36.

(c) The possibility of seeing scenes or events of the future.

Example :—"I know it will come true," page 46.

It must be noted in connection with these phenomena that they are sometimes coincident with the faculty of clairaudience, or of hearing words spoken at a distance. The example given above, "Seen and heard at 150 miles range," is a good illustration of this.

II. The Astral Body, or Double.

(a) The separation of the double from the physical body may take place either consciously or unconsciously, that is to say, the

individual may either remember the experiences of the double while separated, or may have no recollection whatever.

Examples:—“Thought visits seen and remembered,” page 28, are illustrations of the conscious projection of the double. “A Manchester parallel,” page 32, is a good example of unconscious projection.

(b) During the separation of the double the physical body is usually unconscious (in sleep or trance), but in some instances the individual has seen his or her own double, and has even had a double consciousness, in the physical and in the astral body at the same time.

Examples:—The case of Mrs. Wedgwood in “Three other Aërial Wanderers,” page 27, is a good example of this double consciousness.

(c) The double may be objectively visible at a distant place to one or more people at the same time.

Example:—The case already quoted, “A Manchester parallel,” page 32, is a good instance in which the double was seen by three people at the same time.

(d) The double can speak and hold converse with a person.

Example:—“A dying double demands its portraits,” page 53, is a most striking example of the way in which a double can appear and act in every way as if it were a real physical personality.

(e) The double is not subject to conditions of time and space, such as pertain to our physical consciousness.

Note.—In most cases the transfer of the double to distant places takes place with the rapidity of thought.

(f) The double survives the death of the physical body, and may become objectively visible to, and hold converse with, persons in their normal state of waking consciousness.

Note.—This last division covers a very wide field, which would in its turn require several subdivisions. The question as to how far the existence of the astral body after death will account for every apparition of dead persons need not be discussed here; it is sufficient to give a typical case to which this explanation applies. Such a case is the one given on page 88, “A Ghost interested in the St. Leger”.

It may be noticed in the above classification of phenomena that there is no mention of the double having been touched. The reason for this is that there is no particular evidence in this respect in the record we are now considering. In two instances it is mentioned that the double had been shaken hands with; one of these cases being that just referred to on page 88, and another is given on page 31, “Aimless Doubles”. In each of these cases, however, doubt might be thrown on the question, and the sense of

touch is not an essential part of the phenomena, although in the case of the "Ghost interested in the St. Leger" the evidence appears to be very explicit on account of the loss of the right arm.

It will be observed that these phenomena, in the way in which they are here classified under the double heading of Clairvoyance and the existence of an Ethereal Double, stand naturally for explanation by means of the two Theosophical doctrines of the "Astral Light" and the "Astral Body". Speaking of clairvoyance Mr. Stead says:—"The fact seems to be that there is a kind of invisible camera obscura in nature, which at odd times gives us glimpses of things happening or existing far beyond the range of our ordinary vision" (page 36). Further on, in connection with the incident of the loss of the "Strathmore", on page 37, he says:—"Taken in connection with other instances of a similar nature, what can be said of it excepting that it almost necessitates the supposition of the existence of the invisible camera obscura which the Theosophists describe as the astral light?"

No doubt when the necessity of postulating some such medium is at last forced upon our scientists, they will invent some new term for it, and palm it off as their own discovery; but meanwhile, to students of Occult Science, the Astral Light is a term which covers a large amount of phenomena, and possesses a deep significance; and which is indeed—even if considered as a hypothesis—as much a reality and a necessity as the ether of physics in connection with the undulatory theory of light.

The Astral Light has many aspects. It is one of the deepest mysteries and greatest potency of "Magic". Much has been written about it by students of Occult Science in all ages, yet there is little real information as to its nature and functions; for since its use *for a wrong motive* is the most powerful adjunct of "Black Magic", our teachers are very reticent about it, and much that is given out is more calculated to mislead than to instruct. It is sufficient to say in connection with our present subject that the Astral Light is an aspect of Âkâsha, or primordial substance—its inverted image so to speak. It corresponds to the *Archæus*, or formative power of nature, and also to *Anima Mundi*. It is defined by Hartmann (*Paracelsus*, 30), as follows:—"A universal and living ethereal element, it is at the same time an element and a power, containing the character of all things. It is the storehouse of memory of the great world (macrocosm), whose contents may become re-embodied and reincarnated in objective forms; it is the storehouse of memory of the little world, the microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense and more active around certain objects on account of their molecular activity, especially around the brain and spinal cord of human beings, which are surrounded by it as by an aura of light. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to 'read in the Astral Light'. It forms the medium for the trans-

mission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by a clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his Astral Light by those who are able to see it. Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the spirit is made to shine by its light."

This will be seen to cover all that need be said about the Astral Light in connection with the phenomena of Clairvoyance which we are now considering. What is required in addition to this medium, wherein are to be found the images of events past, present, and future, is the faculty to cognise them. The photographic plate, whereon is registered the likeness of a dead friend, is of no use to a blind man; and so to the average human being at the present stage of his evolution, the pictures and images of the Astral Light are non-existent, simply because he has not the faculty to perceive them. Yet the possession of this faculty by a few individuals points to the possibility of all possessing it at some distant date, when the course of evolution will have carried the race forward to a point where the humanity of to-day will appear no better by comparison than the anthropoids appear to our present enlightened age. Is it not eminently absurd for our physicians to treat as a disease those abnormal cases which point to the line of evolution, which show what are the possibilities in the growth of our faculties, which open up a vista of human progress and development which will make man, in comparison with what he now is, a god?

It is very difficult to say what it is, in individual cases, that gives the faculty of clairvoyance. The investigations of the Society for Psychical Research, so far as they have gone, show that one person in every nine possesses this faculty in some degree, or at least that they see or hear what is not explicable by any known laws, so that it is much more general than is usually supposed. Many persons are almost continuously clairvoyant, others have had a few occasions, or perhaps only one on which they have become possessed of this faculty. The faculty again may be induced by mesmerism, and often occurs in the state of consciousness which we call sleep. All this goes to show that the power is dormant or latent, rather than undeveloped. It exists in that sub-consciousness, in those inner depths of our nature, of which our ordinary waking consciousness is but a very partial and limited expression. It is just here that we touch the fundamental and essential concept of Theosophy as to man's nature, and we shall now see how singularly our teachings are confirmed by the latest words that psychical research has to say on this subject. The fundamental concept of Theosophy is that of the unity of the universe as *consciousness*; that is to say, that the universe is embodied consciousness, or that it is a fundamental unit of consciousness manifesting in an infinite diversity of external forms. Thus our mere personal or individual consciousness, that

which we call "ourself", is an illusion produced by the limitations of those physical faculties through which this consciousness is for the time being acting or functioning. Our personal consciousness, that which manifests through our physical body during our waking state, is only a surface consciousness, limited and conditioned by the plane on which it is acting. Behind it lies a deeper consciousness, and behind that a still deeper one, this consciousness becoming at each remove more extended or universal, until at last it becomes merged in the All, that Ever-Present, Eternal, "Rootless Root", from which all proceeds, and in which and through which we live and move and have our being.

This conception gives rise naturally to the idea of planes or degrees of consciousness. We do not jump at once from our personal surface consciousness to the universal consciousness, there are many intermediate grades, each exhibiting its own special characteristics. The classification which Theosophy adopts of seven macrocosmic planes, corresponding to the seven "principles" of man, rests upon this basis; and whatever may be said for or against the use of the number seven, it is at all events a scientific necessity that some numerical classification should be adopted.

In connection with the subject of psychical research we do not need to go further back than the plane which lies immediately beyond the physical, that with which we are already familiar as the astral plane. Before considering, however, the relation of our consciousness to this plane, and its bearing upon the phenomena we are discussing, we may quote some remarkable words by M. Fouillée. He gives the following as the latest word of the French psychologists. "Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely antonomous I. The conception of individual consciousness must be an idea rather than a substance. Though separate *in* the universe, we are not separate *from* the universe. Continuity and reciprocity of action exist everywhere. This is the great law, and the great mystery. There is no such thing as an isolated and veritable monad being, any more than there is such a thing as an invisible point, except in the abstractions of geometry."

The close correspondence between these words and the Theosophical doctrine is most remarkable, and thus in due time will our teachings be vindicated by contemporary psychology.

W. KINGSLAND, F.T.S.

(To be continued.)



A United Buddhist World.

I HAVE the pleasure of being able to offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism in Burmah, Ceylon, Japan and the Chittagong country. In other words, I have been able, for the first time in history, so far as known, to secure the adhesion of both the Northern and Southern Buddhistic Schools to a common declaration of religious agreement as to certain fundamental principles. It is true that between what the Chinese and Japanese call Mahāyāna (The Greater Vehicle) and Hīnayāna (The Lesser Vehicle)—distinctions repudiated by Southern Buddhists—there are immense differences. The Northern Buddhism of some of the sects is probably the teaching of Sākya Muni *plus* metaphysical efflorescences, and Southern Buddhism is more or less tainted with nature-worship and a cult of elementals. That is nothing to me; I did not set myself to finding out the points of dispute, but the points of agreement. What I thought the Western world, at least, would profit by was a very plain and succinct compilation of a certain number of general principles of belief universally recognised by the entire Buddhist world. This would give students of comparative religion an easy key to the intricacies of the voluminous literature of that cult. I had successfully (as time has proved) done this much for Southern Buddhism in compiling the *Buddhist Catechism*: I had only to extend the system to accomplish the more important task. Personally visiting Mandalay, Ceylon and Kioto, discussing with the most influential High Priests, answering their objections, and appealing to their brotherly feelings, I succeeded, and the Fourteen Articles which are now officially published are the result.

Everybody at all conversant with Burmese and Sinhalese Buddhism will see at a glance that the signatures appended are those of the priests who hold the highest rank and wield the greatest influence. Out of the eight Buddhist sects of Japan the only one whose adhesion I did not secure is the Shin-shu. It was not that they denied any one of my fourteen propositions, they recognized them all as Buddhism, but they think these represent so very small a proportion of the whole body of Mahāyāna, that they did not care to have this platform put forth in so fragmentary a state. I should easily have overcome this objection but for two things—(a) I had only eight days to spend at Kioto, and (b) the awful earthquake occurred on the morning of the very day of my arrival from San Francisco *via* Honolulu. I came at an hour of national agony, when 80,000 houses and hundreds of temples had been destroyed, and most of the leading priests had flocked to the scene of disaster. It is to me the greatest of wonders that I accomplished what I did under the circumstances.

We have here only the beginning of a grand movement towards a complete brotherly understanding within the Buddhist Church. Siam and Cambodia, of the Southern Division, have still to concur, and China, Tibet and Corea, of the Northern. It is only a question of time, trouble and expense. The Fourteen Articles will be accepted by them as readily as they have been by the other Buddhist nations, for they are undeniably orthodox Buddhism.

And now, my self-imposed task being done and the document launched upon the tossing sea of modern thought, I may retire and leave the theologian, the scientist, and the philosopher to criticize as they will.

It is interesting to note that with slight changes of names, this platform may be styled as well a synthesis of certain fundamental Hindu beliefs.

What I have done has been done in the interest of Universal Brotherhood and to help to realize the first of the three declared objects of the Theosophical Society.

H. S. OLCOTT, P.T.S.

FUNDAMENTAL BUDDHISTIC BELIEFS.

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened".

IV. The fourth Teacher in the present Kalpa was Sākya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhārtha Gautama.

V. Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvāna*.

IX. Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz:*—

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;

4. The means of obtaining this destruction of desire. The means which he pointed out is called the noble eight-fold Path; *viz.*, Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

XI. The essence of Buddhism as summed up by the Tathâgata (Buddha) himself, is :

To cease from all sin,
To get virtue,
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism: *viz.*, (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

ADYAR, 12th January, 1891.

(Sd.) H. S. OLCOTT, P. T. S.

Respectfully submitted for the approval of the High Priests of the nations which we severally represent in the Buddhist Conference, held at Adyar, Madras, on the 8th, 9th, 10th, 11th and 12th of January, 1891, (A. B. 2434).

| | | |
|-------------------------|-----|-----------------------------------------------------------------------|
| Japan | ... | } Kozen Gunaratna. Chiezo Tokuzawa. |
| Burmah | ... | |
| Ceylon | ... | U. Hmoay Tha Aung. |
| The Maghs of Chittagong | ... | Dharmapala Hevavitarana. |
| | | Krishna Chandra Chowdry, by his appointed Proxy, Maung Tha Dwe. |

BURMAH.

Approved on behalf of the Buddhists of Burmah, this 3rd day of February 1891, (A. B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwe lôn Sayadaw; Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lin Sayadaw; Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

CEYLON.

Approved on behalf of the Buddhists of Ceylon, this 25th day of February, 1891, (A. B. 2434):

Mahanuwara upawsatha puspārāma viharādhīpati Hippola Dhamma Rakkhita Sobhitābhīdhāna, Mahā Nāyaka Sthavirayanwahanse wamha.

(Hippola Dhamma Rakkhita Sobhitābhīdhāna, High Priest of the Malwatta Vihāra at Kandy).

(Signed) HIPPOLA.

Mahanuwara Asgiri viharādhīpati Yatawattē Chandajottiyābhīdhāna, Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawatte Chandajottiyābhīdhāna, High Priest of Asgiri Vihāra at Kandy.)

(Signed) YATAWATTE.

Hikkaduwe Sri Sumangala, Sripādasthāne saha Kolamba palate pradhana Nāyaka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest of Adam's Peak and the District of Colombo.)

(Signed) H. SUMANGALA.

Maligāwe Prāchina Pustakālāyādhyakshaka Sūriyagoda Sonuttara, Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy.)

(Signed) S. SONUTTARA.

Sugata Sāsanadhaja Vinayā chariya Dhammalankārābhīdhāna Nāyaka Sthavira.

(Signed) DHAMMALANKARA.

Pawara neruttika chariya Maha Vibhavi Subhuti of Waskaduwa.

(Signed) W. SUBHUTI.

JAPAN.

Accepted as included within the body of Northern Buddhism :

| | |
|------------------|------------------|
| Shaku Genyu | (Shin Gon Sect.) |
| Fukuda Nichiyo | (Nichiren „) |
| Sanada Seyko | (Zen Shu „) |
| Ito Quan Shyu | (Nichiren „) |
| Takehana Hakuyo | (Jodo „) |
| Kono Rioshin | (Ji-Shu „) |
| Kira Ki-ko | (Jodo Seizan „) |
| Harutani Shinsho | (Tendai „) |
| Manabe Shun-myo | (Shingon Shu „) |

CHITTAGONG.

Accepted for the Buddhists of Chittagong :

Nagawa Parvata Viharadhipati Gun Megu Wini-Lankara.

Rebiews.

RELIGIOUS SYSTEMS OF THE WORLD.*

THIS collection of addresses is well described as "a contribution to the study of comparative religion", and contains many interesting and instructive papers, especially in Part I., which is devoted to Pre-Christian and Non-Christian Systems, as distinguished from Part II., which treats of systems of a Christian, Theistic and Philosophic nature. The papers of Part II. are from the pens of people who have a living faith in what they treat of, and among them is a short essay on Theosophy by Annie Besant. Of the papers in Part I. some are written with much sympathy and by specialists, others are the works of writers who can be placed under neither of the above categories. Generally speaking, however, none of the essayists have strayed outside the orthodox methods of Comparative Religion, as it is at present understood, and the speculations as to how some of the systems arose are far from inspiring. The papers on Taoism and Sufism by Messrs. F. H. Balfour and E. G. Browne, and the scholarly paper on Mithraism by John M. Robertson, are especially interesting, while that on Hinduism by Sir Alfred Lyall is entirely inadequate.

On the whole, however, the organizers of this series of lectures are to be congratulated on their efforts to instruct the public, for, as they well say in their preface, "though most thinking persons are fully persuaded of their own belief, they are often unable to understand the standpoint of others equally in earnest, and thus fail to do justice to men of different creeds". And if this is true of modern phases of religious thought, how much more true is it of ancient thought, which no longer has any champion living to interpret and defend it, or of Oriental faiths when treated of by infidel Westerns? We want the best of all religions, and nothing but the sincere conviction of the believer can give us this. On the other hand, the active Western mind that is bent on finding things out for itself, has done much for us in the way of gathering together facts with regard to the various religious systems, and we owe much to it. And though it may be too little reverent and too much satisfied with its own methods of research, it at any rate is superior to that lethargic exclusiveness that marks the present degeneracy of some prominent Eastern races. Neither method, however, will ever promote our *real knowledge* or our practical realisation of Brotherhood; and until we learn how not to lie to one another, and to understand that the human heart has the same aspirations and emotions in every clime and race and time, and that the human mind is occupied on the same objects though under different forms, wherever and whenever that mind exists; until then we shall never understand one another or have the least conception of that on which the basis of the various faiths of humanity rests.

What use is there in us of the West either writing on a great world-religion in a pitying tone of superiority, or confining ourselves merely to a criticism of superstitious overgrowths that have arisen owing to the ignorance and perversity of the multitudes! What use is there in this when we

* A collection of Addresses delivered at South Place Institute, Finsbury, London; Swan Sonnenschein & Co., New York; Macmillan & Co. Second edition, enlarged and revised.

have the very same phase of externalism and degeneracy at our very doors?

All religions grow corrupt, and all religions of to-day, without exception, are corrupt. But corruption is no part of Religion, but rather the outcome of man's disloyalty to Religion. What is remarkable is that, as we trace the various religions back to their source, we find them pure and free from the subsequent overgrowths and debasements. If, then, the spirit which animated our scholars were to point to the best in all creeds instead of parading the worst to the glorification of that which is best in their respective orthodoxies, whether of religion or philosophy, we should all be better and feel more kindly disposed each to each, no matter to what race or creed we belonged. To-day, however, there is naught but a choice of evils; so that we must thank the writers of the series of addresses under notice for the good they have found, and hope that in the future they may be enabled to cease from parading the evil which exists, and, what is worse, adding to it by detracting from the ideals of others and inventing fresh evil by misinterpretation.

MORE GHOST STORIES.*

WHATEVER may be our opinion as to the advisability of publishing broadcast facts of obsession and other psychic horrors, Mr. W. T. Stead, the well-known and enterprising editor of the *Review of Reviews*, is to be congratulated on the fair and impartial manner in which he has treated the various subjects of psychical research. The New Year's number, entitled *More Ghost Stories*, marks an important point in the evolution of popular interest in these misunderstood matters, seeing that it is produced in order to supply the unsatisfied demand caused by the Christmas number, entitled *Real Ghost Stories*. The very large edition of 100,000 of the latter was immediately exhausted in this country, and book-stalls that could have sold hundreds had to be content with dozens. Outside the general interest of the "stories", which are familiar enough to students, we have to thank Mr. Stead for the reiterated warnings he gives against popular dabbling with forces that in nine cases out of ten are destructive to the individuality of the psychic tyro. In fact he prefaces the number with a page of warning in displayed advertisement type. "*Should you be tempted to experiment in Spiritualism—Don't!*"—runs the most important paragraph in the "Caution to Readers". Needless to say that the most experienced Theosophists have been for sixteen years sounding the same note of warning. Not, however, that Mr. Stead, any more than ourselves, desires to condemn either spiritualism or any other form of psychical research or hypnotic experiment outright; we, however, desire to place these experiments in safe hands and to keep the dangers of such experiments ever before the public.

The cases of obsession in the volume under notice are horrible, and may perhaps scare numbers of the general public; still they are not a thousandth part so horrible as are some of the facts that are known in the records of witchcraft, black magic, spiritualism or hypnotism, and though the phenomena of spiritualism are a good antidote to the strong-minded sceptic and materialist, séances, especially public sittings, are almost invariably fraught with great danger to the easily-influenced and little thinking. It will be interesting to notice the effect that the wide publicity of Mr. Stead's collection will have on the public mind. The extremist, both the absolute negator and the credulous believer, will find his views cold-shouldered in the near future by the middle course that Mr. Stead's efforts will force public opinion into; for he promises us that the two

* The New Year's number of the *Review of Reviews*, 6d.

collections already published are not to be the only ones of their kind, but that he will continue to publish as long as he gets sufficient facts, and as long as the public call for such information. So that since the facts are only too numerous and the public interest steadily growing, we may look forward to a *bibliotheca pneumatica* of "Ghost Stories" as almost a certainty. We notice several familiar names and initials among the contributors; and also, among the illustrations, the well known photograph by Resta of H. P. B.

À LA RECHERCHE DES DESTINÉES.*

WE have much pleasure in noticing Eugène Nus' last contribution to the literature of psychism in France, or whatever we should call the strange mixture of heterogeneous experiment, research and study which has lately been occupying the minds of the French public who take interest in any form of mysticism. Mr. Eugène Nus is perhaps the best known of spiritiste veterans, and has laboured hard to treat the matter fairly and to hurt no one's feelings. Perhaps it is this over-anxiety to appear simply as an absolutely impartial recorder that makes him systematically refrain from giving an opinion, or venturing on more than the mere suggestion of criticism, or the interjection of a witty phrase, which, though containing a hidden argument, gives the reader the idea that the matter is anyhow not worth very serious attention.

We should say that the intention of the author has been to "vulgarise" the subject he treats of; we find chapters on the Unknowable, on the pessimism of von Hartmann, on Mr. Sinnett's book, *Esoteric Buddhism*, on the Vedas and Buddhism, on the Kabbalah and Rosicrucianism, Martinism, Eliphas Léviism, Neo-Christianism, and Spiritism, all mixed up together, because, doubtless, they exist to-day in Paris thus mixed, just as all sorts and conditions of men rub elbows in the street. Mr. Nus has a good word for everybody which, however, generally turns into a slight shrug of the shoulders before he is through the chapter. It is, as we have said, a work of "vulgarisation", in the French sense of course, and not intended as one of any elaborate research. The information is mostly from second-hand sources, and the want of discrimination of the writer is sometimes so great that he speaks with favour even of the universally discredited H.B. of L. Mr. Nus has here compiled from the compilations of others whose object has been to alter fact for self-interest.

In the chapter on Spiritism the writer is naturally at his best, and he states the various theories with impartiality. On the whole, then, we think that *À la Recherche des Destinées* will do useful work in bringing matters of great interest to the attention of a new public, but fear that the unaccustomed reader will find himself in a maze that the author does not actively attempt to extricate him from.

THE TWELVE PRINCIPAL UPANISHADS.†

WE have very great pleasure in welcoming this collection of translations of the twelve principal Upanishads, which have attained this pre-eminence owing to their quotation and annotation by Shri Shankarâchârya, the great Master of the Vedânta School.

The work is made additionally useful by the appending of notes from the commentaries of Shankarâchârya and from the glossary of Ânandagiri,

* Eugène Nus : Paris ; Marpon et Flammarion, rue Racine ; 3 fr. 50.

† Published by Tookaram Tatya, F.T.S., "For the Bombay Theosophical Publication Fund" : Bombay, 1891.

his disciple. The translations are those of Dr. E. Röer, from the *Bibliotheca Indica*, and one each of E. B. Cowell and Rājā Rājendralal Mitra, which the courtesy of the Asiatic Society has permitted our brother Tookaram Tatya to collect and republish.

The Upanishads translated are as follows :—

| | |
|----------------------|-------------|
| Aitareya, | Chhândogya, |
| Kaushitaki-Brâhmana, | Isha, |
| Brihad Aranyaka, | Mundaka, |
| Svetâshvatara, | Kena, |
| Katha, | Prashna |
| Taittiriya | Mândukya. |

A preface is appended by Professor M. N. Dvivedi who, in introducing the subject, writes :—

“The *Upanishads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and consciousness, a perception of ‘pure reason’, is the only reliable, self-illuminated, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negated, for the very negation implies its existence. This is the realm of the absolute, ever-existent, Brahman, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.”

The latter part of the quotation is somewhat loosely phrased; a “unity in duality”, though orthodoxly Vedântic, is hardly so felicitous as the usual “trinity in unity”, *Sachchidananda Brahman*, which asserts the Unity of Being, Consciousness and Harmony, or “Bliss”, or whatever other terms are found to represent the three hypostases or symbols of That.

It would be too late in the day to revive any old criticisms of these translations or pass any new criticisms upon them; they are useful and less wooden than later translations more familiar to Western readers.

But we would have welcomed with more enthusiasm a new translation and an intelligible modern commentary, by some advanced student of the Yoga.

Nevertheless, the publisher has laid us under a debt of gratitude by placing within our reach these scattered versions at a moderate price, which is all the more acceptable in the face of the high prices demanded for the two volumes of the “Sacred Books of the East”, in which Professor Max Müller has succeeded in evaporating the spirit of the Upanishads and leaving nothing but the dry bones, neatly labelled and varnished with the size of a scientific philology which is entirely absent in the originals. We do not want the fossil remnants of the past when the living soul still exists.

CATALOGUE OF THE ADYAR LIBRARY.

WE have received a bulky volume containing a catalogue of the works and MSS. in the Oriental Section of the Adyar Library. The numerical summary of the catalogue is as follows :—

| | | | |
|--------------------------------------------|-----|-----|-----|
| 1. Vedas, Vedângas, and their Commentaries | ... | ... | 162 |
| 2. Itihâsas and Purânas | ... | ... | 106 |
| 3. Law | ... | ... | 159 |
| 4. Philosophy | ... | ... | 291 |
| 5. Science | ... | ... | 81 |
| 6. Religions (Hinduism, Jainism, &c.) | ... | ... | 435 |
| 7. Tantras | ... | ... | 31 |
| 8. Grammars and Lexicons | ... | ... | 157 |

| | | | | | | |
|------------|----------------------------------|-----|-----|-----|-----|-------|
| 9. | General Literature | ... | ... | ... | ... | 226 |
| 10. | Miscellaneous works of reference | ... | ... | ... | ... | 145 |
| 11. | Pāli | ... | ... | ... | ... | 63 |
| 12. | Indian Vernaculars | ... | ... | ... | ... | 257 |
| 13. | Hindūstani, Arabic and Persian | ... | ... | ... | ... | 55 |
| 14. | Tibetan | ... | ... | ... | ... | 10 |
| 15. | Japanese | ... | ... | ... | ... | 272 |
| 16. | Chinese | ... | ... | ... | ... | 418 |
| Total..... | | | | | | 2,866 |

From the Preface we learn that :—

"Catechisms have been issued of Buddhism, the Dvaita and Vishishthādvaita schools of Hindūism, the *Upanishads* are in course of translation, and a Publication Fund has been created by the Bombay Branch of the Society, which has brought out new editions in Sanskrit of the *Rig Veda* with *Bhāshya*, and the *Yajur Veda*, the *Bhagavad Gītā* (in Sanskrit and English), Patanjali's *Yoga Sūtras* (in Sanskrit and English), *Sāṅkhya Sūtras* (in Sanskrit and English), the minor works of Shankarāchārya, etc., while the twelve principal *Upanishads* with Shankarāchārya's *Bhāshya* are in the press."

It is pleasant to turn over the pages of the Catalogue and notice the list of palm leaf and paper MSS. and the titles of important and rare works (mostly untranslated alas!). Some day we hope to see Adyar a centre of Theosophical study; it is eminently suited for this by its isolation and quiet solitude, and ill-fitted for the business Headquarters of an international Society, on account of its distance from Madras and of Madras from Bombay and Calcutta. But as a place for quiet study and literary pursuits it is exceedingly well endowed with that unbroken natural quiet that ever lends its aid to the laborious pursuits of the nine daughters of Jove. Why should not a Library some day develop into a University?

Theosophical Activities.

THE SIXTEENTH CONVENTION OF THE THEOSOPHICAL SOCIETY.

The Report of the Convention held at Adyar from the 27th to the 29th of December last, is a bulky document. Members were present from the U.S.A., Great Britain, Sweden, Ceylon, China, Australia, Tasmania, and in India from the Punjab, N.W. and Central Provinces, Oudh, Guzerat, Bombay, Mysore, Nizam's Hyderabad, Cochin and most of the British Districts of the Madras Presidency. The proceedings were opened by the President's speech and a general review of the events of the year. A vase containing a portion of the ashes of H. P. B.'s body was then uncovered.

The following is a statistical account of the Branches of the T.S.

Growth of the Society.

| 1875 | 1876 | 1877 | 1878 | 1879 | 1880 | 1881 | 1882 | 1883 | 1884 | 1885 | 1886 | 1887 | 1888 | 1889 | 1890 | 1891 |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| ... | 1 | 2 | 3 | 4 | 11 | 27 | 51 | 93 | 104 | 121 | 136 | 158 | 179 | 206 | 241 | 276 |

New Branches of 1891.

Indra ; Memphis ; Willamotte ; Iron City ; Umballa ; Gray's Harbour ; Madanapalle ; St. Paul ; San Francisco ; Providence ; Kalmar ; Sholinghur ; Erode ; Dhyana ; Chiswick ; Salt Lake City ; Bradford ; Manchester ; Croydon ; Gotheborg ; Springfield ; "H. P. B." ; Pleiades ; Ernacolum ; Toronto ; Annie Besant ; Sydney ; Toowomba ; Adelaide ; Amsterdam ; Tiruvalur ; Guntoor ; Sadvichara ; Pakur ; Warangal ; Manargudi ; Brisbane ; Dhyana Lodge ; Ludhiana ; and Adelphi.

Branches Dissolved and Summary.

Charter issued to the close of the year 1891. Deducting 21 charters extinguished, we have 258 living charters at the close of the year 1891. Geographically, the year's new branches are distributed as follows : Asia (India) 11 ; Europe 8 ; U.S. America 16 ; Australasian Colonies 3.

Our Indian Branches are now established in the following Presidencies : Bengal 34 ; Behar 8 ; N. W. P., Punjab, and Oudh 25 ; Central Provinces 4 ; Bombay 7 ; Kattyawar 2 ; Madras 56 ; Ceylon 21 ; Burma 3. In other parts of the world we have : England 15 ; Scotland 2 ; Ireland 1 ; France 2 ; Austria 1 ; Sweden 3 ; U.S. America 60 ; Greece 1 ; Holland 1 ; Russia 1 ; West Indies 2 ; Africa 1 ; Australasia 7 ; Japan 1. Total 258 living on the 27th December, 1891.

The list of new Theosophical publications is very considerable. Thirteen new works, forty-one new translations of Theosophical works into foreign languages, four new magazines and seventy-six new pamphlets show an unprecedented literary activity of the T.S.

The Adyar Library catalogue shows a most healthy increase in valuable books and MSS., of which we publish a more detailed account among the Reviews of this month.

The President's work in Australia and his efforts to form a union among the Buddhists elicited much applause.

The financial statement shows how much can be done on so little, and it will be difficult for our detractors to find any proof therein that the T.S. is a money-making organisation.

The various reports appended are numerous and replete with information. C. Kotayya, the inspector of Indian Branches, had a long recital of activity to lay before the Convention, and he is to be heartily congratulated on his effort to sustain the energy of old Branches and to develop new centres of Theosophical activity.

The reports of the American and European Sections are, as our readers must already know, replete with activity.

The Ceylon report shows that the Branches, though in many cases working vigorously, are suffering from the want of a centralizing organization.

The Colombo Branch has come into possession of an important Buddhist MS., which is soon to be published. It is an epitome of the whole Sûtra Pitaka, giving the rules of life for general action and for the development of spirituality. The numerous schools seem to be, on the whole, in a satisfactory condition.

The Australian Branches in several instances report good work, but the Section is not to be definitely organised until the heterogeneous elements have had time to find their own level.

The report of the Indian Section reflects very great credit on the exertions of the General Secretary, Bertram Keightley. It is not too much to say that the whole state of affairs has been changed by the energetic measures taken by our brother and fellow worker, and that the members

are beginning to feel a common interest and experience a feeling of being drawn together that they have not enjoyed previously.

The Convention then passed the following :—

Unanimous Resolutions in honour of H.P.B.

"That the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its co-founder and our honoured teacher, sister and friend."

"That her exertions on behalf of the revival of Oriental Literature, the spread of spiritual philosophy, and the recognition of that highest ideal of human development which our ancient sages taught and which they realized in their individual lives, entitle her to be ever held in honour by all true Theosophists, and to be regarded as a benefactress of humanity."

The Convention further adopted the proposition :—

"That the matter of the disposal of H.P.B.'s ashes be left entirely in the hands of the President for consideration."

With regard to the "H.P.B. Memorial Fund" :—

"It was eventually decided by the Convention, following the Resolution of the European Convention, that the money of the fund should not be capitalised as suggested by the Committee; but kept on a current account, and used for the publication of books, and also as to the nature of the books to be translated that any book treating of spiritual philosophy, not only from the Hindu Shāstras, but also from other religions, should be translated."

Report of the Trust Deed Committee.

The following report was read :—Your Committee beg to report that they have carefully examined and discussed the draft deed vesting the property of the Theosophical Society in trustees on behalf of the Society, which has been prepared in accordance with the recommendation of last year's Convention upon the general lines of the trust deed of the Society in Europe.

Your Committee recommend therefore that those deeds be engrossed and executed as soon as possible in order to avoid trouble in the future.

They further desire to suggest the following persons as Trustees :—
H. S. Olcott, W. Q. Judge, Hon. S. Subramania, B. Keightley, S. V. Edge, N. D. Khandalvalla, V. Coopooswamy Iyer, Tookaram Tatya.

Alternative in case any of above decline :—Dinanath Ganguli.

(Signed) BERTRAM KEIGHTLEY.

S. V. EDGE.

V. COOPOOSWAMY IYER.

P. R. MEHTA.

The Trust Deed Committee.

With reference to the report of the above Committee the President pointed out to the Convention that the Convention of last year passed the strongest recommendation that the property of the Theosophical Society should be vested in a body of Trustees, and said that a Trust Deed had been framed by B. Keightley and S. V. Edge on similar lines to the Trust Deed of the property of the London Headquarters. On the motion of Mr. Tookaram Tatya, seconded by Mr. Rai B. K. Lakhiri, it was resolved to adopt the Deed of Trust and to accept the Trustees suggested by the Committee.

Public Meeting in Pacheappa's Hall, Madras.

A public meeting was held in Pacheappa's Hall, Madras, at four in the afternoon. The hall was crowded, and addresses were given by Dr. Alice B. Stockham, Count Axel Wachtmeister, Miss Müller, S. V. Edge, Dr. Emma Ryder, Bertram Keightley.

The President-Founder brought the meeting to a close with an extensive review of the work of the year.

'Election of Officers of Indian Section.'

General Secretary :—Bertram Keightley, M.A. (Cantab.)

Assistant Secretaries :—S. V. Edge, P. R. Venkatarama Iyer, T. S. Ganapati Iyer.

Provincial Secretaries :—Western and Central India, Dr. J. K. Daji; Northern India, Pandit Gopi Nath; North Eastern India, Babu Dinanath Ganguli.

Councillors :—Tookaram Tatya, N. D. Khandalvala, Darabji Dosabhoy, C. Kotayya, Lieut. Peacocke, P. Kesava Pillay, V. Coopoooswami Iyer, C. Sambiah Chetty, Dr. J. K. Daji, Babu Dinanath Ganguli, Dewan Bahadur, R. Ragoonatha Row, R. Jagannathiah, Baroda Prasad Basu; and all Presidents of Branches.

Executive Committee :—Mr. Tookaram Tatya, Mr. N. D. Khandalvala, Mr. S. V. Edge, Dr. J. K. Daji, Rai B. K. Lahiri, Mr. C. Sambiah Chetty.

The general opinion is that the sixteenth Convention has been a most successful one. Our limited space has precluded us from giving anything but the briefest abstract of the proceedings, especially of the reports, which are summaries of the lengthy activities which have already mostly appeared for the past twelve months in our pages, but sufficient has been given to show that the activity of the movement shows no sign of decrease, and that the object of our common endeavour is nearer than it has ever previously been.

ADYAR, MADRAS.

31st December, 1891.

DEAR SIR AND BROTHER,

The General Convention of 1891 adopted the following resolution :—

Resolved : " That the President-Founder be requested to convey to such sections and groups throughout the world, as may have displayed the greatest activity during the past year, the thanks of the Convention and the expression of its admiration and warmest fraternal sympathy ".

In accordance with the above the President-Founder now directs me to send you a copy of the resolution and to say that he personally appreciates most fully all that you and your colleagues have done.

Yours sincerely and fraternally,

SYDNEY V. EDGE,

Assistant Secretary.

G. R. S. MEAD, ESQ.,

*General Secretary European Section of the
Theosophical Society.*

INDIAN SECTION.

INDIAN LETTER.

ADYAR.—I send herewith for the benefit of LUCIFER's readers some advance proofs of our Convention report, and by this mail are also sent photographs of the Convention groups. The latter will show you what a large gathering we had beneath the Adyar roof on the 27th, 28th, and 29th December last. The Convention of 1891 was in every way a success, and everyone seemed pleased and satisfied. One thing I especially noted with pleasure was the warm fraternal feeling shown by members to one another, and their evident desire to take counsel together for the good of the common cause.

The picturesque enters largely into our annual gatherings here, and it is pleasing to see the classical and pillared hall of the Headquarters filled with a throng attired in many coloured robes and head-dresses. The scene at night, too, is curious ; everywhere, throughout the hall and lower rooms, are sleeping figures in various attitudes, lying on the hard floor on a simple mat, and sleeping the tranquil sleep which is only possible for those whose lives are simple and free from Western vices.

The feature of the Convention, as far as our Hindû brethren were concerned, was, I am sure, the lady orators. It was almost touching to see the rapt and earnest manner in which the ladies were listened to. Miss Müller in particular seems to have captivated all hearts, and the tour which she is now taking will, I think, be very beneficial to our work here. When the readers of LUCIFER reflect what is the position of women in India, they will easily recognise what a potent factor for good a woman's influence in the cause of Theosophy can be.

The public meeting in Pacheappa's Hall, of which I send newspaper accounts, was crowded, and the greatest interest was shown, though, as a newspaper remarked, "the Europeans present, including the speakers, could be counted on the fingers of both hands".

Our Convention visitors are now leaving us. Miss Müller, Dr. Emma Ryder (of Bombay), and Dr. Alice B. Stockham (of Chicago), left together yesterday afternoon for a short tour round some of our Branches in the South, including Coimbatore, Tanjore, Madura and Kombakonam. The General Secretary leaves on Saturday to continue his tour, taking first the branches between here and Bombay, and then proceeding to the North-West.

The President-Founder is well, save for some troublesome rheumatism in the feet, very trying to one of his active disposition. As soon as he is fully in working order he will, in all probability, go to Akyab, in Burma, and possibly also to Calcutta and Buddha-Gya.

Speaking of Buddha-Gya recalls to my mind the *Vishuddhi Marga*, a Pāli manuscript which is now occupying the attention of our Buddhist friends. The book is described as a "superb compendium of Buddhist philosophy and metaphysics". It is written in Pāli, and up to the present has remained untranslated owing to want of funds. The work is said to corroborate, support, and amplify, the teachings of the *Secret Doctrine* and of the Esotericism contained in the *Bhagavad Gītā* and the *Upanishads*. *Vishuddhi Marga* means "The Pure Way", i.e., the Path to Nirvāna. It was written in the fifth century of the Christian Era. If arrangements can be made for translating the work, it should, if accounts are true, be a valuable addition to our store of Esoteric knowledge. An article on the subject is appearing in the *Theosophist*, so it is hardly fair for me to anticipate it by any more remarks.

A recent issue of the *Hindû*, a leading daily in the Hindû interest published in Madras, in an editorial dealing with Theosophy said :

"There can be no doubt that so long as the chief principles of Theosophy remain what they are now, it will confer valuable benefits on this country. Universal Brotherhood, the doctrines of Karma and rebirth, and researches in occult philosophies, are the chief features of Theosophy, and these undoubtedly involve an enquiry into Indian philosophy and literature. Universal Brotherhood is not within the range of the practical ambition of the Indian people. We are not advanced enough to interest ourselves in such high and disinterested cosmopolitanism. In a partnership between an advanced and powerful nation and a backward and weak nation the latter is bound to suffer ; and such has been the experience of India in her relations with the ruling country.

"But this at least may be said with certainty, that India will not suffer by any success the Theosophical Society may achieve in spreading its doctrine of Universal Brotherhood. The doctrines of Karma and rebirth are essentially Hindû, and the more the Western nations study them the more are they likely to cherish sympathy and re-

gard for the race that discovered and acted up to them. Besides these, the Theosophical Society has other objects more directly and practically beneficial to India. It tries to check the decay of Sanskrit learning ; it tries to preserve and republish as far as possible old Sanskrit works ; and it is willing to lend its co-operation in the spiritual and moral regeneration of the Indian people. To this last portion of the programme we attach the greatest importance."

The above is encouraging, for it shows us that the Hindûs are appreciating the work of the Society on behalf of their ancient religions and customs.

Our brother, Rai B. K. Laheri, whom we had the pleasure of welcoming at the Convention this year, has kindly volunteered to guarantee a hundred Rupees per month for one year for a European resident at Lahore in the North-West. This offer comes most opportunely, and we may be in a position to accept it later on in the year. There is, I think, almost a greater need of men than of money just at present, and we are turning covetous glances on some of our best European workers, with a view to enticing some of them out here ; the harvest is commencing to ripen, but the labourers, in truth, are few. Another admirable plan originating from the brain of our brother is a scheme for interesting Rajahs and other worthy men in our work, particularly in the special work of the "H.P.B. Memorial". But I am running the risk of exceeding my allotted space in the pages of your magazine, so I must bring this month's letter to a close.

S. V. E.

7th January, 1892.

UNION OF PRACTICAL WORKERS FOR THEOSOPHY.

A large number of members of the Indian Section at the late Convention under the inspiration of Rai B. K. Laheri started this excellent scheme. The signatories undertake to work strenuously along the lines indicated, and to answer to themselves honestly, at least once a month, the following questions :

1. How much time *per* day have I given to study ?
2. How many people have I enlightened about Theosophy outside the Society ?
3. How many meetings of the local Branch have I attended ?
4. What proportion of my monthly income have I used for Theosophical work ?
5. How far have I acted on and practised the principle of Universal Brotherhood ?

What personal self-denial have I practised in order that I may be thereby enabled to help on the work of the Theosophical Society ?

7. What special piece of work have I accomplished in this month ?
8. What steps have I taken to spread the knowledge of Theosophy outside the Branch either by lectures, newspaper articles, letters or distribution of leaflets ?

The Union is of course unofficial.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge has had its public meetings packed during the past month, standing room being at a premium. The members' meetings, on Saturday, are also very well attended, and much interest is shown in the programme of study. The monthly conversazione passed off as pleasantly as usual, and many new acquaintances were formed.

On January 25th G. R. S. Mead opened a debate on Theosophy before the congregation of the Rev. Fleming Williams' church, at Rectory Road, Stoke Newington. The greatest interest and attention were shown, and the pastor himself, who led the opposition, proposed a hearty vote of thanks to the opener, and gave it as his opinion that Theosophy deserved careful study.

Annie Besant has held large and successful meetings at Loughborough, Brixton, Merthyr Tydfil, Cardiff, Pontypridd, Brighton, Central London, Carlisle, Maryport, and Whitehaven.

During the coming month lectures are arranged as follows:—Feb. 15th, Bournemouth; 16th, Poole; 21st, Milton Hall, Camden Town; 22nd, Woolwich; 26th, Kensington Town Hall; 28th, Wolverhampton (three).

Chiswick Lodge.—The first anniversary meeting was held on January 8th, 1892. Brother G. R. S. Mead from Headquarters delivered an address upon the leading Theosophical Conceptions, which was listened to with deep attention. The Hon. Sec. read a report of the year's work, which was of a satisfactory nature; the most notable features were:—The Lodge Roll, which now musters twenty-nine members and three associates; a library of seventy-five volumes; several very successful lectures that have been delivered by Mrs. Annie Besant and others under its auspices; a readiness on the part of the local press to discuss Theosophy and the movement generally in its columns. The following officers were then elected for the ensuing year:—President, W. Kingsland; Vice-President, A. A. Harris; Secretary and Treasurer, F. L. Gardner; Council, Mrs. E. Slack and W. Kirby; Delegates to European Section Convention, the President (*ex-officio*) and F. L. Gardner. Meetings are held every Friday 8 p.m., at 37, Barrowgate Road, Chiswick. The present subject under discussion is a Syllabus based upon the Wilkesbarre Letters on Theosophy. The Library is available at any time, a charge of 2d. per volume per week being made, the proceeds being devoted to the purchase of fresh works. Further particulars may be obtained at the above address from F. L. Gardner, Hon. Sec.

Liverpool Lodge.—The meetings held on the first and third Thursdays in the month are well-attended, although there have been fewer strangers since we adopted the system of admission by tickets signed by the members of the Lodge. Last month the members and friends interested in Theosophy, at the kind invitation of Mrs. Londini, held a social gathering at her residence in Wavertree. Although the weather was intensely cold and snow had fallen heavily, there was a very satisfactory attendance, and a very enjoyable evening was spent. On Friday the 12th inst. G. R. S. Mead paid a visit to the Lodge, and lectured on "Some Theosophical Concepts".—JOHN HILL, *Hon. Sec.*

Croydon Lodge.—The first annual meeting of the Croydon Lodge was held on the 22nd ult. Mr. C. H. Rosher, who has placed a room at his office, 33, George Street, at the disposal of the Lodge, was unanimously re-elected President; Mr. Thomas Smith, Vice-President; and Mr. L. W. Crippen, Secretary. The Lodge now numbers twenty-seven members and associates, and weekly meetings are to be held during the ensuing term, the special subject for the course being "Occidental Theosophy". A comprehensive syllabus has been arranged, lectures having been promised by members from Headquarters, to alternate with papers by members of the Lodge. The Hon. Sec.'s address is 112, North End. Bro. Walter R. Old lectured on Tuesday, 20th ult., on "Astrology". The room was well-filled and evident interest was shown throughout the lecture and the discussion which followed.

Earl's Court Lodge held its preliminary meeting on the 24th ult., at 34, The Mansions, Earl's Court. Mr. R. Machell was elected President; Mrs. Gordon, Vice-President; Mr. A. J. Hailey, Secretary; and Miss Merry,

Treasurer; together with Mrs. Gillingwater and Mr. E. Homan as Committee. The Lodge will meet every Sunday at 8 p.m., at Mr. Machell's studio, 3, Scarsdale Studios, Stratford Road, Kensington. The preliminary meeting was opened by R. Machell, who gave an address upon the objects of the T.S. The conduct of business arrangements, the enrolling of members, etc., was then taken by Walter Old. The Lodge starts with a roll-call of fourteen members, and is virtually a local offshoot of the Blavatsky Lodge. Local members should endeavour to give their full support to the new Lodge, and help to make it a strong and useful centre of Theosophic thought and activity.

Wachtmeister Lodge, 16, Queen's Parade, Lavender Hill. The following lectures will be given during the coming month, Sunday evenings, 7.15:—Feb. 21st, Jas. M. Pryse, "Secret Doctrine"; Feb. 28th, G. R. S. Mead, B.A., "The World Soul"; March 6th, Sidney Coryn, "Imagination as a Force"; March 13th, W. R. Old, "The World as Object and Subject".

The Philalethean Lodge, Brixton, arranged a lecture for Annie Besant on the 29th ult., in Brixton Hall, Acre Lane. The audience followed the lecture most closely and with evident interest. On the 5th inst. G. R. S. Mead lectured to the Lodge on "The Future of Humanity".

Bradford Lodge.—During the last three months this Lodge has been in full harness. For a few weeks after Mrs. Besant's lecture our own rooms were quite inadequate for the rush of inquirers seeking further information. Most of these were satisfied that we could at least hold our own, some were convinced that they could not hold theirs, and accordingly have joined our society, either as full members or associates, while some few others still attend our meetings as visitors. On January 6th we had a "Social Evening" at the Alexandra Hotel, when about forty persons were present. Mr. S. L. MacGregor Mathers, of London, who was visiting in the neighbourhood, gave a very interesting address, which was listened to with intense satisfaction by the audience. After this, the audience differentiated into nuclei, which formed centres of discussion of Theosophical and kindred subjects, so strong that the musical efforts of Bros. Dunn, Gibson and Clayton, to reduce the meeting to its original state, proved quite futile.

Bournemouth Centre.—The Bournemouth Theosophical Centre is reading the *Key to Theosophy*. The following papers have been read or promised by various members:—"The First Cause", "Life of Buddha" (two papers), "The Birth of a World-Chain", "Symbology", "The Seven Principles", "Rounds and Races". We are hoping that Mrs. Besant's lecture in February may increase the number of our members.

New Lending Libraries.—Mr. George McLennan, bookseller, Duff Town, Banffshire, N.B. Mr. W. J. Knight, Vine Street, Bilston, Staffordshire. Mrs. Lloyd, 193, Bow Road, E.

Countess Wachtmeister has received from a friend one hundred copies of the *Key to Theosophy* for distribution. She desires to place them in the libraries of ocean steamers, in Free Libraries of towns and villages, in the reading-rooms of hotels, at home and abroad. Anyone who can secure the placing of a copy in any of these public places should write to Countess Wachtmeister.

SCOTLAND.

Scottish Lodge.—Our winter course progresses well in spite of the prevalent sickness which has more than once necessitated a change in the programme. The paper on the "Borderland of Physics" was followed by a paper by the President on "Occult Symbology", in which the symbols noted in the Proem to the *Secret Doctrine* were explained at some length, and in easy language; a few other common examples of symbols of the same class were taken as illustrations of the nature of symbology. The next paper was by a well-known physician on the subject of "Health and

Disease from the Occult point of view". The lecturer gave many most interesting facts concerning ancient Chinese medicine, showing its close relation to the latest discoveries of modern science; then using the analogy of the body to a community, in which the cells answered to individuals, he traced the various types of disease to their correspondences in the political life of a nation; the disease germs being compared, according to their nature, to foreign foes, traitors, or the criminal classes, all which threaten the national life. The paper was followed and illustrated by an exhibition of the various species of bacilli in cultivation, which seen under a strong microscope showed many occult correspondences, and illustrated Theosophic teachings in sundry unexpected ways. At the next meeting the President continued his lectures on symbology, taking the subject of picture-writing and its allied subjects, and explaining some well-known symbols, such as the Prince of Wales' Feathers, the Golden Lilies of France, the British Broad Arrow, etc. The next paper will be by the Vice-President on the Kabalah and the Pythagorean system of mystery numbers, and this will be followed by one on the Ether, by a Doctor of Science. All these will, it is hoped, in time appear in our Transactions.

In regard to these it is pleasant to note that the sale already more than covers the expense of production of the first number, and there will be some surplus to be handed over to our library fund; we make a special appeal to our friends of all English-speaking Lodges and Branches to aid us, by endeavouring to promote the sale of the Transactions. On application copies will be sent on sale or return, or can be obtained for sixpence halfpenny, post free, from A. P. Cattnach, 67, Brunswick Street, Edinburgh, or from 7, Duke Street, Adelphi, London. We have also to chronicle the successful sending forth of our first swarm, and the formation of a new centre, which will soon, we expect, apply for a charter for itself. "The Edinburgh Branch", such is the name it has chosen, has started well; its aim is to teach the rudimentary doctrines of Theosophy to beginners, and to answer enquiries, and in fact to be an open door for everyone in Scotland who wishes to understand the subject. Should anyone think that the meetings of the Scottish Lodge partake too much of the drawing-room character this cannot be said of the "Edinburgh Branch". Several preliminary meetings have been held, and Mr. G. L. Simpson, of 152, Morningside Road, Edinburgh, has been elected President, from whom all information may be obtained.

We hope the "Edinburgh Branch" may be only the first of a long line of children which the Scottish Lodge shall send forth to teach the profound truths of Theosophy to Scotland, for as a worthy and most earnest member of the Lodge said lately, "We learn easier from our own countrymen".

On the 6th inst. a very full programme was arranged, and on the 14th G. R. S. Mead paid a flying visit to Edinburgh.

Dublin Lodge.—Report for year 1891.—The year which has just closed has been an eventful one in the annals of the Theosophical Society generally, and also in the annals of our own Lodge. On the 19th of April our Dublin Lodge was duly installed in its present quarters, with a resident staff, ready at all times to place the resources of the T.S. at the service of all sincere students of Eastern philosophy. Eight new members joined us during the year, and ten new associates. This, however, does not altogether indicate the progress which theosophical ideas have made in Ireland during the year. Indications are numerous that works like *The Light of Asia*, *Esoteric Buddhism*, *Why I became a Theosophist*, and other like literature, are being eagerly perused from Coleraine to Belfast and Cork, and from Mayo and Sligo to Kerry. And no wonder, for these ideas are gradually entering into the periodical and daily magazines and newspapers throughout the British Isles. There is a circle of Theosophic interest in

Limerick and another in Belfast, though somehow they have not yet got to the stronger attitude of founding a Lodge in either of these towns. With regard to our own activities, I have great pleasure in referring to the really excellent series of papers which have been read at our public meetings during 1891. A new departure was taken by the formation in October of a Branch of the League of Theosophical Workers and the adoption of a programme of work in connection with it, which has already been partly carried out. Among the items in the programme of the League already in operation may be mentioned distribution of pamphlets, etc., newspaper work, Debating Club for the purpose of educating lecturers on Theosophy, sending lecturers or debaters to various clubs, institutes and societies, and the organising of public lectures. Finally I may refer to the classes on Mondays and Thursdays. These have progressed very well, and the interest and attendance on these evenings is an ample justification for the continuance of this form of activity. Yet another activity of the greatest possible use and benefit to those who engage in it consists in contributing questions or answers on Theosophical subjects to the *Vâhan*, published monthly at Headquarters. This is an activity which I would specially commend to the attention of members or associates. Many questions of surpassing interest present themselves to all students, and the current of thought is helped on if we contribute these as they occur to us. Besides, the answers coming from the different writers always present the subject matter in some novel lights which are sure to be instructive.

FRED. J. DICK, *Hon. Sec.*

FRANCE.

The General Secretary during the past month has paid a flying visit to Paris, where he met with a most hospitable welcome from the members of the T.S. in that city. The establishment of the French centre has proved a success; old friends are again beginning to group themselves together and to give practical demonstration of their interest in the effort by liberal donations for the continuance of the work. Groups of study are proceeding steadily, and fresh plans are formed for systematic propaganda and extended meetings. *Le Lotus Bleu* is to be further enlarged, and will contain articles by new writers. Several books are being written, and elementary books will be put in hand. An application for a charter has been sent in. The new Branch is to be called the "Ananta", and will be under the Presidency of our old friend, Mr. Arthur Arnould; the energetic secretary being another old friend, Mr. E. J. Coulomb, to whose activity the present revival of work in Paris is mainly due. The weekly public meetings are proving quite a success, and hundreds of pamphlets are being sent out weekly.

SPAIN.

I am happy to be able to report the uninterrupted progress of Theosophy at Barcelona, thanks to the propaganda which has been helped on by the public press. Prospectuses giving the table of contents of *Isis Unveiled* have been printed and distributed to the number of 15,000, and appeared in the two principal journals of Barcelona in one day.

The effect thus produced has been great, especially in clerical quarters. The adversaries of Theosophy who oppose it out of ignorance or conceit, two things generally inseparable, are now convinced of the vitality and ample resources of the T.S., and they dare not for the present attack us openly. A Spanish proverb says:—"Who strikes first strikes twice"; this we have done and have thus gained a great advantage.

Our brother Florencio Pol, although isolated in a part of the country

unfavourable to the movement, is working well, drawing round him all those who show any interest

Isis Unveiled (Isis sin Velo) has begun to appear in parts, the first being already out. In this manner the work will be more likely to find readers than if it were published in a large volume, which would either frighten people, or never be read through.

The Voice of the Silence (Voz del Silencio), that mystic pearl without price, that inexhaustible treasure for Theosophists, is also printed, and is about to appear. Our brother Montoliu has preserved in his translation all the Eastern mystical aroma, as well as the peculiar rhythm of the work, and he certainly deserves the praise and gratitude of all Theosophists, in Spain especially.

Notwithstanding the favourable position in which we are at present, it behoves us not to be too optimistic. Those at Headquarters will do well to realise, as far as possible, the intellectual, religious, and moral state of things in Spain, the enormous distance which separates us from the masses, or even the middle-classes, their ignorance, fanaticism, or rather the spirit of routine with which they are imbued. The higher classes, except those who are apparently religious, are either indifferent or unconsciously materialist.

At present all are keeping at a distance from us, thinking thus to weaken the Theosophical movement; but the time is near, I believe, when open war will be declared. I attribute their present silence to their perplexity as to the best means of attacking us. Whatever Karma may have in store for us, we are ready to do our duty, feeling sure of our final triumph, for "those who know" will not abandon those servants who remain true to their colours.

VINA.

Barcelona, Jan. 28th.

P.S.—In Madrid propaganda is going on very actively. Brother Melian is receiving subscriptions to *Isis*, and is working with great zeal. Meetings are held at his house every Sunday.

SWEDEN.

Annual Report for 1891.

During the third year of its existence the growth of the Swedish T.S. has been almost as great as during the first year, seventy new members having joined. The number of members amounted at the end of 1891 to 168, 85 living in Stockholm, 76 in the country, and seven abroad, 106 being men, and 62 women.

Among the events of the year concerning the whole of the Theosophical Society there is especially one which has deeply touched its members, namely, the loss which befell it through the death of its foundress, Mme. H. P. Blavatsky on May 8th. For the Theosophist, however, death has lost all its terror and ghastliness, and this deprives the sorrow of its bitterness, and gives to the wailing of regret a less selfish and a nobler accent. Well may the Society mourn the loss of its spiritual, enlightened, noble, and devoted teacher, but it may also rejoice on her behalf that she has found rest, after her long and wearisome earthly pilgrimage, full of trials and adversities.

Concerning the Swedish Society the most important events are the following :—

1. The adoption, on March 8th, of new rules elaborated by the council and a committee of five members, chosen by the former. The draft of the committee having been discussed at an extra meeting on March 15th, and

some alterations made, the new rules were accepted March 22nd, and sanctioned by H.P.B. April 12th. By those rules the name of the Society was changed into "The Swedish T. S."

2. The foundation of a local branch at Kalmar, whose particular rules were accepted February 14th.

At the eighteen ordinary meetings of the Society forty papers have been read, thirty-two original and eight translations; reading is ordinarily followed by discussions. The meetings have been well attended.

At the beginning of the autumn the council was charged to elaborate a systematical programme for the winter meetings, in order to give the members an opportunity of familiarizing themselves beforehand with the subject to be treated at each meeting. The council considered that the society ought to carefully study the *Key to Theosophy*, and therefore decided that at each meeting during the winter one chapter of the *Key* should be discussed. The first six chapters, treated during the autumn, have been opened by Mr. Cederschiöld, Mr. Algren, Mr. Kellberg, Miss Bergman, Messrs. O. and G. Ljnngröin.

The literary work of the Society during the year has chiefly consisted in the publishing of *Teosofisk Tidskrift*, which has met with such sympathy that the Society have decided to publish it during 1892 in a larger size and to augment the number of issues from eight to nine. A translation of Mrs. Besant's article, "The Society for Psychical Research and H.P.B.", has been published by the Society, and has been distributed gratis in order to meet the attack on Theosophy and Mme. Blavatsky, made in a series of lectures held in Stockholm and in different country towns.

Finally the series of essays "In Memory of H.P.B.", written by some of her pupils, and consisting of their remembrances of and testimonies to their beloved teacher, has been translated, and will soon be off the press. *The Voice of the Silence* has been translated by one member and published by another. Mr. Härnqvist has published *Light on the Path, The Perfect Way in Diet, Dreams and Dream Stories*.

G. ZANDER, *President*.

VICTOR PFEIFF, *Vice-President*.

GUSTAF KINELL, *Secretary*.

EMIL ZANDER, *Treasurer*.

AMÉLIE CEDERSCHIÖLD, *Corr. Secretary*.

Stockholm, Jan. 10th, 1892.

AMERICAN SECTION.

The Malden T.S. has secured permanent headquarters consisting of three rooms, two of which are thrown into one to make a lecture hall.

An enthusiastic worker of Cleveland, Ohio, Mrs. Erma E. Gates, is offering to supply "tracts" for distribution at the mere cost of paper. Members of the T.S. are so appreciative of her generosity that they have already ordered twelve thousand.

Indra T.S., Clinton, Iowa, has rented the Odd Fellows Library for their meetings.

The Boston T.S., under the energetic presidency of Mr. R. Crosbie, is doing good work. *The Key to Theosophy* class commands an attendance of upwards of fifty.

The Pacific Coast Committee are making arrangements for a travelling lecturer. Many lectures, however, are being delivered by well known members. Miss Walsh has been delivering a course at Los Angeles. Mrs. Thirds, of Chicago, gave several at Stockton. M. Harris, Messrs. Rambo and Griffiths and Mrs. Thirds at Sacramento; and Messrs. Rambo and Griffiths also at San José. At San Francisco a most elaborate programme of lectures is maintained, the lecturers being Drs. Cooke and Anderson, Professor Sykes, Messrs. Keeney and Griffiths, and Mrs. Harris.

The General Secretary, William Q. Judge, lectured at Chicago on the 12th and 13th ultimo on Reincarnation and Karma; and also at Cincinnati, Ohio, on the 15th and 16th. This *short* trip covers over 1,900 miles.

The New York Headquarters has supplied lecturers to Washington, D.C., Harlem and Providence. The lecturers were Miss K. Hillard, William Q. Judge, and Alexander Fullerton. Brother C. F. Wright is much improved in health, and is established for a time at New York, where he is working on the staff and speaking and writing for Theosophy. Dr. A. Keightley has lectured at Providence.

The New York League of Theosophical Workers gave a hundred boys and girls a very pleasant Christmas treat. Dolls and other toys and books were given to the children, and there was plenty of ice-cream and cake. With reference to the ice-cream, Mrs. Judge, the President of the League, with an eye to English shivers at the idea, writes that in America no weather is too cold for it.

A *Conversazione* was held at 29, Lefferts Place, Brooklyn, on Dec. 16th. It was got up in an unofficial way by some of the members of the Brooklyn Theosophical Society, and invitations were sent to about a hundred and fifty of their friends. Mr. William Q. Judge gave a twenty minutes' address on Theosophy, which was listened to with evident interest, and we hope profit, by the hundred and twenty-five people present. Refreshments were served at about eleven o'clock. The whole affair passed off with so much success that it is earnestly hoped that this first attempt will be followed by others, not only in Brooklyn, but in other cities as well.



H. P. B.

With such manifold gifts, such mystic learning,
 With a subtle power of thought discerning,
 And an unappeasable yearning
 Towards all that is pure and good,
 And noble, and beautiful, and high,
 And infinite as the deep blue sky,
 Alone upon earth she stood,
 Alone in her delicate soul and lofty mood—
 Of the friends that she loved and looked upon
 Read truly, loved, by some,
 By others misunderstood.

FROM "THE DREAM OF RAVAN".

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST, which is the usual bulky January number, owing to the appended report of the Convention, commences with an enquiry into the decease of the late Miss Pickett which was conducted by Colonel Olcott and Count Wachtmeister during their visit to Ceylon. The suspicion of suicide which interested persons have busily promulgated is shown to be entirely without foundation. Lieut. Peacocke writes a curious interview with Govind Chetty, a drunken soothsayer near Kumbakonam, who predicts correctly for all that. Another good proof that psychism is not necessarily spirituality. S. E. Gopalachariu writes learnedly and interestingly on Mantras in a paper that is to be continued. C. J. also continues his contribution, entitled, "An Outline of the *Secret Doctrine*", and Ganganatha Jha completes the translation of the "Sāṅkhyā-Tattwa-Kaumudī". Colonel H. S. Olcott writes on "The Influence of Music in Psychic Development". He shows, in a short but interesting paper, how rhythmical sound in one form or other is absolutely indispensable to it. "The Subala Upanishad of the Krishna-Yajurveda" is the name of the usual contribution of the industrious members of the Kumbakonam T.S. Cosmogony is thus stated in the opening shlokas, which also contain a description of the Heavenly Man in mystical language.

"There was neither Sat nor Asat nor Sat-Asat. From It Tamas (Darkness) was evolved. From Darkness came the Rudimentary Elements. From them came Akāsha; from Akāsha, Vāyu; from Vāyu, Agni (Fire); from Agni, Ap (Water); from Ap, Prithivī (Earth). Then it became an Egg. After remaining so for one (divine) year, it split and became the earth below, the Akāsha above, and in the midst Purusha (Spirit) of a divine form of 1,000 heads, 1,000 eyes, 1,000 feet, and 1,000 hands. Prior to the Bhūtas (Elements) he evolved Mrithyu (Kāla or Time) of three letters, three heads and three feet, and having a broken axe (Khanda-parashu). Of him Brahmā (the Purusha) became afraid. He (Time) entered Brahmā himself and evolved

mentally the seven suns, and these Havirats (or suns) evolved mentally the seven Prajāpatis (Progenitors). Brāhmans were born from his mouth, Kshatriyas from his hands, Vaishyas from his thighs, and from his feet were born Shūdras. The Moon was born from his mind (manas), the Sun from (his) eyes, Vāyu from (his) ears, and Prānas from (his) heart. Thus all things were born."

Brāhmans, &c., are rightly explained as beings of the three qualities, Sattva, Rajas, Tamas, and an admixture of these. There is also much that is interesting in the rest of the Upanishad and some information on the Talas.

The text of the fourteen fundamental beliefs of the Buddhists are printed under the title "A United Buddhist World", which we give in *extenso* elsewhere, and Dr. Henry Pratt concludes the number with a good paper on "The Mystery of Personalization".

THE PATH for January opens with an excellent editorial on "Dogmatism in Theosophy". Here is the pith of it:

"All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which anyone is free to follow or to refuse to follow, as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal god, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

"If a member says he must formulate a God, or cannot believe in reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or anyone else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

"But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that Theosophy should not be studied, that the great body of thought and philosophy offered in our

literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the whole object of our organization; it is a dogmatism that flows from negation and indifference."

The next paper is evidently from the pen of no mean humourist. "The Factotum" gives fifteen examples of letters received by the Editor of "The Way". The basis of fact on which they are plainly founded makes the reading of them all the more laughable. It is a mistake to imagine that Theosophists are no lovers of humour; for their appreciation of the ridiculous is usually above the average. We next come to a parable; but the art of writing parables seems to have perished with antiquity. The following paper, by William Q. Judge, "Of 'Metaphysical Healing'," is exceedingly sensible, to the point, and in good season. It is time to protest loudly against the many errors of "Mind Cure", "Christian Science", and "Mental Science", and Mr. Judge has done his work well and has our complete concurrence. A very good paper also is the article by Ella Wheeler Wilcox, entitled "A Talk about Theosophy". It should have the effect of weeding out the phenomenologists, or what is better, persuading them to weed out their own faults and failings. W. Q. J. continues to give the results of his experience in underlining passages in the *Secret Doctrine*, and the literary part of the number is concluded by some useful "Lessons on the Stanzas of the *Secret Doctrine*", the outcome of the studies of the Branch at Sioux City, Iowa.

LE LOTUS BLEU gives us another good number for this month. "Un Disciple" continues his interesting studies in the *Secret Doctrine*, and attempts an explanation of the difficult subject of the Planetary Chain. Guy-miot writes on "Les Deux Mondes", and M. A. O. translates the interesting chapter on Karma from Drivedi's *Monism*. We are also very glad to see the signature of D. MacNab appended to an excellent paper, "Le Culte de l'Idéal", ending with the words, "le droit à l'idéal c'est le droit au progrès, c'est le droit au bonheur". "Le Mal de Cœur Divin" (Divine Heartache), is translated from one of the old numbers of the *Theosophist*, and the translation of the *Key to Theosophy* is also continued. Dr. Bonnejoy du Vexin continues his interesting papers on Vegetarianism, and the "Tribune Théosophique" continues to be sustained with much spirit and elicits much sound information.

THE BUDDHIST occupies itself with

the question as to whether Moses wrote the Pentateuch, and comes to the conclusion that he didn't. A little paragraph headed "Veracity of English Witnesses" catches our eye; we should, however, hardly have thought that so delicate a subject would bear handling in some parts of the far East.

It is announced that a *propagande bouddhiste* is to be shortly established in France under the presidency of the Rev. H. Sumangala. The article, "What is Agnosticism", from the *Agnostic Journal*, by R. Bittell, is reprinted. D. C. Pedris writes a paper on the "Allegorical Character of Christ's Atonement", and controverts the theological dogma of original sin. An interview with Prince Damrong, Prince of Siam and head of the Educational Department, among other things elicits the following information:

"Our priests do not in any way mix in politics. They are quiet men, and remain inside their temples, not having the slightest desire to interfere in public affairs. Their salaries are small, and you will have an idea of it when I tell you that the archbishop or chief of our priesthood at Bangkok, the head of our entire clergy, has about £70 a year."

This will be inspiring for poor curates!

The remaining part of the interview is from the standpoint of a Buddhist of the Southern Church and is worth quoting *in extenso*.

"Yes, I am a Buddhist, and so also is the King. He and I profess the modern Buddhism. When you go and travel in the desert you must always carry a bottle of water with you. If you find water in the desert all very well, but if you find none you have your bottle of water. So is it with our creed. We should do as much good as possible, we should do our best. If there is no future, we have in this case in this life the conviction of having done no harm, and, if there is a future, the good we have done will follow us in the next life. There is no creed which we attack or condemn. I can believe in Christ as much as any Christian, as far as his moral teaching goes, and I even confess that I am a great admirer of Christ, for I am a great admirer of the moral principles which he inculcated. You ask me whether we have any missionaries. Yes: we have many: I may even say more missionaries than converts. To my mind they proceed in the contrary fashion to what they ought. They begin by preaching that all that we know and all our belief in Buddhism is entirely false, and that there is only one truth—the faith which they propose to us. Then, after having said this, they establish schools and do some good things. They ought to act in the opposite way, to do good things and open schools, and then try to reconcile Buddhism and Christianity, teaching what is good in

one without condemning what is good in the other."

The editor also has little mercy on the missionaries, and in tearing to pieces a report, shows that it takes £4,000 and a hundred missionaries and other agents to make an annual increase of three converts! Not content with this he unkindly suggests that the report even to show this prodigious activity of three converts has been "doctored".

There are also several lengthy accounts of a distinguished Chinese pilgrim, who was also present at the Convention at Adyar. His name is Lama Tho-Chia, journeying from Peking to Lhasa, and he belongs to the great Buddhist Monastery of the Mahâyâna School in Peking. Besides the two great historical pilgrims Fahian and Hiuen Tshang, he is the only Chinese pilgrim who has journeyed so far.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 16, contains an interesting exposition of the Seven Principles by J. W. Brodie-Innes, entitled "An Elementary Note on the Seven Principles". Mr. Brodie-Innes prefers to work from particulars to universals, as he considers it the easier method for the comprehension of beginners. In a footnote appended to page 4 the author considers that "the modern transposition of Prâna and Linga Sharîra is very confusing to those trained on H.P.B.'s system, without any very obvious gain". But H.P.B. herself made the transposition and was very careful to point out the inadvisability of holding to any rigid classification, stating that numbering the principles was only a matter of convenience at best, and that as the student progressed he would find that every principle contained the aspects of every other, as the writer well remarks on page 17. Later on, in treating of the Christ-Soul, Mr. Brodie-Innes deplors that "those who are not Christians will not either believe or understand, because these things cannot be seen from outside, and they refuse to come in, in order to learn". This is precisely what the orthodox Mohammedan, Buddhist and Brâhman contend with regard to their several systems, even as the cobbler of old thought that the best defence for the city was leather. We have still to learn what is Christianity, and what coming into it means, just as we have to learn what is Buddhism or Brâhmanism or Mohammedanism. If, as we believe, their true inner communion is one and the same, then though we persuade no one from joining any of these Churches, still we recognise that there are several claimants in the field, and also that it is possi-

ble to attain that communion independent of any of them.

Vol. IV., No. 17, contains a good paper by W. Kingsland on the "Mission of Theosophy", reiterating much that cannot be too often repeated. The author says truly that this "mission" in its broadest and widest statement is the assertion of "the divine nature of man". F.K. writes interestingly of "Illusion", and the incident known as the "Evocation of Apollonius of Tyana" is translated from Eliphas Lévi's *Dogme et Rituel de la Haute Magie*.

ESTUDIOS TEOSOFICOS seems to have a more busy look about it than ever. Though its pages are still mostly devoted to translation, the redaction shows a great capacity for judiciously selecting the matter to be translated. The last number is accompanied by a four-leaf business-like advertisement pamphlet, containing a *précis* of the contents of *Isis Unveiled*. We sincerely hope that sufficient subscribers will be enrolled to make the publication of the whole work possible.

TEOSOFISK TIDSKRIFT commences a new year with the January number. The initials at the end of the first article disclose the writer to be the worthy President of the Swedish T.S., Dr. Gustaf Zander, who exhorts all readers to study and try to help themselves, and cease to be as the young nestlings who do nothing but open their bills for the mother bird to drop food into. If much has been left undone, continues the doctor, which we ought to have accomplished, that is only a reason why we should strive the harder, remembering that every step we take has been trodden by our predecessors, who beckon us onward. The same writer answers a lengthy criticism on Karma as found in the works of H.P.B., and the question of "elementals" is discussed in another good article. Several pages are also devoted to translations from the *Vâhan*.

THE VAHAN, No. 7, gives more than a page beyond its usual length to Activities, so that the "Enquirer" columns are somewhat short this month. An interesting discussion arises as to the nature of the authority of H.P.B.'s writings among Theosophical students. All the answers seem to take a very sensible view of the question, and some misunderstandings are cleared up. There is, however, still some confusion of terms, and when we wish to be precise, it would be better to refer to H.P.B.'s invaluable teaching as to the "Esoteric Philosophy". Thought-

less people often confuse the whole of the book called the *Secret Doctrine* with the "Secret Doctrine" itself, although H.P.B. distinctly states that compared to the full statement but little of the real Esoteric Philosophy could be given out. She gave as much as was permissible, and devoted the major part of her work to show simply that there was a "Secret Doctrine", and that it underlay all the great World-systems. The "Secret Doctrine", as its name implies, must always to a very great extent retain its character. What we have been told of it, however, is sufficient for many a long year to come, and will put those who choose to learn in the way of still fuller knowledge. Each of us can use our talent or hide it in a "napkin".

PAUSES, No. 3, is filled with a very judicious selection of reprints from the books and articles of Franz Hartmann, Olive Schreiner, Annie Besant, Alexander Fullerton, Elizabeth Hughes, Sir Edwin Arnold, and others. We should like to see those snakes off the cover, however.

THE PACIFIC THEOSOPHIST, though the youngest, is the most newsy of all our Theosophical magazines. The editorial department seems to have the faculty of picking out items of interesting news and short paragraphs, and we notice with pleasure that its space is already overcrowded by the fact of the last three pages being set in bourgeois type. Especially noticeable is a column in which "Man's Sevenfold Division" is capitally briefed. The new items of activity on the coast are numerous, and many lectures are being delivered by now well known Theosophists who do not remain stationary.

THE ORIENTAL DEPARTMENT in its second pamphlet publishes a trans-

lation of the interesting work on yoga-philosophy, entitled *Yagnavalkyasamhitā*. The translator is Prof. Manilal N. Dvivedi. There is information of much value for the student to be found therein, but as with all works on Yoga, passages in it will cause the Philistine to blaspheme. However, we must expect the beginnings of things to be somewhat chaotic, and we have no doubt that very shortly the exact requirements of the Department will be more clearly defined by experience. The opinions of members of the T.S. on the subject have yet to be learned. The legend of *Sāvitri*, which concludes the number, is pretty in parts, and contains mystical teaching, but the Western reader again, from his training in romance being utterly at variance with the spirit of the East in such matters, will perhaps find it rather thin.

BRANCH PAPERS. The Indian Section's twelfth number contains useful papers by T. S. Ganapati Iyer on "Karma", and by A. Nlakantha Sastri on "Branch Work". If our Branches take to heart the words of the latter worker, there will be little talk of any of them going into "obscuration". The American Section's twenty-third paper on "The Relative Place and Importance of Action and Contemplation in the Theosophic Life", is one of the best we have seen for some time and might well receive some further publicity than that of a Branch Paper. The writer modestly remains anonymous.

THE SANMARGA BODHINY, the weekly Anglo-Telugu organ of the Sanmarga Sanaj, is almost entirely devoted to Theosophy and news of the T.S. If all our larger Indian Branches would do as much there would be little anxiety as to the regeneration of India.

Our Budget.

BOW CLUB.

| | | £ | s. | d. |
|-----------------------------------|---|------------|----------|----------|
| Anon. (to balance year's account) | - | 70 | 0 | 0 |
| E. Bayley | - | 5 | 0 | 0 |
| S. M. Bright | - | 3 | 0 | 0 |
| Anon. | - | 0 | 10 | 0 |
| 1337 | - | 0 | 10 | 0 |
| | | <u>£79</u> | <u>0</u> | <u>0</u> |

H.P.B. MEMORIAL FUND.

| | | £ | s. | d. |
|-----------------|---|-----------|----------|----------|
| Anon. | - | 1 | 0 | 0 |
| Art Student | - | 3 | 3 | 0 |
| R. Benson | - | 1 | 0 | 0 |
| Bradford Lodge | - | 1 | 7 | 0 |
| McDouall, Mrs. | - | 0 | 15 | 0 |
| J. R. R. Nisbet | - | 1 | 0 | 0 |
| | | <u>£8</u> | <u>5</u> | <u>0</u> |